

THE LEGEND DETECTIVE.

Legends may be legends but they can hold the truth



Moses, exile to Exodus and the parting of that sea

If I've been right so far, regarding the dating of Moses, his years and the pharaohs that coincide with Moses aging, (Read my discovery **Moses' birth to exile**) then when Moses leaves Midian to return to Egypt, the pharaoh that comes to the throne after Queen Tawosret, will be the pharaoh Sethnakhte, 1196- 1194 BC. As you can see he lives just 2 years after her death. So, it is possible, the news reaching Moses that Tawosret was dead might have taken 6 to 9 months to reach him, as he wandered through the Sinai. How long it took him to get back could be 3 to 6 months. But of course, Moses probably didn't know Sethnakhte was on his last legs or even knew of him. For Sethnakhte was no friend of Tawosret's family and the proof of that was, Sethnakhte threw old mummified Tawosret's out of her very fine tomb and took it for himself, even extending it.

Now as it's my God given right to think, to which I will add a quotation of Voltaire's:- *'I might disapprove of what you say but will fight to the death for your right to say it'* Then I suggest that now all of Moses enemies were dead, and that he who had once been an educated Egyptian, trained to take on responsibilities, might have thought that he might be offered a job, in the service of this pharaoh, the founder of the 20th Dynasty. Is it possible he returned to see if this new pharaoh would employ him? Is it possible he would have thought this new pharaoh owed him a job? After all, if this first born of pharaoh hadn't died, or better still, hadn't been accidently killed by Moses, then this pharaoh, would not be sitting on this Egyptian throne. But then again why would pharaoh consider Moses. If I have demonstrated, in my tale of **Moses birth to exile** that Moses did kill the first born of pharaoh, then this new pharaoh, Ramasses III, isn't going to take on a prince killer or anyone that might have ambitions for taking his throne. Of course, we don't know but we do know it's a rational thought of men, who want to get on.

So, Moses Zipporah and their son Gershom, start the journey back to Egypt and on the way at an Inn, something strange happens Exodus 4-25 *The lord met him (Moses) and sort to slay him. Then Zipporah took a sharp stone (flint) and cut off the foreskin of her son (Gershom) and cast it at his feet saying, surely a bloody husband thou art to me.*

This makes no sense, unless we read, 'Lord', to mean Jethro and Jethro is saying, you'll not be allowed into Egypt, if you're not circumcised, or you won't be an Israelite for the same reason. If it's Jethro, then it could be, like most grandparent, that Jethro doesn't want to lose his grandson too far off Egypt.

But then again there might not have been a great love between Moses and Zipporah, for I feel Moses married for security and little love. To the extent that Moses would rather go to Egypt alone. But Zipporah was having none of it, she did want to see the 'bright lights' of Egypt, the Las Vegas of ancient times and with a swift move, Gershom finds he's lost something personal if not painful. But do they all go on together. I don't think so, for we hear little more of Zipporah.

However God was not having it easy with Moses. Moses was arguing with God that he couldn't do this rescuing of the Israelites, for he had an impediment of speech. Religious scholars take the simple way out and say Moses had a stutter. Whilst the Koran says he swallowed a hot coal when he was a baby. Which doesn't make sense, if you try to re-enact it.

So let's exam this, for it must be agreed that up to that time, Moses had been an Egyptian, speaking Egyptian, with no reason to learn Hebrew. I put it to you, was it possible that the impediment Moses had, was that he couldn't speak Hebrew? Before you dismiss it, let's see what was said. In the beginning, we note that Moses had no trouble in speaking to his adopted mother or to pharaoh. We then read Moses meets Aaron, who is already in Egypt, so we can assume that Aaron, living in Egypt, can speak Egyptian. So how does Moses tell the Israelites what God has spoken? He doesn't, it's always, in those early days, 'And God spoke to Moses and Aaron'. Could it be that Aaron is needed to translate the Egyptian into the Hebrew?



Thebes, Egypt, the land of milk and honey, the Las Vegas of the ancient world.

As the years go by, when the Exodus is over and the Israelites are in the Sinai, we read that God only speaks to Moses, Aaron doesn't get a mention. Could it be said that Moses could now speak Hebrew and no longer needed Aaron to translate. So did Moses need Aaron? I think not but then

Moses can't get rid of Aaron, because he once upon a time, also spoke with God. To me, it appeared Aaron was no longer important because even Aaron knows it. For in the Sinai, when Moses goes up to get those commandment, Aaron knows he's lost his status and so decides, now is the time to go for the 'Bosses Job', even raising up a new God the golden calf. Better still and quite a good PR move, Aaron gets the Israelites to dance around the Golden Calf, stark naked. As for what Moses does on his return that you must wait for **Moses, Exodus until his death.**

We now read that Moses and Aaron go to confront pharaoh, again substantiating Moses was of the royal household for pharaoh would not be available to just any body. We read of no making appointments so has this pharaoh and Moses met before. So it is now Moses plays God's cards of the plagues. Three plagues God taught Moses, firstly one in which Moses was to throwing down of his staff, which turned into a snake. Secondly to pour water onto the earth and it turns to blood and thirdly that of Moses putting his hand into Moses own bosom and on pulling it out, found his hand was leprous, as white as snow. (Snow, I suggest has being added in much later, for no one in Egypt would know what snow was)

So Moses goes to Pharaoh and throws down his staff in front of pharaoh and it turns into a snake. This was meant to frighten pharaoh but it doesn't, for pharaoh's priest throw down their staffs and they too turn into snakes. Now Moses goes down to the Nile and dips his staff into the water and it turns to blood but the Egyptian priests do likewise and the waters turn to blood. As for the third plague sent by God, Moses doesn't use because he can't make pharaoh put his hand into his bosom or his cloths. So here we have three plagues that don't really work. They seem to have had a sell by date, insofar the priests of Egypt already know them and can do them.

But there is something peculiar with the blood plague. God tells Moses to pour water on the earth and it turns to blood. So water in contact with earth has to be the catalyst. But when Moses does it for pharaoh he dips his staff into the water. A reversal of things and logic suggest the staff had nothing to do with it, except that it must have been hollow and holding some earth, some mineral, or some chemical within. Exodus 7: 20. For it was only when that earth or mineral was being mixed with water that it turned to blood or something that looked like blood. Also the Nile is a 4000 mile long river, so with regards to the whole of the Nile turning to blood, who was that healthy young man who ran all along it to say so?

Now, I know that if you pour potassium permanganate crystals into water, the water turns to the colour of blood. The question to ask is, were the Egyptians able to produce chemicals? We know they could produce Sal-ammoniac, so perhaps they could produce potassium permanganate.

Now there's an Egyptian legend that I consider is no more than a good bed time story for wayward children, which tells us that the blood thirsty lion headed Goddess Sekhmet, was determined to wipe out all humanity by devouring them all. The cow eared Goddess Hathor, wife of the falcon headed God Horus, heard about Sekhmet's plan and reports her fears to the great God Ra. It is Ra who comes up with a cunning plan, he orders the high Priest of Heliopolis to grind up a red stone found at Elephantine and make a red dye, which is to be mixed into seven thousand jars of beer. This is then poured out to make a lake of blood. Sekhmet sees it and thinking it is blood, drinks it all up. Resulting in her being so drunk, she forgets to kill off mankind. A nice little tale but it's this red dye from a mineral that interests me. The basic story is all imagination but the red dye is not.

Now it came to pass in the year of our Lord 2007, somewhere on or about the 15th of August, that a similar plague took place at the vast open air swimming pool at Hinkley, in Oxfordshire. Locals were amazed to find their clean, shimmering blue swimming pool had turned to a bright burgundy purple. Was this another plague or had the waters been turned into wine? Police were alerted to be on the lookout for a bearded man, probably wearing sandals and carrying a staff. However when forensic scientists had finished their analysis, it was indeed discovered that potassium permanganate crystals had been cast into the water. But why had it not turned into red blood? This was due to the fact the swimming pool water was not pure water, but heavily dosed with chlorine for hygiene purposes, something the fresh water of the Nile was short of.

However back to Moses in Egypt, to which I say he arrived in 1193 BC. The pharaoh alive then is Sethnakhte's son, Ramasses III, and it is he, who I consider Moses negotiates with.

Now grateful as Pharaoh might have been, he wasn't going to give Moses a job but we do hear that Moses had made contact with the Israelites and was trying to convince them to leave Egypt with him. If Moses wanted a position in Egypt's top people, whether he wanted it or not, Moses

realised there was no place for him in Egypt; he would never command anything Egyptian. But he may command the Israelites and at the same time convince Pharaoh to let them go. But we should realise that the real Israelites could go if they wanted to, they had come into Egypt of their own free will. In fact they were invited into Egypt by Pharaoh as Joseph's reward, so why couldn't they leave? It was the look-alike Israelites, those Libyans, working as slaves, that Pharaoh didn't want to let go of. If Moses was going to be a leader over something, he wanted fighting men in his team. What better recruits than ex-warriors, now slaves? If Moses could arrange it, they would definitely be loyal and grateful to him.

