

Moses



**In the Twelfth Dynasty
Egyptian Literature:
A Reconstruction**

Aris M. Hobeth

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The Twelfth Dynasty
Egyptian Literature

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ARIS M. HOBETH

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This book is dedicated to Rebecca, Jenny and Elizabeth.

Job 38:1-8

Then the Lord addressed Job out of the storm and said: “Who is this that obscures divine plans with words of ignorance? Gird up your loins now, like a man; I will question you, and tell me the answers! Where were you when I founded the earth? Tell me, if you have understanding, who determined its size; do you know? Who stretched out the measuring line for it? Into what were its pedestals sunk, and who laid the cornerstone, while the morning stars sang in chorus and all the sons of God shouted for joy?”

Romans 11:33-36

O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counselor?

2 Corinthians 3:12-16

... we use great boldness in our speech, and are not as Moses, who used to put a veil over his face that the sons of Israel might not look intently at the end of what was fading away.

But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ.

But to this day whenever Moses is read, a veil lies over their heart: But whenever a man turns to the Lord, the veil is taken away.

PREFACE

Most scholars tentatively position Moses in the Egyptian New Kingdom reign of Rameses II because the bible mentions a city with a name similar to Rameses. With this assumption, none of the events described in the bible emerge from the Egyptian records, therefore something is wrong.

Moses jumps out as a major hero who lived a long eventful life centered in Egypt. He could not have passed unnoticed by the Egyptians. Especially when one notes the momentous events that involved the passover angel of death which destroyed Egypt and the massive exodus of about two million people. Moreover, Moses as adopted into the royal family of Egypt was famous. After he murdered “The Egyptian” he became notorious.

Moses will be identified here as a major hero of the Egyptian Middle Kingdom Twelfth Dynasty literature. Each of the stories will tell about a segment of his long life.

The Egyptian literature has only within the last 200 years been discovered, translated and published for general reading, however no one seems to have made the connection between the ancient biblical stories and the recovered ancient Egyptian stories. After the events are selected and matched one for one, the whole coherent saga emerges clearly.

The first set of matches, famine and flight, involve Joseph and Moses in proper sequence.

Joseph lived to age 110. His large Hebrew family joined him in Egypt and stayed about 430 years. Moses born in Egypt murdered the “Egyptian” at age 40, fled to Midian where he stayed for about 40 years. Then he returned to Egypt to lead the Hebrews at age 80, and died at age 120. (Moses’ brother Aaron died in the same year just

before Moses, at age 123.) David and Solomon came about 480 years later completing a span of about a 1000 years.

Joseph lived a long interesting life. Some would say that his story reads so beautifully that it must be a novella, that is fiction. However, the ancient writers must not be held to modern journalistic standards. Just because it reads as a carefully crafted piece does not mean it was merely entertainment. Certainly the Egyptian and Hebrews' writing standards were high and strict as were the obvious standards concerning the visual arts. The extremely stylized drawings, paintings and sculpture done by the Egyptians conformed to certain conventions but also told about real events and depicted real people even though we know that they didn't walk around with their heads turned over one shoulder. The Joseph story may have some fictionalized aspects, however the saga, despite being beautifully enhanced, is accurate history. The dialog certainly was not word for word but just as certainly conveyed what happened. Not only was Joseph a real person, he was Imhotep, another famous historic person whose existence not many would doubt.

Both of these heroes, foresaw a terrible seven-year famine, planned ahead and saved many people including non-Egyptians. Both are linked with the image of seven cows and seven sheaves of wheat. Joseph interpreted the pharaoh's seven-cow dream as a warning of the coming famine. Likewise the Old Kingdom's famous "Book of the Dead" written during Imhotep's time, also contains the image of seven cows each with a sheaf of wheat. Both heroes are called saviors of mankind because of their leadership efforts.

On his deathbed, in the last chapter of Genesis, Joseph gave another warning, and ordered his bretheren to plan ahead. He said that "God will visit you," and when he does, "get my bones outta here!" In other words "God's visit" would bring destruction. Joseph warned of the coming passover angel of death, and 400 years later Moses understood. (Moses did remove Joseph's mummy and transplanted it in Sechem.)

The second of the "famine and flight" clues, flight, involved Moses.

After Moses killed the Egyptian he fled to Midian, which is east of the Sinai Peninsula, northeast of the Red Sea, and which is now in Saudi Arabia. He met Zipporah, daughter of the tribal priest-leader Jethro, married her, had two sons, led the tribe to military victories and pros-

pered. He experienced a vision of God there on the mountain at the burning bush. In the vision he got his mission to go back to Egypt to save the people. This mission gave Moses foreknowledge of the coming visit of the passover angel, just as Joseph had warned.

Yet Moses stayed in Midian 40 years and feared returning to Egypt because he remained a murder fugitive. Moses waited for the king “who sought his death” to die himself, before Moses attempted to return.

This part of the Moses story matches a famous Egyptian one, “The Story of Sinuhe.” Moses is Sinuhe. In his first person account, Sinuhe evasively linked himself to the murder of Amenemhet I, the first king of the Twelfth Dynasty. The flight confirms that he had some part in the murder, the guilty usually flee, but an apparent plot to take over the throne failed. He fled to Midian, married the daughter of the tribal leader, Ammuneneschi, led the tribe to military victories and prospered. Only after a long time, after the son of Amenemhet I also died, did Sinuhe attempt to return. That king, Sesostris I, as son of the slain king, still wanted to execute his father’s murderer. The parallels are striking. The story fits chronologically with the Joseph/Imhotep match also.

The Joseph famine and the Moses flight seem much less meager clues than the mere single clue of a city name used to position Moses with Rameses II. The city, named apparently after Rameses, is mentioned in the bible.

The next set of clues comes from two controversial Americans: Immanuel Velikovsky and Edgar Cayce.

From Velikovsky three ideas, first that a comet was the biblical passover. Secondly, that the conventional chronologies of ancient times are wrong. Thirdly, Velikovsky suggested matching recorded events, biblical to Egyptian, one for one, ignoring conventional (wrong) history.

Velikovsky’s first idea launched a series of best-sellers and a firestorm of controversy during the 1950s. In his “Worlds in Collision,” he theorized that the planet Jupiter ejected a comet from its “red spot.” The comet took a recurrent orbit that crossed the orbits of the other planets, including earth. One of the close passes was the biblical passover. The comet, almost as large as the earth caused all sorts of disasters. He wrote about these in “Earth in Upheaval.” In his third book, “Ages in Chaos,” Velikovsky speculated that Solomon’s Sheba was Egypt’s Hatshepsut, thus adjusting conventional history. Velikovsky did not of-

fer much about Moses despite zeroing in on the Exodus and the passover. Perhaps he accepted Sigmund Freud's speculation that Moses was Akenaten. (Both of those speculations/theories/identifications are not acceptable here.)

However eminent Egyptologist Sir Alan Gardiner independently agreed with Velikovsky's assertion that most modern chronologies are suspect, "Rags and tatters," he opined. Also fifty years after Velikovsky's books, many people now consider comets a serious threat. Luis Alvarez said a comet hit near the Yucatan 65million years ago and caused the dinosaurs to die out. Before Velikovsky major comets hitting the earth seemed impossible to most scientists and the general public.

The other controversial American, Edgar Cayce, (1877-1945), has become increasingly more famous. During his childhood Cayce had a vision in which an angel gave him his wish to be able to "help people." Later in his life he, during a sleeplike state, would somehow give medical advice to ill persons to help them recover. He gave about 14,000 of these trance "readings" which were recorded and are now available on CD from the Association for Research and Enlightenment in Virginia Beach, Virginia. About a thousand of the readings concern past lives (reincarnation) of persons who asked about personal relationships. Many of Cayce's readings told about individual's lives in Atlantis, ancient Egypt and other historical periods. Many involved minor biblical characters, but not the major heros.

Unfortunately a reincarnated Moses did not get a reading. In one reading, after direct questioning, Cayce said that Rameses II was the pharoah of the Exodus. In another he said Hatshepsut was in power. (Because these readings contradict this reconstruction, they have been ignored here as suspect. Cayce's readings have on occasion been wrong or at least unclear. (See Appendix "Discrepancies" for comments on the other Cayce readings about Exodus.)

However, one reading, given June 13, 1933 to an attractive twenty-year-old, without direct biblical questioning, tells about her previous life as Moses' sister "Sidiptu." This reading about a previously unknown sister (not Miriam), provides crucial information that confirms the positioning of Moses as hero of the Twelfth Dynasty stories. This is the only reading by Cayce that will be used here.

The relevant reading, 355-1, mentions Moses' mother, called

Hatherpsut, and sister, Sidiptu, who is a past life of the young lady getting the reading, and who did not ask about Moses. (The first number is the code number assigned to the person for whom the reading was conducted, the 355th person who got readings. The second number gives the number of the reading in case of multiple readings given to the same person.) In this reading, Cayce said that Moses had arranged a marriage between Sidiptu and a priest, but that she was “despoiled by the Egyptian” Moses slew. This murder “caused a new pharaoh to the ruling of the people.”

This reading offers many clues about the situation. First, the “Hebrew” being “abused” in the Bible was Moses’ sister, Sidiptu who had been “despoiled.” Most readers believe the Bible’s abused Hebrew was an insignificant male slave probably not closely related to Moses. Cayce gives this previously unknown detail about the story. Moses then killed the “Egyptian” in anger over his sister’s despoilment. This murder, the Cayce reading continues, caused “a new pharaoh.” In other words, the murder victim was the “old” pharaoh. The “new” pharaoh, who came from the “mountainous” or “southern land,” was able to control the government quickly because, at the time of the murder, he was coregent with his murdered father. As Cayce remarked, “the land was almost divided.” The people accepted the new pharaoh and he was thus able to thwart any attempted revolution or coup led by the murderer, Moses. The situation will be clarified by using the Egyptian stories later.

Moses’ mother, called Jocabed in the Bible is given another name in this reading: Hatherpsut, (which may or may not be a misspelling for Hatshepsut, who may or may not be the famous female pharaoh. She is not a “female king” for this reconstruction. The name is ignored here. Perhaps it may be some sort of royal title unclear today.) This name however implies that they all may have more than one name. Also translations into different languages cause multiple names to occur. She also was “in power;” as queen or queen mother, and she was also Moses’ mother. Thus, Moses was royal on his mother’s side. She was “despised,” according to the reading, for her physical love of a “people.” She married a Hebrew, Moses’ father, and undoubtedly loved his relatives. Indeed she was her husband’s aunt, therefore also herself a relative. In other words some powerful Egyptians hated her for choosing/loving an unapproved mate.

All of these clues from the Cayce reading certainly offer enough information to look into the Egyptian literature for a similar situation involving a notable hero. The “murder,” the “despoiled girl,” “the new pharaoh,” the “strong mother,” the “famous fugitive’s flight to Midian.” And certainly, even more noteworthy to the Egyptians were the Exodus and Passover events, which were superimposed on the personal and political situations.

The Twelfth Dynasty literature offers an exactly similar scenario.

The Twelfth Dynasty Egyptian stories cited are each superimposed on the basic biblical and Cayce-Moses Family Tree charts. Each story gives a fragment that matches a part of the story as written by Moses himself in the Pentateuch. These Egyptian fragments, by each author’s intent, represent a particular faction’s version that shed the best light on that faction. In other words, one could say the conflicting versions of these stories are propaganda. A hero in one version could be the villain in another.

This coloring and fragmentation may explain why these stories and characters have not been perceived as being the same as the Biblical stories and characters. Each version seems to be hiding, or “veiling” some unflattering details. Yet, they each provide supplemental details that, when put all together, reveal the entire story.

Reconstructing a Moses family tree grid based on the Cayce reading allows a logical format in which to match the characters in the Egyptian stories with the Biblical characters (See Figures A, B and C). The subsequent Family Trees, for each Egyptian story used here, detail the relationships between each Egyptian story’s characters. Superimposed on each Egyptian character’s name is the Biblical character’s name. Because Moses’ family members are all part of the Egyptian royal family, the first six kings of the Twelfth Dynasty star in the reconstruction. Each king has been discovered, despite multiple names, as starring in the Egyptian stories. The six-king chart and the six-king chronology offer the skeleton of the reconstruction. Not only does this reconstruction identify the biblical characters with the Egyptian characters, it also gives coherence to the fragments of this Dynasty’s literature. In other words, they all tell parts of the main saga.

Merged together 1) the Biblical story, 2) the Velikovsky comet as

passover (or some such astronomical incident), 3) the Cayce details and 4) the Egyptian texts provide the entire Moses tale.

Some biblical background:

Moses wrote the first five books of the Bible. We have the famous four (Yahwist, Eloist, Deuteronomist and Priestly) versions of his (lost?) original. The oldest, the Yahwist, possibly written at the time of Solomon, which according to the Bible was 480 years after Moses, may have been redacted at the time of Ezra. Moses' authorship of the Pentateuch for the Hebrews does not preclude him from having written other texts for the Egyptians. The elite, royal, well-educated Moses certainly commanded many languages. He also understood astronomy. As a Midian initiate and a Heliopolitan priest of the same order as Joseph, Moses understood Midian astronomy, which was perhaps superior to Egyptian astronomy. Moreover, not only could Moses write his customized versions of history in Egyptian, but also his foes could write their versions. Versions covering Moses' personal life events and the political and celestial situation become as parts of a puzzle which when assembled reveal the entire picture.

Moses wrote the story about Joseph after the Passover had occurred during Moses' lifetime. When Moses (or Moses' chosen scribe) wrote the Joseph story—the “seven cow-seven sheaves of wheat” dream story—he elaborated poetically on the “seven days” of creation that culminated in the “seventh day” event. This “seventh day” is simultaneously, Joseph's “seventh cow,” Moses' “passover angel”, Aaron's “golden calf,” and the Egyptian's cow-goddess, Hathor, who was sent by Ra, as the fiery goddess Sekhmet to destroy the Egyptians.

Moses recorded the Joseph prediction/interpretation the seven-cow dream as a means of referring back to the seven “days” of creation, and forward (the prediction) to the seventh cow—the Passover/golden calf. This destruction is the “last day of creation.” The words cow and kine also mean year. The “year” here would mean the orbit of the cow-comet, not the 365-day year of the earth. Also, of course, the creation “day” would not be the 24 hour day that it takes for the earth to spin once, but the day would be the 50(?) year orbit of the comet: the time

it takes for it to pass around the sun and return. Or it could be seen as a new “Sun” day, the sun perhaps having rose in a different place. Also, knowing the day of the cow, the time span it took to make one orbit, would allow predictions. Therefore, the prediction of when it would return to “visit” could be known and a predictable date and site be given. Joseph’s prediction/warning given on his deathbed, forewarned his brethren the time and place of the comet’s next visit: Egypt at the Passover. Moses ultimately understood this prediction at the burning bush “visit” 40 years prior to the final Passover “visit.” The burning bush visit occurred when Moses lived in Midian. Moses as a member of the Midianite clan, the same clan that had rescued Joseph from his brothers, undoubtedly learned from them what Joseph had learned. Moses then knew he had to try to save as many as he could from the destruction that he and Joseph foresaw.

Another Egyptian text correlates to the Joseph dream prediction. The Egyptian “Book of the Dead,” a popular loose collection of formulas and prayers copied in parts in many tombs has an interesting illustration. In Chapter CXLVIII of the Book of the Dead (in Budge) a drawing depicts seven cows each with a solar disc between the horns, and each with a sheaf of wheat in front. Also a strange little symbol that resembles a comet is depicted above each cow. Not only does this remarkably coincide with Joseph’s seven-cow, seven-sheaves of wheat dream/prediction, but it also lends credence to Velikovski’s recurrent cow-comet theory. The solar discs represent the celestial prediction that matches Joseph’s deathbed visit/cow prediction. The exact dating of the “Book of the Dead” is not available, other than that it is from the Old Kingdom, from Imhotep’s long era. Joseph is Imhotep, and Imhotep’s seven cows and seven-year famine are the same as Joseph’s.

Moses began writing the Bible with God creating everything in seven days. This choice of seven days seems curious. We still have a seven-day week with a day of rest to mark the “resting” of God after he “finished” creating. This theme of seven days runs through the entire Pentateuch until the Passover, which is the final seventh day of the seven-day phases, when God rested. [Gen.2:2]

Evidently, Moses was using the word “creation” to document the Passover, as we would use the word “destruction.” Astronomically, God had allowed the earth to survive seven of these predictable events. Moses

learned of these catastrophic events from the historic Egyptian records and then later symbolically detailed them when he wrote the Bible (See “creation” in the glossary). And then He (God) stopped them. He “rested.” This explains the joy after the Passover. The threats were finally over. The earth was safe. Thus keep the Seventh Day holy forever!

Other ancient Egyptian myths also support some of Moses’ version of creation and some of Velikovski’s celestial theories. A short quote in the “Shipwrecked Sailor” that a “star hit the earth” may refer to the Exodus/Passover event. This simply supports Velikovski’s speculation, and it gives a date for the occurrence: the Twelfth Dynasty. This quote may also refer to the king who was felled/slain at that time, Amenemhet I. However, it may refer to both: a simultaneous celestial and earthly event: not only was a king killed but a star hit/punished the earth for sins.

Background on the Egyptian Middle Kingdom’s Twelfth Dynasty:

The first king, Amenemhet I, founded the Twelfth Dynasty. Son of a Nubian mother, he started as vizier to the previous king of the Eleventh Dynasty. Somehow he emerged (probably through a plot or coup) as king and founder of a new dynasty. His reign brought stability and prosperity to the land. His competence, which earned him the job as vizier, served him also as king. He married the queen, Nefret, (Neferyto-tonen) and had a son, Sesostris I, named after his father, a high priest of Ra, named Seni (or Sesostris 0). After reigning 20 years, Amenemhet I installed his son as co-regent, and thus initiated the innovative power-sharing situation. This dual kingship effectively preempted any other contenders to the throne, and gave the co-regent some on-the-job training. The old king wisely remembered how he had become king himself and probably feared a similar plot/assassination attempt. He knew he had enemies. But for some reason he probably could not eliminate them. They were too powerful. So a pre-emptive succession program allowed him to choose his own successor and undercut his adversarial royal contenders.

Amenemhet I, glorified in “The Prophecies of Neferty” as the hero

who would rid Egypt of the “strange-bird” Asiatics of the delta, probably favored his southern Nubians. In effect, this story uses the “discovered after-the-fact prophecy,” which at the time was a popular literary device. The slain king’s son commissioned “The Prophecies of Neferty” to glorify his father as a good king. This story also highlights the strained ethnic relations in Egypt among the Asiatics, (Asiatics are not Chinese but here Semites), Nubians and native Egyptians. Strained relations also tore the royal family itself. Not only did in-law problems and incestuous step-family irritations, cause dissention, but also conflicts arose among the various family ethnicities.

Finally, Amenemhet I was assassinated in an attempted but failed, coup plot. This event, described in the “Story of Sinuhe,” tells how the king’s co-regent son, Sesostri I, quickly returned to the palace from an expedition in Libya to smash the coup plot, find the assassins, consolidate his army and retain his power. His on-the-job training as co-regent served him well. He remained king for about 35 more years ruling wisely. However, the chief coup plotter escaped. Evasively the “Story of Sinuhe” hints that Sinuhe was the chief plotter. Immediately after the assassination, he fled to Midian, as a notorious fugitive, part of the Egyptian royal family, and remained there a long time.

Sesostri I contracted an opposition propaganda piece to counter the popular “Story of Sinuhe.” “The Instructions of Amenemehet I to his Son, Sesostri I” (obviously ghost-written after the assassination) tells the official royal version of the murder written as if spoken by the dead king. It also offers evasive hints, as did the Sinuhe version. Both deliberately avoid saying Sinuhe killed the king. Apparently both factions knew all the facts, including the identity of the murderer, but neglected to name him. This deliberate subtlety inspires curiosity. Late in his reign, Sesostri I, installed his son Amenemhet II, as co-regent, then he died.

Named after his murdered grandfather Amenemhet I, Amenemhet II welcomed the old hero, Sinuhe, back to Egypt, although this may be disputed (see the “Scribe of B” and the “Welcomer Pharaoh” in the glossary). This king, Nubkaure (his second name) also listened to the “Eloquent Peasant.” See Nebkaure and Nubkaure in the glossary.

After Amenemhet II ruled for a period, Sesostri II joined him in a short co-regency. In conventional records it is not explicit that Sesostri

II is his son. However, most scholars assume the father-to-son relationship probably because of the preceding transitions. The king-lists become confusing during the next two reigns. That is, the lengths of the reigns given in the different originals differ suspiciously. Gamely, chronological scholars tried to sort it out. This or that theory favors this or that variable. Some go “long,” others go “short.” If the Egyptians had included birthdays, or ages at accession to the throne, or even death ages, some theories would be more plausible than others, however, they only left the contradictory reign length periods. Compounding the problems is the fact that often the two reigns, or the events during them, are merged making it appear as if there were only one Sesostri. Furthermore, the later pharaohs often usurped the magnificent monuments and the astounding accomplishments of the previous hero-kings. They removed the old names, and put their own name on the records. For example, Rameses II “took over” many of the Sesostri III statues and monuments as his own.

The short tale, “Exploits of Sesostri,” in G. Maspero’s “Popular stories of Ancient Egypt,” highlights the confusion. In it, the king Sesostri (no Roman numeral designation given) has a problem with his “brother left in charge of Egypt.” This implies that two brothers ruled at the same time, probably with the same name: Sesostri II & III. See “Exploits of Sesostri” in the glossary. Concurrent reigns of brother kings, who were not co-regents may partly explain the confusion on the king-lists. Possibly the different factions recorded the part of the two reigns that each considered legitimate. Of course, this possibility may only add more confusion.

The reign of Sesostri III emerged as the most glorious of the dynasty. He conquered north to Shechem in Canaan, south to Ethiopia and possibly, according to Herodotus, as far as Europe and India. As a great military conqueror, he left many forts and monuments. He built roads and canals, and the precursor to the Suez Canal. He is the only pharaoh who also reigned as king of Ethiopia. He reorganized the government, removed opposition officials and installed his supporters. More than one hundred statues of him have been discovered, most with noses smashed off. These portraits shock the viewer with his realistic, haunting, careworn old face.

In addition to “The Story of Sinuhe,” this king, Sesostri III, stars in

several Twelfth Dynasty tales. Among them: “The Shipwrecked Sailor,” “Instructions of Amenemhet I to his Son, Sesostris I,” “Three Tales of Wonder,” “Doomed Prince,” “Tale of the Herdsman,” “Eloquent Peasant,” “80 Years Contendings of Horus and Seth,” “Exploits of Sesostris.” Explaining this king, Sesostris III, and his role in these tales is the whole purpose of this book. The reconstruction offered here identifies Sesostris III and all of these tales’ heroes, as one individual: Moses.

The Twelfth Dynasty provides many stories. It is the richest period for ancient Egyptian literature. There also are other tales from the Old and New Kingdoms that refer to this Twelfth Dynasty. While the Bible’s version of the events appears as a total, apparently complete composition, with cause-and-effect relationships between God and the people, the Twelfth Dynasty stories offer only this or that adventure. These apparently unrelated stories provide only single topics with no obvious relationships to the other contemporary stories (usually). Furthermore, the themes and identities in them are often masked in order to hide some facts or to maintain dignity for the royal family. Even the main idea is often hidden. Just as the individual hieroglyphs have dual meanings, the Egyptian stories also contain double entendres. Not only do the Egyptian scribes “hide” the actual point of the story, but also they sometimes give the story two meanings. This intentional ambiguity may have been a source of obvious entertainment to the Egyptians.

An example of a dual meaning appears in the Egyptian story about a girl complaining about the loss of her “jewel”, a fish pendant. The fish represents her virginity. The Egyptian readers certainly understood this. Young girls wore a fish jewel on the end of their braid that declared their status. Another similar example appears in the story of the missing phallus of the dismembered Osiris being eaten by a fish. Here again the fish represents the virginity of the girl he despoiled. The missing phallus explains why the king was killed and dismembered. The destroyed body part represents a fitting punishment for rape. (Here Amenemhet I is identified as Osiris. Osiris means “the dead one” for this situation.) The Egyptians knew the meaning of these symbols as clear and obvious. They also understood dream interpretation and the need for symbols to convey other meanings.

However, the use of symbols as a literary device obscures the facts for later modern readers which explains why no one has seen the

biblical and Egyptian literature as telling about at least some of the identical incidents.

This evasiveness may not have really hidden the facts from Sinhue's contemporaries. They certainly had their own sources for obtaining the news of the day. But the evasiveness obfuscates the facts for us today. For instance, when Sinuhe went to Midian, the tribal leader already knew all about the assassination, and probably knew the hero's role in it. And he didn't care. The facts of the situation spread rapidly. Later highly paid analysts and propagandists wrote versions of "what really happened" just as today. Historical revisionists also often see events differently when distanced by time. However, the people who lived through the events saw their own reality from their positions of family and faction. An unbiased account of any major event is rare indeed. And some of these accounts are so veiled or biased that it is not obvious that they are versions of the same events.

Eleven major characters have been identified as playing roles in similar situations. These characters have been taken from several Twelfth Dynasty stories. The list of matching characters identifies those in the Bible and in the Cayce reading. Note that these people may have as many as seven or eight names each.

The strange evasiveness in both the Bible and the Egyptian stories requires that some conclusions must be jumped to and some speculative assumptions must be entertained in an effort to figure out what happened. This reconstruction is not fiction. Of course it is not a videotaped version as so many of have learned to require before accepting historic reality. Unfortunately also, the akashic record is not yet on-line. Perhaps a psychic geek may yet solve that problem. However this reconstruction used ancient stories that also were not fiction, despite editorial and artistic license being profusely used by those ancient writers. They just did not write fiction. They enhanced the facts and the events adding and deleting this or that detail or dialog in order to present their true stories. The stories are just as real as the disassembled blocks that have been found and reconstructed into some ancient Egyptian buildings.

Using the Bible's details, the Egyptian texts, a few clues from Cayce (the Sidiptu story), and the Velikovskian comet-as-Passover theory, the following reconstruction emerges:



Amenemhet I

Sehetepibre (1991-1962)



First king of the 12th Dynasty. Prophecies of Neferti purportedly predicted his reign. The Story of Sinuhe tells of events concerning his murder. Instructions of Amenemhet I to his son, Sesostris I, tells another version of the murder. This is 'the Egyptian' killed by Moses (as Sinuhe) for 'abusing a Hebrew'. He is Moses' half-brother and adoptive step-father. His mother is Nubian.



Senusret I

Kheperkare (1971-1926)



Second king of the 12th Dynasty. Son of Amenemhet I, co-regent with him for 10 years before the murder. Had the Instructions (above) written as propaganda. He is the pharo 'who sought Moses' life'. He is Moses' half-brother, the 'dark' triplet.



Amenemhet II

Nubkaure (1929-1895)



Third king of the 12th Dynasty. Son of Sesostris I. He is the king Nubkaure, who listened to the Eloquent Peasant (Aaron). He (not Sesostris I) welcomed Sinuhe (Moses) back to Egypt. He is the pharoah of the Exodus. He lost his firstborn to the passover angel, and he lost his army in the Red Sea skirmish. He is the nephew of Moses and Aaron who were his father's half-brothers. He is 'the Horus', the nephew of Seth, in the 80 Year Contendings of Horus and Seth.

Senusret II*Khakheperre (1897-1878)*

Fourth king of the 12th Dynasty. He is the Eloquent Peasant. The tale Exploits of Sesostris tells of a king's battle with his brother who was 'left in charge' of Egypt. It also tells of the deaths of his two sons by fire. He is also the triplet predicted to be not only king, but also the high priest of On. He is the Man who had a Debate with his Ba. He also wrote Lamentations of Khakheperre before he died. He is Aaron.

**Senusret III***Khakhaure (1878-1841)*

Fifth king of the 12th Dynasty. Usually considered to be son of Sesostris II, he is actually the half-brother of Sesostris I, and brother of Sesostris II (Aaron). He is the 'mighty' triplet. He is Sinuhe, who plotted the murder of Amenemhet I. He is the unnamed but known murderer, in the Instructions. He is the 'wretch' for whom the Eloquent Peasant pleads. He is Seth in Horus and Seth (the later version). He is the Shipwrecked Sailor, the wreck being his failed coup plot as Sinuhe. He is Moses.

**Amenemhet III***Nymaatre (1842-1797)*

Sixth king of the 12th Dynasty. Son of Sesostris III. He is Joshua.



I

“Your father, the king, is dead! His soul flew up to heaven and united with God. Assassins attacked him in his chambers. His body is desecrated and missing. You must return. The army secretly awaits you. The plotters think they have control. When you return they will be identified and crushed. Make haste. Come in secrecy to the gardener’s chambers.”

Sesostris I listened to the trembling runner, who himself also loved the old king. How horrible his task to tell the new king, the co-regent that he now ruled alone.

“Get the runners, my chair, quietly now,” the new king would mourn in his small sedan chair as the twelve strong matched men carried him to the next station.

The royal tent, the carpets and tapestry had protected the king from the cold Libyan desert night. His attendants would not prepare to disassemble the camp to leave, until the king had been gone at least two days so as not to hint to his party of his departure.