But Moses was getting no joy from Pharaoh, so he then resorted to the three plagues that God taught him in the Sinai. Imagine his horrors, for two of these plagues the Egyptian priests can also do. But notice that from then on, Moses changed his plagues; and they all came from natural occurrences. So next, we had the frogs, and I was amazed to find my pond seething with frogs in the process of mating, on the 24th of March, whilst the Passover and Exodus is about the 10th of April, just right for this plague. Next we had the lice, then the plague of flies. But these flies were no ordinary flies; for in the Torah it states, 'Arov', meaning deadly stinging flies. Dare I suggest wasps or hornets? Dare I say wasps nests, hurled through Egyptian windows? This was not a new weapon of war; it had been used before Moses' time. I think if we had a swarm of bees, wasps and especially hornets coming through the front door, we'd be keen to grant you any wish, to get rid of them.

So in Exodus 8:25-32, God brought down the flies, the Arov, and so Moses said if Pharaoh would let us go, he would entreat the Lord to take away the plague of flies. To this Pharaoh agreed, Exodus 8:30-31, 'And Moses went out from Pharaoh and entreated the Lord. And the Lord did according to the word of Moses and he removed the swarm of flies from Pharaoh, from his servants and from the people, there remained not one.'

But then in Exodus 8:32, Pharaoh changed his mind saying to Moses, '*Go and sacrifice to your God in the land, this land being Egypt.*' Now Moses came up with a cunning plan saying, '*How can we sacrifice to our God in your land when the Egyptians will think it's an abomination to their Gods and they will stone us? Let us go three days into the wilderness to worship him.*' Pharaoh immediately saw the plot, saying in Exodus 8:28, '*You can go into the wilderness but don't go far.*' From this small morsel comes a whole host of information. This trick, in my humble opinion, has been used on Pharaoh before, and I consider that he was remembering it. '*Don't go far,*' that's the bit that excited me. You see I was having trouble with all these meetings Moses was having with pharaoh, I just couldn't see pharaoh getting so involved, but '*Don't go far*' rang a bell.

Call this deviation if you will, but see how it could fit into this scenario. It is mentioned that Menelaus came raiding into Egypt in c 1191 BC, one year after the Trojan War ended. He was captured and, I suggest (with some proof), he was employed as a mercenary policeman, guarding the Necropolis of the Valley of the Kings at Thebes, guarding against tomb robbers, who were also the tomb builders.

Why did Menelaus leave Troy so early? Herodotus tells us that the most beautiful of women in the world, the famous Helen of Troy and wife to Menelaus, never was at Troy, but was in Egypt all the time. That was a good enough reason for Menelaus to go looking for her. According to Herodotus, he did indeed find her but they decided to keep their marriage a secret and Menelaus took on the role of her manservant. Now Pharaoh was smitten with this beautiful woman and this Pharaoh had to be the same one that Moses knew, Ramesses III, for the dating is correct for Menelaus. So Pharaoh asked Helen to marry him. Then came the cunning plan. 'I can't marry you my lord', said Helen sweetly, 'For I am already married but if I were free, I would indeed marry you. But for me to do that, I must ask my Gods to absolve me of my marriage'. 'Well ask them,' said Pharaoh. 'Aha, to do so I would have to leave Egypt's shores, for my Gods can't live where Egyptian Gods reside. Let me take a ship and just go a short way offshore, out of the jurisdiction of the Gods of Egypt, whereby my Gods will give me my divorce'. Pharaoh agreed so Helen and her manservant took an Egyptian ship and crew and left Egypt's shore and as soon as they were relatively safe, Menelaus slaughtered the Egyptians and they sailed off to Sparta, to live happily ever after. This, I suggest, happened before Moses made his request and Pharaoh remembered being stung the first time and wasn't going to fall for it again, resulting in his refusal. Unrelated, it may be, but at least it's a coincidence, as well as being a pleasurable tale.

So Moses was hoping Pharaoh would have let them go for three days. Was Moses planning his escape with a three day head start? We don't know because it didn't happen. But it could be said that God should have known it wasn't going to happen and refused to remove those flies, until after the three day agreement. Does this look like the workings of an all-knowing God or was it Moses thinking up this plan? Then again, what if it had taken place? There would have been no need to have had that event we know as the Passover. So, thanks to Pharaoh, the Passover became a reality. Likewise, we have the Bible saying that in the Exodus out of Egypt, there were 600,000 men not counting the women, children and animals. I put it to you, when Moses said the Egyptians would stone them for worshipping their God on Egyptian soil, who would be the first brave Egyptian to cast the first stone, against this mighty host? One could also ask why go at all when, with 600,000 men, you could conquer Egypt?

The next plague was the killing of all the Egyptian cattle, Exodus 9: 3, but not one of the Israelite cattle were harmed. Also mentioned were the camels of the Egyptians, but camels didn't arrive into Egypt for another thousand years. So obviously this was written in later. But the main point here is how did slaves, in bondage, manage to own cattle? As to *how* one could kill off cattle, then I say unto you, with the knowledge I have of farming, one way to kill cattle is to take up a weed called Ragwort and dry it and put it amongst dry sweet smelling hay. The cattle will eat it and die, or at least get sick. Ragwort is a pretty, yellow, flowering weed you'll see in fields, although not so much now, for there is a government drive to eliminate it. There you will see this plant standing proud with cattle grazing all around it but not touching it, even though it looks so invitingly green. Cattle know it's poisonous. The plant knows it's poisonous, that's why it thrives among those chomping jaws. But in the summer when the farmer cuts his hay, he will be wise to make sure he does not cut this plant into his swathe, for when winter comes and food is scarce, that dried plant will be devoured. So although the sun shines every day in Egypt, when is their winter period? It's when the Nile is at its lowest and food is taken to the cattle, of which some will be dried. If you want to poison cattle, it is a weed such as this that needs to be inserted into their food. Who would know this? Only those that work with cattle, and I'm sure the Israelites were well aware of what was good and what was bad for their livestock, it is the very nature of stock men.

Then there was the plague of hail. Hail in Egypt, according to the Met Office, generally occurs in the months of January and February. However, we can get a date or a month for this, as it states, '*The wheat and the rye were not smitten for they were not grown up*', again indicating the beginning of the year. The only thing I can add is this is, it's getting near to April when the Exodus is reputed to have taken place.

Next the plague of locusts and we all know that hail is frozen water and once it hits Mother Earth, the moisture encourages new young green tender growth. It is therefore no surprise to find the locusts. For locusts swarm once the greenery returns and, as is the wont of locusts, they eat everything green. So it appears Pharaoh again refuses to let Moses and the children go and once again Moses asks God to send the locusts from the east the desert of the Sinai, by an easterly wind. Again Pharaoh gives in and so Moses asks God to send a westerly wind to blow them into the Reed Sea, or in the Bible, the Red Sea. (much more on this later). But I do suggest that here is proof that it was the Reed Sea, a fresh-water sea surrounded by tall, succulent, green reeds, for locusts wouldn't do well in barren desert around the salty Red Sea which is completely devoid of greenery. Likewise it goes to establish that the Reed sea was the sea, for this is only 40 kilometres away to the north of Pi-Ramesses. Whilst the Red Sea is 125 kilometres due south

We now have the plague of darkness; how lovely for this to be an eclipse of the sun, except it lasted for three days. It was also said it was a darkness that could be felt, which seems more likely to have been a volcanic fall-out. We all saw pictures, in 1981 of our era, of people hundreds of miles from Mount St Helena, walking through a fog and rainfall of ash which must have been felt. It is this felt word this minute detail that also confirms that it happened. If you were making this up you'd just say it became very dark. So, for my eruption theory and this plague to hold water, I need the volcano but which one, could it be Thira, Etna or Vesuvius? Then again it could have been one of those extraordinary sand storms known as the Khamasin. A sandstorm so thick you couldn't see, but could certainly feel it. So bad that it stopped the fighting in North Africa in WW II whilst it lasted.

The Plague of boils and blains

Then there is this plague of boils; what does the Bible say? Exodus 9:10 'And they took the ashes of the furnace and stood before Pharaoh and Moses sprinkled it into the heavens and it became a boil, breaking forth with blains (sores of the skin) upon man and upon beast, for the boil was upon the magicians and upon the Egyptians. Yet there is no doubt that once the Israelites had left Egypt and were now in the wilderness of Sinai, they did have it, and had it in abundance. Is there any evidence to suggest it was from new people entering into this Exodus tale?

We know from Leviticus that the Israelites were suffering from boils and blains. So much so that Moses and Aaron devised so many sacrifices to cure it, that the simple burnt offering became so boring that they actually changed the way it was cooked, such as in a pan with herbs and oil. We read that they devised the blood cure, where the suppliant was touched with the blood of the sacrifice on his right ear, right thumb and right big toe, suggesting Moses was right handed. But the disease wouldn't go away. We read from Tacitus, who probably got his information from Josephus Flavius that the Jews were expelled from Egypt by Pharaoh because they had a wasting disease. So we can say a lot of people had it. But leprosy is a strange disease.

Leprosy is a very old disease only five to ten percent of those exposed to it, ever develop it in full, and it takes anything from two to twenty years for it to become evident to the victim that he's got it. It cannot be incubated by artificial means, and it is not contagious through touch – it is transmitted by inhaling the bacteria through the nose or mouth. It is also called Hansen's disease, for it was discovered by G.A. Hansen in 1874. There are two types of bacillus, the Lepromatous, which attacks the skin, and the Tuberculoid which attacks the nerves. The latter produces round, reddish-white, scaly, flat lesions on the skin which becomes insensitive to physical stimulus. These do not cause fingers and toes to drop off, but it is the breakdown of our protective skin which allows secondary infection to cause this. However, this type has a peculiarity insofar as it can spontaneously disappear, resulting in a complete recovery without any outside help. Another peculiarity is that the bacillus can only be grown in the pores of the feet of white mice.

Given these facts, how was it that the Israelites were rife with it? It can only mean that those who had it, had been living closely together for some time. But if the bacteria are ingested via the nose or mouth, how could this have occurred? The desert winds of Egypt would have been relatively sterile, so if a large number of people had the disease then it is probable they caught it in the same place, moreover a place not that well ventilated.

Now it was in 1888 that the British Museum had asked Sir William Flinders Petrie to carry out archaeological excavations in Egypt, to try to substantiate what was written in the Bible on the early history of the Hebrews. Apart from finding the Stele set up by Merenptah concerning the destruction of the seed of Israel, he found nothing to indicate the presence of the Hebrews in Egypt – or did he?

Petrie had been digging at Kahun, but by accident also started digging at the nearby ancient village at Gurob. In his findings, it became apparent that the workmen at Gurob kept themselves to themselves. Their religious practices, as well as their weights and measures, were different from those of the Egyptians. At this stage it can be concluded, tentatively, that the foreign residents may have come from a number of areas, including Syria, Palestine, and the Aegean Islands, and that they may have come as traders, itinerant workers or perhaps originally as prisoners of war. However, the quantity, range and type of articles left at the site seem to indicate a more sudden and unpremeditated evacuation. A perfectly good wooden trowel had been left behind, still with plaster on it. An unusual number of medical instruments were found, implying a peculiarly high incidence of medical problems.' Petrie was perplexed because, although he considered the pottery he had found to be Mycenaean, it seemed not quite to be so. His colleague, Reinach, confirmed his doubts when in his view it was Aegean, that was, older than Mycenaean. Aegean style pottery was, as we now know, Minoan, but in Petrie's time, Sir Arthur Evans had not yet unearthed this new civilisation on Crete. As a consequence this intricate pottery, dug up around the Aegean, took that as its name simply because no one knew where it had originated. What was Minoan pottery doing so far up the Nile, an appreciable distance from the Delta?

It was whilst browsing the Ashmolean museum, I came across a cabinet entitled 'Finds from the Burnt Mound'. This was a collection of burnt items found by Petrie at Gurob which has left scholars with a puzzle, for Petrie found pottery in good working condition buried under the floors of houses.

The puzzle was that there were no bodies buried with them. But a number of things caught my interest: a small blue bowl with a jumping calf painted in the bowl, a blue casket with the name of Sethos II on the bottom and a number of vessels of Mycenaean design. From this I drew the following possibilities. These people had Mycenaean connections as suggested by Petrie's colleague, Reinach. That these people were there in Sethos II's reign, 1210 to 1204 BC, meant they could still be there 10 years later when Ramasses III, my suggested Exodus Pharaoh, was on the throne. That this calf, painted in the blue bowl, held some significance insofar the Israelites would for a short time abandon Moses' God for that of the Golden calf.

What were these workers doing at Gurob. Were they robbing the stone work of an older tomb it? For Petrie had found graffiti on the walls showing that Ramasses II, 1290 - 1224 BC, sanctioned just that order to plunder masonry from Sesostri's tomb and had it shipped down the Nile for the construction of Pi-Ramasses in the Delta, the very place where the Hebrews were labouring. At the same time, one can say that whoever was working at Gurob was also indirectly employed in the building of Pi-Ramasses. But demolition work was not the Hebrews 'cup of tea', they were honest brick makers. Yet all are agreed, here is a Minoan or Cretan influence. What better candidates than Libyan prisoners of war taken by Ramasses II and Merenptah and shipped up the Nile to work?

So here's a suggestion. I have often thought about the curse of the Pharaohs, and all those archaeologists wearing masks as they entered the tombs and unwrapping the bodies. Why did they wear them? They wore them so that they didn't inhale some lethal bacteria which was lying there, just waiting for a nice pair of moist lungs.

Yet it does seem strange that although God wanted the Israelites out of Egypt, and had commanded Moses to go and petition Pharaoh, God immediately goes to Pharaoh and hardens his heart, so that Pharaoh wouldn't let them go. This seems very counter-productive for an all-wise, all-seeing God. Could it be that every time Moses was ready to go, he found he had very few who wanted to go? This seems plausible, for even the ones that went, wished they hadn't and even told him that he shouldn't have talked them into it. But then again perhaps the time wasn't right, perhaps pharaoh with his soldiers at home was too strong.

The Killing time

How did Moses get the Israelites to go, when some of them didn't want to go, and why did he make this special effort in the spring of the year 1188 BC to be the year of the Exodus?

Firstly, he or God had to burn, figuratively speaking, the Israelite ships behind them so that they couldn't stay, even if they wanted to. William the Conqueror of 1066 fame did it. Cortez in conquering the Aztecs of Mexico did it. They made it so that there was no going back; they literally burned their ships. Here it was you fought and won or fought and died. The exception to this was that Moses seemed to have been the first to have done it. Exodus 11:2 *Speak now (said God to Moses) in the ears of the people (the Hebrews) and let every man borrow off his Egyptian neighbour and every woman off her neighbour, jewels of silver and jewels of gold.*

Now speak into the ears, is called whispering and whispering is secretive. Whilst to borrow it, means no whispering as you have to ask outright and be smiling when you do so. But we do know God or Moses, had no intention of giving it back. Somebody and I doubt it was God, needed cash in his exchequer, for when they went, they went rich. But again and it shows that with this borrowing, the Israelites and Egyptians were on the friendliest of terms. Yet all this was being done on God's instructions. But doesn't this seem strange to us of the 21st century? If the God of Moses was God, then he was the God who should have been able to do everything; this speaking into the ear sounds very secretive. Why did God have to be secretive?

To add insult to injury, once they had borrowed these precious things, God was then going to slay the firstborn of all the Egyptians. Was God a murderer of innocent Egyptians who had happily loaned them their wealth.

So the day before this happened, Moses tells his people to bake unleavened bread and to slay a lamb and smear the lamb's blood over the door lintels of their house so that the Angel of the Lord (or messenger in the Torah; as Angels didn't get invented until Christianity came to power and even then they were adopted from winged victories on Roman temples) could differentiate as to whose house was Egyptian and whose house was that of Israel.

Here once again, was proof these so-called Israeli slaves were living next door to Egyptians as their neighbours. So close that the Angel needed to know who lived where. But the big question was, is this God's doing. Why should God have to be told where the Israelites lived? Obviously it was known where the Egyptians lived, for they hadn't got this sticky, bloody mess over their door frames. Wasn't God supposed to know everything? If he was God, he did, so why had he to be shown this by a marker, a name plate? One thing was for sure, you couldn't ask the Egyptians to mark out where they lived, because someone was going to ask why.

However I do believe this did happen, so who, in reality, was the sign for and why? According to the Encyclopaedia Judaica, Joshua was made captain of the Israelite host in the year 1190 BC, which accords to my dating. So I consider it was Joshua in the dead of night, with his most trusted followers, of whom Caleb the Kenite was one, went round the town feeling out this sticky mess on the door lintels and killing those who hadn't got this marker. As for the first born I think not but I do feel it would have been children because they were easy and there was nothing like killing children to get the people all steamed up.

So it was with this killing that God or Moses made it that the Hebrews had no alternative but to flee and, in fleeing from death, you fled fast. When the Egyptians woke up to find their people murdered they would indeed have been angry. There was no chance then of the Israelites staying, denying it was them, for the lamb's blood on their doors was proof that it was. They had, by following Moses' instructions, condemned themselves. Moses knew that if the killing went well they'd have to leave in a hurry, hence: don't bother to wait for your dough to rise, bake your unleavened bread but be ready for a very quick exit. So you can see that in a court of law, this would have been premeditated murder and I think it was Joshua and crew who were the murderers.

So why did Moses pick the year 1188 BC? He picked it because Pharaoh was involved with enough problems of his own. He'd just had a hard fight with the Sea People who, in 1189 BC had tried to conquer Egypt. So bad were his troubles, he hadn't beaten them, only vanquished them, pushing them out into Canaan. He was busy with his army, making sure his borders to Canaan were well fortified with troops. There were few soldiers to stop Moses carrying out the Passover.