The twelve men, always at the royal ready stood easily alert. They dressed with the long white pleated linen skirt, and thick leather shoes, all alike. They seemed identical because each had been chosen as hav-

ing ideal height and weight. When then ran together they became like a 24 legged creature. The leader sang a low sounding chant giving the beat, setting the most efficient pace. They knew exactly how far they could go, at which speed, to maximize efficiency. The measured stations, along the guarded path, always accompanied a traveling king. A double crew alternated the watch.

They could deliver the king back to the House, from this point, in two days.

The king stood, gathered nothing, but put on a long robe and walked slowly to the evening light. The twelve, three at each end of the long carrying poles, all knelt with heads bowed low. The king stepped in front of the cubical leather seat. A few decorations efficiently identified the passenger. The seat allowed the king to sit with his feet upon the seat, not dangling. He put his knees to his chest. A horizontal strap held his legs and knees compactly. Sesostris sat down and settled into the pose. He crossed his arms, putting his hands on opposite shoulders. The top of his cloth-covered head emerged only up to his eyes, putting his head at the same height as the runners, who lifted the poles to their padded shoulder pole holders. The twelve stood as one and, softly to the quietly sounded beat, started the run. They gathered speed to maximum, sadness a heavier burden than the passenger. They ran almost unobserved into the night.

Outside the royal tent, hiding in some bushes, shaking after he had listened to the message that he had anticipated, Sinuhe realized the deed was done.

A few days before, Sinuhe had suggested to his younger half-brother, Sesostris, that they take an expedition to Libya. Sinuhe, the seasoned and successful general, would teach the co-regent some of the usual military methods on the neighbors who persisted in those hit-and-run raids. "It is a good time to practice the games we tried on the boards, Sire," Sinuhe suggested. "I would enjoy the respite. Fighting will distract me so that I will recover from the loss of my sister."

Sinuhe had loved his full sister greatly, a surprise child born after their mother had returned to their father. Sinuhe was about 15 when the baby girl came to brighten his parents' lives. Sesostriis, however, seemed irritated that the girl, his half-sister seemed to get so much attention. Her skin so white proclaimed that their mother went back to that old priest, who she was married to before she married his dark father—his late father, Amenemhet I.

Sesostriis knew his father really loved him, their skin so warm and brown bonded them. Sesostriis knew his mother loved him, too. But he preferred to think that his father had so many much more young and beautiful girls in the harem that he released his wife to go back to her old priest husband, Seni.

Sesostriis did not want to think that his mother loved the old priest Seni, the previously deposed king, more than she loved his father, then the powerful strong new king.

That white-skinned Sidiptu kept reminding him of his mother's choice, making him uncomfortable. And he knew that, ironically his half-sister, Sidiptu loved him. She wanted to marry him. He just did not want her, even though he knew that it would be a marriage made in public relations heaven. He suspiciously thought that she only wanted to marry him so that she could be queen. He recalled when she told him how Sinuhe had planned for her to marry their oldest brother, the high priest Khuni-Khak.

Sesostriis considered also that perhaps she really did love him, because he was so much younger and better looking than that strange old man. As the prized daughter of royalty, she seemed too valuable to waste on a priest. The only appropriate mates would be from among her brothers. Her child would be doubly royal and beloved because the populace loved and revered that family. The most famous kings and

priests shared the bloodline. Merger into that line provided royal legitimacy.

Sesostris tried to ignore those priests, his older half-brother Khuni, and his mother's husband, the old priest Seni, who both seemed sneaky and arrogant. They always seemed to be stargazing and talking in hushed tones, as if they were discussing something important, something that they did not share with him.

But nevertheless, Sesostris also loved the old priest Seni, his grandfather, having chosen his given name to remain his regnal name, Sesostris, to honor Seni. The name SenUsert, or SenWosret, variants of the same name, included the name of the cow goddess those priests always seemed to be watching. Usert and Wosret were names for Hathor that cow goddess.

Sesostris himself often watched the goddess slowly cross the sky, gazing with his grandfather, tracking variations from her usual path. This heavenly being, the ancients recorded, appeared where she had not been before. Any change in the heavens caused extreme dismay among the populace who hung on to the old legends from the ancients. No one could dissuade them from their fears, or offer a reassurance from a new interpretation of the records. Often the leaders secretly had documents written with old style usage propagandizing to convince the people of this or that prophecy being fulfilled. They used old papyrus and made a big to do about discovering it. Usually the people just laughed and grumbled about how the leaders thought they were stupid. But some believed. Or feigned belief because royal favors rewarded the loyalists.

The priests excelled at the subtleties and usually maintained the faith of the believers. They kept the records of the movements in the heavens. They explained to each person how the time and place of each individual's birth destined them to certain characteristics. They praised each believer as necessary to the survival of the whole group. They

emphasized the role of the firstborn in each family. They recalled and did not cover up the ancient requirement that these chosen firstborn often gave their lives to the gods of the sky to guarantee the safety of the rest of the family.

The priests also regularly recalled for the people, at the holy services, reminding them of the ancient horrors brought on the sinful people in ancient times. Death and destruction visited many different times because of rampant sin. “The heavens proclaim the glories of God,” the priests proclaimed relentlessly. “Each individual’s thoughts and actions reverberate to the skies repelling or attracting heavenly wrath. Nothing escapes the measuring.”

The priests seemed so preoccupied with the ancient records and the daily movements that they almost did not care about the royal intrigues or even who was king. A strange group, the king decided, almost inhuman with their disdain for the kingship and all its power and trappings. Nevertheless, they survived with great royal subsidy, to study the mysteries because the superstitious citizens demanded it.

The citizens also required that the royals bow to the priests and gods, and that they measure their own behavior. Although, the royals used a different standard for their behavior based on their wealth and tradition. None but the royal could intermarry, others had to find mates from among cousins or more distant relatives. However, the royal family also had to marry foreigners, who were certainly inferior, the Egyptians agreed. The royal riches included many pampered wives, but only those of the ancient bloodline could produce kings. The others provided peaceful foreign trade and relations.

Seni had married a Nubian queen, Sesostris’ grandmother, Nofret, in order to unite the upper and lower areas of the long skinny riverland. The union produced the great king Amenemhet I, Sesostris’ now dead father. The death caused the great king Amenemhet I to become Osiris.

Any king who died became deified as Osiris. The next king, while living, became the god Horus.

Sinuhe was the younger half-brother of the dead king, and was also the older half-brother of the new king. Sesostris and Sinuhe shared the same mother. But Sinuhe and Amenemhet shared the same father, Seni, who was Sesostris' grandfather.

“Quietly, quietly now, tell no one of the mission.” The king said distractedly as fresh runners replaced the pole bearers. The king got out of the chair to stretch then returned to his humble pose, his knees back to his chin, his arms folded around them, as if trying to make himself a lighter burden. He turned inside to his disciplined mental exercises to control his thoughts and lift his *ba* and his *ka* to the light. He had experimented as a youth and discovered that those exercises worked. He learned some of the secrets of the priests, which gave him strength to perform his duties and make his decisions. He relied heavily on his discipline. He felt one with the runners: he too carried an important burden in his heart.

His thoughts again turned to Sinuhe. He loved his tall red-haired exuberant half-brother who, being about ten years older, took him under his wing. The pale skin and that wild coloring never irritated the king as Sidiptu's skin had. The man radiated brightness and an open heart. So in charge, he easily commanded loyalty. He walked the walk of a mighty leader. He took long strides, so that the others had almost to run to keep up. His charisma and presence dominated almost any situation. Sesostris knew that many people loved Sinuhe as much as he did. Despite Sinuhe's take-charge attitude, he always knew his role: a team player. He knew all the members contributed and he seemed never to lord it over any of the players. They absorbed his appreciation of each of their contributions. He seemed to include each player as interchangeable with himself. And he required of no one what he would not do himself. He praised no one, expecting exactly what he anticipated that each could do. He expected no praise, or love from his

henchmen. Like a child he remained unselfconscious and almost unaware that he was always in charge but never a bully. Despite his fame capturing the admiration of the people, his humility of heart overshadowed, indeed, caused his celebrity. His charisma and endearing charm made him a popular hero, a worthy model for young men, and an object of desire for the young women. His mere presence proclaimed “Mighty is his Ka.”

Sesostris’ thoughts stayed on Sinuhe. Why, the king wondered about himself, did he leave Libya without telling Sinuhe? He searched his heart and knew. He loved both of these men, his father and Sinuhe, and he knew that they hated each other. He knew it involved Sidiptu. He knew without confirmation, that Sinuhe had ordered the death of his father.

He sat crying quietly as the runners padded in unison, seemingly sympathetically absorbing any discomfort on the path. Maybe they knew what had happened. Maybe they speeded him to his own assassination. He knew he had let his brother escape. He knew he would regret it when he got to the palace in Ittawy.

His father had moved the House from southern Thebes to northern Ittawy, near Memphis, so that he could keep an eye on the Asiatic factions who always required surveillance. The new city nestled among the ancient monuments built by former kings for the priests to better observe and serve the skies. The human scale of the new town also featured low buildings, lots of square pillars for the holy words, and square pools for bathing, and some for the pet fish. The palace featured a second floor with balconies over pillared walkways. Many pools and moats proclaimed the wealth of the inhabitants. Wings of the building joined at the throne room. Colors covered the walls in pictures and words. Everywhere musicians rotated their services providing their voices and sounds according to the watch.

The women workers shared the most protected interior garden

spaces. They wove the carpets under the roof-like clipped and trained trees, which provided a comfortable and breezy shade. The ladies grouped by age sat sometimes sixteen in a row, for a very large carpet or tapestry, and looped and tied their colored wool according to the carpet master who ordered each stitch as he paced back and forth to each end. The hypnotic task allowed for certain songs to be hummed that enhanced the motions and provided magic to the product.

Women also washed linen garments in the pools, although some preferred to walk to the river. They fed the captive pet fish, and often caught the river fish. Their little naked children followed them on their tasks. Despite the pleasure of the task guardsmen stood at the protected areas of the river's edge. They stood with two long sturdy poles to attack any crocodiles that may have emerged to eye the tasty temptations playing near their distracted mothers.

On the outer edges of the complex, the male workers tended the larger animals and the fields. Oxen pulled the plows through the soft black soil as the farmers sowed the seeds. Their measured pace did not exhaust them and the yield rewarded their mild efforts with much leisure time. Craftsmen produced delicate pottery for the kitchens or the small shabti figures for religious offerings. Others used metals and polished stones to make jewelry that everyone enjoyed wearing. They loved the gold from Nubia, so bright and easily worked. They also carved rare woods from the northern forests or beautiful marble imported from exotic quarries.

Maat prevailed in their hearts and daily lives. The peaceful orderliness calmed their hearts and minds making happiness the usual state.

Travel continued as the king refused any rest. He slipped in and out of sleep, and sadness.

He remembered how his father, ten years earlier, had elevated him to be his equal.

“Hear all Egypt, behold a new Horus rises to protect the land!” The king had approved a day the astronomers chose, and it had turned out to be a comfortable breezy day. Their royal wardrobe attendants had spent months preparing their regalia. The two kings dressed the same in their long white robes, and headgear, the combined two crowns of upper and lower Egypt. The red crown looked like a rounded chair with a thin back, the white crown like a bowling pin, which sat inside the red one. Massive golden necklaces, bracelets and belts highlighted their dark skin. The older darker man stood, still lean and muscular, next to his slightly taller bronze son. He put his arm around his son as proud as any father, and introduced him to the cheering Egyptians. The musicians sang new songs of praise for both the kings. Dancing music would come later. The announcer proclaimed all the titles and praises of the two gods. The elaborate celebration took three days, and the citizens enjoyed grand feasting as sumptuous as a single coronation.

The people had never had two kings ruling together before, but seemed to accept the change with equanimity. Sesostriis prayed to be able to rule as wisely as had his father. He appreciated those ten years that he stood next to his father, learning how to maintain power, public opinion and peace.

Why did his father initiate the unusual co-regency situation Sesostriis wondered. Did he fear ruling alone? Did he remember something that had happened when he became king himself? Did he know something that Sesostriis had not yet discovered? Did it have something to do with Sinuhe?

When Amenemhet I took his own father’s white wife (Sesostriis’ mother), he announced by doing so, that he took over as king. The king presented his tall, elegant stepmother, as his own new wife and the crowd understood that the old king had been deposed, but not killed. The reigning king sleeps with any woman he chooses: the harem is his.

But Sesostris suspected that Amenemhet had felt his black mother's pain when Seni had acquired a replacement –white–queen.

Sesostris suspected that Amenemhet had taken his father's wife not primarily to proclaim himself king, but primarily to punish his father for hurting his mother.

And Sesostris knew he was the result of the punishment, the child of revenge.

How Amenemhet's mother, Nofret reacted to her son taking the woman who took Nofret's own husband would certainly be mixed. She feared perhaps that her son would also love the perfectly shaped and graceful woman. Losing both the hearts of her husband and her son to the same woman would be doubly painful. And the white woman looked at Nofret innocently, almost telling her that she hated the situation also. She did not want to marry Amenemhet but made the deal with him to save her own older children. The royal son of the white trophy wife would resemble both women, reminding each of the other when looking at the baby.

Sesostris remembered that his black grandmother always had a strange reaction to him, love and revulsion. The revulsion caused by his blue eyes, his tall graceful elegance, reminded her of the woman who had unwillingly stolen her husband's heart. But the child's dark skin kept him close to Nofret. She loved holding him as a baby in the dark so that she could not see his eyes and his narrow nose. They used to sit on the balcony looking at the skies. The teacher priests told them the tales of the stars. They used to draw the figures of the hippopotami and fishes of the sky by the light of the oil lamps. He memorized the traveling stars. He loved her tales involving the sky gods. He nagged Nofret to tell the tales again even though he knew them word for word. He loved her so much.

But he still loved his mother, Nefery, her weekly visits, bringing

treats and surprising toys. She used to take him to the river and show him how the little toy boats would float either by current or by the winds with their little cloth sails. She helped him pick up the papyrus plants and peel, pound and press them into paper so that he could draw the figures of the gods, and make the glyphs of his names. She taught him how to draw faces and legs in profile, but eyes and shoulders in front view. They played with the mud making little statues and bowls and sometimes had them fired at the royal pottery.

His mother always brought Sinuhe to visit. The preteen lanky boy delighted in playing with the future king. He would lift and spin with the child who giggled in glee. "Stop! No spinning, no tossing. Be careful, Sinuhe!" both of the ladies would command in unison, causing the boys to flop down to the floor. Sinuhe would crawl on the floor acting like a crocodile, while the toddler would jump on top and ride him squealing in delight. They would roughhouse gently while the ladies did their needlework and watched. Sinuhe would teach baby Sesi how to play the board games. They would play the toy soldiers games. They would play the writing games. Sesi loved his brother who loved him back. Somehow the family stuff did not estrange them. It would not until now, Sesostri understood as his childhood memories dug deeper into his broken heart.

Nofret in her youth had been the black beautiful powerful queen of the country of gold, Nubia, and considered herself a prize, worthy of any great king.

"My father told me to rule over Egypt. He said that the Nubian warriors had defeated the northerners and kept control of the land. When he sent me to marry Seni, I knew it would be hard to leave my home, my people. He told me I would be Queen of Egypt and that I would insure peace for both our countries. I came on a royal raft, sitting high on a display throne. Almost covered with gold, I could not walk or move my arms. I wore more than one hundred necklaces, from my breasts to my chin. My earrings fanned out sideways like

butterfly wings. The rings of the pointed crown pressed down on my short hair, and rose a foot high. My neck muscles complained and I complained to the attendants who devised a pair of rods that alleviated the weight on my head. They stood next to me holding the crown and giggled at my plight. The fan bearers and water bearers had a much more comfortable cruise. They sang to me the music of my heartbeat. They loved me and bragged to each other that we would wow them at the palace. Crowds on both banks cheered my arrival with their stringed music and grateful frenzy. The women whistled their bird calls in delight. Many jumped on their own vessels and joined the journey until we had a fleet of hundreds of cheering boats. They each had new colors on their sails. Our ostrich fans dyed pink and purple and green fanned an elaborate greeting to each new boat. No spectacle has appeared before or since my arrival.” Sesostris recalled his bitter grandmother reminiscing about her arrival.

“I never thought that I would love that white man so much, and that it would be over so quickly. And then even after I gave him a king, a good strong son, my Amenemhet, he chose that white woman, his royal aunt. He explained to me that she, like me, was a peace pawn, with foreigners, the Asiatics. This crushed the idea that my father told me that I would rule Egypt.

“But Seni had three children with Nefery, while having had only one with me. In other words, he loved her.

“When my son, Amenemhet I, took over as king, he knew what to do, how to take control with minimum bloodshed. I had urged him to move before Nefery’s sons grew strong. He converted the army to his side. He paid mercenaries. He enjoyed the support of his fierce and loyal Nubian allies. He took that woman from his father, Seni. Amenemhet proclaimed himself king.”

Sesostris felt somehow in the same situation—the pain and the kingship. The headache seemed the more important reason for the coup,

overshadowing the apparent and usual motive: a selfish opportunistic power grab.

Amenemhet had known that his father, Seni, had hurt his mother and would probably hurt him too if he did not move fast. He recognized the accuracy of his mother's advice. He knew that his father favored the white woman's children.

"He took his father's wife and you were born from that usurpation," Sesostris' grandmother's words emerged in his memory. "But he named you after his father as if to say to the people that the transition was amicable.

"Those were hard years after you were born. I went to your mother and asked for you. I saw pain in her blue eyes as she held you gently. She stood so tall and dignified I found it hard to hate her. She handed you to me and kissed you. I heard her heart break. It echoed in her voice as she ordered your nurse and five attendants to accompany you. I resisted the urge to hug her, but I thanked her. I wondered how much she hated my son, your father. I tried not to picture him taking her by force. He had promised her to spare her older children if she gave him a son. She asked that he also adopt them in a bargain to protect them after you would be born. But she loved you. I know she did. I loved you, I think, more than she did. I tried never to think about her, a difficult task.

"Forgive me for thinking of her when I looked into your blue eyes. I don't know whether to blame men or their politics. Maybe it would have been easier if both countries had made war rather than this fake peace that pains our royal hearts. The sadness of the pawn mother falls onto her son after he realizes the circumstances of his birth.

"She gave you to me. And visited every week. You loved her visits so much. But they pained me."

Sesostris still curled, his body aching from his motionless pose, understood the pain of both his mother and his grandmother. He wondered if they remained both alive in the coup chaos. He surmised that his black grandmother would be dead, if not from the assassins, than by her own hand, grieved by the loss of her son, the king.

His mother being alive would confirm to him that Sinuhe led the plot. He wondered how involved she would have been in the plot, perhaps even the initiator. She certainly had reason to hate his father.

Which brought Sesostris' thoughts to Sidiptu. "That stupid excited child. She was so innocent. She had no resentment or even curiosity about me being her half-brother. She just loved me and could not imagine anyone not loving her. She seemed so unselfconscious like Sinuhe, but somehow he wore it better than she did."

Sesostris recalled how Sidiptu had constantly tried to visit with him and chattered brightly, her harem mates quietly enduring her behavior. He really didn't hate her, he just recalled how much she looked like their mother.

Sesostris recalled her elaborate poetry. She sang it to him with her sweet voice, picking on her harp, her maids humming and strumming along side her. He allowed the entertainment, and even invited some of his classmates to enjoy the event. These women certainly equaled the professional musicians, and had studied with them. Their beauty distracted their listeners from their daily tasks.

Her lyrics lifted the eyebrows of the gossipers:

" If I am not with you, where will you send your heart?
 If you don't embrace me, who will you hug?
 Even if you enjoy good fortune, you will not be satisfied.
 But touch my lips and thighs and you will be satisfied!"

The song could go on for hours.

“And any time the lover comes to me,
The house will be open, beds with linen sheets,
A lovely girl awaiting!
And the girl will say,
“This place belongs to the captain’s boy.”

The king and the crowd knew the song invited the king to bed and wed the star singer. She certainly enjoyed the rapture of the enthralled listeners, who perhaps imagined that the beauty sang to them. Her control over their enraptured hearts made the hours fly. When the singing ended, the audience cried for more. The singers would offer a few more verses and bow in gratitude. The time passed caused no boredom or tiredness. Their hearts continued the song for many days after the concerts.

After these performances, Sesostris always graciously walked up to the star singer, Sidiptu and bowed to her and allowed her to enjoy the cheers of the listeners. He embraced her and presented her as his jewel that he shared to amuse his guests. She returned his apparent pleasure with her.

Everyone knew her songs aimed at him, offered herself to him. No one in the crowd would have refused her advances. But the young king somehow resisted her. He knew that she was right, that there was no other acceptable or appropriate candidate to be his wife and queen. But somehow, she broke his heart. Somehow he wondered about his father and mother, and why this girl existed. He speculated about her birth, and all his scenarios brought him pain. He wondered why she seemed so oblivious to their family background.

If even once she had wanted to bring up the subject of their parents, perhaps he could have bonded a bit with her. But she seemed to always be so desperate to captivate him.

Sesostris continued his reminiscences. “She became agitated and serious when Sinuhe arranged for her to marry their oldest brother, Khuni, the high priest. She loved Sinuhe, probably even more than she loved me, but she did not love the oldest brother. How those two brothers could be so different with both the same parents seems ridiculous. I even agreed with her, we both loved Sinuhe more.”

“She wanted me to marry her, make her queen, rescue her from her arranged distasteful marriage. I did not want her, despite her beauty. She used to wear this hair decoration of stars on wires around her head. It made her look so elegant. Her tall narrow body seemed so quiet compared to her chatter. I did not want to irritate Sinuhe, who always complained when he found out about her visits. I did not want to interfere with Sinuhe’s plans.

“But Father seemed delighted when I mentioned her attentions. Except he became irritated when I told him of the marriage arrangement.

“He hated the plan Sinuhe had for her to marry her oldest brother. Somehow he considered it a threat to us.

“I don’t know why he cared so much about them or their plans. I was already king.

“Sidiptu started acting desperate, she nagged me and cried. Father, suggested that I tell her to talk to him.

“I remember that night. I told her that maybe Father could stop her planned marriage, he was king after all. I didn’t want to get involved.

“She went to Father’s chambers. That was the last time I saw her.

“I heard the rumors, that she had offered herself to him for marriage, but I think she wanted him to order me to marry her. What business did she have going to him anyway? Why did I send her to him? Why did I care so much?”

“Father seemed gleeful the next day. He laughed and joked and talked about king’s privileges. His deep voice cracked a bit when he described Sidiptu coming to him without her harem mates. He slowly told me about the pale yellow dress with the thin gold threads that followed the tiny pleats vertically. She wore the delicate stars in her elegant wig. He said she had wild eyes like a cat in a cage. They were blue like her mother’s eyes were twenty years ago. He compared the two women, her mother was taller and fearless. In fact, Father said, ‘I recall that she feigned fear of me back then. I know she was not afraid of me. Her iron discipline discouraged me a bit. But this young one, I could not tell which prevailed, her sheer courage or her fear. I wasn’t sure if she feared me, or feared someone else . . . ’ His eyes became strange, speaking of fear, as his words broke off . . .

“The next day I heard that she had died a terrible death. Somehow she had fallen to the crocodiles. Sinuhe was with her before she went over the balcony. Mother and grandfather Seni were shattered.

“Father then came to me after he had heard and seemed quite agitated, and told me to write a story.

‘In case something happens to me, I am getting old and the job is wearing me down, write about how I enjoyed the pleasures of the young ladies. Describe how I would order a group of perfect beauties, virgins to be dressed only in golden fish net, with a few jewels here and there. Tell how they would get into a small yacht, a golden one. I would invite some of my favored assistants to sit with me on the reviewing stand on the river. The nubile ladies would row while standing in the craft, so that we could appreciate their bodies. Slowly they would row in front of us as we discussed the merits of each of the girls.

‘Tell that on one day, the lead rower, the one who called the beat, the captain of the little ship stopped the cruising. The boat floated as the rowers held up their oars.

‘What is it?’ I called out to her. She replied, ‘My fish pendant, my hair ornament has fallen into the water.’

I laughed at her and replied, ‘I will buy you many of them, my beauty, keep rowing.’

‘No!’ she pouted in defiance. ‘I want mine, the one that I lost!’

‘Well, then in order to amuse the guests, write that I ordered the water out of the riverbed in a great chunk and put it on top of the other water. Tell that a servant ran down and picked of the jewel and handed it to her. Then the water was replaced and the ladies continued rowing.

‘The people who read will understand that the fish jewel was her virginity. They will understand that I owned all the ladies of the harem. They will know that this young child foolishly tried to control the ship of state. They will know that she realized her mistake and wanted her virginity restored. But even the king cannot undo what was done, no matter how much one wishes it. Miracles may help, but they are rare. She made the mistake. Make it known that it was not my idea. Portray me as a good king, please my son.’

Sesostris had listened to the strange tale his father had spun, and understood what his father was trying to say. He just didn’t understand the fear in his eyes.

Sesostris recalled saying to his father, “Why is this necessary. You do not have to explain any of your actions. You are the king. So what, the girl has proven herself to be a gold-digging slut. Forget about her.”

His father had hugged him, tried to control his agitation, and said, 'Nevertheless, hire the scribe to record my version.'

Sesostris remembered his father's words, and realized now, that it was Sinuhe his father had feared.

Sesostris vividly recalled that Sinuhe had asked him to go with him to skirmish with the Libyans.

The realization dawned on the traveling king, "It was Sinuhe. He planned Father's murder in revenge for of Sidiptu's visit. He even went with me so as not to arouse suspicion."

The understanding brought the king no peace. During the tormented ride home Sesostris considered which scribe he would hire to preserve the honor of his father. Not only would the scribe write the strange tale about the virgins on the yacht that his father requested, but also he would write a prophecy that would be "discovered" foretelling of his father's great reign. Sesostris wrote his ideas in his head that the scribe would polish and embellish. He listed the facts that he wanted covered in the text. He would tell the scribe to write in the old style, and the words would be "uncovered" by some diggers. That way no one would suggest that it written by a devoted son. He thought that it should appear to be a prophecy, so as to be protected by magic, and no one would doubt the "ancient" document's holiness. It should include the pet name Sesostris called his father, his dear Ameny, who came from the south. It should tell how he saved beloved Egypt from the strange bird Asiatics. It should tell how his Father adopted that Asiatic, Sinuhe, who should not be named lest his fame should grow. It should tell how the plotter, who lived as a parasite in the royal house, showed his gratitude by murdering his royal father. It will warn of an untrustworthy brother who kills his benefactor. It will tell that the priest, his brother Khuni, sat, with his back turned while the murder happened. Pleased with his mental list, he wanted the people to know who caused the tragedy.

During the quiet twilight the runners padded swiftly through the hidden and guarded path, outside the small city's walls, to the gardener's quarters.

The loyal soldiers, represented by a select contingent of ten, had feigned acceptance of the plotters, somberly greeted their king and laid out their plans for the recovery. The exhausted traveler cried with relief that he still commanded these loyal men. He had given up the temptation to despair that they would greet him with knives.

"We have as least eighty percent of the main army. By secret ballot we surveyed the ranks and told all to pretend to accept the coup," the third ranking general whispered. The king sank into the comfort of their protection. They quietly provided him a couch and covers. He refused the warmed bread but drank the water they held for him. He fell into a deep sleep well guarded, in the small vine covered building among the bushes.

By morning the heads of 75 priests on tall spears looked down on the townspeople in the square at the main entrance to the palace. Across the square, 125 heads from the harem henchmen, looked back across the slippery red pavement.

The reward notice posted proclaimed: "Whosoever brings to me, the God Sesostris I, the severed head of the royal prince Sinuhe, impaled on a spear, will be rewarded with all of his possessions and royal titles."

But the parts of the assassinated king's body were not recovered for the proper burial required for resurrection.

And Sinuhe, back in Libya, was headed for parts unknown.

2

At the royal tent in Libya where Sinuhe had overheard that the king had been killed, he knew that for his part, he was to have killed to co-regent, his half-brother Sesostris.

He recalled his trembling, his fear. He recalled how the young king had loved him and looked up to him, how he had no part of Sidiptu's machinations. Sinuhe loved his younger half-brother back, and faltered in his own plan to take over the throne.

The plot seemed to be a reasonable and not uncommon method in deciding succession, but Sinuhe could not bring himself to dispatch his innocent brother, no matter how much he despised his half-brother's father. Sinuhe always hated the dead king despite his benevolent adoption that maintained Sinuhe's safety and royal status. The plotter knew that the people would see him as not only a regicide, but also a parricide.

Nevertheless the murder of the old king satisfied Sinuhe. The death quenched Sinuhe's thirst for justice. The blood of his innocent brother, Sesostris, no matter the original coup plot, no longer seemed to be required. Sinuhe chose to not kill the young king.

Somehow these two men, who would never see each other again,

had each spared the other. Sesostris had not seized Sinuhe despite his early suspicions, and Sinuhe did not slay the young king despite his original intentions.

The new king would rule alone, wisely, protecting his people for more than 35 more years.

Sinuhe, still in the adjacent royal tent in Libya, pretended surprise that the young king had departed without notice. He nonchalantly wandered out into the morning desert, being the highest-ranking person among the camp.

“The king has departed?” he asked the tent attendant who looked bitterly at the tall general. Rudely the attendant turned back ignoring the question, into the royal tent to continue packing the trappings.

Nearby a strange commotion lured a crowd of spectators. Sinuhe approached to find two lieutenants wrestling in the dust. The crowd seemed quiet and nervous. None of the usual raucous cheering for the combatants greeted those approaching.