For proof of this we can read and see what happened from his monument, the Ramasseum at Medinet Abu, just across the river Nile at Thebes. This is what Ramasses III says:

And I prepared the river mouth like a strong wall with warships, and light craft. They were completely equipped with brave fighters carrying their weapons, and infantry of all the pick of Egypt, being like a roaring lion in the mountains, chariots with able warriors and goodly officers whose hands were competent. Anet was prepared for them to ensnare them, those who entered into the river mouth being confined and fallen within it, pinioned in their places, butchered and their corpses hacked up. As for those that reached my boundary, their seed is not. Their hearts and souls are finished unto all eternity.

But he hadn't conquered them; he'd only vanquished them from his kingdom. For his enemies journeyed eastwards along the coast road to Canaan, and the route they took became known as 'The way of the Philistines,' a name that will date the Exodus.

Should you ever go to Egypt, go to the Ramasseum of Ramasses III. What a monument; look at the scenes as Pharaoh slays his enemies. Look for the bound captives but look more closely, there on the walls, are carved huge piles of tongues, in other places, piles of penises and testicles. These were Pharaoh's trophies of war. As the inscription says, 'Their seed is not.' I assumed that this cutting off of their privates, was done after death and one could be excused for thinking no one could survive such mutilation and live. But just say you could, and you became a slave of Egypt, would you want to escape?

Now there is a curious passage mentioned in the scriptures whilst the Children are in the Sinai. Deuteronomy 23:1 'He that is wounded in the stones or hath his privy member cut off, shall not enter into the congregation of the Lord.' So here is evidence that one can live after losing one's best friend. Now the question to answer is, where did these men of Moses have their members removed? Could they have received this horrific cutting when taken captive by Pharaoh? True, there were many battles the Children had, as they passed through enemy country, but what battles were there that allowed the enemy time to mutilate their captives? We know their enemies weren't victorious, for the Children still kept plodding on. My logic, suggests this was an Egyptian act

After that short deviation, back to Moses. If Moses went before this date, 1189 BC, then he couldn't go by 'The way of the Philistines.' Let me put it another way. If there is no London, you can't have a road named the London road. The Philistines had to come first, and then the naming of the way they went came second. The Israelites had not left Egypt or arrived in Canaan at this point in time. So logically whilst Pharaoh was away, Moses could play and use this period of confusion to exit Egypt. He knew it was now or never. He knew he must act fast, and the baking of that unleavened bread confirms it. So, as it says in the Torah, Moses was going 'by way of the Philistine,' but God changed his mind for there was fighting in the land of Canaan. Correct, the Sea People were conquering Canaan and Moses wouldn't have stood a chance of settling there with his small band, when the 'big boys' were in town.

As further proof that 1188 BC is the Exodus, we read from Chronicles that the descendants of Eleazer, son of Aaron, took eleven generations before the eleventh one served as the first priest to serve in the Temple of Solomon. We know the date of that temple, it's 970 BC, and it is agreed by scholars that 20 years is the average time for a generation. Therefore, 220 years onto 970 gives us a date of 1190 BC.



Mummy Ramasses III



Ramasses III

Human sacrifice.

So Moses and the Children are up and running but God isn't finished with them yet. Exodus 13:1-2 *Sanctify unto me, the first born of everything whatsoever openeth the womb amongst the Children of Israel, both of man and of beast: it is mine.*

What does sanctify mean? According to the Dictionary it states to 'set apart' but why and why now? Is God asking for human sacrifice or is it Moses demanding it?

Now there's one thing about birth, especially human birth, it's going to happen 9 months after that delicious act. Who can guess where you'll be in 9 months time? So here we are running from the Egyptians and your dear lady now decides to give birth. The last thing you want is, a mother carrying a baby that's going to be a burden, especially when the walking turns to running? Does Moses know there's going to be a big run soon? If he does then he knows these babes will slow them down. The answer is to kill them now, and what better way than to get God to demand it.

What could an all knowing God want from this, at this stage of their escape? Then in Exodus 13:13. God changes his mind. *And every firstling of an Ass thou shalt redeem it with a lamb and if you do not redeem it, then thou shalt break his neck, and all the first born of man amongst thy Children, shalt thou redeem.*

I couldn't help but see this last passage of the redemption of man, nicely slipped in after the redemption of an ass. So what is taking place?

Then in Exodus 34:19 after Moses has brought down the Ten Commandments and slaughtered some of the Children, for worshipping a new God. God again states his demands to Moses. Whilst in Numbers 18: 15 – 18, again in the Sinai and after the revolt of Kor-ah, that God gives the first fruit to Aaron, as well as that of man or beast, saying Aaron will surely redeem the first born of man for 5 shekels. Adding of the firstling of beasts he will not redeem, he will sprinkle their blood on the altar and burn their fat for an offering, whilst the flesh of them shall be his.

So this is definitely a sacrifice, and in Exodus 13; 1-2, a human sacrifice. But and a lovely 'But', God is in Exodus 13: 13, just 12 verses later, now redeeming the ass and the first born of man, why? Can I be so bold as to suggest God isn't asking for this, this is Moses' doing. For if God is an all knowing God then he would have known he'd have to change his mind, which is rather pointless, if he knows he'll have to change it 12 verses later. I suggest that once this Godly proclamation had been put out, the Children were having none of it. No way were they going to let their innocent little ones, be put under that knife, holly or otherwise. So 12 verses later, Moses knew he'd got a revolt on his hands and so either he or God had to change their minds. Someone here had to back down.

As for the redemption of the first born of an Ass, why not ask for a calf, goat or sheep? Why an Ass? Could it be that Moses needs transport, for at this stage of the Exodus, they don't seem to have many beasts of burden and what you do need if you're doing a 'Runner' is for some animal to carry your goods, to which Asses and donkeys play an important part. I think in this demand for sacrifice and I suspect to prove God and Moses still had control over the children, that either God or Moses, suddenly realised that killing Asses off was not the right way to go about it.

Whilst in the Number 18:15-18 we have God telling Aaron he can have everything including the first born of man, with the adage God is sure Aaron will redeem this child but for 5 shekels. Call it buy your baby back. Except I think this has been added in much later, simply because shekels didn't exist. Everything was done by barter. For me personally, I think it has been added in much later, to give the priest hood an excuse to gather in another source of revenue. For priest and politicians have a wonderful way of saying, 'You work, toil and make bread and we will eat it'.

Finding the Reed Sea

Our next journey is into Egypt proper. By that I mean the Delta, to find where Moses crossed the Reed Sea or, as some will insist, the Red Sea. So firstly we have to be sure that Moses was in the Delta and accept that if he was, then he was near to Pi-Ramesses, where it is written the Children made bricks. Secondly, we have to establish what route Moses took before we go into the details of the happenings of the Exodus. As I've said, I consider the Exodus of the Bible to be most accurate. Here, we read, Moses stretched his rod over the pools and streams of Egypt. Now there is only one place in Egypt where this could have been and that's the Delta area. It doesn't rain in Egypt, so there is no need for pools, ponds or streams anywhere else along the Egyptian Nile. The Nile floods, because of the rains that fall 4000 miles to the south. As to which way did he go, we know he didn't go east by way of the Philistines. True, most scholars have Moses heading south directly to the Red Sea, at present day Port Suez, because that's where the Bible says they went. The only trouble with that is there will be no reeds along its salty shore and no one has come up with a sensible explanation of it parting and parting just at the precise time Moses gets there.



- 1 Pi-Ramasses 2 Succoth 3 Etham 4 5 6 Mig-dol and Ball-Zephon and Pi-ha-hi-rothth
 7 The place where lake Manzilah and the Mediterranean parted
 8 The Bitter lakes 9 Elim, known as Moses Springs

But the Red Sea is not where the Torah says they went, which clearly says was to the Reed Sea, the sea of Reeds and reeds need fresh water. So I'm going to opt for the north, or rather north-west. For here was Egypt's equivalent of England's Sherwood Forest. Here it was, where those who wished to escape Pharaoh's justice, hid. It wasn't a forest of trees, it was the vast reed beds that surrounded the freshwater lake of Lake Manzilah. Reeds that were four Meters high, that once you were in, you were lost. For it says, *'And Pharaoh will think we are shut in and entrapped in the wilderness.'* This cannot be the wilderness of the desert; this is the wilderness of something similar to a jungle. Logic suggests that Moses didn't want to be caught out in the open of the desert of sand and rocks. He wanted a place to escape to and get lost in, a place where the Egyptians in their chariots couldn't get into, the reed beds and if my findings of the Anastasia V papyrus, is correct read **'Moses birth to exile'** then here is a connection, that suggests he's been here before.

Likewise Pharaoh wasn't there in any great strength, being occupied elsewhere. A reason why Moses picked this precise time. We should also remember that this Pharaoh is not the Pharaoh whose son I suggested Moses killed, which I believe was an accidental fight between two headstrong youths that went wrong. read **'Moses birth to exile'** But what we can be sure of is that the Israelites were leaving in a hurry. They had no time to waste even though they were driving their precious herds with them; their bank balances on the hoof.

Now you're going to laugh at me, but hopefully you'll end up with a little laugh at yourselves. Can we agree that when they ran, they took their cattle, sheep, goats and donkeys, with them? That they also took their pigs? Oh, I can hear your peals of laughter, for everyone knows the Jews don't eat porkers. I consider they might not now, but I suggest they once did, when living in Egypt. No, this pig-eating thing is not pure speculation, for there are three vital points to say I'm right: Firstly, the Egyptians bred pigs; figurines of sows and piglets can be seen in the Ashmolean museum. They weren't kept as pets. It is true that the Egyptians didn't offer pigs as a sacrifice to their Gods, but they kept herds of them. For Mr Porker is a fine animal, eating almost anything. When I was a farmer, I saw my pigs eat two live ducks who'd come to feed at their trough. They ate the lot, flapping feathers

and all. Now for the second point, if I'm going to make a law, for example: 'Thou shalt not covet a Martian's wife', where's the point? You don't make a law, to stop people doing something which they're not doing. When God states, 'Thou shalt not commit adultery,' can only mean they were committing adultery, so to tell them to stop eating swine, strongly suggests they were eating it.

But if I'm right, why did Moses want to ban the eating of pork? I'm sure if you can make sausages now, you could make them then. But I hear the cry, 'It's unhygienic meat, it won't keep.' or pigs are dirty animals. Not so on both counts; pork will keep as long as any other flesh and as for cleanliness, pigs are very clean. It's the humans that force them to live in such a small area that causes them to live in their own excrement. When Captain Cook got to Tahiti, he found the inhabitants, probably the most beautiful people on this planet, happily feasting on pig, with not a fridge between them. When white missionaries went forth to preach to those of cannibalistic tendencies, they too became pork, or 'The longy pig,' as the natives called them, and found not wanting in flavour, due no doubt to their religious zeal and the essence of God within. So good were they, it took western man some generations to wean them off it. Thirdly, and I think I can say this with some authority, being once a farmer, that there are two animals you can't herd or drive; one's cats and t'other's pigs. Pigs are so intelligent that, as you start to drive them, you can actually read their thoughts. They suddenly stop going the way you want, pause to think and, in a trice, they're coming straight for you, through your legs and away. I therefore suggest, Moses banned them, due to the time wasted by Israelite pig owners, rushing to and from in the direction of their pigs which, you can be assured, was not the direction in which he wanted them to go.

So do you stop the owner of an intelligent pig going in the wrong direction? Tell him in five words, 'God says pigs are unholy,' and from then on, 'Mr Porker' is out of fashion and worthless. Lastly, if you've now got a pig which is worthless, what you would do with him? It would be rather pointless killing them as you can't eat him, especially as pigs don't like being killed and they can be vicious – biting and tusking are two methods they employ to be left alone. So logic suggests you'd let them go.

Now that the pig is not being driven and is a free being, I see the humour of it, as both Israelite and pig make a run for the safety of those reed beds. This being so, there should be wild pigs living in this wilderness of reeds around Lake Manzilah. Pigs in Egypt, a tall order but there is, namely *Sus Scrofa Scrofa*. Better still this pig is a feral domestic pig, rather than a wild boar. How he got there nobody knows, except perhaps you and me. Nevertheless scholars are agreed, he's been there since the time of the pharaohs.

So we're up and running with the Children; they had to get to the safety of those reeds. Time was important, and chasing pigs in the wrong direction wasn't helping. With a push and a shove, I think they could have done the journey in a day or two.

We next read that Moses' first stop in his escape was at Succoth. It will never be found, for it was a stop-over place, yet it was an important place, for it was there where the Children first learned to make reed huts, a completely new abode to those they were used to, mud houses. So they needed reeds and reeds needs fresh water. There would have been no reeds around the salt water of the Red Sea. But from this snippet of making a new abode with reeds, also tells us the Israelites had no tents. Indicating once again Moses didn't want to be encumbered with a baggage train. So there they were, making their reed huts. We read that they stopped here only for seven days but, as with all places, somebody gave it a name and so the Hebrew translation of Succoth meant 'Huts'. And, as with Christians and Christmas trees, the Jews still have the festival of Succoth, where children make their own huts at home, how traditional, for they make them with reeds. So who taught the children? Their parents did, but who taught the Israelites? It wasn't Moses, so it must have been those Egyptian fugitives already living in the reeds. Did some of these Egyptians join up with Moses? Yes they did and one of these Egyptians, much later on, when in the Sinai, shouted out that, '*Moses' God wasn't God at all*'. Now, as my Daddy used to say, 'Before opening your mouth, engage your brain.' Moses had the instant answer to this, he told the Children to stone him unto death.

But how did Moses and the Children travel through these 4 meter high reeds. To enter this forest you'd be lost – and I know, for I've been in them. How did Moses get round this? We are told God led the way with a column of cloud (smoke?) by day, and a pillar of fire by night. So if you weren't sure which way to go, all you had to do, was look up above the reeds and follow the smoke or fire. But this in itself tells us something. There can't have been many of them. If there'd been thousands,

they wouldn't have needed the fire or the smoke method, because they'd have trampled the reeds into a very noticeable motorway. Likewise, they wouldn't have needed this smoke or fire if they were out in the wide open desert as some scholars insist they were.

Now we encounter a delicate subject, their next camp was Etham. It was here that I suspect Moses trod in something... something nasty. If he hadn't, he'd have let it pass but he was annoyed, very annoyed, which makes me think he did step in it. We are all aware that as you eat, so must you ease yourself. There is no doubt they were eating since they left Succoth where they'd been for 7 days. So ease themselves they must, but where, it was a long way from Pi-Ramesses toilet system. Now it was each person for themselves and where ever this easing business was going to happen was going to be anywhere. So I suggest it is here that Moses has trodden in something and going to let forth his discontent. For he tells the Children off, saying, '*Go tell them to take a paddle (shovel) and go outside of the camp, dig a hole and ease themselves into it and then cover it up*'. So what does Etham mean? It means, 'Their shovel.' At least I can see the humour in it, as did the Children, in remembering to call it that.

We next read they camped before Pi-ha-hi-roth, between Mig-dol and the sea, over against Baal-zephon. What wonderful directions. In coming to the southern edge of Lake Manzilah I say they moved in a clockwise direction around the lake going north. Look at a map of Lake Manzilah; just to the west of it, is one of the great outlets of the Nile. In fact, it's the long shore drift of sediment, coming out of the Nile that has formed a sand bar that cuts off this lake from the Mediterranean Sea. Now Migdol means tower, Pi-ha-hi-roth means the mouth of good water and Baal-zephon means the Lord of the north or Baal of the north. Now Baal was the God of the Canaanites. He had no more to do with Egyptian religion than Jesus of Nazareth.

So let's try this scenario: as they went north up the west side of the lake, they were squeezed between the main eastern side of this Nile outlet and the lake. They could then see another Sea, not the Red Sea, or the Reed Sea, but the Mediterranean Sea. As it says, '*And the sea over against Baal-zephon*'. So why the tower? Could it have been a lighthouse guiding Canaanite traders to the mouth of the Nile? If there is, then it's doing what the Ezbat El-Burj Lighthouse is doing today. So if you'd just made a safe journey, you'd come ashore, spend a shekel or two and give a prayer of thanks to your God, Baal. Then the thunderclap of understanding came; Pihahiroth would have been the mouth of the Nile, the place of good water to these Canaanite sailors who'd been at sea, a salt sea, a sea of water and not a drop to drink. Here at Pihahiroth they could once more drink their fill of fresh water and replenish their barrels. Pihahiroth was the mouth of the Nile. As for Migdol and the temple of Baal-zephon, archaeologists should be able to locate it, as it will be near to the entrance of the Nile. So everything is going fine in finding the Reed Sea, for it's the fresh water lake of Lake Manzilah.

Why Red Sea... why Reed Sea?

So let's clear up this business of the Reed or Red Sea. The ancient Torah c 700 BC clearly says Reed, and so outdates our Bible c 100AD and The Koran c 600 AD. But in 300 BC the Jews wanted to spread their religion further afield, especially to the Greeks. So it was that 70 learned Rabbis, known as the Septuagint because there were 70 of them, got together to translate the Torah into Greek. Unfortunately they weren't explorers, just scholars who could read and, sure enough, in the Torah up pops the Reed Sea and the Red Sea. It was they who thought that some earlier scribes had made a mistake. They therefore decided to simplify it and named both seas Red. The Catholics adopted this book and so they, too, have written Red. To complicate matters, the English Protestants when translating from the Greek or Latin, also got stuck with Red. The German Protestants were more original and translated their Bible directly from the original Torah and so got Reed Sea. As for the Red Sea, you have to wait until Moses gets to Elim and there, in both books it says Red Sea, for we are indeed on the Red Sea.

But we shouldn't forget the Koran. We are told that the Angel Gabriel came to Muhammad and told him all there was to know about Moses. Now the Torah and the Bible were both available to read by those who wished to read them at this time. I suggest Muhammad has because he says to his devotees 'Don't meddle with the Children of the book'. If he had read them, then he would have seen the discrepancy of one saying Reed Sea and the other Red Sea. But Muhammad also wanted to mention this sea that Moses parted, so much so, that he mentioned the sea eleven times but didn't

give it a name. Now I know my readers are all wise people, otherwise you wouldn't be reading this, so, here is your dilemma: knowing there are two names for this sea and you know one of them is wrong, what would you do? May I suggest you wouldn't name this sea at all, then you can't be wrong.