“Here, here, stop fighting, save it for the Libyans,” Sinuhe ordered while using his imposing body to separate the pair.

“Who appointed you our leader? What will you do? Kill us like you killed the king?” They continued the brawl in front of the skittish crowd as Sinuhe eyes bugged in horror.

“They know!” he thought. With long fearful strides he parted through the scowling group and returned to his tent allowing the soldiers to stare at him. He heard a few hawking spits as he passed by them.

Back at his striped colorful royal tent, he gathered a few days’ provisions, dried fish, hard bread, some water, a blanket, and walked

out. He knew the territory and needed no map. He stopped, looked back at his fellows, and began those long strides north . . . to the Great Green, the sea.

Secretly a few sympathetic henchmen gathered, geared up and followed him from afar. The main army, without orders, regrouped and planned an orderly retreat back to the palace. The Libyan spies watched from the dunes.

After a few days, the Sea appeared, and a new life for Sinuhe. Apparently the fighting pair had learned about the coup plot, and surmised that Sinuhe would certainly be the main suspect. Rumors about his despoiled sister's death became common knowledge. But the fighters disagreed, perhaps on a decision to follow and capture Sinuhe.

A few loyal henchmen decided to follow him protectively and abandon their beloved Egypt. They considered in their hearts and in whispers, why Sinuhe had not killed the young king as planned. Why did he not set him up in a Libyan clash in which he would have died? Why did he depart from the takeover plan?

The walkers followed the coast eastward, joined a ship and sailed past Egypt to Byblos on the eastern part of the Mediterranean Sea.

The competent executive general and ambassador, the royal son, Sinuhe had held many crown commissions. As a general, he led raids on Ethiopia. Along the way he picked up a few minor wives, among them the beauty Tharbis, favorite daughter of the Ethiopian king. She bore him a few tall black sons with his shocking blue eyes and orange curly hair. But she stayed with her father, knowing Sinuhe's job required extensive travel. She chose not to live alone in his foreign home among strangers. Their marriage alignment secured her international place as most favored Ethiopian, a guarantee of Egyptian support against the sometimes unruly outsider tribes.

Among the nations Sinuhe's diplomatic stature and natural ability reassured the foreigners who fawned over him knowing the great favors he could bestow on them. Sinuhe had also administered the king's holdings among the Asiatics. He had traveled to Byblos before. He knew the languages of the Asiatics and the bedwy. His ancestors had lived in the Delta where many of the "strange bird" Asiatics had settled when times were hard in their desert hills, when famine dogged the nations. His royal liberal arts education included not only literacy about the foreign nations, but also many of the world's esoteric realms as well as their useful fields. Somehow his family's abilities had brought an intermingling of their blood with the Egyptian royal family.

The foreigners, even those on the ship, recognized the six foot six colorful Egyptian who allowed his shockingly red-orange hair and beard to grow Asiatic style when he visited among them. He adopted the striped colorful robes and head wraps of the desert dwellers. His red hair proclaimed him a man of the red lands, the mountains and deserts. The ship captain bowed to the famous royal Egyptian, and who had become and even now more infamous celebrity. They all knew Sinuhe. He was the Egyptian king's son who visited them. He spoke their language and knew their leaders.

When Sinuhe removed his Egyptian headpiece and his garment, the ship's captain quickly supplied him with his most luxurious one, at least, the cleanest Asiatic clothing that he could find. The outfit despite being too short somehow did not look ridiculous, but a bit jaunty and stylish. The captain knew he could keep the expensive Egyptian cloth and sell it for much more than any fare he could have collected from any ordinary traveler.

The sailors tried to sneak glances at the general's red hair, usually seen only among the royal families.

Many Asiatics also knew the Egyptian language, which they learned during their travel and trade among the wealthy Egyptians. But they

also subsidized their own royals with education in many fields, especially astronomy. The wily traders feigned humble bumbling shepherd attitudes in their extreme hospitality. They would make any visitor comfortable in order to jockey for position. They knew they were the equal of Egypt but feigned elaborate praise to the great country that considered itself the only place of importance.

Upon disembarking in Byblos, the Asiatics quickly vied to serve the general with his usual requirements.

Sinuhe visited his foreign friends and enjoyed their hospitality. They truly loved him because he appeared to be one of them, despite his unusual huge size.

The cousins quickly arrived at the dock with the expensive sedan carriers. They could not stop the children and ladies from running and singing despite the unhappy nature of his visit.

“He returns,” the children sang, “He is ours now! He is back home! We love you! Sinuhe ! Sinuhe!” they chanted as the flower sellers gave up their crop to the cheering crowd to toss for him to cross. The cousins would try to reimburse for the flowers but the dealers would happily refuse any reimbursement. They would get access to the lavish parties instead, a much greater payment.

“Thank you, thank you. Please let us pass. We will talk tomorrow!” Sinuhe graciously acknowledged the crowds who by then knew what had happened, that the great Egyptian king, Amenemhet I, had been assassinated, and that Sinuhe had emerged as the chief suspect.

The Asiatics despised the Nubians as extremely foreign, exotic and strange. And the murdered Egyptian king had been visibly Nubian. And he had raped a child, Sinuhe’s sister. This crime certainly deserved death, in Asiatic eyes. So Sinuhe enjoyed the celebrity of a hero, despite the huge reward offered for his big red head. The Asiatics vied for any

conference with the executive and for any military services of the renowned Egyptian prince.

At the cousins' palace, Sinuhe rested and enjoyed the attentions of his extended family. The well-covered populace showed little skin, choosing veils and multi layered coverings, unlike the bald sparsely covered Egyptians who allowed the children and youngsters to run naked.

“Please ask the traders to get word to my mother and father that I am well. Write nothing down but pass the word in the usual veiled manner. Tell them not to write any reply, a nod will be sufficient. Sinuhe knew he could expect that by now his parents had already forgiven him.”

It took several months for Sinuhe to make the rounds of the ruling families in the various Asiatic capitals, finally, Sinuhe arrived in Midian, the land east of the Sinai. The tribal priest-leader-astronomer, Amuneschi, welcomed him. Amuneschi, the wisest among the tribes, consulted with all the leaders who humbly deferred to his heritage. His family had been the librarians, the protectors of the ancient legends. Their knowledge went back thousands of years. Many believed that the records were absolutely true, sacrosanct. Others secretly doubted some of the legends as too unbelievable for the rational person. But none denied the ancient tribe it's due of respect.

The Midians had continued gathering and recording the movements of the planets. Part rational and part mystical most of the Asiatics granted them the status of holiness. Not many from the far countries made it into the difficult schools for the initiates. Few emerged that had passed through the entire series of subject matter. But those who had made even partial studies among those Midians, rose to high rank among the nations.

“So tell me what has been happening at the palace?” Ammuneneschi slyly inquired of Sinuhe, already knowing all the facts.

Sinuhe replied, recognizing that the shepherd already knew all, “The great god flew up to heaven, and I feared a revolt and chaos that I could not control. Besides the country remains in good hands with the competent young god, Sesostri. I trained him myself.” He replied disingenuously.

“How goes it with you? Do you need any help doing the great job you are already doing so well now?” Sinuhe countered.

“Why sir, how kind of you to ask. I have a daughter, my treasure of my heart, and no man yet worthy of her. And there are a few irritating neighbors that could be conquered as a nice gift for my girl,” he coyly enjoyed.

They cackled their pleasure with each other and plotted big plans with delight. The tents of colorful silk and embroidered with pineapple patterns vibrated as the singers and strummers backgrounded for the bells of the belly dancers. Aromatic foods, perfume, wine and pillows enhanced the delights for those happily invited.

3

Soon the big general, worthy of his new commission, gathered the worldly strengths of his host and multiplied them many times over. The lands he oversaw provided more abundantly, the livestock produced more and superior offspring. The jealous neighbors looked enviously on the growing wealth. One “hero of the Retinu” attacked and tested the outsider.

“I did to him what he wished to do to me,” Sinuhe laconically recorded after his victory.

He provided generously for his tribe. His wife provided him sons. His father-in-law watched approvingly. His wife, Zeptra, not only shone as the most eligible daughter of the tribal priest, to be used for the usual international bonding between foreign royal families, but she also shone for her talents. She could belly dance with the best of them, shaking her bells and flying her veils. She could sing with the ceremonial choruses having her loud clear voice stand out. Her proud but embarrassed father told her to cover her face with veils on the occasions when non-family eyes might have seen her. But rumors of her beauty had escaped from the family, and indeed her face held the attention of any blessed by her presence. Sharp clean and bold dark features almost made her the ideal Asiatic type. But her exuberance and warmth softened her classic elegance.

Those qualities attracted a parade of princes to interview with her father.

But her father loved her as a comrade. He had invested heavily in her royal education and she immersed herself, as if learning were the only thing that mattered in her life. In the major preoccupation, astronomy/astrology she excelled.

“Father, make no deals when the small fast planet turns backward!” she often reminded him who had himself taught her about the characteristics of the traveling planets. She could cast life predictions based on the positions of those moving stars in the dome of the heaven.

And she shared the horror with her father, of the knowledge they understood passed to them by their ancestors. They kept the records of the movements of the stars and they knew what had happened in the old days. They knew the goddess, they called Astare, called Hathor by the Egyptians, followed a track that crossed the track that the earth traced in its path around the sun. They calculated when and where the heavenly being would approach the earth and cause all sorts of natural disasters. They even feared that the thing could actually hit the earth and destroy it. This knowledge never escaped with clear explanation to the vast tribe and their allies. However, they knew that the Egyptians also studied the skies, but did not share their knowledge. The secret Egyptian records, understood only by the most trusted initiates, never entered the tents of the foreigners.

Perhaps Sinuhe would share his knowledge with his new family. In ancient times the Asiatics and Egyptians shared much history. They shared their prized geniuses, their insightful leaders. Not only did many rise above the ancient knowledge, but they also added more wisdom to the continuum. They could produce. They grasped the heavens. They also controlled their hearts. They talked with God. They understood messages from dreams. They visited in their dreams. The bloodline

royals totally trusted the holy men of old, wisely bowing to the men of proven ability. The people and their kings demanded competence from the holy men.

In the recent ancient times, about 400 years ago, Amuneneschi had related to Zepra, “Our tribe had taught a young lad they had rescued from a group of shepherds. His abilities amazed the astronomers who trained him. He soon surpassed them. He went on to Egypt and rose to rule the entire country during one of the terrible star-caused bad times. Because he could predict the bad period, he had helped the country prepare by growing and storing grain enough for many years, until they good times returned. The lad had grown and lived to be an old man. He left warnings and predictions that few comprehended. But the tribe that had taught him as a youth clearly understood his messages to the future. He had used the same symbolic language that the Midians had taught him. We are his tribe. We understand his warnings!”

Zepra loved the story. She had placed a small statue of the seated figure, her hero, Imhotep, on her morning window ledge. She had learned the astronomical secrets since being a toddler. She learned everything her father knew. The Midians mastered the reading of the heavens. Their calculations and predictions, the neighboring tribes accepted, provided the most reliable information.

And Zepra cast a prediction on the exciting fugitive general, Sinuhe, whom her father had chosen for her. The famous seven cow goddesses, the Hathors, Zepra could discern, foreshadowed a few obstacles that her prince would encounter. She saw three dooms for him involving a crocodile, a serpent and a dog. But she loved him so much that she put herself in danger to protect him, even despite his casual attitude toward astral prediction. He allowed her amusements, but wondered about the accuracy of her abilities.

The crocodile of Zepra’s warning, reminded Sinuhe secretly of his

sister, Sidpitu, and how she died. He fought nightmares in which he revisited the evil day. He wondered what would have happened if he had not reacted so rashly. He tossed and groaned in and out of sleep. His wife watched over him, staying awake sometimes to watch while he slept.

She also revealed to him the coming doom from the sky. The overwhelming nature of the knowledge caused him great suffering. He feared for his people, in his adopted tribe and back in Egypt.

Zeptra guarded Sinuhe from the snake also. Usually a snake meant wisdom or a wise person. But here, the snake of her prediction lived in the sky. It was the tail of the cow goddess of the sky who aimed at Egypt, at Sinuhe's people.

Zeptra knew that the skies above reflected the hearts of the people below. She knew when she meditated that the serpents of wisdom rose from the base of her spine and rose up to the top of her head and down to her forehead. This knowledge was not unknown to the people who tried to practice their efforts for maat by joining their motives with God's motives. Even the Egyptian king wore a headpiece with the serpent, or sometimes two serpents, rising up from the back and posing at the forehead.

In the sky however, the serpent, or sometimes two serpents spinning and twining, trailing the cow goddess, provided a spectacular and terrifying sight. The disc they trailed appeared as a pulsating fireball. Sometimes the flames of the fire trailed and became the serpents. Occasionally the flames separated into many serpent forms. Sometimes, when the disc appeared at a certain angle to the sun god Ra, it took on a crescent shape like the moon god's crescent. It then appeared to be a charging cow, the crescent being the horns. Other times the smokiness from the flames caused a cloud shape that left short trailing horns. The Egyptian sculptors captured the smoke shape in the hairstyle they used for depicting the goddess as a cow woman. The hairstyle featured dual

symmetrical long sections of thick hair on either side of the face, falling into opposing large curls each covering a breast in a swirl. Egyptian artists depicted Hathor's face frontally in violation of the usual rules. The Asiatics called her *Astare*. But both groups seemed to pronounce her name with the same sounds.

Zepira, in her dream, offered bowls of beer to the charging goddess. The snake drank it, got drunk and staggered around aimlessly. Zepira hacked it to pieces, protecting her husband.

“We must consider this dream, and try to interpret the message. Of course, we must hack it to pieces, but how do we do it?” Zepira consulted with the totally mystified Sinuhe.

The dogstar, in Zepira's dream also threatened Sinuhe, but Zepira's knowledge allowed for another escape.

Sinuhe and Zepira prayed and dreamed and tried to interpret the dreams relating to the movements in the skies. They asked the One God for guidance, signs that they could understand and follow. However, they knew that God had allowed His people to survive several previous ancient situations equally dire.

They unrolled the ancient documents and studied them looking for clues that they could apply to the goddess. Ammuneschi gathered the holy scholars together and asked them what would be the most likely events involving the earth and the people when the being came close to the earth.

But when Zepira charted her husband's birth, she told her father that she found that “he would be so great that he would be remembered in history for thousands of years.” She loved him. She knew that somehow he would shine among the future documents. He would use her knowledge and save his people. She hugged her father for holding out for such a prince, even if he was a murder fugitive from Egypt.

Then Ammuneschi took Sinuhe to the holy mountain near the estate in Midian.

The goddess Hathor appeared exceptionally close in the sky. Her beautiful magnificence, her halo of spinning serpentine lightning, almost hid the crescent horns. Thunder from the magnetic lighting began to reverberate threateningly to the earth. A burning dancing frenzy, she aimed directly at Egypt.

Ammuneschi explained the calculations to the horrified initiate who had previously only speculated with and humored Zeptra about her dreams.

“The theory never has the same impact as the evidence, does it,” the priest held on to the dramatically trembling general. He gave Sinuhe a few minutes to recover from the shock of the reality of the threat.

Amuneschi asked, “What do the Egyptian astronomers know?”

Sinuhe still shaking replied, “I studied the predictions of the ancients without understanding them. Imhotep and Hardyef left records about the cow goddess, Hathor. They warned of seven visits by the heavenly destroyer. They said that the terrible seven-year famine would repeat. The seventh cow would come at a certain date. No one remembered the early destructions. We all, well, most of the students, dismissed the teachings as weird superstitious legend. But a few priests took the threats seriously, and continued to study the skies with fear and more knowledge than I had. My brother Khuni, knew more than I did about the goddess. He seemed so preoccupied. I could never distract him to something I thought to be more important. Now I know why he seemed not to care one way or the other about the plan I made for him to marry Sidiptu. He seemed to zero in on a certain date, not so far away now.”

Amuneshi replied, “Egypt will be destroyed by the goddess’ next visit. The date given by your brother from the ancients is correct. You will go back soon to evacuate the people you love. You can bring them here temporarily until the goddess passes over. Will your brother help you?”

4

Despite Sinuhe and Zeptra having wed with minimum fuss, the maximum fuss, the entertaining, was to last at least six months. All the tribes would gather their family and choose the representatives who would attend and meet and bless the royal couple. The best most lavish gifts would be chosen. New woven finery would be ordered and fitted. Caravans and supplies prepared. The statesmen and princes, the executives and finance ministers, the foreign diplomats would gather their data, list their problems and complaints, list their wishes and plan for the big meeting.

The union of the most eligible princess from the most revered tribe with their Egyptian ally would not fail to be the most notable occasion in generations. Also, leaders would discuss rumors about a pending disaster foreseen by the astronomers. Many things would be accomplished at the gatherings.

Sinuhe and Zeptra prepared their merchants to host the large number of visitors. Ammuneneschi sent emissaries to the tribal leaders and informed them of their dates, sites and accommodations. The representatives reminded the leaders to bring their data about their financial status, and their current census and notable problems. Preliminary information and a tribal representative would return with the emissary to prepare those invited for the gathering.

“We must not forget the musicians,” Zepra reminded the emissaries. “Each must send their stars ahead of time so that they can practice and coordinate. The music may be the most important part of the party for many of the visitors. We must not disappoint the guests.”

“The tents and tent sites will be numbered and reserved. We must have an accurate count for minimum discomfort. Don’t forget to give all the leaders the list of rules. May sure that all of the guests agree to the sanitation and protocol rules. There will be signs and all must abide for the efficiency and ease for everyone,” Ammuneschi ordered. It had been a long time since the last gathering.

“The tribes will rotate, none having feuds will be adjacent. After the large parties have enjoyed themselves for the first three months only the leaders and their assistants will remain. In the fourth month the meetings will begin. Then the predictions and preparations for the disaster will be made. Sinuhe will preside,” Ammuneschi said.

All went according to plan.

Zepra led the musicians and dancers. They coordinated everything. Tribal colors, flags costumes and tents made recognition easy. The visitors cooperated wearing their prepared ribbons. Cousins recognized cousins from each branch. Musicians competed for awards and applause. Dancers flaunted and flared their tribal colors. Parents considered the colorful array of cousin candidates for favorable matchmaking. Many business deals and marriage plans merged the clans.

The magnificent regal couple visited each of the tribe’s tents. They dressed in splendor, perhaps wearing some of their gifted garments provided by each visited group to the great delight of the clans. They brought their token souvenirs, mementos of the extravaganza to present to the thrilled visitors. Sinuhe and Zepra would spend as least a day with each family, bonding, chatting, and listening to their bragging and

complaining. The families presented their candidates, those who excelled in their studies, for consideration to attend studies with the Midians. Only a rare girl, who had to prove at least ten times brighter than the boys, would appear on the lists. Zepra loved these brilliant girls. Women usually manned the classrooms of Zepra's university and taught the difficult subjects. They stayed with her and dedicated their lives to teaching. The males usually went home after completing their classes, to use their talents.

The couple took notes on their small scrolls, which they would consult later.

"We should have more gatherings like this, Father Ammuneschi!" the grateful tribal leaders proclaimed. "Many deals have been made favorable to both parties. Many feuds have ended before the courts have even assembled. Much has been accomplished. Good party! And, oh yes, the wedded couple are quite beautiful. God bless them with good holy healthy beautiful children!"

Then the main body of party, the thousands of revelers left in orderly fashion. The planners had been quite successful.

Fifteen tribal leaders and about one hundred of their assistants remained for the meetings.

The fifteen gathered in Ammuneschi's lavish carpeted tent.

"We have much to discuss. There will be three presentations. I will refresh your minds about the ancients," Ammuneschi said. "Zepra will explain the approaching situation. Sinuhe will explain how we will prepare, and what will be required of us."

Ammunenschi seated on the large cushions lounged casually at the head of the circle. The newlyweds sat on either side of him. All the

leaders reclined along the edges of the room-sized comfortable carpeted tent.

“You all recall that about 400 years ago a terrible famine visited the tribes,” Ammuneschi began. “We, that is, our fathers, all had to trek to Egypt to buy food. The Egyptians had been able to prepare for the famine because of the great vizier, one of our cousins, Imhotep had read the skies accurately. Imhotep learned Midian astronomy. He understood how the cow goddess traveled along certain paths in the heavens. He calculated the path and could foresee that the heavenly body would approach the earth and cause much destruction. He understood that the ancients before him had left documents, tales, calculations and predictions. He understood all of them.

The Egyptian king Zoser, put him entirely in charge of the great country. Imhotep imposed severe taxes and labor on the people during the preparation period. He did not have to be so harsh on those people, but he was thinking of the tribes, his foreigner relatives who had not such fertile soil. His Egyptians did not complain, they knew they could help all of us. They bore the burden. They stockpiled to excess.

“When the disaster and famine hit,” Ammuneschi continued, “starving caravans paraded to Egypt. The storehouses rationed to us our allotted amounts. They certainly could have charged us a bit less. Egypt grew exceedingly wealthy and we did not starve.

“Now the situation is reversed. We have the ability and duty to repay the favor. We must prepare to save not only ourselves, but our brethren in Egypt, arrogant though they be.

“Zeptra, my shining star, will explain in layman’s terms the sky’s menace. . . . Zeptra.”

“Thank you father.” Zeptra stood and walked to the center of the tent. She unrolled a large scroll and put four small rocks at each of the

corners of the map to hold it down. “This is the sun, the Egyptian god Ra, in the center,” Zepa stood back using her wand to point. The sheiks all leaned forward to get a better view.

“These circles represent the paths taken by the traveler planets. They all move in the same direction at differing speeds as you have observed looking at the track in the skies. The concentric circles closer to the sun are of course the shorter paths. The farther away planets move along increasingly larger circles at slower paces. As you can see the earth is third from the sun. God has graciously provided that none of the circle paths intersect, although occasionally some of the bodies approach closely to each other.

“When the bodies come close to each other sometimes the larger bodies influence the path direction or speed of the smaller bodies.

“And sometimes a rogue being will cross the paths of all the others. This situation occurs rarely, and the ancient records seem to defy reason when they record these instances. However, over the centuries we have learned never to doubt those records.

“You all know about comets, some of the famous ones offer spectacular displays. These usually bring only minor disasters. However, now the cow goddess is approaching. She seems to act partly like a planet and partly like a comet. She is very large, almost the size of earth. The other planets seem to be coaxing her into a non-crossing orbit.

“She will be at her closest point to the earth in about 40 years.

“She will be about here, and we will be here on the orbits,” Zepa said as she pointed to the earth and the point of near intersection. The tribesmen gasped and murmured as they saw how close the earth and the heavenly being would be.

“This type of event has happened before and many such are recorded in the writings if you understand how to read them. During those terrible times the temptation to worship the false gods, to offer human sacrifices becomes almost irresistible. You must resist, of course, and control your people. During a time when many will die from the disaster, we don’t need to kill anyone.

“The destruction, if we survive, will be massive. Egypt will take the biggest hit.” Zeptra returned to her seat.

“My beloved husband, the great general from Egypt, your cousin, Sinuhe, will explain what we should do.”

“Please excuse my tremors. I am still recovering from the personal events that happened at my home. The joy of my new wife also shocks and thrills me. But she has provided me with greater fears than my fugitive status had. I am nearly overcome,” Sinuhe spoke quietly as he stood in the low tent, he features lit by the several oil lamps around the room.

“But we must all shake off our terrors and make plans. According to the ancient documents, which we have been studying, food and water will be the main, the only significant problem that we may be able to try to solve. We will not be able to completely prevent deaths. We can only try to lessen the carnage. We must brace ourselves to lose many of our peoples. Perhaps many will be able to hide in caves or tunnels, but these may become only graves. We don’t know how the earth will react. It will move with great earthquakes. There will be much that we cannot control.

We must control and prepare for what we can.

“We must all prepare secret cisterns all over the map, in the mountain areas.” Sinuhe unrolled his own map and put on top of Zeptra’s, using her stones to hold it down.

“We will explain how to use the mountains natural crevasses and prepare huge wells to collect and store the rain water and protect it from evaporation and outside contamination. We will conscript gangs from each of the tribes to learn to work and maintain the wells. If we survive the disaster, these will be useful later also. We will control all travel by knowledge of these secret cisterns. I will visit and record each site. God has given us enough preparation time and enough manpower to prepare. Twenty five percent of all workers will participate in an orderly rotation. I will hold and share the master map of wells.

“Secondly, we will grow grain in excess of our needs. We will buy double from Egypt, increase our demands, and their greed will force them to use all their capacity. We will tell them that we have new customers to the north and to the east. We will create warehouses of caves or stone, or even underground storage areas. None will house more than enough to feed a thousand men for three months. None will be near to each other, because we cannot predict where destruction will hit. We will study and consider the most efficient methods, how to save the greatest amount of food. We will consider ways to save the animals and feed them.

“Then the Egyptians will come to us for their own food. And we will save them. They will pay of course, only the same amount they charged us in the previous famine. We will grow rich and they will not die. That is, those not in the most devastated areas.

“I will go back to Egypt and try to convince them to evacuate. I will bring the refugees through the Sinai and gather them on Ammuneneschi’s lands. Then we will assess the disasters and try to spread out the burdens equally. Some may be dispersed among the tribes, some may return back to Egypt, and some may conquer devastated or abandoned lands where perhaps others will have died.

“We have enough time to make plans and even practice some mea-

tures to see if they will succeed. None of us will escape. So we may as well prepare,” Sinuhe rolled up both documents and returned to his cushion.

“I cannot know what the Egyptians are planning if anything. I know my brother Khuni-Khak, the great high-priest never stops observing the skies. But he has never really shared this type of information with me. I will try to make contact without endangering his life. Perhaps the traders can help. Maybe a traveling priest will be allowed to visit and consult.”

“It would also be wise to pray.”

The group all stood from their reclining poses, went down to their knees and bowed low, foreheads to the carpeted floor as father Ammuneneschi led them in their oft-repeated prayer chants to the most-high.

5

Back at the Egyptian palace peace had settled over the remaining royal family. Sesostris stoically accepted his mantle and praised his late father for the wisdom to have allowed him to rule with him those ten years.

Sesostris hired the greatest scribe to be found. “Write for me a great praise honoring my father, Amenemhet I. Tell how he kept the Asiatics from taking over. Tell how they feasted on our Egyptian treasures, the lands, and the fertile areas of the delta. Write it as if it were written by my father advising me, like he would have, had he sat with me before he died. Tell how the group of cowards invaded his bedroom and overpowered him unfairly. Tell how he would have won if it had been a one-on-one fight.

“Make note about the rejected woman, Sidiptu, and how she started it all. It is not necessary to name her or those criminals because that only invites defacing of the words. The people will know the truth.

“Note how her fiancée, that old arrogant priest, turned his back to the plot, thus approving it. Emphasize that the plot emerged from the harem hangers-on. Tell how they lived off my father’s generosity, how he adopted them, and subsidized their luxuries. Tell how ungrateful

they were. Tell how the son killed his father. They will know it is Sinuhe who killed the king.”

The scribe accepted the commission without comment and departed.

At the harem, Sesostris’ mother, Neferty-to-tenen, still mourned the loss of both her son and daughter. It had been a few days after the traumatic night. She had not spoken or eaten the entire time. Finally, she accepted that her husband also mourned.

“I am sorry I did not think of you. I could only think of myself as a dead creature. I will tell you about the tragic night, my dear husband, Seni. How I love you,” she walked over to him and sadly sat with him leaning heavily into his arms on the divan.

“Sidiptu came running to me, in my chambers, and told me how she had approached the old king. She said that young Sesostris refused to rescue her from her planned marriage. She said he told her to go ask his father. She said that she wanted the old man to order his son to marry her, that she would produce a doubly royal son much beloved by all factions of the populous.

“She had not expected the king to want her for himself. He surprised her. He told her how much she looked like me.” Neferty and Seni stayed silent a while, recalling her old bargain with that dead king.

They understood the irony of that bargain, that the son of the bargain, Sesostris, rejected their darling.

They would have accepted the younger king, Sesostris, for her. But the old one, the one that Neferty herself rejected, seemed a very bitter pill.

Their child, Sidiptu, with her white skin proclaiming how her mother

preferred another instead of that same king, Amenemhet, had remained dangerously unaware of the family's past, despite all the clues.

"She came in to me," Nefery continued to Seni, "disheveled and crying, 'I only wanted to be a mother of a king, like you mother,' she said. She also said, strangely, that I was mother of three kings. I didn't understand what she meant. She collapsed in my arms, and the attendants came to clean her. They called the lullaby musicians, who quietly played the strings and hummed to soothe us.

"Then she said, 'I will go back to him and ask to marry him.'

"At this I lost control. I grabbed her forcing her to stand upright. I shook her, holding her arms. Her neck wobbled. 'He will accept me. I will be his queen,' she sobbed.

"No! no," I whispered to her, "I will take you to the cottage in the hills. We will provide attendants. It is beautiful there. Or I will call upon the cousins in Byblos. They will provide for you in palaces with silks and attendants. They will hide your identity. We will visit for three months each year. We will holiday on the yachts. You will marry a royal cousin and live a peaceful life!"

"She didn't hear me. She stood and told me that I did not hear her. Then she started to run. 'Sinuhe will listen. He will reason with both kings. One of them will take me.'