'And Moses stretched out his hand and caused the sea to go back all that night, by a strong east wind.' So it didn't part instantly as Hollywood would have us believe, it took all night. For a non-seafaring people living 3000 years ago, there was something they didn't know, it was a tide. The tide was going out all that night, of course, helped by a strong east wind. But I suggest Moses knew and he knew because he'd been here before. So if you'd be so kind, go back to your maps of the Delta. As I said, Moses was being squeezed between the Lake and the Nile. He was still in the reeds of the fresh water side of the lake, whilst Pharaoh's commander was on the sandy part, that was shore line of the Mediterranean, hard compacted sand, good for chariots. It was here at Baal-zephon that Pharaoh nearly caught them. But the reeds were still thick enough to prevent the chariots from going in, and of course, the Israelites wouldn't come out. It was stalemate and so the Children worked their way around the north of Lake Manzilah, still protected within those reed beds. Now I've been there, and this thin strip of land is no more than 600 Meters wide at its narrowest, separating the Mediterranean from the lake of Manzilah and continues down from Damietta to present-day Port Said. If you look carefully, on the south side of lake Manzilah you'll see lesser rivers of the Nile flowing into the lake, which flows in, then flows out through that a gap of about 1.4 kms into the Mediterranean. Except that gap is no longer there because since the building of the Aswan dam the Nile does not flood in the Delta every September

Now there's a strange thing that happens with this gap. When the Nile is in full flood about September, the waters sweep through this gap in torrents and are deep. But when the Nile is not in flood, which is in April, then the waters just seep through. People say there is no tide in the Mediterranean, but the Oceanographic Department of the U.K. assures me there is a 60 cm tide difference. Not a lot, but let's see how it works, confirmed to me by a certain Mohammed, a barman, originally from Port Said but now working at Brown's restaurant in Oxford. It was on his information that I went to Egypt to see this gap for myself. I wanted to be there when the tides changed. So I went, but in going I was late, not too late, just 25 years too late. But 25 years to history is nothing, whilst 50 years to an historian, could mean that the information I am now about to tell, could have



Moses parting the Red Sea, when it should be the Reed Sea

Notice the pyramids, never mentioned in the Bible

been lost forever. Even now the maps of Egypt are changing. Thirty years ago that gap, that precious gap, just west of Port Said, was on every map, but now that gap is no more.

The Egyptians have simply filled it in and so the ground where the Children once raced from Pharaoh's chariots, is now beneath a housing estate. And with that bit of bad news I hear you call out, 'Oh yes, you're just like the rest of them, all words and no proof'. But don't despair, I am not a harlot who once paid reveals very little. I can and will reveal all. For I beg you to give me favour; it was not my fault the Egyptians and the Russians went and built the great Aswan Dam in 1970. The dam that broke the oath that the Gods of Egypt once swore, that the Nile would flood every year, filling the land with her bounty of rich, wet, fertile soil. That great unbreakable oath was now broken.

But before coming to that, let me explain how the waters used to flow through this gap in the days when Mohammed, the barman, was a youth. The waters of these lesser tributaries flowed into the lake, and they in turn, flowed down to this gap and out into the Mediterranean Sea. Now I know we are told that all rivers run down to the sea, but surprisingly enough some of them don't all quite make it. Because this river Nile in April is not in flood, it leaves a gap in this long shore drift and the waters from the lake, literally trickles over it, into the sea. But as the tide in the Mediterranean slowly goes out, or goes lower, the water from the lake first trickles over this sand bar and as the tide goes further lower, then the waters of the lake percolate through the sand bar. So much so and you can walk over it dry shod. As the tide returns, it gets higher, so the waters from the lake stop percolating through, and start to build up within the lake, because water is still coming in from these lesser rivers from the Nile and the Mediterranean. Soon the sea is over the sand bar and filling up the lake. Then as the tide changes, it now runs out once more, from the lake into the sea and up pops your land bridge, a land bridge just 3 meters wide. So says my barman Mohammed, for as he says, this was once the short cut from Port Said to Damietta, rather than the long way of going south to Cairo and then going north again to Damietta

. But of course during the dry season the waters coming over this sand bar would be about 10cm deep. No great barrier to the Egyptian chariots. Except it is, there are the Israelites, running through the waters on foot and if they fall into a deeper spot they just jump up and carry on running. But for a chariot to slip into one of these holes, it's a disaster.



Although my Egyptian gap has gone, you can see exactly the same situation happening on the River Aksu in Turkey.



The river is not in flood but by the high banks you can see how it rushes through when it does.

So there we have it, Moses was now squeezed even tighter. He was still in the reeds and Pharaoh's chariots were just a stone's throw away. But this time, Moses' route was wide open for all the Egyptians to see, he had come to that gap. The only way across was to expose yourselves to the Egyptians and make a run for it. If Moses tries to flee across this land bridge, they will be up and at him in a flash with those fast chariots, wheeling about him and letting fly those deadly arrows. How would Moses make it?

Axel pins

But what else had specifically brought me to Egypt? It was a small comment made in Exodus, *'That God had looked down and in the early watch of the morning, confounded the Egyptians and removed their chariot wheels so that they dragged heavily.'* In short, the chariots had come down with a thump, as the wheels came off. Oh Moses, cunning Moses, what a strategist you were. But again we have it as God's doing. If you want God, I can't say more, but if you want to hear a more realist side of this story then read on. How do you remove chariot wheels? You remove the axle pins, and only a prince of Egypt would have known this. In the days when only the elite of Egypt rode in chariots, few if any of the common people would know that the axle pin was the chariot's weakest link. But Moses knew, he also knew that sabotaging these vehicles would have to be done at night, and a specific night, the night a low tide was going to occur, in the early watch of the following morning.



The Axle pin. Easy to remove, easy to hide, the chariots weakest link.

Now tides are funny things. Due to the movement of the sun and moon, every tide change, is 15 minutes later. So at the end of a day, there's an hour's difference. With this in mind, I just do not believe Moses arrived where he did at exactly the time when the tide started to go out in the early watch of the morning. Somebody, most probably a dweller of those reeds, knew of this slow daily change as this causeway disappeared at differing times over the month. Probably Moses knew of this before he even went into exile. Moses must have been there many days, for him to judge what day was the right day when the tide would be out in the early watch of the morning. Here, in my opinion, is evidence of the first recordings of tidal observations.

But who was going to remove those pins? It was also evident who ever slipped out these pins from the Egyptian chariots hubs, would have to do it at night. Under the cover of darkness, creep into the Egyptian camp, do their duty of gently tapping the pins upwards, and then slipping out, again without disturbing man or beast. Not only that, but to instantly bury the pins. For if even one of them was caught with these pins upon them, then the whole plan would come to nothing. We know they weren't caught because the wheels did come off, much to the surprise of the Egyptians.

Whilst the pillar of fire, was brought from the front of the host, (the front being , those who were looking over this gap, they'd got to cross) to the rear of the host, between the Children and the Egyptians. It was then, I suggest, that Joshua and his team moved back from the light and out to the flank, working their way into the Egyptian camp.

Now what would the Egyptians see as they settled down for the night? They would see a blazing torch burning not far away. To them it would mean nothing was going to happen that night, especially as the Egyptians knew the Israelites would never come out from the safety of those reeds. Neither were they alert, because the Israelites had been there for some days already , probably due to waiting for that tide to out at the right time of day, besides they've never attacked at night. So as the sun was coming up, the tide was going out and the narrow causeway was beginning to dry out, as it says, 'In the early watch of the morning'. How many thousands of military commanders have sat and waited for the rising sun and their dawn attack or in this case, their dawn escape. And escape it was, it was time for the women, children and animals to make a run for it, whilst the men protected the rear. The sun was up and with it the Egyptians. What did they see? They saw that most of the Israelites were already across that causeway. They, the Egyptians, must have been elated. At last they had the Israelites out in the open. But there was still time for Moses and his men to cross as the Egyptians brought up their horses and harnessed them to their chariots. Oh what a killing time they would have;

no need for close quarter fighting, just gallop up, shoot them down with arrows and gallop way to do it again. So, with many a happy day, they were off at the gallop and within 20 meters, they were out of their chariots as the wheels came off. Still not a disaster; a few bruises, but with a quick lift the wheels were remounted, and then came the disaster. Where were the axle pins? Did they have spares? Were there enough? Either way, the clock was ticking and, as the saying goes, 'Time and tide wait for no man,' the tide was coming in. I suspect they still had time to give it a try but with each minute, the waves from the sea would build higher until the causeway was under water. Not deep, but still dangerous, and what these charioteers and bowmen didn't want, was to be on foot in those waters when the Israelites could race back and dispatch them to eternity. And so the Egyptians turned away and the Children were across and once more enveloped in the reed beds on the other side. Moses' Children were safe for a while. But how did this become the workings of God? As I suggest, the removal of those axle pins was a secret, only a few knew. So as the Israelites ran across this gap, they would have looked behind them to see if the Egyptians were coming. It is then they saw the wheels come off and to all intense and purpose, all by themselves. But did they or was this the doing of some unknown being? If so, then this had to be the work of God and a God on their side.