"I ran after and pulled her down. She pulled off my wig and pushed me in the chest. I grabbed her and wrestled her down to the floor. She was almost as strong as I was. The attendant ladies feared greatly. They cowered along the walls. A few grabbed the pillows to cushion us from each other and the floor. Sidiptu got up again. I pulled her gown and tore it. The ladies began to cry. They brought new robes for us. Sidiptu collapsed again sobbing. The commotion caused the guards to knock

and inquire. The ladies tried to shoo them away. The harpists continued trying to hum and sooth us.

“I lifted her up and carried her to my bed. I hugged her and cried with her. The ladies tried to muffle their sobbing.

“We laid there a while in fits of sleep. Then she got up and cried out ‘Sinuhe, Sinuhe.’ She would have married Sinuhe had he asked her. I think, she just couldn’t understand why she had to marry the oldest brother, Khuni.

“At this point the nervous guardsmen had called for Sinuhe to come and investigate.

“He knocked and called ‘Mother, Mother, what is the commotion. May I enter?’

“I tried to bar him, ‘We are fine, we will chat tomorrow. Go continue your sleep.’ I called to him.

“Sidiptu leapt up and cried, “Oh, I knew you would come, Sinuhe, dear brother . . . the king has despoiled me!”

“Sinuhe burst past the door and became like a beast in his heart. He stood frozen looking at her. The girl ran to him and hugged him sobbing.

“How did he get to you?” Sinuhe yelled, then he pushed her away staring at her. “Whore! Whore! Filthy Whore! You went to him!”

Neferty began to sob again and Seni pulled his arm tighter around her.

“Then he picked her up by her neck and her ankles. He raised her

up above his head. Both screaming, he raced across the room and threw her from the balcony to the waters below.

“The splashing and grunting from the creatures below still sound in my head.

“He stood there looking down, an equal beast to the beasts below. I hated him then with such overwhelming hatred that it surpassed the hatred that I held for that dead king. I still fight to remove the sight from my mind.”

“Sinuhe turned and came to me, ‘dear Lady . . . ’ he blurted.

“I cried, ‘the little girl who grew up in the House . . . ’

Then he turned and left the room.”

Seni, sobbed quietly holding his grief-collapsed wife, and tried to revive his love for his son, his son of his heart that yearned for him. The face of his daughter faded and he tried to remember each part of her familiar face that he had brightened his life for so long. He tried to grab at each eyelash, her nose, her forehead, how she walked. He tried to grab and grab and the fade kept coming over him.

6

They still had three other children, not counting the fugitive Sinuhe. The priest Khuni, and their oldest, a sister, Meri were full siblings with Sidiptu. The young king, Sesostris, was Neferty's son and was Seni's grandson.

Sesostris became somehow forgiving and benevolent as the sole ruler. The royal family's grief united them, none wishing to gloat or recall past actions that deserved repayment.

The grieving couple still had their oldest child, Meri, who had married Amenemhet after he had released her mother. Meri had offered herself in place of her mother as queen. "Am I not the same royal stock as my mother? I can stand next to you and be a younger queen more suitable for a king so great as you. Let the old one go free, I have more energy and can give you more royal children."

Both her mother and the king accepted her offer with relief. Meri enjoyed being queen. But her presence failed to command the awe and respect her mother's did. And even Sidiptu radiated liveliness and beauty more than Meri did. But Meri enjoyed thinking that perhaps one of her sons would some day rule alone, listening, however, to her advice. She had ignored Sidiptu's existence, seeming a bit irritated by her. They did

grow up more than a few years apart. Perhaps the younger girl reminded the older that she indeed was older.

Then, when Amenemhet elevated Sesostris as co-regent, Meri controlled her reaction of displeasure. She had hoped that one of her sons would please the king more than Sesostris did.

And when Amenemhet died, Meri approached Sesostris with the same suggestion, that he marry her. She was still young enough.

He did marry her. Perhaps she was not as irritating to the king as Sidiptu had been. Her white skin mattered little to him. Perhaps he agreed with the taking-of-the-previous-king's-wife theory. Many believed that the royal line was matrilineal, rather than patrilineal, so a little double insurance of the royal line seemed to be good idea. The successionists were so picky in their arguments.

Meri bore Sesostris a son, Amenemhet II. Her previous children moved lower down the succession line.

7

The oldest son of Seni and Neferty, Khuni, the chap that Sidiptu disdained, continued gazing at the sky. Arrogantly immune to his familial disasters, he and all his priests fixated on the approaching comet. They stayed on the high places, which offered the best vantage, and continued the watch day and night.

In the previous Kingdom, before the last disaster, the ancient kings had built huge pyramids to protect the royal family during the previous foreseen celestial disaster. The current star watchers climbed the pyramids hoping for a better view of the glory. They called it Hathor, the Golden One, the cow-horned heavenly being. A bright vision visible even sometimes during the day, it charged forward. Horns formed sometimes from the crescent shape similar to the moon phases. When the sun hit it at the right angle, it appeared to be charging: horns forward, swirling tail behind. Other times the corona took a horned shape also, but trailing the disc. The corona sometimes extended in a long tail. The long tail seemed to divide into two tails that spun and intertwined looking like two snakes trailing the disc. Sometimes apparently many snakes seemed to be spinning around the disc, flashing like lightning. When Hathor became so fiery the priests called her Sekhmet. Sekhmet appeared as a fiery lion, her mane, or crown being burning snakes.

Despite the beauty and intrigue of the spectacle, the priests knew it

would bring disasters. They began to hear the sounds of the flashing lightning attending the sky traveler. The magnetic exchange between the two bodies, the earth and the almost equal sized comet, would soon begin. The workers covered the pointed buildings with gold, which they knew attracted the lightning. It also provided an unbelievably beautiful sight. Lesser tall towers worked from single large chunks of perfect bedrock were covered with copper and somehow gave the priests some strange powers. They could capture and control some of the lightning's powers. They shared little of this information with others. But the spectacles they produced could not be hidden.

Many gazers revived the ancient writings and interpreted them concerning the comet's apparition. One sage, Ipuwer, wrote, "what had been foretold by the ancients, has come true." He referred to the writings of Imhotep and Hardyef who wrote warnings of the Seven Hathors. They warned, "It happened to us. Heed our warnings. It will come again. It brought us the seven-year famine. This god will visit you."

Later Ipuwer detailed some of the terror: ". . . the river is blood . . . the trees destroyed . . . the land is not light . . . the children of princes are dashed against the wall . . . groaning throughout the land."

Factions formed. Groups considered disaster planning. Some called the priests superstitious morons. Some became Hathor worshippers. Some considered human sacrifice as the only reliable option. Panic and skepticism began to confuse the multitude.

The high priest Khuni, appointed to be "Tread of Ra," Sinuhe's older full brother, emerged as leader concerning the heavenly situation. He seemed enamored of the goddess, as if she appeared for him personally. He began to speak to her as if she could hear him.

"How beautiful your face, how doubly beautiful when reflected on the water," he murmured his voice and eyes aimed at the vision.

As the terrible years of anticipation passed and the approach of the cow goddess became more known and understood by the people, Khuni ordered a statue of gold made in representation of the “Golden One.” People worshipped her asking her to spare them and their families. Soon those who believed the only efficacious worship required human sacrifice, and lots of it, became more vocal. Many terrified persons heroically volunteered to be victims, hoping their valor would guarantee survival for some of their beloved ones.

“As was done in the past, fathers must gather their firstborn. Only those most beloved possess the magic required to satisfy her hunger.”

The confused king could not control or understand the strange priest and his followers.

8

After some years, Sesostris I became very ill. He had been injured fighting rebels in Nubia. The injury to his chest had become inflamed, perhaps poisoned by their weapons. In and out of fever, he called for his son, “Nemty, Nemty, where are you? Get my son. Bring him here to me,” the dying man weakly ordered.

His son, Amenemhet II, named after his slain grandfather, had only ruled in a short co-regency with his father. However, the young king did not inherit the abilities of his father. His father tried, almost heroically, to prepare him for the approaching disaster. But there could be no solution, the old king seemed to know. He knew he had failed to teach the king enough skills. Or else he was comparing his son to a man of many skills that he remembered. Any son would suffer in such a comparison.

Sesostris’ mental anguish surpassed his physical suffering as he waited for his son to come to him. He tried to hide his despair, his fear for his son and his country. But he knew that he could offer no helpful advice on how to rule or what to do to save his people from the final disaster. He could offer no reassurance to the novice that everything would turn out fine.

He recalled his youth and how much he had learned from his

mentor, Sinuhe. He recalled how he had depended on Sinuhe. He wanted Sinuhe to help his son. How ironic he thought, he still trusted the man who killed his father. He knew that Sinuhe would be able to guide his son.

Nemty entered his father's chambers and came close to the bed. "Here I am father," he put his head down on the bed and placed his father's hand on his face while he kissed it. "How do you feel? Your hand is hot. Do you want me to change your dressing?"

Sesostris ignored the question and rubbed his son's bald shaven head softly.

"When I die, Nemty," Sesostris called his son by his pet name, "consider the old fugitive, Sinuhe. He remains a good man. All these years later, I still love him. It will be difficult for you to align with him. All the advisors abhor him. Half of the population still hates him.

"But he will come back to help you. I know he will. Do not reject him. Do not think too highly of your own abilities. Even though no one in Egypt can surpass you, you will not be able to navigate the ship safely through the coming storm. Only he can help you. He has captained well for the Asiatics: they now prosper exceedingly. I know he would return if the bounty on his head is removed, and we restore his honor somehow.

"Our useless priests will agitate against his return. There will be a very bad reaction against him because of his past sin. I forgive him, please tell him. Tell the country that on my deathbed I forgave him. Those who follow him will survive the coming disaster. Perhaps his brother, Khuni will join with you in planning for his exoneration and return.

"My dying words to you my son, align with the old fugitive, Sinuhe. Heed his plans. Convert the people toward his leadership. Even if it

takes your abdication to him, although I think he would not require you to step aside.” He died hugging the sobbing Nemty who cried not only for his father, but also for himself and for his people.

Nemty later wondered why his mother Meri had not attended at his father’s death. His father did not call for her.

Nemty ruled alone as Amenemhet II, and presided over the preparation of his father’s body for burial and the interment in the tomb that had been prepared.

It had been forty years since his grandfather’s assassination.

Sinuhe heard of the death of his half-brother, Sesostris I, who had continued offering the reward for Sinuhe’s head on a spear. Sinuhe wrote to the new king, praising his late father and the new king himself, in extremely flattering prose: “He is a god without peer . . . a fighter without equal . . . smashes foreheads . . .” but also “Lord of grace . . . rich in kindness . . . happy the land that he rules.” Of course he wanted the king to cancel the reward and pardon him.

If only Sinuhe knew, the young king thought, what his dying father had told him.

Sinuhe also wrote to his older brother Khuni, and asked him to represent his interests with the new king. He wanted to find out if the king would perhaps not only cancel the old reward, but also welcome him back and take his valuable advice concerning the astronomical threat. The fugitive wondered what the new king, his nephew, considered to be important. He wondered how intelligent and forgiving the king was. He wondered if he would consider his plan to evacuate the populace to safety.

Sinuhe knew the grave situation facing Egypt required evacuation. His father-in-law had warned him that when the time came he should

bring the refugees to Midian temporarily, if they survived. Sinuhe knew that the Egyptian astronomers knew the situation, but he did not know what their plans for the people would be.

The young king knew some astronomy but ignored and feared the priests who relied heavily on ancient Egyptian records. The dark king preferred the ancient legends of his grandmother. Besides the Egyptians also relied heavily on the Asiatic astrologers more than the southern star gazers. He identified more with his Nubian heritage, but differently allowed for accommodations that allowed peaceful co-existence.

The king felt little kinship with his half-uncle, Khuni.

But the king felt extreme interest in his half-uncle Sinuhe. Sinuhe had become a very great famous and prosperous leader of the Asiatic tribes-people who loved him very much. He ruled with legendary justice and power. He preferred to make friends rather than enemies. He shared the secrets of wealth making all his friends prosper. This power interested the king greatly. The king wished to meet the man his father loved so much.

Khuni appeared before the king representing his fugitive brother.

Called the “Eloquent Peasant” in deference to his education but in denial of his royal blood, the priest spoke boldly not only for the king’s ears, but for the interested populace.

Khuni appeared nine different times with subtle and engaging presentations. In his first appearance he reassured the king that “No flood will carry you away . . . for you are father to the orphan, husband to the widow and brother to the rejected woman.” Khuni reassured the insecure new king that he was in no danger of being deposed because he protects those beloved by the fugitive, Sinuhe.

In the second petition, Khuni praised the king as a “rudder of

heaven,” referring to his divine right to rule as king, as captain of the ship of state. Also he is the “punisher of evil” but one who “commits crimes” himself. Sometimes the eloquent one implies that extreme clinging to “punishment” may become a crime itself because the punishment may deprive the people of the skills that the repentant have to offer.

As “straightener of another’s crookedness,” that is, by renewing the reward offered by his father for Sinuhe’s head, he ignores the fact that the old king deserved to die because he had raped an innocent virgin. This misguided choice “threatens the country as the Lady of Pestilence, the comet Hathor, does. Bring him, Sinuhe, to your team! Give the commission to one who is skillful. Sinuhe has proven himself to be a good and resourceful leader. This unnecessary exile has made miserable the wretch you are destroying!”

In the third petition, Khuni again reassured the king that as a good ship captain, as a good herdsman he should think of the people. “Earth’s rightness lies in justice! The goddess seeks to punish the unjust! Restrain your anger for the humble seeker!”

Khuni continued in the next few petitions, describing the king as a ship captain steering the country on the right course. But apparently becoming more exasperated, he became quite insulting, calling the king a criminal for depriving a poor man of his belongings, that is, depriving Sinuhe of his title and his estate.

Next Khuni subtly and elaborately called the king lazy, greedy and dumb.

Nemty sat patiently and silently on his throne.

Then Khuni got mean: “No fear of you makes me petition you; you do not know my heart. A humble man who comes to reproach

you, is not afraid of him with whom he pleads.” He implies that Sinuhe could invade and win, so take the offer and save face.

Nemty had already decided in Sinuhe’s favor based on his father’s advice. He let the high-priest ramble on so as to convert the people to the idea of the hero’s return. Each day the heralds ran onto the street corners and summarized the days highlights for those unable to attend the popular event.

And finally, in closing, the peasant said, “Don’t blame me when your boat doesn’t moor at its landing place.”

The king took the offer that he could not refuse and did not want to refuse. The useless priests who had been elevated to jobs after Khuni had been pushed aside from his previous top job, feared and complained about the king’s decision.

Sinuhe, still in Midian, got the news within a day, and jumped for joy. His brother Khuni had won his case.

“I can go home! I can go home!” He joyfully told his Midian family who were not as delighted as he was. They did not want to lose him.

“I can get the best architect and plan my burial!” “What fun,” his children murmured.

Then Ammunenshi took him aside and reminded him of his mission. “You must get the people out of there. You have six months. They see it coming. They will follow you. We will do the best we can to accommodate them when you bring them here.

Sinuhe gathered his Midian family with great formality. He gave orders to his sons on how to continue to maintain prosperity. He divided his holdings among them. He cried and embraced Zeptra, who chose not to accompany him. She had many duties at the school. But

her visions had become his marching orders. She had charted the projected motions of the approaching comet and had explained it to him. He carried her charts. She only wanted him to survive. Ammuneneschi hugged him as he kept giving him more advice.

His happy haste to return home to see his still elegant and unbent aged mother, his father's secret gravesite, and his other family and friends, almost overshadowed his painful memories of Sidiptu. The fear of facing his beloved mother hoping for her welcoming forgiveness, made even his fear of the cow goddess, seem minor.

Speeding with his sedan carriers, his return trip contrasted to the earlier trip back to the palace that his brother, Sesostris I, had so long ago taken. Sinuhe chatted with his carriers, and occasionally got off the chair to jog along side them, telling them he was saving their strength so that they could carry him faster. They did step up the pace to humor him.

He finally arrived at the palace. Ten men greeted and escorted him to the royal presence. He threw himself on his face.

"Lift him up, let him speak to me," the young king, Amenemhet II said.

Competing emotions of joy and the fear of punishment grabbed at his heart. Trembling he said, "May your Majesty do as he wishes with me!"

The king brought in the royal daughters, and the queen, and his grandmother, and said, "Here is Sinuhe, looking like an Asiatic!"

The queen and ladies screamed their delight, "Is it really he, Oh king, our lord!"

"It is." They leapt into dancing and started the singing and music

making rattling their tambourines and chirping their squeals, to show that he was totally forgiven and welcomed home. They fluttered over him, touching his hair and dusty striped robe. They removed his head cloth that revealed his wild hair. The younger children giggled while his sister Meri and mother left their chairs and walked slowly to him.

His mother smiled and Sinuhe realized his heart's terror had not been from fear of capital punishment, but only from his mother's rejection. He threw himself down to her feet while she reached down and helped him upright.

"Clean him up!" she commanded. The cheery delighted harem surrounded and escorted him to the bath. They skipped and sang and gathered fine white garments and towels for him. They removed his dust-covered wools. They covered him modestly while they handled him. They shaved his apricot and gray hair and his braided beard off, and they oiled and perfumed him. They restored his Egyptian appearance. He stood tall and lean, his hands and face alone shone sunburned. The musicians escorted him back to his mother with joyful tunes. The ladies continued to flutter about him.

His stately old mother received him. He fell sobbing again to her feet. "Your father has been dead ten years, now. He loved you, he called to you as his last words." She allowed him up to her. He knelt and put his head on her lap. She hugged him.

"It has been well with us. Amenemhet II respects the family. We have received the reports on how well it has been going with you. Tell about your family and the wise Asiatics."

He replied, "They welcomed me because of my family and education. They initiated me as one of them. I married Ammuneneschi's daughter, Zeptra, who gave me two sons. They love me. They cried when they sent me back home to evacuate my people from the raging

goddess in the sky. The astronomers have given me a timetable. Zeptra and her father explained the approaching visit with its attendant terrors.

“They explained the ancient writings as related to the disasters of old. I have to convince the king. We all must escape and flee to the safety of the mountainous deserts and get to Midian. After the goddess passes over we can return . . . if we survive.”

Khuni and Meri entered the apartment. They hugged Sinuhe and cried. They brought in their children and grandchildren for his blessings.

The king assigned him a luxury estate and appointed him the best tomb architect.

9

After his joyful return, Sinuhe thanked Khuni for his winning eloquence that convinced the king to allow him to return to Egypt.

Khuni, despite his eloquence on Sinuhe's behalf, did not greet his brother's return with the same enthusiasm, as had the ladies. Khuni, preoccupied with the approaching disaster, seemed almost disinterested in Sinuhe's return. Sinuhe understood his mood.

Khuni remained aloof gazing, almost enraptured, at the goddess in the heavens.

"Did you learn anything brother?" He asked distractedly without interrupting his main focus on the comet. "Or did you merely reveal our secrets to the shepherds?" Khuni asked with a hint of hostility.

"I have their charts here" Sinuhe replied. "They confirm our records. The shepherds have much more detailed calculations than I recall about ours. This will be the path of worst destruction," Sinuhe pointed to his unrolled parchment skin map of the river land. "Chenutsenen will be totally destroyed. Some eastern parts of the delta may probably escape. The goddess will come from the south, pass over following the river and retreat passing the Great Green. The eclipse will last nine days. The

middle days will be the worst. Strange swirling lightning will slice a path across the land.”

“We must evacuate everybody to the east, starting tomorrow.”

A short silence allowed the excited general to look at his brother. The long separation had not changed the brothers’ attitudes toward each other.

“Who do you think you are? . . . King?” Khuni shouted, and turned to look at his surprised brother.

“The people will not follow you! The king will not allow it! How do you know their knowledge to be superior to ours?” Khuni seethed with outrage and disbelief. “You come back after forty years covered with dirt, and presume to take over! How dare you!”

Sinuhe, simply and humbly had stated the facts and seemed shocked at his brother’s reaction.

“What plans have you made?” Sinuhe inquired in a hushed voice.

As the cow of heaven, the comet cow goddess Hathor approached relentlessly, Khuni said, “The people demanded that the priests do something to deflect the goddess from her wrath against them. They asked for sacrifices as done in the ancient times. We allowed the construction of the golden statue in the square in front of the high altar.

“Each family is giving up their oldest son, the bravest and best. The victims do not flinch, but proudly display their love for their families. They buy them salvation.”

“Their blood flows knee-deep from between the horns of the high altars. The river turns red from the blood. We have ceremonies every seven days. During the six days before they die, the victims enjoy feasts

and entertainment of the most extravagant sort. They are paraded through the grateful cheering crowds. The crowds continue their dancing frenzy before the goddess' golden statue.

“They all fear the approaching destruction of the world. They lavish their perfume, drag their silks, drink beer and wine in futile hope for distraction. Mothers wander dragging the corpses of their bloody small children victims. We give back the bodies to the families for their own burial services.

“Those who seek sexual pleasures grab at those who do not care. Fears and trembling voices betray the terror for those who attempt to maintain normalcy.” Khuni disdainfully explained the current events to Sinuhe, who endured his second shocking realization.

“Today is the seventh day of the series. We can watch the sacrifices from here,” Khuni walked over to his balcony.

Sinuhe followed Khuni through the sheer billowing curtains to the view. He stood next to his brother watching the scene. His mouth fell open in disbelief.

“What have you done?” Sinuhe shrieked at Khuni. “Why have you allowed these abominations?”

Sinuhe backed off from his brother who stood leaning on the marble rail surveying the view downward. Above in the sky, the spectacular horned goddess appeared to be shining on the scene.

“See how beautiful her face is. It reflects on the blood flowing to the river. She accepts our gifts,” the priest spoke dreamily. “See how the crowds love her! They sing and dance so beautifully.”

Sinuhe could see that in the city square a high altar had been built. Horns had been fashioned at each of the corners matching the horns of

the goddess. The next victim, a young man in white about 20 years old, covered in flowers sewn onto long ribbons, walked up on the clean stairs side. The red side drained toward the river. He turned his back to the altar and scooted up onto it. He sat between the large horns on the altar, his head between the points of the horns. The crowd cheered as he waved and looked toward his mother, who looked back with a strange mixed look on her face. Terror, love, pride, and horror combined in her face. She would soon faint. The young man laid down his head toward the river. Four priests held each of his limbs, in case he would bolt despite his apparent courage. A fifth priest stood at his head and lifted two golden knives straight up, his arms extended as the crowd cheered. Sinuhe could not see if the victim's eyes were open.

"NO! NO!" Sinuhe screamed, "DON'T!" But he was too far away. The crowd was too loud. The two golden knives plunged downward and the blood spurted at least three feet upward. Then it flowed past the priest down the incline toward the river as the mother swooned onto the pavement. Her relatives grabbed her by the arms and hoisted her upright.

Sinuhe seething and reeling with anger turned to his brother and a thought of Sidiptu flashed into his mind. It came back to him, how he lifted her on a similar balcony where there were beasts below. How minor his anger then seemed compared to his anger now.

He turned away from his brother and marched out of the apartment. He ordered his attendant henchmen—about twenty had accompanied him—to pull their swords and attack the altar crowd.

"Kill them. Kill them all," Sinuhe ordered. The henchmen walked briskly up to the altar and stabbed the surprised priests, and moved upon the thousands in an ironic attempt to stop the sacrifices. Many in the crowd did not resist. The swooning mother even smiled at her violent release from sadness, the sword to her heart hitting the same spot that the two golden knives had when they plunged into her son.

The henchmen killed much more efficiently than had the dramatic priests. Wielding their swords they cut through the bodies with sweeping arcs front hand and backhand like a farmer with a scythe. The dazed worshippers allowed the bloody harvest as Sinuhe's anger animated the reapers. The swordsmen scrambled methodically over the fallen and plowed through to the edges of scene.

The river turned a deeper red, and the goddess had not yet struck.

“Heretics, they must be excised before the entire populace is destroyed. Like a festering limb must be amputated to save the body!”

Sinuhe ordered the statue destroyed. He ordered the people, who had escaped his slaughter, to clean up and gather all the food and water they could carry. In his loud voice, his soldiers in order, Sinuhe yelled, “Gather at the gates, we will break into groups of one thousand. Families stay together. Your leader will be your shephard. Bring blankets and tents.

“We will begin to leave Egypt in the morning. Everyone must follow or die.”

10

The goddess took on a new face almost as if in reaction to the slaughter. From horned cow to fiery lioness. She cast her fiery parts to earth to destroy sinners. Balls of burning debris attacked the land. Scorching heat blew down in strange winds, gusting breaths from the celestial being. Who were the sinners? Those who loved her or those who feared her? Those who stayed or those who fled? Those who understood or those who did not?

The sun god Ra had sent her from his fire, with the murderous orders, the priests had proclaimed.

Khuni had escaped the wrath of Sinuhe, who had turned his fury to the goddess worshipers. “We gathered the blood of the sainted victims to offer to the goddess. She approached and saw the vast quantities that had been prepared for her. She saw herself reflected in the red pools. She looked lovely. She drank the blood. Then she became drunk and wobbled in the sky. The earth joined her in a terrible dance. Her long fiery tail became separated from her head. The tail broke apart sending flying fiery darts to earth. Her drunken behavior interrupted her mission of death,” Khuni mused. “Sinuhe will be converted. He will realize that our actions saved the people.”

The goddess closely began passing over the earth eclipsing the sun.

She took more victims to her though fire and her tumbling of quake-loosened rubble onto victims according to happenstance. Cries of grief mingled with the frenzied musicians' efforts and the dancers' bells.

11

Amenemhet II met with the priest Khuni. Both had escaped in disarray with their few followers and hid from Sinuhe's army.

"Now what?" Nemty asked the priest. "What do we do now. Everything is being destroyed. How many people do you have? How many are still alive?" Neither of the two men had all encompassing answers. They only knew about the groups in very close proximity to them.

The golden goddess began to cover the sun slowly. The large size of the disc did not cover the sun as the moon did during an eclipse. The shadow appeared almost a straight edge slowly covering the sun. The huge globe took less than an hour to block the sun's light. The nine days of darkness began to cover the earth, although hints of light appeared on the morning and evenings. During the middle days no light appeared. The disc covered almost the whole sky, the darkness deeper than blindness.

The king belatedly gathered his group, his few assistants and soldiers, whoever remained alive that he could muster, and decided to follow Sinuhe.

"The hell with Khuni, that moron," the king thought. "He can fly

right into the face of that stupid comet, that 'lovely face.'"

"We will go. We will follow the path of Sinuhe. Gather as much as can be carried. Bring torches. The path is so dark." Nemty and his remnant of the once magnificent army gathered and marched hoping to make it to the next landmark.

Magnetic lightening between the earth and the goddess lasted the entire terrifying period and later intermittently as she slowly passed over the earth. Earthquakes, huge tidal waves, volcanoes and miscellaneous fiery debris from the sky caused earthly destruction almost beyond imagination or description. The noise, the overwhelming cracking of the thunders reduced humanity to tiny scale. The standoff battle of the two cosmic beings, the earth and the same sized comet/planet, brought spectators to realize their true insignificance.

At the height of the goddess' attack, Sinuhe yelled orders to his Asiatic shepherd soldiers to herd their assigned crowds.

"Keep barking orders. You will distract them. Encourage the stragglers. Keep their attention focused on you, even if you cause grumbling. Get them to the safety of the mountains." Sinuhe exhorted his henchmen who followed his orders blindly.

Sinuhe's groups of crowds paraded on to Midian for hoped-for respite from the destruction. The trip took weeks of brave endurance and distracted whining by the multitude.

Ammuneschi had traveled to meet the refugees, "Greetings my dear son-in-law. How go the travelers?"

"We are weary and distraught, hungry and frightened," Sinuhe replied.

"As was expected," Ammuneschi replied. "The tribal representa-

tives await their groups. They have been assigned according to known families, and a percentage of unknowns to each tribe. The representatives will join with your shepherds and lead them with each their assigned routes. They will stop at their cisterns and storehouses along the way until they reach their homelands. They will adopt their refugees as members of their tribes. Any who choose to return to Egypt will also be assisted. Thus the tribes will repay the Egyptians for the favors granted by Imhotep during the last great famine. All plans are going to succeed! Planning has been excellent.”

The first group of one thousand, appeared on the plain nestled between protective mountains, and rested. Four other groups began to approach. The groups carried flags of three colors each. The greeters waved their matching flag signaling recognition. The group cheered and stood raising their arms. Their shepherd approached their greeter and the pair embraced with great display, while the other groups watched. The shepherd ordered the gold bearers to come forward. Six men carrying a box with carrying poles shuffled up to the two leaders. The shepherd opened the box displaying the gold. The group cheered. The greeter smiled and waved to the crowd. The three other watching groups let out their roar of approval.

“Thank you my brothers! The gift is much more generous than we had expected! You will sleep here tonight. Your food is now being distributed. We are the tribe of the very northern quadrant. It will take months to journey to our land. We have prepared well. You will be fed and protected. God will take care of us. The later groups will also be cared for. Rest tonight, and rise early tomorrow when the travel will begin,” the greeter reassured the refugees.

As de facto leader, Sinuhe appeared to be doing what he was born to do. Somewhere the young king and the old priest, Khuni, trailed the evacuees. They had not anticipated the Asiatic plans, and seemed surprised that such a large multitude appeared welcomed with such gra-

ciousness. Nevertheless they had not forgotten to bring large burdens of gold.