Therefore those pins should still be out there. Pins made of bronze, for no other metal was available then, and a wooden pin would shear off after a very short distance, if we imagine the wheels being forced continually to the left and then the right, as they swiftly rotated over uneven ground, bashing against such frail pins. No Pharaoh would want to go into battle or on a lion hunt with such weak components. Those pins were still there and I was going to find them.

So I wrote, twice, to Dr Zahi Hawass, supreme head of Egyptian Antiquities, asking permission to go and dig – or rather metal detect – in just one small place in the Delta. He did not reply... and why should he? I was at best an amateur and at worst a crank. Crank or not, I went to Egypt, found his home telephone number and spoke to his wife, who kindly gave me his mobile number and so I rang him in Alexandria. With much amazement, I caught him on the hop and, reluctantly, he granted me an audience at his office, for midday in three days time.

So I had time to kill and time to visit libraries and book shops. Sure enough, there were maps from Napoleon's time which showed that in 1757AD the outflow of the lake was on the western end, whilst in 1800 and 1881 the outflow was in the middle. Today or rather 1980 it is on the eastern edge.

The Nile's inundation must have been spectacular, rising up some 8 Meters at Cairo, scouring out the earth from the channel, this gap, out to the Mediterranean sea, from one side and depositing it on the other, moving yearly from here to there on that long-shore drift. If this was so, my chariot pins had gone long ago, out into the Mediterranean.

Yet time still to inspect chariots on display at the superb Cairo museum... there were the chariots of Amenophis II 1400 BC and the four chariots of Tutankhamen c 1323 BC. The former had one axle pin missing and the other of wood which didn't look old or practical. The three chariots of Tutankhamen had pins of wood which looked suspiciously new, whilst the other looked as though an iron angle bracket had been used c 1930 AD. It looked remarkably like a bracket to join two sides of a box together... even having holes in it at each end as though to take the screws that would be needed, if this were so. Iron of course hadn't been invented in 1300 BC, so this didn't look right. And if I remember rightly, when Howard Carter excavated this tomb in 1922, the wheels were already dismantled and stacked by the chariot. So it's possible that, some 79 years ago, these chariots had been reassembled using a modern angle bracket. From this it would appear that no bronze axle pins had been found. So could it be, they were so valuable that they were never entombed with the chariot. To me these pins were like an expensive carburettor of an expensive car, a car about to be scrapped. So scrap the car but hang onto this workable carburettor.

Naturally, I visited the pyramids and shared a picnic with the Sphinx. As we gazed at each other, he told me all the wonders of time.

At last the three days were up and I promptly presented myself to Dr Zahi's office, with my single sheet, detailing my project. I waited and I waited. Two hours later he remembered me, mainly because I stood outside his office door, and he called me into a very fine office. He was indeed the Lion of Egypt, the last of the pharaohs, short, sharp and to the point. He told me to sit down and be quiet, which I translated into English to mean, 'Please take a seat and I'll be with you in a minute.' A minute later, I was told he couldn't give me permission for at least two months. My protestations that I had already written to him twice before, reduced his offer down to a month. Four minutes later the

interview was over. Diplomacy was low on the agenda, but then who ever heard of a lion being diplomatic? Besides, here was the man in charge of all the pyramids of Egypt and for every pyramid there was a crank with some outlandish theory. Could I blame him for looking at me as another one?

What was my project? It was to walk the site and to metal-detect a reasonable area that I thought, from a military point of view, could be the site where these axle pins might have been buried. So, will no permission metal detecting was out... but as a tourist, beach walking was in.

But what was I looking for? I was looking for where Moses was forced to come out of those reeds. Out to be exposed to those Egyptian chariots; out to cross a narrow stretch of water. Narrow enough that one could see the other side and which way to go. And the site I was keen on was the western end of that gap just west of Port Said, which showed up quite clearly on a map of Egypt, for in my humble opinion, Lake Manzilah was that Reed Sea. Into this came a small tributary of the Nile and the outflow was through this 1.4 km wide gap into the Mediterranean. Not only that, but the geography fitted perfectly to those places the Israelites stopped at prior to this sea parting. And because the Reed Sea is mentioned as being over by the sea, then this is telling me that sea was the Mediterranean. If so, then that side of the land will be sand, whilst the other side will be reeds, due to salt water versus fresh water and the growth of plants. One side ideal for chariots and t'other side for hiding in.

Now I hadn't gone to Egypt without doing some prior research... I had an idea what I was looking for. Being a chatty lad and partial to bars, I was partaking of a bottle of red, in Brown's restaurant in Oxford, brought to me by a well-tanned waiter whose name was Mohammed. Now believe this if you will, but he was 35 and came from Port Said. In short, yes, he did know where the waters came out of Lake Manzilah into the sea. Yes, it was sandy on the Mediterranean beach and yes, it was all reeds and fish ponds on the lake side of this long shore drift formed by the main outlet of the Nile. The distance across this strip of land from the lake to the Mediterranean was some 800 meters'. Better still, as a child he'd played in this water coming out of the lake, as it was very shallow. Yet when the Nile was inundated, the waters poured through this gap. What he couldn't remember was whether there was a tide, but that was easily solved by getting confirmation from the Oceanic Institute that there was a 2 ft tide from high to low.

So, there I had it. All I had to do was go to the western end of that gap, and that would be the place where Moses came out of the reeds to make a run for it, through the drying-out waters to the other side, and back into the safety of the reeds. All I needed to do then was go to the sand on the Mediterranean side and that would be where the Egyptians camped. Then take my metal detector and search this small area, to get that 'ping' that indicates you've found metal. Oh, so very easy...

Being refused permission, was not going to be a problem. I could be in and out before anyone got excited. So, I proceeded to book my ticket on the public transport coach to Port Said from Cairo, a journey of three hours.

I won't bore you with the sights of Port Said except to say that I booked into my hotel the Pesta Port Said Hotel and the view from my hotel room was ideal for gazing upon the entrance to the Suez Canal and watching mighty ships slip southwards into the desert.

How I would love to tell you that we loaded up our camels and donkeys with 60 days of supplies and, with a Nubian drummer leading the way, set off into the wilderness of reeds. But we didn't. I took a taxi for £10 to drive me all day and we were off, heading westwards along a concrete causeway that wasn't on my map of c 1985.

Already I was having doubts. This outlet from Lake Manzilah had disappeared. We drove and drove, and still no outlet. So, we drove back. There was a bridge, some 30 meters long, a permanent bridge. We drove 1.4 kilometers further on and came to another bridge, again 30 meters across. What had happened to my gap? Now taxi drivers are more than just drivers, they have knowledge. Yes, he confirmed, there was a large gap. People didn't cross it. Every year after the Nile flooded it changed its position. Sometimes it would be here, but other years, when the flood receded it would be somewhere else.

"But," he said proudly, "Since we, the Egyptians, built the Aswan dam, the Nile doesn't flood any more. It is held back by the dam and the waters retained in Lake Nasser. Now Egypt has made this a permanent outlet, with stone built culverts so that it can't move and we have put bridges over each, so we can now cross any time we like."

I rewarded him with a cigarette and, pulling on mine, reflected on this revelation. If this gap changed annually depending on the wind and velocity of the river in flood when rushing out to the sea, my axle pins were somewhere out to sea.

I got out and inspected this channel and, borrowing a local fisherman's line with a weight, I estimated it was 3 meters deep. I suddenly realized that 1.4 kilometers was the original width of that gap, and what the Egyptians had done was to pile large stones on that side of the outlet. Then they piled large stones on the side 1.4 kilometers back. They had then bulldozed rubble into the outlet to form an artificial island. They then built these two bridges over to the island and then built up large stones on the other side of those channels, making them permanent. Once completed, the road could be put in. It didn't take a mathematician to show that the water coming out of these two culverts, spread over a 1.4 kilometers gap would have been very shallow. That was, until the tide came in.

Well I was there... so let's go see. So again, we turned around and headed westward. He was right, we were on a new road where there had been none before. Bulldozers were mining the sand; new houses were being built on the patch of sand where I wanted to walk and scan with my metal detector. Deep trenches were being dug for the laying of pipe lines. Fishermen's huts were on both sides of the causeway, those fishing in the Mediterranean and those fishing in Lake Manzilah, whilst on the lake shore, large fish ponds had been excavated. There, on Lake Manzilah, were my reeds and reed huts, whilst on the Mediterranean side was good, sound, solid sand, ideal for those flimsy chariots with their thin wheels. I was too late, but when I thought about it, I'd probably have been too late if I'd come the year after Moses had crossed.

There was also another nagging thought. If Moses was coming out of those reeds to cross this stretch of water, he must have been able to see land on the other side. If the gap was so wide as to be over his horizon, then sending someone across was pointless because they couldn't see where they were heading to. Likewise, if he did send someone blindly into this shallow sea and that person did eventually see land rising up on the other side, how was he, once he had got there and over the horizon, going to find his way back? One slight deviation and he would be walking out to sea... a deep sea. That gap had to be a short gap and it had to be a well-known area. Some will say, 'But that gap isn't far; surely the Egyptians could have caught up?' But there is a difference; those that walked could feel the ground beneath their feet, whilst the Egyptians in chariots could not. Consequently, they couldn't be sure what lay ahead and would have to go slowly, if they were to go at all.