Khuni and King Amenemhet II seemed unprepared for the orderliness. The futility of the situation had engulfed the king. Nemty knew in his heart that Sinuhe had stepped into the leadership vacuum, had taken over control of the people and was herding them to safety.

“See how the crowds move in such an orderly manner. Who are these Asiatics that welcome such an unprecedented migration without aggressive response?” Nemty wondered aloud to the equally amazed Khuni. “Indeed my father foresaw that the hero Sinuhe would save us. I must go to Sinuhe and bow at his feet. He saved our people. He already rules as king. I will make it official. I will abdicate to him,” Nemty decided during his amazement.

The sly priest read the king’s growing despair and suggested that Nemty appoint him, Khuni as co-regent.

“Do not speak rashly. Think of the future. You have no heir. You cannot allow that wild man to become king by default. Make me co-regent with you and show Sinuhe who is boss. You are still the king, the true Horus, Nemty. You control the destiny of Egypt. My sons will be heirs for you.”

“I will chose as my throne name, the name Sesostris II, for your father. You must honor him.”

Nemty longed for his father. Why, he wondered, had he loved Sinuhe so much. “Sinuhe ignored me,” Nemty said distractedly, “never even pretended to consult me. I never got a chance to chat with him and tell him what my father said about him,” he thought. Nemty’s head began to spin. “I cannot bear that priest. I must get to Sinuhe. I will make Sinuhe co-regent. Then I will die.”

The young king would soon die. He feared the approaching goddess. He feared greatly for his people. He knew that as a firstborn son, he should die for the goddess Hathor, according to Khuni's theory, in the hope that she would accept the sacrifice and spare his people. He just did not want that priest to take his life.

But he could not accept Sinuhe as easily as his father had requested. He had not wanted to leave Egypt. He would have preferred to ride out the storm with his grandmother whose memory came to the young king. The frail elegant lady, who many considered to be the true royal line of Egypt, chose not to travel. Daughter of a king, she married two kings, ultimately bore three kings, and Nemty her grandson king, now recalled their last meeting.

"I am much too fragile and old. I will not survive such a trip, no matter how much the attendants minister to me. I will hide with my maids and the little children under the great constructions. There are the secret shafts that have been used for such survivals in times past. Those who hid inside did survive. Food and water has been stored.

"Born of the Kmt, my black land, the fruitful mud supplied by the river, I will die here. I am Egypt, I will not leave my holy place. I will stay with the statues, and the constructions. I will hide beneath them with my little fragile flock. Perhaps we will survive the storm. But you my grandson, my king, you must flee to the red lands. Find my red-haired son who knows the desert. He knows the caves, the mines, the valleys and the wells. He knows the mountains and the skies. He will protect you. Sinuhe rules the Asiatics who will follow his commands.

"Do not let Khuni influence you. He has lost his ka. His spirit deceives and has been deceived. Heed not his whisperings. Resist his eloquent and sly suggestions. Get to Sinuhe. Take your followers. They love you and should be rewarded with your protection and wise decisions.

“Go and Ra will guide you. Ra will harness Hathor and stop her violence. Link with Sinuhe. He will save and protect all those who hide under his wings,” the great lady said. She approached Nemty and hugged him gently. Nemty recalled the goodbye scene. He then felt very confused. Reluctantly he followed and aimed to join Sinuhe’s group, which had a few days head start on their way to Midian.

Khuni joined with his young king to follow and try to escape the disasters.

“Nemty,” Khuni suggested that the king, “as your father’s first-born, perhaps you could save the people by offering yourself to the goddess. The others, being inferior to you the great earthly god, did not satisfy the terrible lovely Hathor. She still wreaks her havoc. You would be the fitting gift, the only one who could save the people. She will accept you. You are perfect in love for your followers. They will worship you as greater than the mere god you are now. History will paint you the greatest of the kings.”

“Where is my mother?” Nemty looked around in a dazed manner. Meri appeared as she had been clinging to Khuni and his retainers.

“Why did you not attend my father at his deathbed? Mother, tell me,” Nemty asked.

“He did not want me,” she simply replied knowing she faced danger.

“Why did he not want you?” the king approached her with a strange agitation.

“He only needed me to produce an heir. He did not love me. I did what he wanted.”

“Why did he love me, while you apparently do not? Is it my skin color?”

“No, I love you. He kept me away from you.”

“What should I do, mother? Should I find Sinuhe and remain king, or should I make Khuni co-regent now?”

Meri feared greatly. She knew either answer would show that she preferred a brother to her son. She remembered how she scorned Sinuhe when he had married the Ethiopian princess and she wondered if her son knew that she disdained the Cushites. But even though she knew Sinuhe to be a superior leader to either Khuni or Nemty she knew Sinuhe ignored her entirely. Besides Khuni had allowed her to live among his retainers. Therefore, she felt more aligned to Khuni. She did not know what her son was thinking.

“Perhaps what Khuni suggests may be the better choice,” Meri said forgetting the part about Khuni suggesting that Nemty become a first-born sacrifice victim. In other words, his own mother would support his death, Nemty realized.

Nemty said, “Yes, mother, I will appoint Khuni, but you will die also.” Nemty pulled out his golden sword took a lunging step toward his mother and backhanded her head off her body.

“You are now Sesostris II, the next king of Egypt, Khuni. Do what you have to do.”

They had been traveling, trailing the crowds that followed Sinuhe. Nemty arranged a small ceremony that proclaimed the new co-regent to the distressed and confused group of followers. Khuni ordered his servants to clean and prepare Meri’s body for the embalmers.

The weary weak king succumbed to the situation. His army, following the trail after Sinuhe came to a dry channel and tried to cross when the jerking landscape sent the waters to consume them. The king watched the disaster in the dim light. The king escaped because he had

been bringing up the rear. He absorbed the devastation as a fatal blow. Now he did not even care to join with Sinuhe and his people. It was over for him.

The strange old priest presided over the sacrifice of the broken firstborn king. The victim and the few witnesses hoped that his blood would satisfy the goddess. They prepared his body to protect it for the embalmers, who would return it to Egypt and try to give it the full treatment fit for a king, if they could escape the dogging calamities.

12

Sinuhe remained angry that his brother had led the crowd into the heresy and wasteful slaughter in the human sacrifices. Sinuhe continued the trek, the long terrible evacuation of refugees from Egypt through the Sinai Peninsula, the name of the land which sounded so similar to the hero's name. Finally to Madian. He aimed for his old home, the land of his in-laws. The tribal leaders continued greeting and adopting their assigned groups.

The followers did not make the savior's mission easy. Squabbling and complaining led many to seek judges and courts. They even wanted judges to decide on the royal succession, which had become disarrayed after Khuni became Sesostris II. Sinuhe had appointed judges, but many disputed his authority to do so. Nevertheless, they still wanted rulings on who was to be king when order returned. The followers had broken into groups. Some of the groups rejoined with the groups led by Khuni/Sesostris II.

The Egyptians had accepted the innovation of co-regency recently, but never had to deal with a pair of kings in opposition. The courts of differing factions seemed to disagree. And the high court also, perhaps because of the migration, fell into disagreement and disarray. The appearance of a revolution became a reality when the brothers' armies skirmished occasionally.

After Sinuhe found out how Amenemhet II had died, in a sacrifice presided over by Khuni, Sinuhe's anger rekindled. The anger that he had tried to suppress on the balcony with his brother on that bloody day, began to surge and envelop him.

“He will not rule Egypt! His sons will not succeed him! He cannot continue after that bloody murder!” he shouted to no one in particular. A tinge of sorrow briefly passed over him upon hearing of Meri's fate, but somehow no anger surged at the pitiable Nemty no matter his angered matricide. Sinuhe understood the situation, the anger without knowing the king's exact motive.

The knowledge that he had himself killed a king returned to his memory. “That was different,” he thought to himself about Amenemhet I's assassination. “I punished a man, a rapist. He was a king secondarily. But nevertheless,” Sinuhe sighed, “still a king. But I did not profit from his death. I only wanted justice, revenge perhaps. But I cannot imagine that these two murders are in any way similar,” he rationalized perhaps correctly. “God alone can judge each of us, each our motives. But I cannot justify what Khuni did. He will not remain king.”

Sinuhe declared himself to be king among his followers, and chose the name Sesostri III, allowing some legitimacy to the reign of his brother, that is, he chose the kingly designation III, allowing Khuni's II to stand. “But Khuni's son or sons will not become king. The succession will be decided in the courts, and in the hearts of the people,” Sinuhe proclaimed as he considered how many more of his followers he would appoint as judges. Ammuneschi had provided him a long list of candidates.

By becoming Sesostri III, Sinuhe had become the third brother born of his mother, to rule as king, all three having chosen the name Sesostri in honor of Seni. Seni, the beloved husband of their mother, was grandfather of the first Sesostri, the youngest of the trio, and

father of the later two. Later Sesostris/Sinuhe ordered an after-the-fact prophecy to be written about these unusual triplet kings.

After a time the two groups, the followers of Sesostris II and Sesostris III, approached each other. Controlling his anger, Sinuhe acted conciliatory to Khuni. “Come my brother to a feast. The goddess has spared us. Let us celebrate that the goddess had begun to wane, her powers to diminish, and some peace has come begun to return. Let us make peace with each other.”

Khuni accepted the invitation, “We will attend. My sons will be happy to end the animosity. We must rebuild Egypt and have Maat return. Our reunion will signal to the people that reconstruction will begin. Thank you my dear brother.” Khuni arrogantly assumed that his brother would accept his superiority.

The rival groups had been roving through the landscape seeking passage to avoid the destroyed roads and to escape across the mining land of Sinai to Midian. Disagreements arose as to where to settle. Some preferred to return to Egypt to their old homes, while others, the young unlanded, hoped to acquire their own new estates.

Both factions divided temporarily to await some decisions. Sinuhe sent his groups north where some of the towns had escaped the massive destruction.

He led his army to Pelusium, a city near the Great Green, at the eastern Egyptian delta, Sinuhe ordered a banquet hall constructed, and a feast prepared to allow a meeting between the competing kings. The wooden structure’s floor stood waist high above the ground. Inside the long banquet tables arranged in a circle near the walls, allowed the food to be distributed from the center.

The kings met outside, their armies facing off, not mingling, as both enjoyed the food the host had ordered distributed.

With minimum fanfare the brothers, each dressed in royal regalia, bowed to each other and embraced. The host escorted Sesostris II inside to the seat of honor. His priest-sons followed with their mothers, wives and children. Sinuhe brought none from his families.

Seated and having had as lavish a meal as could be prepared under the circumstances, Sinuhe began, “Khuni, I remain grateful for your eloquence on my behalf. You won over the king, Amenemhet II, and the people to my cause. Because I returned to Egypt, I led many through the disasters to safety.

“Because you are my brother, because you spoke for me, I will allow your reign to remain on the history lists. However, because you unlawfully executed Amenemhet II, your reign must end soon. Neither your favored son, nor any of your sons will succeed you. You know that I have taken the name Sesostris III, which means that I will rule after you, and I will choose my successor. These are the facts. The courts will go on interminably until my son becomes my co-regent. Do you understand?”

The beer and entertainment offered no break from the harsh realities outside. Khuni sat speechless as his sons, who had been listening, stared at him. Sinuhe arose and left “to relieve himself,” he said leaving the stunned guests entertained with dancers. The entertainment ladies and their musicians began a line dance and followed Sinuhe out the door.

Sinuhe ordered the doors closed and the fire started under the wooden building.

Inside, it took a few minutes for the guests to realize the situation. Fire circled the structure. The king ordered his sons to use a table and crash through the doors. After several attempts the burning doors opened allowing a flash of flames to enter violently. The walls engulfed in flames,

the king's two sons said, "we will throw ourselves down the stairway, and you and mother run out over our bodies!" At least twelve escaped following the king over his burning sons. Both sons, famous highpriests, and heirs apparent to the throne, died consumed by the flames as both armies looked upon the scene.

Sinuhe took a stand in front of his army and watched as the king fled to his retainers. The armies did not engage. But the victim king's smaller army gathered him and his family up as Sinuhe and his group watched their escape.

Sinuhe yelled out at his terrified brother who looked back in horror as his two sons burned, "Mourn not for your sons, brother! Rather remember those you sent to their deaths as food for the goddess! Remember the young king you unwisely dispatched for your own profit!"

Khuni, paused looking like a wild man, his clothing singed, his family in hysteria, and said nothing to his brother.

"We will meet again brother. Your reign is over now," Sinuhe declared. "I will require your presence within the week."

Sinuhe's larger army had encircled Khuni's army and held it confined. No fighting occurred as the trapped group recognized the futility of any resistance.

Later Sinuhe summoned his brother to stand before him. "During this week you must write for me two eloquent documents that I will allow to be recorded for history. Write about your priestly ba. Tell how you failed during the passover time. I will read them and decide if they are acceptable."

Sinuhe turned and faced both crowds.

"I declare the reign of Sesostri II ended. I, now as sole ruler,

Sesostris III, will lead you to safety. I will give you a set of rules for your hearts that has come from God's holy mountain. I will guide you to new lives. You will become a victorious crowd. All others will bow before you. You will learn cleanliness of mind and body and discipline of ba and ka. You will be blessed. Praise God forever!"

The horrified crowd paused, and began to cheer in fear of their mighty leader. He became everything to them. They surrendered entirely to his wisdom and methods.

The deposed Khuni, and remaining family, stunned by the events staggered to the besieged nearby town and sought refuge. His grief still fresh he called for stenographers to write his compositions.

His elite elegance never leaving him, he began a subdued vocal debate with his Ba. As he waxed eloquent, two scribes quickly jotted down his musings.

He addressed his ba from his pain. But, "My ba will not converse with me! . . . he misleads me! . . . I do not listen to it . . . My ba drags me to a death I do not want . . . It casts me on the fire!

"My suffering is too great . . ." Khuni described his brother as a criminal without mentioning his name. He referred to the fire lit for him, the fire that took his unmentioned heroic martyr sons. He called his ba "his brother," but actually aimed his barbs at his real brother: "Brothers are mean."

Khuni's self indulgent despair led him to desire the freedom of death, but his high opinion of himself led him to fantasize that history would prove him right. His name, he thought, would live on in history as the name of a hero.

Khuni continued his eloquent wallowing in his companion autobiography, "Lamentations of a priest, the son of Seni." He described the

earthy disasters that drove him to rashness. He referred to the predictions of the ancients. He referred to his victorious brother's attempt to get him to write in order to allow his own eloquent words to reveal his own self condemnation. He repeated some of the themes of Ipuwer, "Order is cast out . . . the land is in turmoil . . . mourning . . . the great man is overthrown . . ." he wrote referring to himself.

Despite his grieving bitterness, he closed with an unusually insightful conciliatory remark to his brother, "Lo, servant and master fare alike, There is much that weighs upon you!"

He sent the required documents to Sinuhe the king who approved them without change, and ordered them into the historic records.

Khuni ended his reign in the same way that he had ended the reign of Amenemhet II, by his own knife. His body received the same treatment.

13

More display echoed from the sky, fire and lightning reminding all that the worst of the passover had passed. The echoes reverberated and became progressively less severe. However, the astronomers could see that the goddess would visit again, in another forty years. The next visit would not be as devastating as this visit had been, but it would be significant nonetheless.

Sinuhe traveled north with the crowd as far as Sekkim. They learned how to survive minor difficulties and to win wars. They learned how to obey military law and its swift punishment. They learned that their leader loved them and endured their trials with them. They had ended their visit to Midian in the early part of their migration. Toughened and familiar with harshness, they overcame many obstacles and even tried to learn how to keep their complaining to a minimum. They never quite learned how to control the complaining, but they balanced it with profuse prayers and gratitude to the One God.

Sinuhe, brought his son forward and introduced him as the next king, the co-regent, Amenemhet III. Along the way Sinuhe, always preferred to choose peace rather than military engagement, and thus acquired at least six wives as peace pawns. From among them one of the wives produced his favored son, chosen as his successor. Sinuhe chose the name for his son to revere the first and second Amenemhets,

thus to reconcile the factions. Amenemhet III had long and quietly attended his father as his right-hand, his scribe/vizier anticipating his requests and learning quickly from the aging general. But the father could never love his son as much as the people did. He reunited the country, a new Horus, who brought maat back, and maintained the glories started by the old controversial general.

Sinuhe retreated to the mountain for meditation, and later to the palace back in Egypt. He tried to patch things up with some previous family in the south. During his expansion efforts to the south, had married the queen, Tharbis, who ruled Ethiopia. He thus became also king of Ethiopia and ruled both nations for a time, but later left the country to his Ethiopian sons there. He did have an attempted revolution, which he harshly quelled, but that was always one of the occupational hazards of kingship. He had also quashed another coup plot from among his Midian family.

He extended the rule of Egypt north past Sekkim and deep into the south, and both east and west over the largest area ever ruled by an Egyptian king up to that time.

Despite his collection of wives, he had rejected Meri who had once suggested that he could also consolidate his legitimacy by marrying her. He recalled her sad end and the predicament that had led her to it. However he proclaimed his own mother to be the seven times great dowager queen wife of Egypt. The people loved her as much as they loved their own mothers.

“Unlike the kings, this person inspires no controversy. As one people, we love you, dear Nefery, our mother, our queen!,” the songwriters proclaimed. Many songs praised their beloved queen mother highlighting her beauty, graciousness and holy benevolence. Her death brought a wailing and mourning that lasted one year. They prayed in thanksgiving that she had survived the terror. They loved her all the more because she had stayed in her beloved Egypt and rode out the storm.

“She died a holy death blessed by the gods, her ba flies above all the Horuses!”

Sinuhe buried her as lavishly as anyone ever buried in Egypt.

He then planned his own death and funeral. He approved the work on his monument. He ordered scribes to help him write the last half of his autobiography, the “Shipwrecked Sailor.”

In it he likened his early failed coup plot to a shipwreck, that is the old murder of Amenemhet I. Then he traveled in his heart to the mysterious island of his father, the rich and wise serpent priest. There he mourned the loss of his fellow plotters who died in the attempted coup, saying, “All my shipmates perished, 125 of them, in the wreck, no fools among them.”

In the tale, the serpent commiserated and likewise mourned his “75 priests, who also died when the star fell,” that is the king was killed, “and a dear daughter for who we had prayed also died.”

Sinuhe allowed Sidiptu to be remembered in the historic record. He did not cover up her existence, or the great love his parents felt for her. Sinuhe had also allowed his mother’s lament for the “little girl who grew up in the House,” to remind of her existence in a different document. Her memory would live, even if her body did not survive for proper burial.

Still alert and vigorous, but also tired, the old king gathered his family at the palace, and passed out his blessings.

He knew that many in the country murmured over how he had treated his brother, Khuni. Some even remembered the old murder of the founder of the dynasty, another half-brother/step-father. But some remained grateful to the king for serving them during the disaster. Others said he did not do much, the disaster just ran its course. He

allowed the record of the goddess' visit to be sanitized a bit. He had it written that the goddess "got drunk on beer that was colored red." He tried to cover up the terrible sin of human sacrifice, and did not want the deeds remembered in Egyptian history. But many of the people remembered what had happened.

But Sinuhe's son, Amenemhet III, finally named co-regent, pleased everyone. They knew he would be a good king, because Sinuhe had trained him himself.

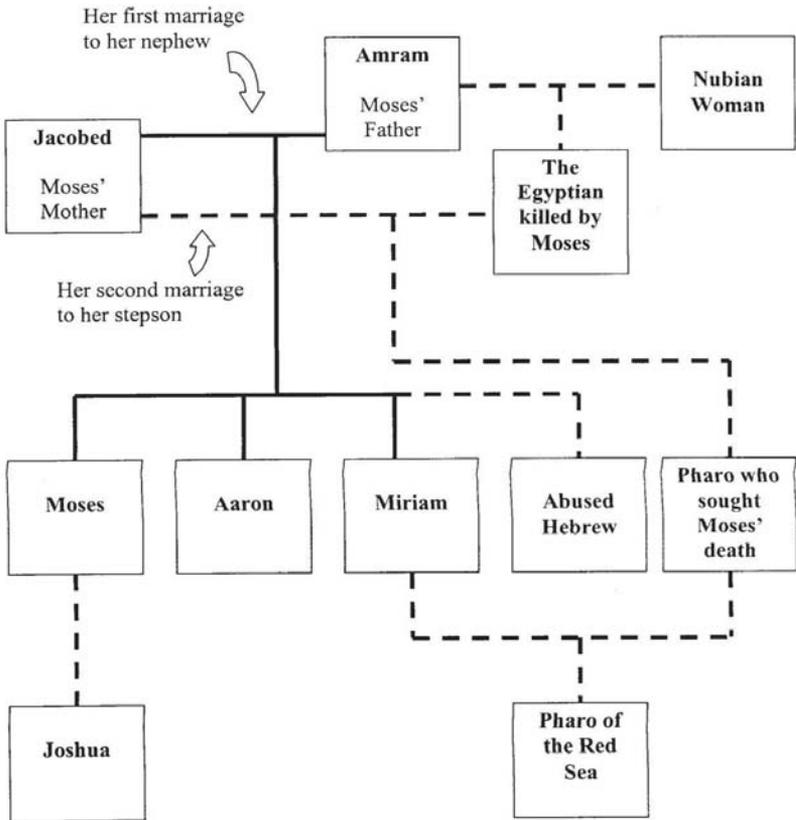
Then one day after the old king visited with God and meditated on a mountain, his *ba* exited on bird-wings. The twelve slow sedan carriers converted the chair to a litter and carried him above their heads down the rocky path. They loudly sang a mournful song. A swift runner carried the news and the wailing crowds gathered along the path to the palace.

"Your father the king is dead! His soul flew easily up to heaven, his evil deeds much outweighed by his good deeds! The good god Sesostris III, humble is his *ba*, mighty is his *ka*, his name will live forever in history!" The runner bowed to Amenemhet III, his tears dripping to the floor.

Amenemhet III presided over the embalming, and buried Sesostris III in a secret place. He ordered many statues carved to preserve the visage of the old warrior savior, his beloved father. He ordered the stories to be written by schoolchildren forever.

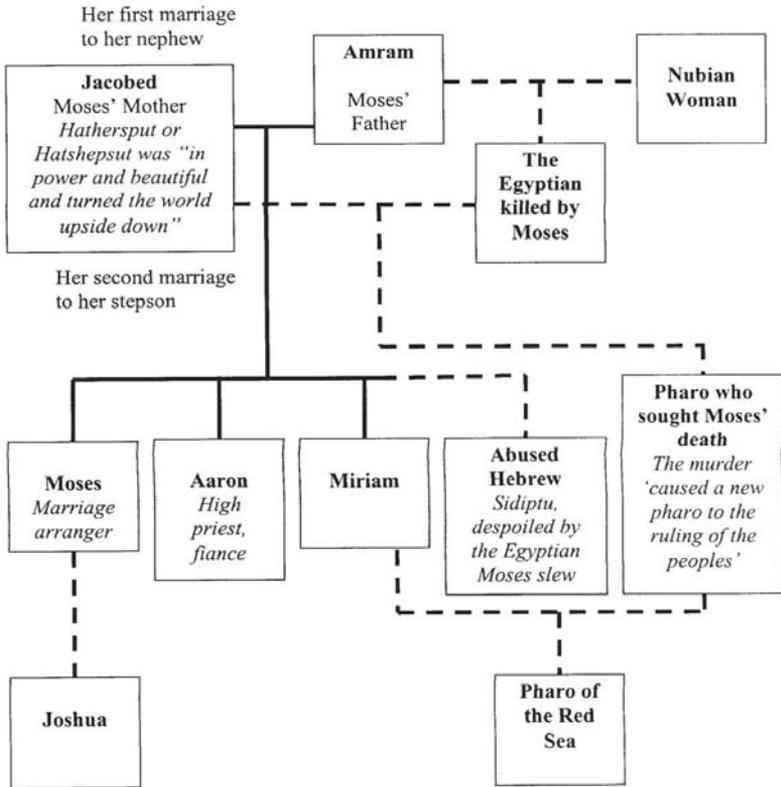
He ruled forty years remembering what his father had taught him. He managed the minor revisit by the goddess Hathor with finesse capturing a city during the destruction. His people loved him greatly, greatly.

A. THE BIBLE



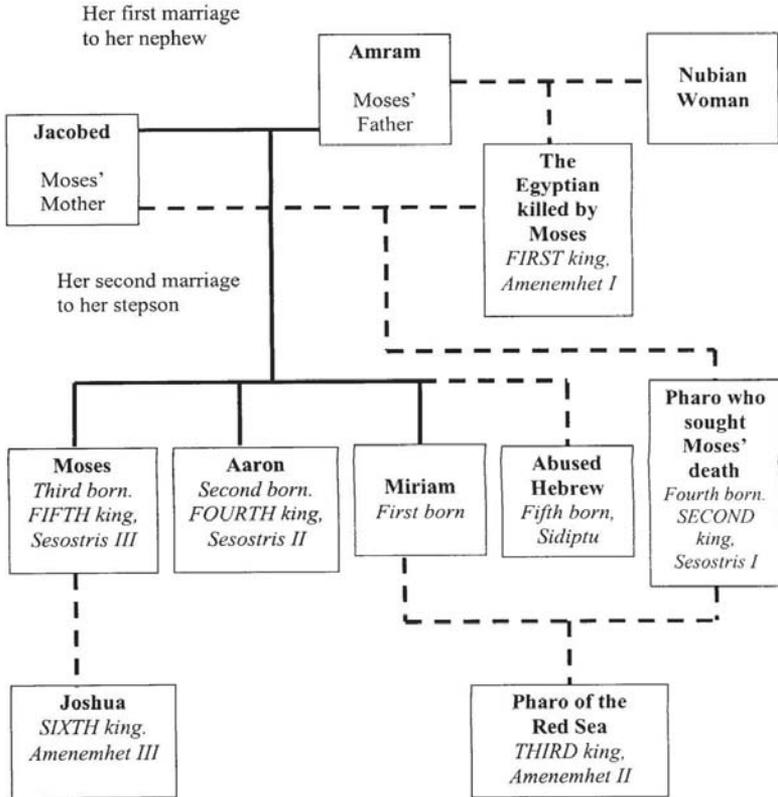
The Bible mentions these characters. Dashed lines represent the suggested reconstruction and relationships.

B. EDGAR CAYCE



The Edgar Cayce’s psychic life reading (355-1) says that the “abused Hebrew” was Moses’ sister, Sidiptu, who was “despoiled” by “The Egyptian” Moses killed.

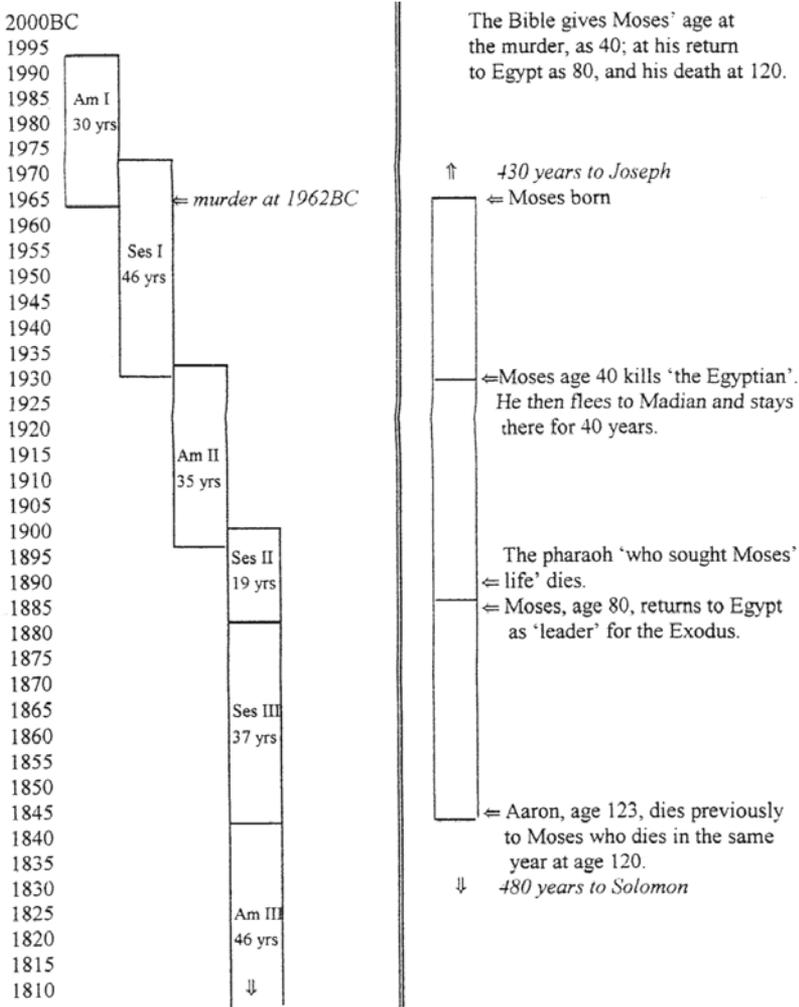
C. SUGGESTED BIRTH ORDER AND REGNAL SEQUENCE



Moses' mother's children's birth order is significant because Sidiptu was born after the king's (Amenemhet I) son, Sesostris I. Sidiptu's mother went back to her first husband, which no doubt irritated both of these kings. The regnal order is significant because the fourth king was not the son of the third, rather his half-uncle. This king is Sesostris II (Aaron). Moses (Sesostris III) became opposing king during the reign of Sesostris II.

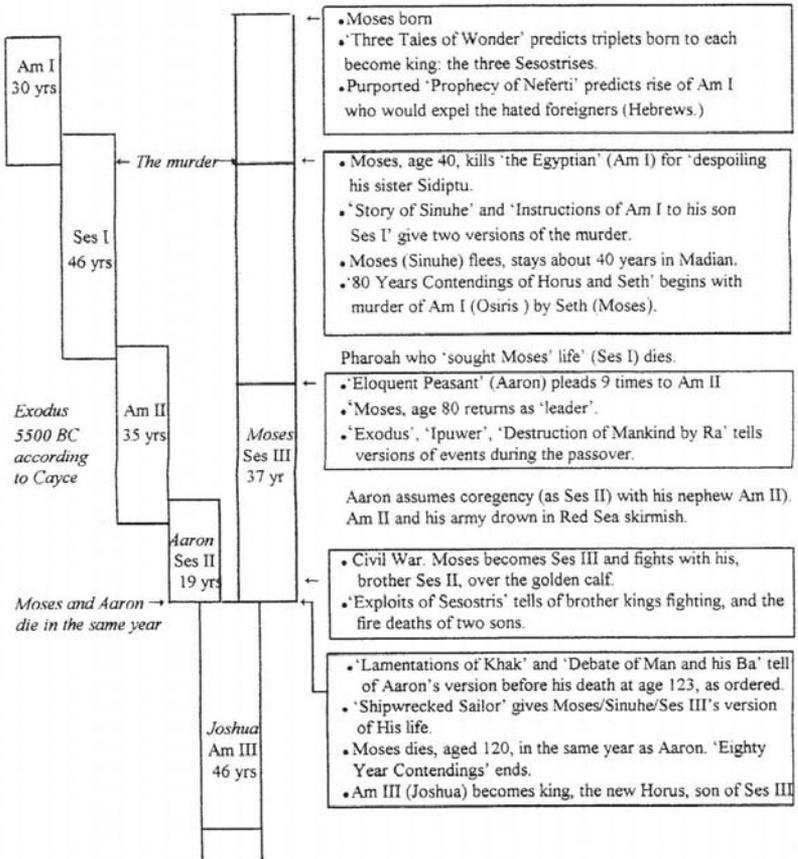
D.1. CONVENTIONAL DATES

(Am = Amenemhet, Ses= Sesostris)



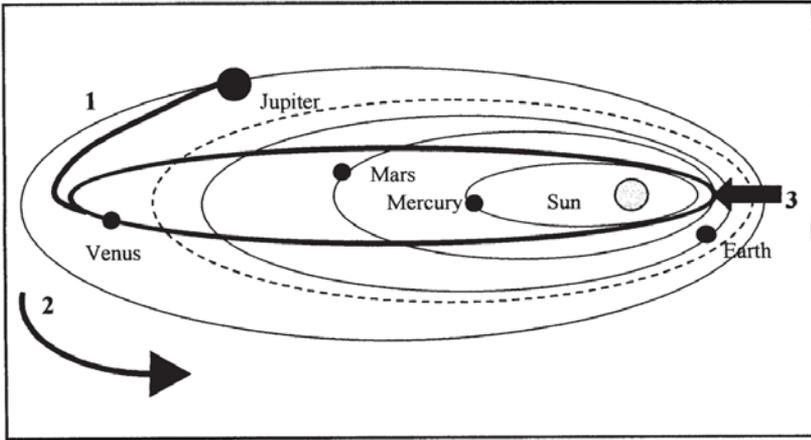
Conventional dates of the 12th Dynasty (left side) are compared with the conventional dates for Moses (right side). Conventional dates for Moses are sometime during the reign of Ramses II in the New Kingdom's 19th Dynasty (1279-1212BC). Blocks represent the length of each reign.

D.2. SUGGESTED MERGED CHRONOLOGIES OF THE TWELFTH DYNASTY KINGS WITH MOSES' LIFE EVENTS



Moses becomes Sesostris III, and rules at the same time in opposition to Sesostris II, his brother Aaron.

E. SOLAR SYSTEM



- 1 The orbit marked 1 shows Venus erupting from Jupiter and taking an orbit that crosses the other orbits.
- 2 The arrow marked 2 shows that the planets travel in the same direction on their orbits. They spin in the same direction on their axes, except Venus which spins in reverse.
- 3 A dramatic suggestion is that this may be the area where the comet Venus “passed over” the Earth (arrow 3).

Velikovsky speculated that Venus, as a comet, looked like a cow and/or a snake. It appeared to have horns from a crescent effect or from its atmosphere taking a horned shape. The tail took a serpentine shape. The comet may have traveled around its orbit seven times before approaching the Earth. This is the seven cow dream prediction of Joseph. After magnetic encounters Venus took a stable orbit between Mercury and the Earth (not shown here).

The belt of asteroids which orbit between Mars and Jupiter may once have been a planet which suffered a direct hit by the comet. The position of the planets on their orbital paths are unknown. The entire astro situation remains, of course, extremely speculative but coincides with an event of biblical proportions destroying Egypt during the Passover.

F. COMPARING BIBLICAL AND EGYPTIAN EVENTS

BIBLICAL EVENTS	EGYPTIAN EVENTS
Story of Joseph written as complete whole by one author- Moses.	Imhotep, a commoner, rose to vizier during 3 rd dynasty. He was linked to astronomy, medicine. He built the Saqqara complex with plans by Thoth dropped from the sky.
Joseph was 430 years previous to Moses.	Imhotep was about 600 years previous to Sinuhe.
Gn 30:23 Joseph was born.	
Gn 37:17 Joseph was sold to Madianites.	
Gn 37:29 Joseph was sold to Egyptians.	
Gn 3:1 Joseph prospers in Egypt.	
Gn 41:14 Joseph interprets King s seven cow-seven sheaves of wheat dream as a famine prediction.	<u>Book of Dead</u> shows seven-cow / seven-sheaves of wheat and comes from the early dynasties.
Gn 41:37 Joseph was made ruler over Egypt.	Imhotep was made vizier over Egypt.
Gn 41:46 Joseph weds Aseneth, Daughter of Heliopolitan priest, Potiphare.	Imhotep was a Heliopolitan priest, and probably linked to other priests.
Gn 41:53 Joseph warehoused grain for famine.	Imhotep is linked to graineries, may have taxed people, taken their lands.
Joseph endured the seven year famine in Egypt successfully.	Imhotep involved in <u>Legend of Khenmu</u> which tells about a seven year famine in Egypt being overcome.
Gn 45:1 Joseph invited his large family to Egypt.	Imhotep may have recruited foreign labor to help prepare for famine.

<p>Gn 47:13 All the world came to Joseph to obtain grain; famine had gripped the whole world. (Joseph is a world savior).</p>	<p>Imhotep called Builder and Leader, son of Ptah, born of Khrationke, who causes (mankind) to live Pharonic King-lists (Imhotep is a world savior).</p>
<p>Gn 50:25 Joseph s deathbed prediction: god will visit you . Passover event foreseen and linked here to his seven-cow-dream prediction.</p>	<p>A later Egyptian tale, the <u>Doomed Prince</u> has prediction of three dooms by seven Hathors, cow goddesses. Imhotep may have left astronomical predictions for initiates. A purported prediction of Neferti made to appear to be from this era which featured such prophecies.</p>
<p>Gn 50:26 Joseph, age 110, died, was mummified, buried in Egypt, and sainted .</p>	<p>Imhotep died, was mummified, buried in Egypt, deified .</p>
<p>Ex 13:19 Joseph's body moved to Shechem in Canaan by Moses.</p>	<p>1950's efforts by Walter Emory to find Imhotep s body at Saqqara were futile.</p>
<p>Ex 2 Moses was born in Egypt.</p>	<p>Sinuhe was born in Egypt.</p>
<p>Ex 2 Moses was taken from the water, in a small ark.</p>	<p>Sinuhe came from the delta, canal area, born to be captain of the ship of state.</p>
<p>Ex 2 Moses was adopted by the Pharaoh s daughter.</p>	<p>Sinuhe was from the royal family. (Sinuhe was adopted by Amenemhet I, who was both his stepfather, and half-brother.)</p>
<p>Ex 2 Moses killed an Egyptian.</p>	<p>Sinuhe led plot that killed Amenemhet I.</p>
<p>Ex 2 The victim had abused a Hebrew kinsperson of Moses.</p>	<p>The victim had despoiled Moses sister, Sidiptu (according to Cayce).</p>
<p>Ex 2 Moses fled from the pharaoh who sought his execution for the murder.</p>	<p>Sinuhe fled from Sesostris I, his half-brother, for killing their father. (Sinuhe s adoptive father.)</p>
<p>Ex 2 Moses fled to Madian.</p>	<p>Sinuhe fled to Madian.</p>

Ex 2 Moses was welcomed by a Madian tribal leader/priest, Jethro.	Sinuhe was welcomed by a Madian tribal leader/priest, Amuneneschi.
Ex 2 Moses married Jethro's daughter, Zipporah, (or Sephora.)	Sinuhe married Amuneneschi's daughter.
Ex 2 Moses rose to leadership in Madian.	Sinuhe rose to leadership in Madian.
Ex 2 Moses prospered.	Sinuhe prospered.
Ex 3 Moses had burning bush message from God on Madian holy ground.	In <u>Tale of Herdsman</u> a man sees a goddess in a sycamore.
	Pyr 1485 mentions a sycamore burnt at the edges and reduced to charcoal within.
	Hathor took possession of a very old and venerable Sycamore
Ex 3 Moses was told to return to Egypt.	Sinuhe wanted to return to Egypt.
Ex 3 Moses was told to lead people out of Egypt.	Sinuhe wanted to lead the people as king.
Ex 3 Moses wanted to evacuate Egypt to lessen the deathrate.	Sinuhe perhaps wanted to lead people to Sinai to avoid deaths.
Ex 4 The Lord allowed Aaron to be Moses' spokesman.	Sinuhe sent a letter to the King.
Ex 4 Aaron pleaded to Pharaoh nine times.	<u>The Eloquent Peasant</u> , Khun Anup, pleaded nine times to King Amenehmet II.
Ex 4 Moses feared returning to Egypt because, as a murder fugitive, he faced the death penalty.	The Peasant speaks for the unnamed wretch, Sinuhe, who wants pardon for murder and restoration of his estate and succession rights.
Ex 4:19 Those who sought Moses' life died about 40 years later.	About 40 years later, Sesostri I died. Only then did Sinuhe seek pardon and permission to return to Egypt.
Ex 6:13 The Lord tells Moses, Aaron and Pharaoh to get the people out of Egypt.	<u>Shu and Gebb</u> legend tells of leader of Tegaiu who takes crowd to the mountainous desert

Ex 7:9 Moses and Aaron led the group with a rod .	<u>Legend of Gebb and Nutt</u> tells of leader of a renegade group, who had a staff (rod).
Ex 7:17 First plague: water turned to blood.	<u>Legend of Destruction of Mankind</u> tells of a large amount of beer colored to look like blood.
Ex 7:17 The vast amount of blood was a threat, a warning of the coming Angel of the Lord arriving to kill firstborn Egyptians for their sins.	Blood/beer was appeasement offered to the goddess Hathor/ Sekhmet who was sent by Ra to destroy mankind for their sins.
Ex 7:25 And the seven days were fully ended, after that the Lord hit the river. (The river is Egypt. This refers to the seventh day of creation, when God rested , that is He stopped creating .)	The destroying goddess Hathor/Sekhmet hit Egypt and killed many.
Ex 8:26 Hebrews went three days travel into the desert to do abominations .	<u>Shu and Gebb</u> legend tells of leader of Tegaiu who led a crowd to the mountainous desert.
	<u>Legend of Destruction</u> tells about those who fled to the mountains to do abominations being killed.
Ex 8:28 Pharaoh asked for prayer.	
Ex 9:23 Thunder, hail, lightning; hail and fire mixed...of so great bigness.	(Velikovski s passover comet hit and caused destructions.)
Ex 10:7 Egypt is destroyed.	<u>Legend of the Destruction of Mankind</u> (Egyptians) tells of the disaster.
Ex 10:21 Ninth plague of darkness lasts for three days.	<u>Legend of Shu and Gebb</u> tells of nine days of darkness.
Ex 12:3 Lamb sacrifice and blood on lintels ordered to appease the angel of death ordered by Moses.	Fake blood-colored beer ordered by the King to appease the destroyer of mankind (Hathor).
Ex 12:3 When I see the blood, I will pass over you .	Hathor got drunk on the beer-blood and wandered off leaving her murderous task unfinished.

Ex 12:15 (Seven days refers to creation days.) Genesis 2:2 (by Moses).	Velikovsky suggests the comet had taken seven orbits. Seven days of creation are mentioned in <u>Astarte and the Insatiable Sea</u> p134 in <u>Literature of Ancient Egypt</u> by W. K. Simpson (Astarte = Baal, Hathor, Venus, comet, and the passover angel).
See Exodus 7:25 also.	
Ex 12:29 Seven days refers to seven cows prediction of Joseph.	Imhotep s savior-ness, and also seven Hathors (cows) as predictors of doom, death recalled.
Ex 12:29 Passover angel kills many Egyptians.	In <u>Legend of Destruction of Mankind by Ra</u> , Hathor as fiery Sekmet kills many Egyptians.
Ex 13:6 & Ex 13:7 Seven days.	
Ex 13:19 Moses took Joseph s body to Shechem fulfilling Joseph s deathbed request that his mummy be removed when God comes to visit. He wanted his body to be preserved from destruction.	
Ex 14:21 Moses and walls of water miracle.	Similar water trick in <u>Three Tales of Wonder</u> to retrieve a jewel.
Ex 14:28 Egyptian army is destroyed.	
Ex 16:26 Seven days.	
Ex 17:8 Moses and Joshua defeated Amalek.	Sinuhe defeated hero of Retenu .
Ex 17:8 Moses is leader .	In <u>Exploits of Sesostris</u> , the king s brother was left temporarily in charge of Egypt.
Ex 18 Jethro advised Moses to appoint minor officials, decentralize.	Later, Sinuhe/Sesostris III decentralized government.

Ex 19 Moses and God on Mount Sinai/Hor/Horeb.	Similar to the tale of <u>Repulsing the Dragon</u> on the mountain; similar to <u>Soul of Set</u> who lives only in the Mountain of the East; similar to Seth/Typhon, god of storms, thunder and lightning; similar to the Mountain of El in the <u>Blinding of Truth by Falsehood</u> .
Ex 19,20,24 Blast of anger waters gathered and stood.	Massacre by Hathor/Ra at Chenensuten.
Ex 24:10 God of Israel had sapphire under His feet.	Ra had hair of lapis lazuli.
Ex 32:1 People appealed to Aaron when Moses was absent.	Sesostris II assumed kingship during reign of Amenemhet II.
Ex 32:1 Golden Calf heresy.	Shrine to cow goddess Hathor at Serabit el Khedem western Sinai a suggested site for the heresy. Hathor is often called the golden one .
Ex 32:35 Moses slaughtered 3000 heretics who worshipped Aaron s golden calf.	<u>Exploits of Sesostris</u> tells of a king who battled his brother for control of Egypt.
Ex 33 God s glory passed by.	Hathor s face was lovely and beautiful as she passed by after the massacre.
Ex 33:23 God s back parts seen (can t see His face and live), as He passed by.	
Lv 10:4 Aaron s two sons died in strange fire .	<u>Exploits of Sesostris</u> tells of a king who lost two sons to fire set by his brother.
Lv 16 Aaron took orders from Moses.	
Nm 20:11 Water problem at Meribe. also Ex 17	Canals destroyed in <u>Exploits of Sesostris</u> .
Nm 20:11 Miriam died at Kadesh.	Mother beheaded by Amenemhet II in <u>Eighty Years Contendings</u> .

Nm 20:26 Eloquent Aaron, age 123, told to die on Mount Hor.	<u>Lamentations of Khakheperreseneb</u> (Sesostris II) told by a man about to die. <u>Dispute of a Man with his Ba</u> before death
Nm 31 Moses defeated Madianites who he had led earlier and gave his estate to his sons there.	Sinuhe gave his Madianite estate to his family there.
Dt 34 Moses, age 120, died, buried by God in a secret place. Joshua became leader.	Sesostris III died (shortly after Sesostris II). No body found in either burial site. Amenemhet III became king.
Joshua 24:29 Joshua died.	
Judges. Hebrews served foreign kings.	Little is known of Amenemhet IV, his reign undoubtedly lesser.
Judges 4-5 Deborah rules, a rare Hebrew female leader.	Queen Sobeknefru rules, a rare female pharaoh.

G. The Doomed Prince/The Enchanted Prince

- A New Kingdom story on P.Harris 500 in the British Museum. It is not earlier than the 18th Dynasty, but may be from the 19th or 20th.
- Translations from Maspero, "Popular Stories from Ancient Egypt," p185-195; Divan, "Stories from Ancient Egypt" p143-154; E.Wilson, "Egyptian Literature" p137-39.
- The seven Hathors predict that a newborn prince will perish by the crocodile, the serpent or the dog. As he grew up he avoided a few dooms, but he refused to give up his dog. He has adventures in Madian where he weds a princess who helps him avoid a few more mishaps. The ending is lost but presumed to be happy.
- Biblical parallels include the seven Hathors matching the seven cows of Joseph that also predicted the passover event to Moses. The prince is Moses. The Madian princess is Zipporah who Moses wed.
- Velikovsky's astronomical theories match this tale because the crocodile, serpent and dog represent heavenly stars or constellations with predictable paths known to the ancients.
- Cayce not relevant here.

H. Tale of the Shepherd/Herdsman

- A fragment in the Egyptian Museum, Berlin, on the same manuscript as the “Debate between a Man and his Ba.” The hand is from the second half of the 12th Dynasty.
- Translation from Erman, AEPP p35-36
- The short text describes a shepherd being terrified when he confronts a goddess along the banks/marshes of the Nile. She hides in a shrub/tree.
- Biblical parallels suggest Moses having his vision/mission of God at the burning bush.
- The goddess, Hathor, is the same being as later becomes the passover angel. In the bush the herdsman/Moses gets an astronomical realization and therefore a mission to evacuate Egypt from the foreseen “visit/destruction.” This tale gets no family tree as it only has one character who is identified as Moses. Moses, on Madian soil when he had the burning bush vision, was a herdsman. The Madians were astronomers superior to the Egyptian ones. Sinuhe (Moses) had the sycamore, the tree of the goddess Hathor, as part of his name. Hathor/Sekhmet is not only the “golden calf” but also the “passover angel”.
- Velikovsky ignored this tale but it supports his comet-as-passover theory.
- Cayce says Moses had foreknowledge of the passover destruction. This knowledge may be explained as astronomical.

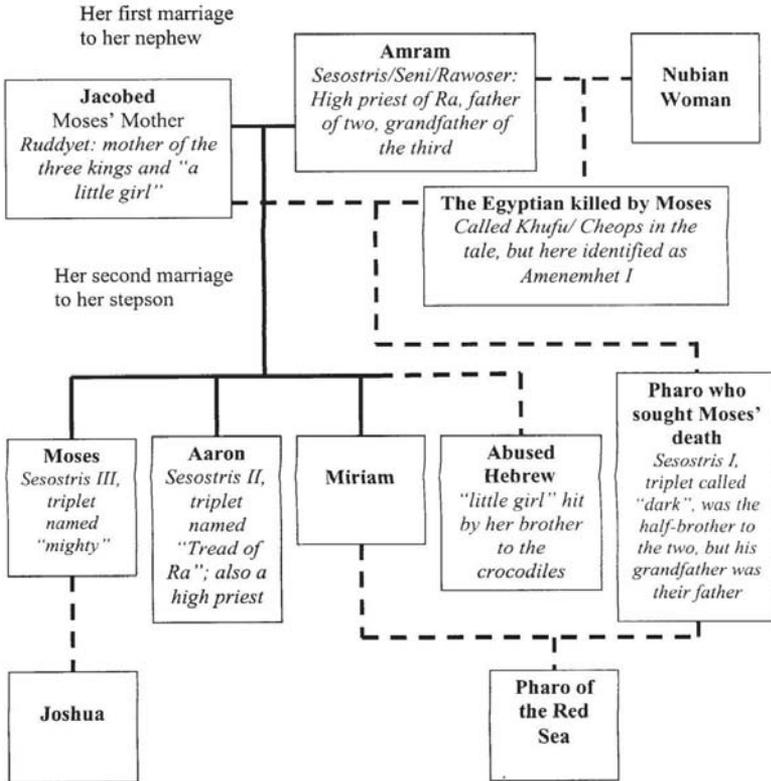
I. The Legend of the Destruction of Mankind by Ra

- From the longer “Book of the Cow of Heaven” inscribed in five royal tombs from the New Kingdom. However, it is written in Middle Egyptian style.
- Translations include Lichtman V2 p197-99, Budge, *Fetish* p463-467, Erman, “Life in Ancient Egypt,” p268-69, Erman AEPP p47-9
- Ra, the sun god, sends Hathor, the cow goddess, disguised as the fiery lioness goddess, Sekhmet, to destroy mankind for their abominations. They offer her vast amounts of fake blood, red dyed beer, to distract her. She drinks it, becomes drunk and wanders off wobblingly, having killed only part of mankind.
- Biblical parallels identify this goddess thing, sent by the main god, Ra, as the Passover angel sent by the Lord to kill the firstborn Egyptians for their refusal to let the Hebrews go. The fake blood matches the first and last plagues. In the first plague all the waters of Egypt turned to blood. In the last plague, the Hebrews were told to put the blood of lambs on their door lintels to protect them from the angel. Both the Egyptian and Biblical versions may be hiding some human sacrifice. Another parallel identifies the cow-goddess called “the golden one,” as the “golden calf” the terrified Hebrews idolized. This match required the identification of the passover angel AS the golden calf. A further parallel between this text and the Bible version is that both mention groups led by a person with a staff/rod, who fled to the mountains to do abominations, (during the 4th plague.)
- Velikovsky used this tale as a similar tale matching the passover event but did not say that it WAS the Egyptian version of the Biblical exodus/ passover event. A dating problem again.
- Cayce merely dates the Exodus as 5500BC.

J.1. Khufu and the Magician/Cheops and the Magician/Three Tales of Wonder

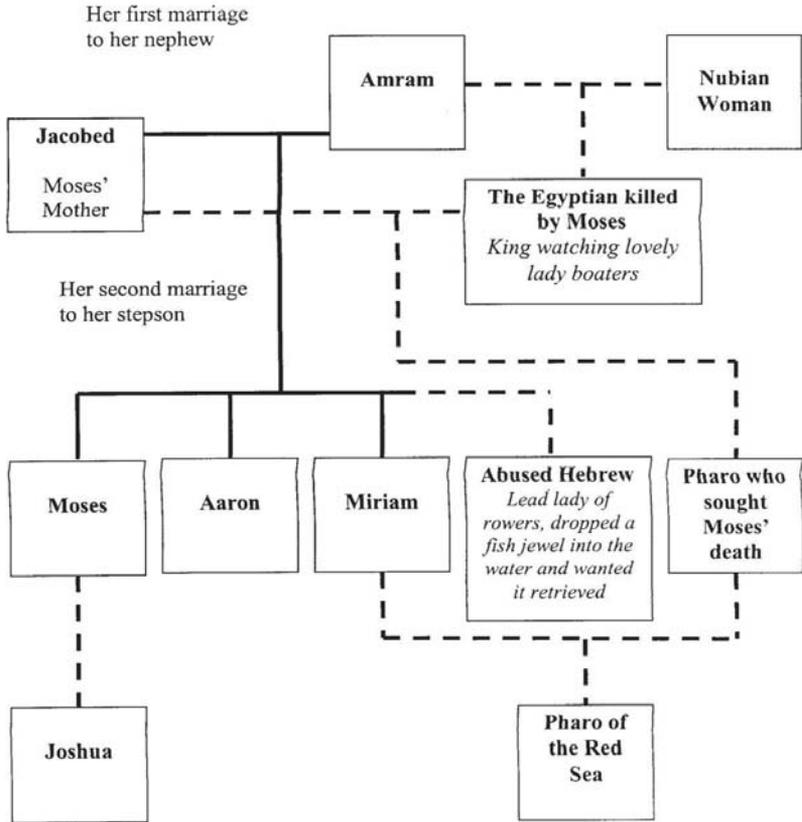
- Purportedly from the Old Kingdom's 4th Dynasty, but actually was probably written during the 15th Dynasty about events in the 12th Dynasty. Original lone copy found on Westcar Papyrus/ Berlin 3033.
- Translation used here is from Maspero's "Popular stories of ancient Egypt," p.21-42, and another from Erman's "Ancient Egypt's prose and poetry," p36-47.
- There are three parts, mini-stories here. In "The Boating Party" a rowing princess gets her dropped jewel retrieved in a magic water miracle. In "The Magician Djedi" a magician restores a goose whose head was severed. In "The Birth of the Royal Children" the magician predicts births of triplet sons who would each become king. The triplet's mother also later beats a daughter for an undetailed incident. The daughter dies after crying to her brother who hits her to the crocodiles.
- Biblical parallels include the water miracle displaying a power to remove a great amount of water as Moses did with the Red Sea. In the triplet tale the name of one of the triplets being "mighty," matches an adjective used to describe Moses. The other brothers names' are shown in the chart.
- Only two of the three mini tales are used here, each getting a separate family tree.
- Velikovsky's comet theory is not relevant here.
- Cayce's reading about Moses' sister Sidiptu is used in the triplet king part of the tale. Sidiptu is the little girl, beaten by her mother who complains to her brother about the beating. She dies after her brother hit her, causing her to fall to her death, eaten by crocodiles (the punishment for whores.) The mother in this tale weeps over her death, unconsolated by her repentant son who regrets causing her such sadness for losing "the little girl who grew up in the house."

J.2. THREE TALES OF WONDER: THE TRIPLET KINGS



Usually considered to be about the 5th Dynasty, this tale is here considered to be about the 12th Dynasty's three Sesostris kings. The names given to the babes give clues to their identities here. The "dark" triplet had a Nubian grandmother. These triplets are not considered born on the same day, but merely three brothers.

J.3. THREE TALES OF WONDER: THE BOATING PARTY



The king ordered the water removed as a great chunk in order to retrieve the lost jewel (similar to Moses' wall of water miracle). Here "jewel" is the girl's virginity, lost to the king. As the lead rower of a "ship of state", she had wanted to be queen, and mother of a king. This elaborates carefully on the "despoilment" mentioned by Cayce that led Moses to kill the king.

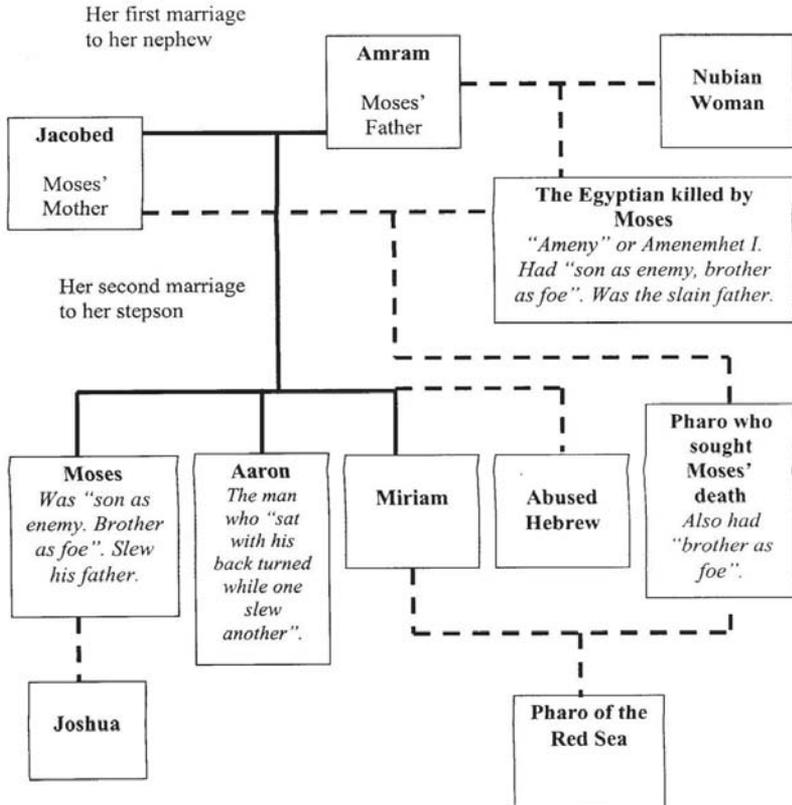
K.1. Prophecy of Neferti

- Purportedly from the 4th Dynasty under King Snefru, but it probably was written during the 12th Dynasty.
- The text is preserved in New Kingdom copies only, the earliest from the 18th Dynasty. The full text is preserved on P. Leningrad 1116B, and some parts on other fragments.
- Translations used here are from Lichtman's "Ancient Egyptian Literature," V1, p139-145, and Erman's AEPP, p110-116.
- Neferti dislikes the influx of Asiatics into Egypt. He predicts that civil disturbances will occur and that a savior, Ameny (Amenemhet I) will rise, expel the foreigners and build a wall to keep them out. Excerpts:
- "A strange bird will breed in the Delta marsh . . . Having made its nest beside the people . . . The people having let it approach by default . . . Then perish those delightful things . . . A man sits with his back turned . . . While one slays another . . . I show you the son as enemy . . . The brother as foe . . . A man slaying his father . . . All happiness has vanished . . . The land is bowed down in distress . . . Owing to those feeders . . . Asiatics who roam the land . . . Then a king will come from the South, Ameny, the justified by name . . . Rejoice, O people of his time . . . Asiatics will fall to his sword . . . One will build the Walls-of-the-Ruler, To bar Asiatics from entering Egypt . . . They shall beg water as supplicants, So as to let their cattle drink . . . Then Order will return to its seat."
- Biblical parallels: The "strange bird" Asiatics are the Hebrews, the descendents of Joseph's family who came to Egypt during the old famine. The hatred expressed by this Egyptian author of the Hebrews, those "feeders" who were evidently prospering, parallels the Egyp-

tian fear and hatred that led to the slaughter of the Hebrew baby boys that the newborn Moses escaped. The “son as enemy, the brother as foe, a man slaying his father” refers to the murder situation. The “son” is Moses, as adopted royal step-son of the king; the “brother” is Moses as half-brother of both Amenemhet I and Sesostri I; and a “man slaying his father” is Moses having slain his half-brother step-father, Amenemhet I. These familial relationships are clearly diagramed in the reconstructed family tree. The “man (who) sits with his back turned” is Aaron the high-priest scorned by the girl. In ignoring the murder (turning his back to the plot he knew about), he thus approved it. The “beg water” situation parallels Moses’ miracle in which he brought forth water from the rock for the thirsty complaining Hebrews.