The following day I visited libraries and book shops. Sure enough, there were maps from Napoleon's time which showed that in 1757 AD the outflow was on the western end, whilst in 1800 and 1881 the outflow was in the middle. Today it is on the eastern edge. The Nile's inundation must have been spectacular, rising up some 8 meters at Cairo, scouring out the earth from one side and depositing it on the other. If this was so, my chariot pins had gone, long ago, out into the Mediterranean.

But what proof had I that this was where the Reed Sea was parted? I didn't, except what Moses recorded. It was definitely a tide at work, the waters being driven back by a strong easterly wind all that night. If Moses' Exodus was in April, according to Jewish belief, then the Nile would have been at its lowest.

Nevertheless, it was a good day's adventure. My driver was quite content to smoke my cigarettes as he watched his crazy passenger roaming backwards and forwards, experimenting with walking in reeds, to see if he could be seen.

Another day had passed and was over, and so it was back to my hotel for a hot shower, for Egyptian nights, in January can be cold, followed by something light to eat and a visit to the bar, which seemed empty.

The bar man asked me what I wanted to drink. Aha says I, being experienced in these things, 'What is the price of your beer'. For it should be noted, that in some eastern countries you'll be amazed how much your drink costs, if you drink it first. For I think you'll agree once drunk, you can't change your mind. It was then that a voice said unto me, in a strong Scottish accent, 'I like your approach.' I looked about me and this voice came from behind a high winged back chair. I was not alone. Taking my beer I walked over to introduce myself, with a quick recital of,

*Scots, wha hae wi' Wallace bled,
Scots, wham Bruce has often led,*

Welcome to your gory bed, or to victory

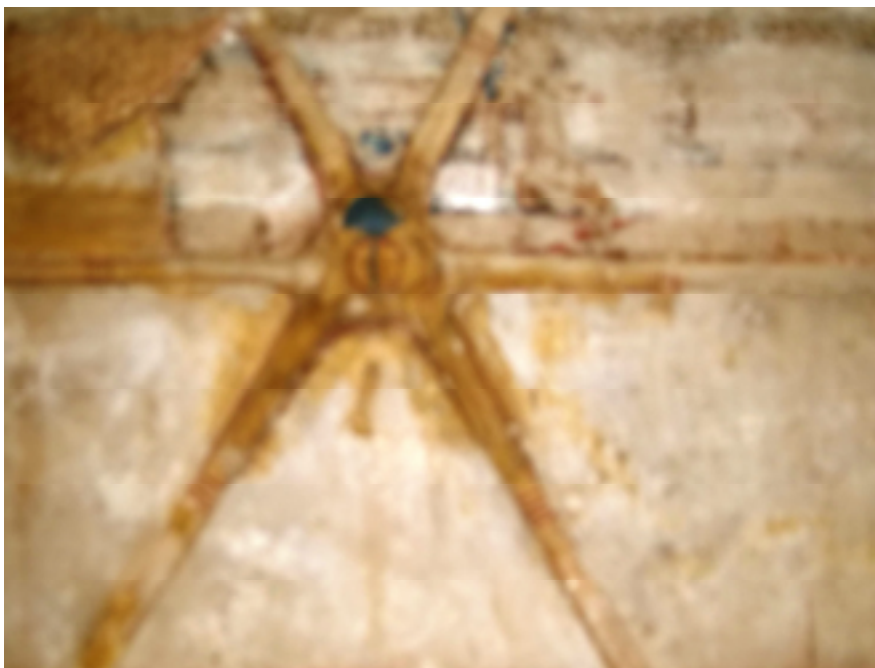
He smiled at that and asked if I'd care to keep him company. He had taken the words out of my mouth.

Now his name was David Roberts and he was a very fine fellow, six foot three inches standing in his cotton socks and built like a toilet door, big and strong. Neither fat nor thin, just solid. He was one of Scotland's lost sons, that nation of engineers and doctors. He was working on the oil rigs or more like it, in charge of one, for he was shipping his equipment from the Delta down to Cairo. He'd drilled the world from the Arctic to the Antarctic. I asked why Egypt, as I didn't think Egypt had oil. But of course, as he said, it's all to do with sedimentary rocks and the Nile has been laying down sedimentation for millions of years. He told me of the fossils he drilled up, including oysters as big as dinner plates. But now his war was over; he was retiring at that youthful age of 52. He was putting down roots in Pennsylvania. I was worried for him, for at 52 he had another 48 years to live, and sitting on the veranda in a rocking chair would drive him crazy. But he was okay, for he had purchased a farm to breed goats for meat, to supply the New York market. Good luck to him, hard luck to the goats, for I had once been a farmer myself, and I gave him a bit of advice – don't give the goats names.

In return for his tales, I gave him my adventures into the past. We talked of our children and my grandchildren, Oliver, Thomas and Isabelle and the joys his would bring him. We talked of how grandfathers are Merlin incarnate and how much wisdom they can impart. He being a true Scot and me a half-Scot, for my mother was born in Ayrshire, we feasted on Glen Fiddich whisky which I was pleased to hear was all on his expenses. In return, I promised him that if I ever got this book to print he would be remembered for eternity. So, to ever who so reads these lines then I have remembered my vows.

However, in another stroke of luck or reward, for good story telling, he told me that his driver, by the name of Tamar, was going to Cairo, so I could return in style, in his rather plush Mercedes. The next day I took up his offer and off we drove, Tamar and I, down the road I called Straight, for straight it was, mile after mile, running parallel to the Suez Canal. There to our left, as though ploughing through the reeds and the fields, with not a drop of water in sight, were mighty ships, heading south for the distant orient. So, it was, as Ra sank red and roaring to the western horizon that these friends I have as though ships passing in the night, they will be remembered.

Chariots once more



Now since my Egyptian visit I have made another visit, to the Ashmolean museum in Oxford. In this very fine museum is a plaster fragment from some ancient tomb, showing a chariot wheel and there painted on the plaster, in blue, was my axle pin. Being an engineer I was curious as to why the buffeting of these wheels hadn't wrenched out these flimsy pins as seen in the Cairo museum. What was needed was a bronze washer between the wheel hub to distribute the forces and the rubbing from that fixed pin. From what I saw at the Ashmolean, the Egyptians had understood this but had not developed the washer arrangement, for what they had done was to make a pin that slotted through the axle but then put a half circle on the top of the pin, rather like a semi-circular fan. It was this fan that took the load of the buffeting wheel. They seemed to have missed the point that the fan should not be attached to the pin, but should be a separate entity as a disc being placed onto the axle for the pin to rub against.

The sacred oath of the Gods

As for the Aswan High Dam, completed in 1970, it's big and holds all that water that pours yearly out of Africa, down to the sunlit sea of the Mediterranean. The Nile, the river where the Gods of Egypt swore their unbreakable oath that the Nile would flood every year bring her bounty of rich fertile soil. Now it is man, not Gods who controls the Nile.

But listen, gentle reader, listen upon the evening breeze, can you hear it? Can you hear the Gods laughing? For the Nile is not happy in her captivity and even now plans to break forth. As she plans, so does she fill Lake Nasser, not only with water, but also with that rich sediment she once brought down to the land of the Pharaohs. Slowly, Lake Nasser is filling up and getting shallower. Soon it will be too shallow to take those yearly waters and the Nile will one day burst forth and find a new route down to the sea. No, not in our time but soon, for time holds no awe for Egypt.

The Harris Scrolls

This scroll of papyrus some 41 meters long, was purchased in 1855 AD by Anthony Charles Harris from some unknown, whilst he was in Egypt at Medinet Abu. It tells of the civil unrest during the life of Ramesses III, our pharaoh, by his son Ramesses IV, in which it relates, it was Ramesses III who expelled the Asiatic rebels, who, in their flight from Egypt, under the leadership of one called Yarsu, were forced to abandon much of the gold, silver and copper which they had stolen from the Egyptians and with which they intended to hire reinforcements to attack Egypt.

This fits perfectly with the Moses story, Exodus 11:2 *'Speak now (says God to Moses) in the ears of the people (the Hebrews) and let everyman borrow off his Egyptian neighbour and every woman off her neighbour, jewels of silver and jewels of gold.'* It also fits with the time date, for if Yarsu's expulsion is the end of these troubles, then it's Ramesses III who brings these troubles to an end.

So there we have it, Moses and the parting of the Reed Sea. For those scholars, Professor Eric Cline and Professor Israel Finkelstein, who say Moses is a myth and never existed, I ask you to challenge my findings.

Whilst to you my dear readers, if you're happy so far, then please read, **'Moses: Exodus to Moses' death'**, and in doing so, ask why God, or was it Moses, was now asking the Children to sacrifice up to God, the first born of their children and why God or Moses didn't get it.

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The Author Don Cox



Mrs G my trusty companion

It was in the parish of Kidderminster on the 26th 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 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