- This text agrees with another text, “The Instructions of King Amenemhet I to his son Sesostri I” in that both see Amenemhet I as the good king, a hero. The bad situation is blamed on the foreigners and the murderer.
- Velikovskiy not relevant here.
- Cayce supplies the part about the girl being engaged to a high priest.

K.2. PROPHECIES OF NEFERTI



Written by a 12th Dynasty priest as if from the Old Kingdom. Purports to predict the rise of a savior "Ameny" (Amenemhet I) who would rescue the Egyptians from the hated "strange bird" Asiatics of the delta. These are the Hebrew immigrants, descendents of Joseph who were settled in Goshen.

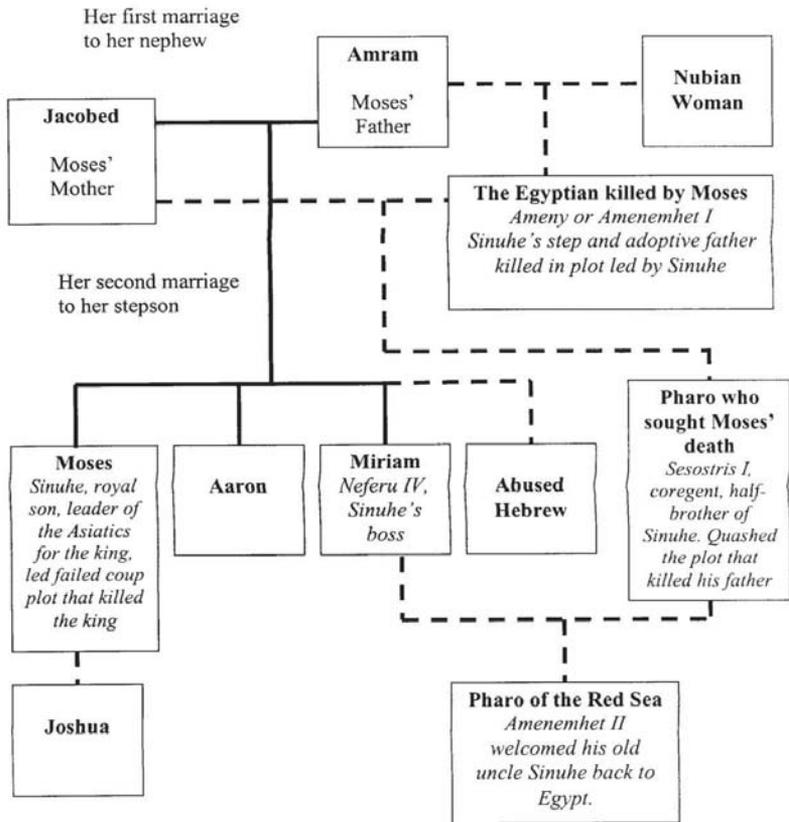
L.1. The Story of Sinuhe

- The tale is preserved on five Middle Kingdom manuscripts and over twenty New Kingdom copies. The text is complete and has been much analyzed. The book “Notes on the Story of Sinuhe” by Sir Alan Gardiner provides the original hieroglyphic versions in parallel, and a composite elegant translation. This story is the jewel of Egyptian literature, and the hero is the hero of the Bible, Moses.
- Translations used here include the Gardiner version and a few others. This is the most easily available story, and is found in most collections. It is eleven pages in Lichtman.
- The autobiographical saga tells of a royal hero’s flight to Madian after a failed coup plot killed King Amenemhet I. The hero had been an Egyptian representative of the crown among the Asiatics, who knew him well. A Madian tribal leader gave him his daughter to wed. Sinuhe stayed in the Madian land a long time, raised a family, prospered and conquered local foes. The end of the story tells of his joy at returning to the royal family in Egypt, showered with welcome gifts and joyful squeals.
- Biblical parallels include: a hero of two cultures (Egyptian and Madian), a murder, a flight to Madian, a marriage to a Madian princess, a long exile from Egypt, a hero who is famous, a royal fugitive who becomes a foreigner, a mighty military victor, a leader of Asiatics/Hebrews, a returnee to Egypt and a burial plan.
- This tale usually pairs with “Instructions of King Amenemhet I” because both cover the same murder situation. This “Story of Sinuhe” also companions with another popular tale, “The Shipwrecked Sailor” which fills in more biographical and historical information

about this hero. Both Sinuhe and the sailor are Moses. The Gardiner book shows the original discrepancy of which pharaoh welcomes the old hero back to Egypt. Here the king who sought Moses' death died before Moses/Sinuhe was welcomed back by Amenemhet II.

- Velikovsky and Cayce not relevant here.

L.2. STORY OF SINUHE

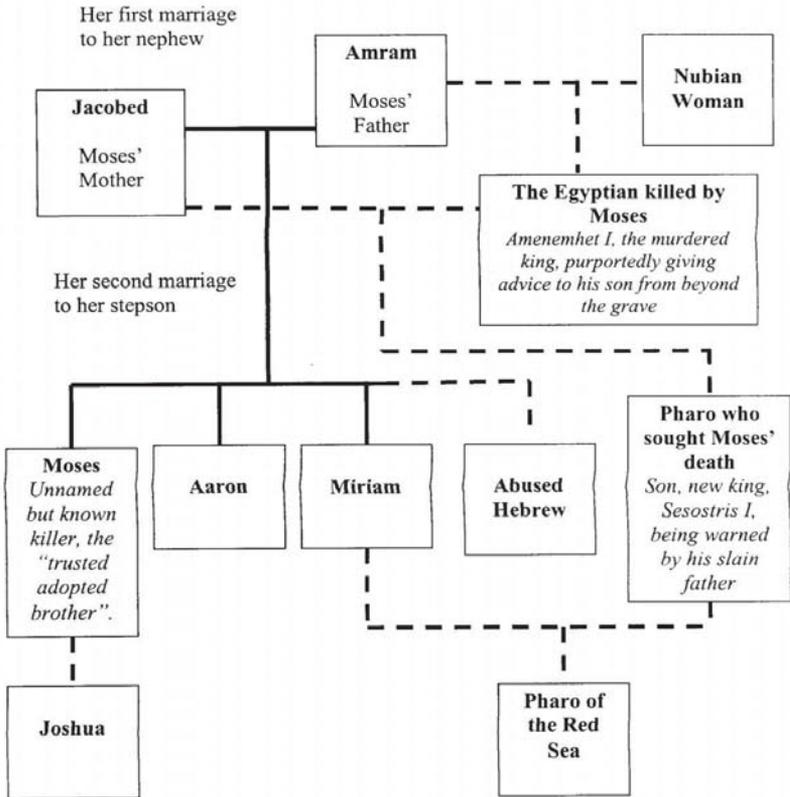


Partial autobiography of Sinuhe who led the plot that killed Amenemhet I. Sinuhe, identified as Moses, then fled to Madian.

M.1. The Instructions of King Amenemhet I to His Son Sesostris I

- The text is complete, and written by the scribe Khety in P.Chester Beatty IV (verso 6.11-14) after the death of Amenemhet I, therefore probably during the reign of Sesostris I. There are more than 50 other original ostraca, all from the New Kingdom.
- Translation used, Lichtman V1, p135-38.
- Biblical parallels match “the Egyptian” killed by Moses as Amenemhet I killed by a Sinuhe plot.
- This text usually pairs with the “Story of Sinuhe” because both tell of events involving the death of the king. Both versions are equally evasive and carefully written dropping clues or hints that the murderer is known, but neither name him. This mutual veiling of the facts may be conciliatory in that neither faction wants to tell all, because both sides share some guilt. The king was killed because he did something that deserved death. The tale warns “beware of a brother” and “he who ate my food raised troops against me.” This hints that an insider led the plot, a brother, actually a half-brother of both Amenemhet I and of Sesostris I. This text pairs with “Prophecy of Neferty” because both favor the slain king.
- Velikovsky not relevant here.
- Cayce says the reason Moses killed “the Egyptian” is because he had despoiled Sidiptu who was engaged to marry a priest. Cayce also says the murder caused “a new pharaoh to the ruling of the land,” which would be the co-regent, Sesostris I. Cayce also says that the land was “almost divided” which describes a failed coup plot/revolt.

M.2. INSTUCTIONS OF KING AMENEMHET I TO HIS SON SESOSTRIS I

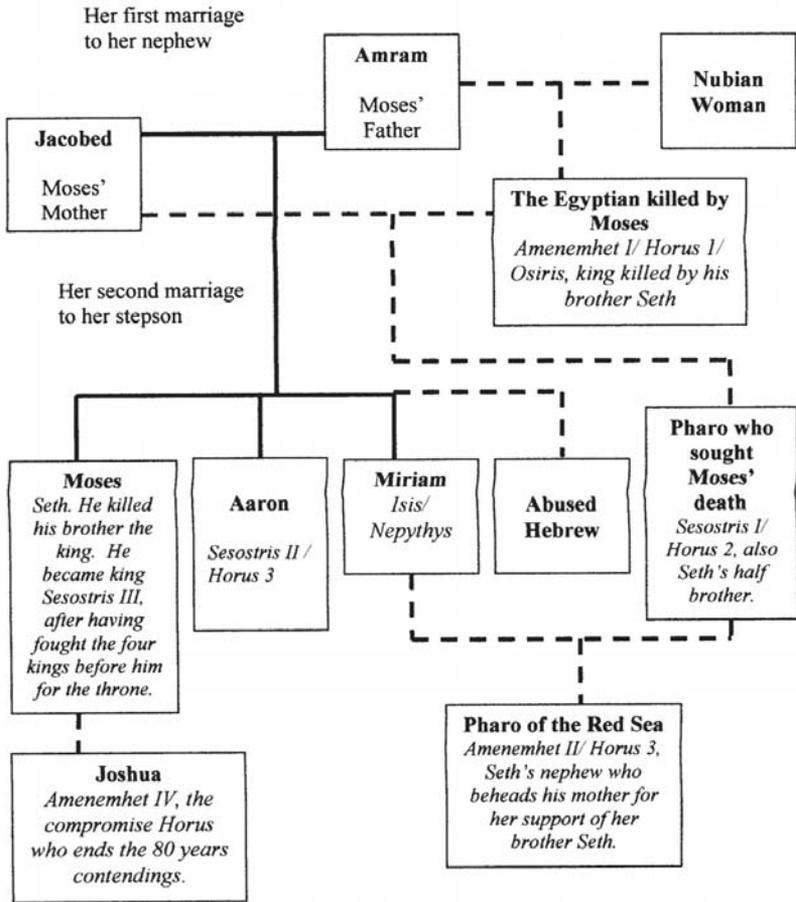


Murdered king, Amenemhet I, tells his son, Sesostris I, about the killing. Obviously ghost-written, the tale seems to know who the murderer was but does not name him. However, it warns of a “trusted” “adopted” “brother”.

N.1. The 80 Years Contendings of Horus and Seth

- The P. Chester Beatty I, Recto dates from the New Kingdom reign of Ramses V, and comes from Thebes.
- Translation from Lichtman, V1 p215-23.
- The tale tells of an 80-year battle for the throne. It involves a family of royal characters. A hero, Seth, murders his brother/father, Osiris. Osiris' son, Horus, tries to hold on to the throne but must fight his brother/uncle, Seth, who seems more qualified. A naval battle ensues, and the gods and families engage in much discussion. It is charming, delightful, and recommended.
- Biblical parallels include the 80 year period matching the period in Moses' life between the murder when Moses was age 40, until his own death at age 120. Moses is Seth, a "foreigner" who killed "an Egyptian," the king Osiris. The battles with Horus match Moses' biblical battles with three pharaohs. Horus, meaning legitimate king, is a composite of the three. The familial relationships, confusing here, are clarified in the suggested family tree reconstruction.
- Velikovsky suggested the passover as comet was foreseen 40 years previously by Moses at the burning bush, when Moses was on Madian soil. The comet's closest pass, the passover angel of death, caused the destruction of Egypt.
- Cayce says Moses had foreknowledge of the passover.

N.2. EIGHTY YEARS CONTENDINGS OF HORUS AND SETH

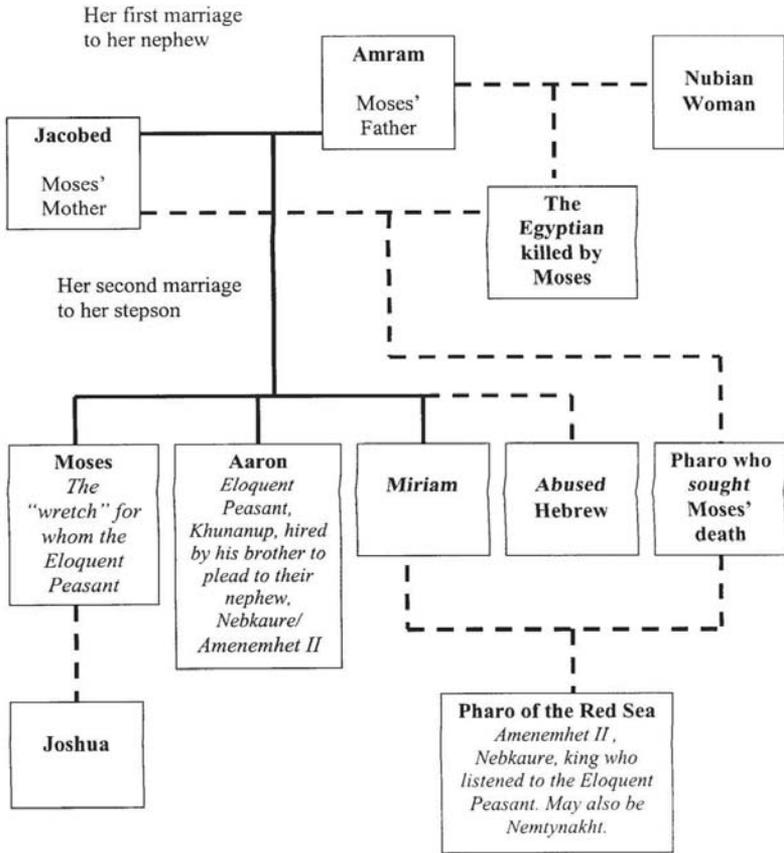


This is here considered to be a 12th Dynasty version of the more ancient myth. The names are offices/titles: Osiris = dead king; Horus = legitimate king; Seth = brother/uncle murderer, foreigner and contender to the throne; Isis = royal mother; Nepythys = royal sister. Here the eighty years is the time span from when Moses at age 40 killed the king, until Moses' death at age 120.

O.1. The Eloquent Peasant

- The complete text is known from four complete manuscripts. Two of the four also contain “The Tale of Sinuhe.” The earliest are partial, slightly different versions on P.Berlin 3023 and 3025. It dates from the 12th Dynasty reign of Sesostri II.
- Translations used are from Lichtman, V1, p167-183; G. Maspero, “Popular Stories of Ancient Egypt,” p43-67; M. Divan, “Stories from Ancient Egypt,” p67-77.
- A wronged fellah complains nine times to the pharaoh wanting his property restored which had been taken by an evil “Nemty.” The eloquence displayed amazes and entertains the king and his court. They recall him each time and finally grant his requests.
- The biblical parallels obviously include the word “eloquent” and the nine presentations before the pharaoh. The peasant is Aaron. The fact that the Egyptians paired the tale on two manuscripts, with the Sinuhe tale reflects the pairing of Moses and Aaron also. But the nine “pleadings” differ in that Aaron seems to want crown permission for exit, while the fellah wants land restored to him. This may be explained by saying he wanted “the promised land” transferred from Egyptian to Hebrew control. He uses the idea of “restoration” because he considers the foreign land to be his ancestor’s ancient homeland.
- This fellah is not only Aaron, but he is also a highpriest, and later becomes Sesostri II.
- Velikovskiy and Cayce not relevant here.

O.2. ELOQUENT PEASANT

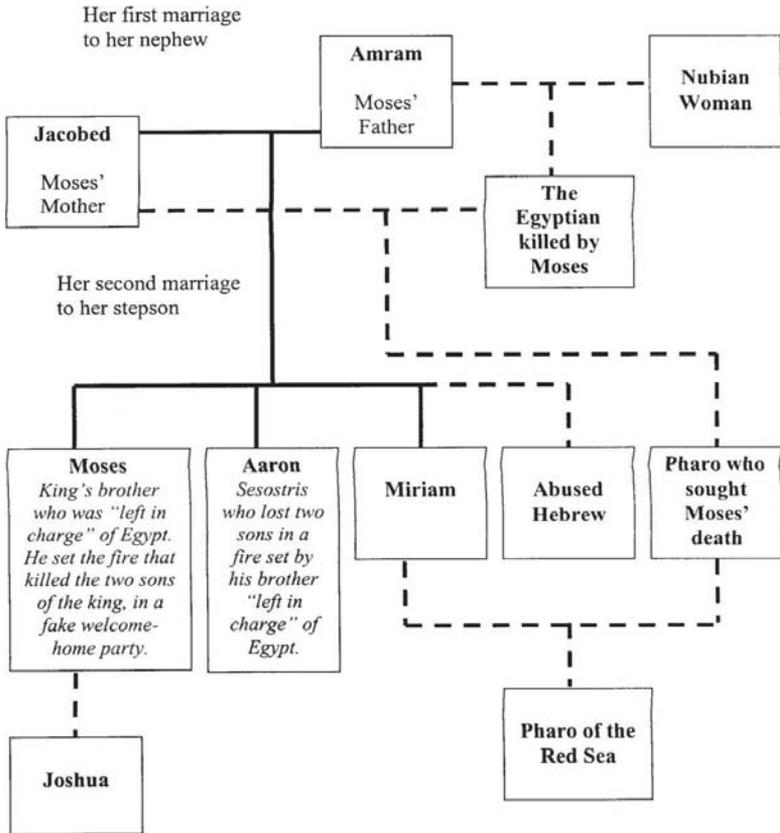


The Eloquent Peasant is considered here to be the attorney for the exiled fugitive Sinuhe/ Moses. The militarily superior hero sent his brother to ask for certain objectives. The persuasive talks may be a face-saving propaganda to allow the hero to return without (too much) bloodshed and for him to take over as ruler.

P.1. Exploits of Sesostris

- Maspero says this may be from the Persian period made to appear in the old style.
- Translation used from G. Maspero, "Popular Stories from Ancient Egypt," p180-82.
- A king, Sesostris, returns from foreign wars to Peluseum, where he had left his brother in charge of Egypt. The brother prepared a welcome feast for him and his family. However, when they were inside, the brother piled wood around the place and set fire to it. The inside king told his two sons to lie down over the fire so that he and the rest of the family could run over their bodies and escape. They did, allowed their family to escape, and died heroically.
- Biblical parallels match this with the strange fire deaths of Aaron's two sons involving the Ark of the Covenant. (Possession of the Ark of the Covenant (ship of state talisman) represents the Divine right to rule as king.) Aaron would be a king and his brother, Moses, would be the one "left in charge of Egypt," a competing king. The brothers fight over succession.
- Both kings have the same name and ruled at the same time and thus may be sometimes merged into appearing to be only one king, causing some confusion. The survivor king revenged himself on his brother in an apparent civil war by using foreign captives to destroy monuments, roads and canals in Egypt.
- Velikovsky not relevant here.
- Cayce comments that Aaron's two sons had an attitude problem, they considered themselves to be "too good for marriage." This is in a rare reading (257) given for one of the Exodus characters, one of the burned sons, Nadab. It is found in Krajenke v1 p218.

P.2. EXPLOITS OF SESOSTRIS



Sesostris here is identified as Aaron who lost two sons to a “strange fire” at the Ark of the Covenant. Moses was angry at Aaron for the golden calf heresy. Here, these brothers are opposition kings, Sesostris II and Sesostris III, ruling at the same time and fighting each other.

Q. Debate between a Man with His Ba

- From the 12th Dynasty, the partial document is preserved on P.Berlin 3024.
- Translation used from Lichtman V1 p163-69
- A suffering man longs for death. His angered ba threatens to abandon him, which would mean annihilation with no hope of resurrection.

“ . . . my suffering is too heavy a burden to be borne by me . . . Lo, my name reeks . . . more than carrion . . . (and he lists 8 different abhorrences) . . . To whom shall I speak today? . . . Brothers are mean, the friends of today do not love . . . (and he lists 16 complaints about evil people’s actions) . . . Death is before me today . . . What my Ba said to me: ‘Now throw complain on the wood pile, you my comrade, my brother! Whether you offer on the brazier. . . I shall alight after you have become weary, and then we shall dwell together!’”
- Biblical parallels include this eloquence being Aaron’s. Aaron’s death, required by God on the mountain, was presided over by his brother, Moses. The mention of death, brother, woodpile, and brazier match the incident in the strange fire deaths of Aaron’s sons, as paralleled in the “Exploits of Sesostris.” Moses tried to dispatch Aaron with his sons but Aaron escaped. This time he did not.
- This text companions with the “Lamentations of Khakheperreseneb.” Both are Aaron’s life story, apologia written from the perspective of defeat.

R. Lamentations of Khakheperreseneb

- Known only from an 18th Dynasty writing board in the British Museum, BM5645, it cannot predate Sesostris II. The author is a priest of Heliopolis, Seny's son Khakheperreseneb, called Ankhu. The hero is also mentioned in P.Chester Beatty IV (verso3.7) and the Daressy Fragment. The text may be only selections from a longer document.
- Translation used: Lichtman V1 p145-48.
- This priest offers a pessimistic view on “national distress:”
 “The land breaks up, is destroyed . . . Order is cast out . . . The land is in turmoil . . . There is mourning everywhere . . . The great man is overthrown . . .”
- Biblical parallels include the match to the destruction of Egypt by the Lord, and the related chaos of the passover and exodus, both the political and natural disaster events. The mourning is for the slain firstborn. The “great man” refers to the king killed in the Red Sea battle.
- This priest is Aaron who also later becomes Sesostris II. Sesostris II's second name is the same as the author, Khakheperreseneb. The text also notes that the priest's father's name is Seny. This text companions with another, “Debate between a man and his ba.”

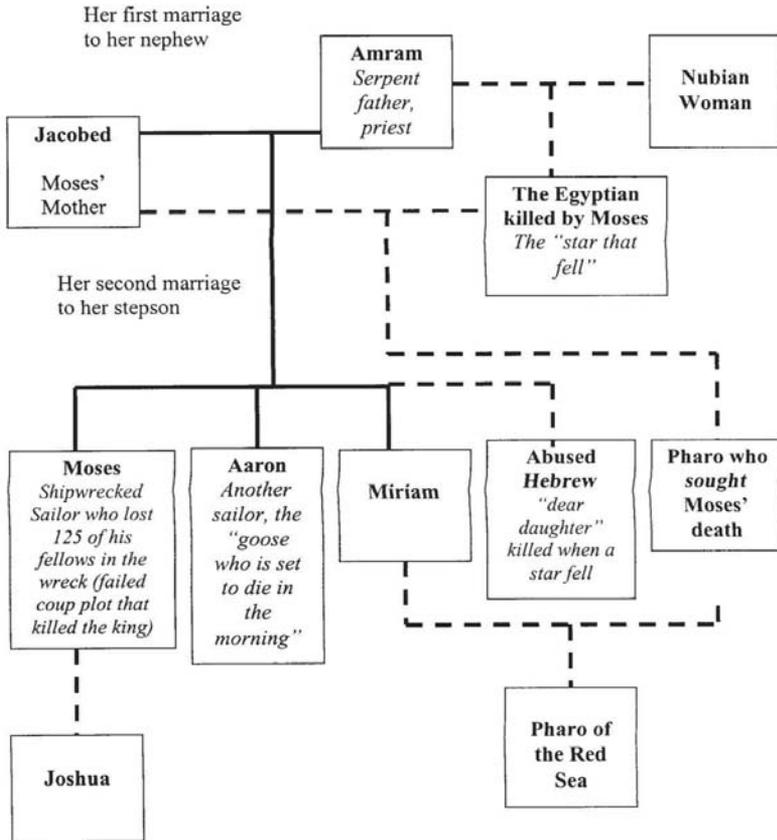
S.1. Shipwrecked Sailor

- Preserved on one P.Leningrad 1115 in Moscow. Both the work and the Papyrus copy date from the second half of the 12th Dynasty.
- Translation used here is from Lichtman v1 p211-15, by Erman.
- An experienced sailor tells a novice about his much earlier misadventure. After a storm and shipwreck, the sailor alone was rescued, having lost his crew of 120. A strange powerful and wonderful serpent saves him and treats him kindly asking about his mission. The sailor tells the serpent of his mission to the mines, interrupted by the wreck. The kind serpent takes the sailor to a wealthy island and tells him of his own misfortune. He says that “a star fell” and killed 75 of his fellows including a beloved daughter. The sailor sympathizes and tries to offer the serpent a reward for rescuing him, but the serpent laughs and says that he already has more than the sailor can offer. The sailor later returns to Egypt retrieved by his fellows. The fabulous island disappears. The novice listener seems unconsolated after hearing the tale. The last line of the tale offers a strange comment, “why give water to a goose about to die.”
- Biblical parallels include the serpent’s remark that “a star fell” referring to “the Egyptian” (the king) felled by Moses’ plot. The novice sailor is Aaron, who is also the goose set to die, unconsolated.
- This tale companions with “The Story of Sinuhe” as partial versions of Moses’ life. “Sinuhe” is the beginning and end part of the biography, while the “Sailor” is the life review, the apologia. The sailor tale details that Moses (the sailor) lost 120 fellows in the failed coup plot while the serpent lost 75. The serpent is

Moses' priest-father, Seny, and the 75 are priest co-plotters slain by the murdered king's co-regent son, Sesostri I, who smashed the plot and retained his kingship.

- Velikovsky's comet idea may be also hinted at in the "star fell" disaster.
- Cayce's reading about Sidiptu, the "dear daughter" also killed in the chaos, suggests that she lost her life soon after Moses killed the Egyptian who had despoiled her. Moses, in writing this end-of-life apologia, acknowledges the sorrow that he caused his father with the death of the girl. The serpent's mention of his "dear daughter for whom he had prayed" is a poignant lament recalling how he loved her. Moses, the sailor author of this apologia, allows the girl to be remembered, he loved her, too.

S.2. SHIPWRECKED SAILOR



The Shipwrecked Sailor is a companion partial autobiography to The Story of Sinuhe. It is a different style, that is the “shipwreck” is the failed coup plot of Sinuhe/Moses. The serpent is his father/priest who laments the loss of 75 of his fellows and a “dear daughter” (Sidiptu) who also died when a “star fell” (king was killed). The sailor tells his tale to another sailor (Aaron) “the goose” set to die.

T. Admonitions of Ipuwer

- Known from a 19th Dynasty fragment, P. Leiden I.344 recto. The date is much disputed. It may be from the Old Kingdom, or the 12th Dynasty, but most probably it is from the 13th Dynasty.
- Translations used include Lichtman V1, p149-62; Erman AEPP p92-108.
- Theme highlights “national distress” during a period of foreign invaders despoiling Egypt. Extreme pessimism laments the many reasons for sadness, not only political but also natural disasters among the reasons.
- Biblical parallels include the Hebrews getting booty from the Egyptians as they exited. This could be as gifts of good riddance or as spoil demanded by the opportunistic ragtag army. The natural disasters tell of the damages from the passover angel.
- This text of national distress repeats in another contemporary work, “Lamentations of Khakheperreseneb.” This text, due to a lack of characters, gets no family tree. The author is Aaron/Sesostris II. He merely and eloquently laments the whole historic situation.
- Velikovskiy used this text as proof of some type of cometary disaster, but did not say that it WAS the story of the passover angel/comet Venus, because of a dating discrepancy. He dated the passover at about 1500 BC.
- Cayce only hinted of the “conditions” that refer to the passover disasters.

APPENDIX

Discrepancies between this Moses/Sesostris III identification and some of the Cayce readings addressed:

This effort to find Moses is almost entirely based on the clues from one Edgar Cayce reading: 355-1. This reading was given June 13, 1922 to a twenty-year-old female who was told that she was Moses' sister named Sidiptu. In this reading their mother is called Hatherpsut which may be a mistake for Hatshepsut.

Another Cayce reading, (444-1, for a female age 43, on 11/16/33), calls the queen Hatshepsut, during the Exodus period.

A third reading, (2550-1, female 38, on 4/28/41) for a sister of a Bithiah, who is said to have reared Moses, says their father was the pharaoh Rameses II.

Another reading (470-22) gives 5500BC as the date for the Exodus.

Cayce gave no readings for Jocabed, Amram, Miriam, Aaron, Moses or Joshua, the main characters considered here. He gave readings for many people who were related to these main characters. In the readings some details may be helpful or not. Cayce's main purpose always

remained helping the questioner to solve soul and/or body problems. Sometimes he gave previous life situations as reasons or causes for the current life situation. He may have revealed explanatory karma. Cayce repeatedly said, “Self meeting self.” Or as you “mete” it to others, it will be “meted” to you. Sort of the golden rule reversed. Cayce did not usually provide gratuitous explanatory history. He did give a few details here and there, but no one seems to have asked the questions I would have liked to ask him. So I zeroed in on the Sidiptu reading, and used the meager details as the basis for the Twelfth Dynasty reconstruction.

The famous Egyptians mentioned by Cayce, Hatshepsut and Rameses II, were not even in the same dynasty: Hatshepsut (1473-1458BC) was from the 18th Dynasty, while Ramses II (1279-1213BC), was from the 19th, with a time span difference of about 200 years between their dates (using conventional dating). Of course the Hatshepsut may have been a lesser queen, or an additional name not listed in the historic record. Or there could have been parallel kingdoms at the time unrelated to each other.

However, I did not use the readings that mention Hatshepsut (Hatherpsut?) or Rameses II because there no Egyptian evidence supported those rulers as being the Exodus rulers. (That is NO EVIDENCE that I ACCEPTED.) Initially this selectivity was inadvertent. I found the Sidiptu reading first and then used the Egyptian literature next. Then I went back to Cayce to double check. Then I realized that those two readings contradict the elaborate reconstruction presented here.

Several possibilities emerge:

- 1) This elaborate reconstruction is wrong.
- 2) The Cayce readings on Exodus (or some of them) are wrong.
- 3) There are other factors not known here, such as the Egyptian names possibly being titles used for certain occasions. Or perhaps some of the Egyptians in one dynasty have been “cut and pasted” erroneously by

some ancient historians into other dynasties, which would certainly be chaotic.

- 4) The minds of the Cayce questioners influenced his readings, and these minds may have had wrong information. (This could be likened to a librarian giving an outdated or erroneous book to a patron because he asked for it. The particular akashic record being read by Cayce may have contained incorrect information, but it was the information that the questioner wanted.)
- 5) Possibly Cayce referred to the more famous names (Hatherpsut and Rameses II) of the entities who had lived in previous lifetimes also in the Twelfth Dynasty. That is they were the same entities, but also reincarnated more times. In other words Rameses II was Amenemhet II in a previous lifetime. Joseph came back about 400 years later as Joshua. Maybe the entire 'group' reincarnated together. This line of reasoning just cannot be supported without referring to the akashic records.

Because I think this Sidiptu-based reconstruction rings true, I ignored the contradictory readings. There are just too many coincidences, too much evidence, overwhelming evidence, that support the reconstruction. I wish I had just six coincident numbers needed to win the lottery. Here much more than six matches between Moses' life and these Twelfth Dynasty stories provide proof that Moses was Sesostris III (among others).

Edgar Cayce's son and grandson wrote a book, "Outer limits of Edgar Cayce's power." In it they detail the readings in which Cayce was apparently wrong. They question the sources that Cayce used in providing the information given in the readings. In this book they examined three readings given to individuals who had just died. Cayce ignored the deaths and gave the readings anyway, to the confusion of the

questioners. The authors speculated on possible reasons for these situations.

Cayce also gave readings for a few treasure hunters. These hunters failed to retrieve the treasures for whatever reasons, and decided that Cayce's readings were wrong or at least unclear. Cayce himself always stressed the motives of the seekers. Selfish motives are obstacles.

Edgar Cayce himself said (from "The Story of Jesus" by Jeffrey Furst p351) about his psychic work:

"Readings devoted to questions regarding the study and presentation of this information have stressed certain ideas that should be considered carefully by anyone interested in this work. These may be expressed briefly as follows:

- 1) Make sufficient study of the readings and experiences of others to determine if the information is in keeping with your highest ideals. Does the application of the information make individuals better husbands, wives, sons, daughters, citizens, friends? Deeds, thoughts, standards that build toward a better life, mental and spiritual enlightenment and understanding, are measuring signs. Do the principles expressed in the readings bear the stamp of Divine approval in the light of His standards?
- 2) Do not seek a reading to satisfy some emotional whim of idle curiosity. To be of real value the information must strike a vibrant chord within your inner being, ringing true to your spiritual desire.
- 3) Determine that you will follow the suggestions given in the readings without being moved by the criticisms or scorn of others who cannot understand your point of view.
- 4) That which an individual seeks, that he will find. Those

that seek only that which is of the earth earthy may only find such; they that seek to bring a whole, well-rounded life, may find it.

Under the Association for Research and Enlightenment, Incorporated, we are attempting to make a careful study of the phenomena of the readings and at the same time ever pass on to others that which is proved helpful in each member's experiences. I give myself to these studies and experiments knowing that many have been helped, and hoping that I may be a 'Channel of blessing' to each individual who comes with some physical, mental or spiritual burden. This is my life."
Edgar Cayce

I think these standards given by Cayce are pretty good for any one doing any thing. I have tried to follow them.

I knew my overriding interest in the bible would help me find the Egyptian historic confirmation. I knew parts of the bible involved poetry, symbolism, stories and history. I also knew the creationists seem to childishly cling to the story of the earth being created in seven days. Those "seven days" really bothered me. I knew Moses was not exactly making it up either. It also really bothered me that the Egyptian literature did not obviously confirm the biblical exodus stories. I knew the exodus was true. I knew it was not a minor unnoticed incident to the Egyptians. I just wanted to know more.

So I looked. (I must confess that I also prayed that God either explain it to me or else give me a different hobby! This quest seemed so stupid and hopeless. But each time I prayed and wanted to hang it up, another big fat clue got dropped on my head.) I think I found what I was looking for (or it was given to me).

As for the spiritual aspect, never once did I doubt the existence of God, or His son, Jesus, always being there. I just don't know whether finding this exodus reconstruction makes me a better, more spiritual

person. I hope that it does. I also hope that others who read the reconstruction will be inspired to reread the bible.

However, I agree with Cayce when he says the whole point of the bible, the whole message is “Love the Lord thy God with thy whole heart, . . . and love thy neighbor as thyself.” And ‘as for me, I will serve a LIVING God.’

GLOSSARY

Aaron. High priest of the Hebrews. Moses' older brother, and his spokesman to his own people and to pharaoh. Aaron used a rod to perform magic in attempts to convince Pharaoh to release the Hebrews. The rod changed into a snake and swallowed the snake-rods of the Egyptian magicians. Aaron brought three of the plagues with the rod: the rivers of blood, the frogs, and the lice. According to tradition, Aaron died on Mt Hor. In a cave he lay down upon a divine couch and died, leaving his vestments and office to Eleazar while Moses supervised. Then God obliterated the cave entrance. However the people murmured that perhaps Moses had killed Aaron in jealousy for his popularity. Then Aaron was shown to them on the couch, floating in the air. In Moslem legend, Moses and Aaron went up the mountain together, not knowing who would die. They found a coffin, which did not fit Moses, but was exactly Aaron's size. Another legend says that the couch of death was in a house atop the mountain. Moses, knowing that Aaron was to die, suggested that Aaron rest on it. The couch with Aaron on it then lifted to Paradise, beneath the Tree of Life, where Aaron sits instructing priests. (Num33:33-) The Bible says Aaron died on Mt. Hor at Kadesh, age 123. Aaron is identified here as the "Eloquent Peasant" (who was agent for a "wretch" identified as Sinuhe/Moses); as Sesostris, the hero of "Exploits of Sesostris"; as Sesostris II; as Khakheperre who wrote "Lamentations"; and as the man who had

a debate with his Ba. He is also one of the triplets in “Three Tales of Wonder”, who was predicted to be among the three brothers who would each become king, and he was also predicted to become a highpriest of ON.

AART of Ra. (“Legend of Gebb & Nutt” in Budge/Fetish p44) Tells of a serpent at a temple of AART, a chest guarded by a serpent with venom that caused deadly burns. The chest had mysteries of Thoth inside it. The majesty of Gebb was burned in his attempt to get the chest. The serpent changed into a crocodile. Gebb later had horns of a bull on his head. The burned face and horns of Gebb appear similar to what happened to Moses. This AART is also similar to the Ark of the Covenant.

Abominations. Unidentified evils. In Exodus 8:26, during the fourth plague, the Hebrews wanted to go three days travel into the mountainous desert to do what the Egyptians considered to be “abominations”. The Egyptian “Legend of the Destruction of Mankind by Ra” also refers to their god’s wrath over a group who fled to the mountains to do abominations. Another “Legend of Shu and Gebb”, tells of a group called Tegaiu, also involved with abominations (Budge/Fetish). See also Death.

Abram. Abraham’s name before God changed it.

Abraham. Earliest historical character of the bible, made covenant with God, paid tithes to Melchizedek, was a “blessing to all people of the earth”. His son, Isaac was spared in a sacrifice attempt, replaced by a ram provided by God. Abraham was Joseph’s grandfather. Cayce dates him at about 9000BC. Conventional dating usually about 1920 BC. The name Abraham may possibly be broken into parts: Ab = father, Ra = Egyptian sun god, Ham = son of Noah. Abram, his previous name Ab = father, ram = Amon-Ra, or the ram given in sacrifice. “Ram” also means soul. Ab-Ram may mean “father-

soul." Abraham's third wife, Katurah, was ancestor of the Midians who welcomed the fleeing Moses.

Age. Number of years endured. The bible gives some ages of ancient people that lived to be over 900 years old. They had children when they were over 100. Are these ages counted the same way we count ages today? It is possible that the 365-day earth year may have been a different length back then, and became what we have now after some celestial event may have adjusted the earth's orbit. It is also possible that before Noah's flood, the sky was different because there were no rainbows. Here, the ages of Moses and Aaron, 120 and 123, are not only accepted, but also assumed to be not unusual for the time. Probably everybody lived to approximately those ages unless they suffered some mishap. The Egyptians neglected to give birthdays or ages at ascension to the throne. If these ages were known for the Twelfth Dynasty kings, the father-to-son switch to nephew-to-uncle, and brother-to-brother succession could be supported or disproved. The great ages of Aaron and Moses, and the proposed concurrent reigns of these brothers as Sesostri II, and III are plausible in the suggested reconstruction here.

Akashic record. Story of souls' past lifetimes written on the skein of time and space, as if in books in a library. Edgar Cayce referred to this record in his past life readings given for those who requested readings. Cayce said an entity guarded the records allowing him to refer only to the section required in Cayce's query. Not all information about the past life would be given out. Some might be so negative as to be unbearable to the person asking for information. Some might be so wonderful that it might tempt the person to become "puffed up" as Cayce explained. Only helpful information would be dispensed. Also other seekers should not guess or interpret why those in this lifetime suffer. When the Pharisees questioned Jesus about the man born blind, "Who sinned?" they asked, the blind man (in a previous life) or the parents of the blind man (in

this life or their previous lives.) Jesus replied (paraphrased) that one must not judge a person suffering a misfortune as deserving the misfortune because of a previous sin. The man chose to be born blind so that Jesus could cure him and display his healing power that others might believe in Him. Likewise many persons bear heavy burdens not deserved by them because they chose the life to burn off sins of those they love or for those they don't even know.

Akenaten. Famous funny looking Egyptian king of the New Kingdom, who is linked to starting monotheism. He made the Ankh popular. He is related to the famous golden Tutankhamen and the elegant-necked Nefertiti.

Amalek. Enemy overcome by Moses (Ex17:8-16), who is identified as the Egyptian Sinuhe's "hero of the Retinu" who was also defeated by Sinuhe (who is Moses.)

Amenemhet I. First king of the Twelfth Dynasty. He had been vizier to the previous king, Mentuhotep III, last of the Eleventh Dynasty. Amenemhet I may have been involved in a coup in which he emerged as king. His mother, Nefert, was a Nubian from Elephantine. He also came from Upper Egypt, and followed the god, Amun, who gained in prominence as the supreme deity of Thebes. Amenemhet I reigned 30 years, bringing stability to the kingdom. He set up a new capital city, Itj-tawy near Memphis. He instituted the co-regency as a preemptive move to guarantee that his favored son would rule after him. He ruled with this son, Sesostris I, for ten years before being killed himself in a harem plot (which he probably anticipated).

Amenemhet II. Third king of the Twelfth Dynasty, son of Sesostris I. Here he is the king (also called Nubukaure) who listened to the "Eloquent Peasant" (Aaron). Amenemhet II is also the pharaoh who welcomed Sinuhe/Moses back to Egypt. See Scribe of B. This king, is also a nephew of both Aaron and Moses. Amenemhet

II is the pharaoh killed in the biblical Exodus Red Sea battle. He also is one of a composite “Horus” (meaning the legitimate king) in the tale the “Contendings of Horus and Seth,” (Seth being another aspect of Moses.) Conventionally, he is considered to be the father of his successor, Sesostri II. However, here he is the pharaoh who lost his firstborn to the Angel of Death, and therefore left no heir. Amenemhet II’s successor, Sesostri II, is not his son, but his uncle, (our Aaron), the half-brother of his father, Sesostri I.

Amenemhet III. Sixth king of the Twelfth Dynasty, usually considered to be son of Sesostri III. Here he succeeded Moses, and therefore is identified as Joshua.

Amon (Amen or Amun). Ancient Egyptian god whose name means “hidden.” He gained dominance in New Kingdom at Thebes, and is depicted as a handsome man or ram with horizontal wavy horns. Later honored in temples at Karnak, Luxor in Thebes, also was worshipped in oases, linked to a goose, Pyramid Texts, Hermopolitan, identified with the sun and called Amon-Ra. Identified as the primeval creator god.

Ammon. Biblical character. Joshua 14:24-25 “Moses gave to the tribe of God and his children by their kindred a possession of which theirs is the division. The border of Jaser and all the cities of Galeal, and half of the land of the children of Ammon.” May also be linked to Ammuneschi. See also Jethro.

Ammuneschi. Madian tribal leader who welcomed the fugitive Sinuhe. Identified here as Jethro/Ruel of the bible, who welcomed the fugitive Moses. He may also have been a Heliopolitan priest, and may also have been linked to a brazen snake cult. He taught Moses some of his views. The name, Ammuneschi, may also be Amu son of Neschi. See Ammon.

Amu. Asiatics who entered Egypt. Manetho called them Hyksos. Here

they are Hebrews. Note Ammuneschi may be Amu son of Neschi.

Angel. Heavenly being, usually a messenger from God. May take a human form, which is anthropomorphic. However, it's original form may not be human like. The angel, a heavenly being with a flaming sword that expelled Adam and Eve from Eden is here considered to be some type of celestial body such as a comet. The "expulsion" may hide the destruction of the wonderful Eden, by the angel. The passover angel of death is also considered here to be the same such heavenly being sent by God to punish mankind. This Eden expulsion prefigures the Exodus evacuation to avoid the similar angel of death. The Velikovskian description of the passover angel as the threatening comet Venus, which erupted full size out of the red spot of Jupiter before it settled into a non-threatening orbit, seems apt. The angel that assisted Joshua could certainly also fit the same category because the long-day (when the sun stood still) may be some celestial effect.

Anpu. The older brother-father-figure character in the Egyptian "Tale of Two Brothers." Considered here to be a composite of Amenemhet I and Sesostri I. Bata, the younger brother of the tale, may be another identity for Moses (Sinuhe/ later Sesostri III).

Apis. Sacred Egyptian bull worshipped at Memphis, earthly manifestation of Ptah. Many consider it a good candidate to be the Biblical golden calf.

Apohis. Egyptian chaotic celestial serpent, enemy of Ra.

Ark. A boat or a portable box or both. The ark of Noah was a boat that saved the remnant mankind from destruction. The mini-ark boat-basket saved the baby Moses from the ordered slaughter of the Hebrew baby boys. An ark symbolizes the "ship of state" with the "captain" being the king. The babe Moses found in an ark means that he was king by birth, royal, the baby captain of the ship of

state, rescued by a royal princess. The Ark of the Covenant similarly bestows the divine right to rule. Whoever controlled the talisman conversed with God. This ark converted to a throne from which the judge proclaimed divine rulings while consulting/wearing the mysterious oracles, Urim and Thummin. As a throne, it conveyed kingship. It also had carrying poles, that is the king was borne, carried as on a sedan chair, a litter. The ark as box, also was repository for the book, the 'word of God' as written by Moses. The book, the law, also gave the possessor legal authority to rule.

Astronomy. Study of the heavens, the overwhelming preoccupation of the ancients. The Egyptians and the Madians seemed very accurate in their predictions. The biblical Madians seem to have bestowed their knowledge on Abraham, Joseph and Moses. Abraham married Katurah, a Madian princess. The Madians rescued Joseph from his brothers. Madians also rescued fugitive Moses and wed him to their princess, Zipporah. All three heroes used their knowledge to save others from disasters, two famines and a passover angel.

Atum. Setting sun Egyptian god, Ra, primevally worshipped at Heliopolis.

Axum. City in Ethiopia where fragments of the Ark may be still guarded. See Ark of the Covenant. See Nubia.

Ba. Egyptian word meaning ram. Ba also meant soul: "Soul of Osiris lodged in a ram." The body had to remain intact so that the ba might return to it. An ancient belief was that the stars were ba lit by their lamps. The ba had no separate existence until after death. On the cross, Jesus called out, "Abba, Father!" Ab = father, Ba = soul.

Baal. Generic name for Semitic gods, old god of Syrians, many linked to El, also identified with Astarte, possibly Hathor, Venus, Golden Calf, Isis, Replaced El who was the leading figure in Ugartic-

Canaanite pantheon. Ba'al similar to Ba (of) El. Ba meaning soul and El meaning beauty: "Soul of Beauty."

"Back parts." In the Bible, (Ex33:22-23) God allowed Moses to see his "back parts" but not his "face." Strangely just a few paragraphs previously, (Ex33:11) Moses had spoken to God "face to face, as one man speaks to another." But Moses asked God to see God's "glory." God said he could hide in a hollow of a rock and watch while God "passed by." Clearly something momentous occurred. This "passing by" is identified as the "passover" incident. See Face.

Bata. Younger brother in Egyptian "Tale of Two Brothers," here, another character identified with Moses.

Bedwi (Bedway). Ancient term for Bedouin or Asiatic nomads who fought against the mining expeditions and military campaigns of Egypt in the Sinai. These people may have also been Hebrews / Madians.

Berlin papyri. Documents from various eras of Egypt in the Egypt Museum in Berlin.

"Blinding of Truth by Falsehood." See "Truth and Falsehood."

Blood. First and last biblical plagues. These may have several explanations. In the first plague "all" the water in Egypt turned to blood. This matches the "fake beer" blood in the Egyptian tale, "Destruction of Mankind by Ra," which is described as "knee-deep." Ra sent Hathor to destroy Egyptians. It may also be the blood of the victims of the passover angel (here Hathor). However it may be the blood of human sacrifice victims made in an attempt to appease the destroyer goddess/angel. It may be the same "blood of a lamb" that was to be put on the door lintels to deflect the passover angel. The blood being in the first and last plagues may be representative

of the human sacrifice victims (first) and destroyer goddess/passover angel victims (last). See also Coincidences.

Bodies. The Egyptian belief that keeping the body intact after death was of paramount importance may have included a belief in reincarnation. The soul had to have a place to go. (See Ba.) The dismemberment murder of Osiris caused much horror, and it caused Isis to go on a parts retrieval mission to reassemble his body. She found the 14 parts except for the phallus. Osiris here is the king killed by Seth/Moses in a rage for the despoilment of his sister. However when Moses himself finally died, his enemies probably wanted to desecrate his body just as he had desecrated the body of Osiris. Thus the strange legend of the battle for Moses' body by God and the devil. "God" and "the devil" were supposedly fighting for it (Jude9, Acts7:22). "God" won and buried it in a hidden place at Beth-Phogor in Moab (Deut34:1-8). See Moses' death and body. The Egyptian preoccupation with mummification and preservation of the bodies of their beloved still fascinates us today. The ancients were very attached to their leaders. They held on to the bodies desperately. Folklore says that Noah had the body of father Adam on the ark to protect it from the flood. The body was said to be very large and it took up a lot of space on the ark. Many people think that the grave robbers of old were primarily interested in the gold and the treasures buried with the dead. However, with the great reverence attached to the great leaders, the gold may have been minor to the robbers. They may have wanted the actual bodies. Here Moses is identified as Sesostris III, whose tomb was opened by Jacques de Morgan in 1894. He found the body was no longer in the huge red sarcophagus (Barbara Mertz, *Temples, Tombs and Hieroglyphs*, NY Dodd, Mead & Co p121). Sesostris III was six foot, six inches tall, with red hair, which may explain why the thing was so large. Also, if he not only had red hair, but was linked to the mountainous deserts—the "red" lands, Canaan also means "red", the red of the sarcophagus was appropriate to him. See *Pyramids of Sesostris III*. Cayce says that the Hebrews took Joseph's body

during the Exodus “to protect them.” However, it may have been that they took it “to protect it” from the chaos and destruction. Moses moved the mummified body of Joseph to Shechem/Nablus as Joseph had requested on his death bed. Joseph, here identified as Imhotep of the Old Kingdom, built the pyramid complex at Saqqara. Attempts by Walter Emery, a British archaeologist, to find Imhotep’s body were unsuccessful.

Bodies. Modern science can use DNA to prove or disprove ancestry, paternity of children. Recently some scientists have taken blood from certain Africans who claimed to be descended from the ancient Jewish Levites and compared samples to known Jewish descendants of the Levites, Jewish persons named Cohen or Kahane or Cohn. Results supported the Africans claim. Similarly, samples could be taken from any of the Twelfth Dynasty kings, from the known mummies, perhaps the identities of Aaron and Moses as Sesostri II and III would be supported. Another scientific possibility involving mummies concerns Moses’ mother. Conventional history considers there to be father-to-son sequence in the Twelfth Dynasty kings. If the three Sesostri kings could be proved to be sons of one mother, this reconstruction would be supported. However, finding three different mummies, each a different mother of each Sesostri, this reconstruction would be wrong. Lana Troy offers a listing of the major women in the Twelfth Dynasty in her book “Patterns of queenship in Ancient Egypt,” 1986, and the two women in question, Khenemhet-Nefer-Hedjet I & II, may be the same person. Identified mummies would make the situation clear. See Moses’ mother.

Book of the Dead (Book of Coming Forth by Day). Popular loose collection of Egyptian formulas for the dead to follow in the underworld. The spells were usually written on papyrus and placed with the mummy in a burial. About 200 are known. Most continue the tradition of the Pyramid Texts and Coffin Texts. They vary in length from short to very long. See Chapter CXLVIII of the Book of the

Dead (in Budge) for an illustration with the seven cows similar to Joseph's seven cow dream interpretation that also adds sense to Velikovsky's recurrent cow-comet theory. See Seven cows. See Velikovsky.

Breastplate (Cuirass). A large piece of jewelry worn by a highpriest covering his chest. Aaron wore it. It held the twelve stones/jewels that represented the twelve tribes. It also held the Urim and Thummin, the two stones (jewels, crystals?) that answered questions as an oracle. These stones glowed yes or no answers. These were all kept in the Ark of the Covenant (Exodus 28:6-). In Maspero, G., "Popular Stories of Ancient Egypt", a story on "High Emprise for the Cuirass" tells of an Egyptian tale about a group capturing the talisman. See Ark of the Covenant. In Krajenke, "A million Years to the Promised Land" p208,211: Cayce says in reading 987 that a Michigan housewife had once helped prepare the breastplate for Aaron.

Bull. Usually the Apis Bull is suggested to be the Golden Calf. Here the cow or calf is preferred. See Calf. See Cow.

Burning bush. (Exodus 3) God appeared to Moses at the burning bush on Mt. Horeb in Madian, home of the best astronomers, who had links to Abraham and Joseph, and gave him his mission. Cayce says this incident gave Moses the understanding of the coming passover. Here Moses understood that his mission was to get the people out of Egypt, out of harm's way. Here Moses finally understood Joseph's astronomical deathbed warning, "God will visit you." Certainly the Madian astronomers clearly explained the celestial threat to Moses. Moses then knew he had to save the people by getting them out of the way of the passover angel/comet which was coming to hit Egypt. Thus evacuation, exodus from the target area.

At his own deathbed Moses blessed the tribe of Joseph (Deut 33:16) and connected Joseph to "Him that appeared in the bush."

The understanding that Moses got at the “bush” is linked to his understanding of the Joseph deathbed prophecy. The bush incident is here likened to “Tale of the Herdsman” in which the goddess Hathor, appears in a sycamore tree to a terrified shepherd who is Moses.

Calf (cow and/or bull). The placid farm animal that is so important in both the Bible and in the Egyptian stories. Joseph’s seven cows dream interpretation may be explained as an astronomical prediction involving some recurrent celestial being/comet that looked like a cow. Here this seven cow dream is linked to the later passover as also the Golden Calf, and to the Egyptian cow-goddess Hathor, and to Velikovsky’s comet Venus/Astare. Those Egyptians who worshipped Hathor may have been called “noble cattle” while those who accepted Ra (ram) may have been called “sheep.”

Canals. Man-made waterways built to irrigate farmland and allow boat travel. Undoubtedly the delta area was efficiently crossed with irrigation canals. According to Pliny and Strabo, Sesostriis of the Middle Kingdom originally built the Suez Canal. In “Exploits of Sesostriis” the destruction of canals in the fight between the king and his brother who was “left in charge” of Egypt, caused much grief to the already distressed population.

Cannibal Hymn. See Unas.

Cats. In the Apis myth, a cat cut off the head of the snake who threatened Ra. This cat could be related to Hathor who became a fiery lion, Sekhmet, when she tried to destroy mankind.

Cayce, Edgar. Famous American psychic, Edgar Cayce used “readings” to help ill persons recover. He also referred to “past lives” as having some influence on the present lifetime (to the shock of many, himself included!). The Association for Research and Enlightenment in Virginia Beach, Va. has his readings available and

offers non-denominational “Search for God” efforts. The A.R.E offers many books on Edgar Cayce. These books are also in the public libraries. The Cayce readings are also available on CD. The Robert Krajenke book about the Old Testament, “A million years to the promised land,” uses the Edgar Cayce readings, and offers some details that give some clues in this effort.

Cherubim. May be angels or winged heavenly beings. Freidman, in his book “Who wrote the bible?” considers them to be depictions of the winged bulls holding up the Ark of the Covenant. He considers them similar to the golden calf (calves?) but were not to be worshipped. They may have just been Egyptian style decorations, he says.

Coincidences.

Bible to Egyptian:

- two foreseen seven year famines along with images of seven cows and seven sheaves of wheat: Joseph’s and Imhotep’s
- two flights to Madian along with marriage, prosperity and return to Egypt, and Egyptian burial: Moses’ and Sinuhe’s
- two eloquent guys who each give nine talks to pharaoh: Aaron and the “Eloquent Peasant”
- two incidents of two sons dying in a strange fire: Aaron’s and Sesostris’s
- two mentions of abominations by those who went to the mountains: Hebrew’s during 4th plague, and those in the “Gebb & Nutt” tale, and in “Legend of the Destruction of Mankind.”
- two mentions of fiery serpents and burning wounds: Bible Num 21:6 and in “Gebb & Nutt.”
- two darkness periods: the bible’s ninth plague, and the 9 days of darkness in “Gebb & Nutt.”
- two large amounts of blood: 1st plague when all water

- turned to blood, and fake red colored beer blood “to the knees” deep made to deflect the destroyer goddess Hathor in “Legend of the Destruction of Mankind.”
- two blood sacrifices as appeasement: Hebrews “blood of lamb” put on lintels to divert the destroyer, and the fake blood/ beer to get the goddess Hathor “drunk” and divert her (both of these and the previous abominations may be veiling some human sacrifice)
 - two heavenly destroyers: bible’s passover angel, and Egyptian goddess Hathor sent to destroy mankind
 - two Egyptian leaders who were also uniquely king of Ethiopia: Moses (according to legend) and Sesostris III
 - two female leaders follow shortly after Joshua and Amenemhet III: Deborah and NefruSobek (Sobeknefru), who who are here identified as the same person.

Egyptian to Egyptian texts:

- that the name of the welcomer king in “The Story of Sinuhe,” matches the name of the king who listened to the “Eloquent Peasant.” The welcomer king was Amenemhet (according to the “Scribe of B”) and the listener king was Amenemhet II/Nebkaure. (Both of these identifications are subject to dispute. See Sir Alan Gardiner’s “Notes on the Story of Sinuhe.”)
- that the “Eloquent Peasant” may be an agent for Sinuhe. That is, he delivered the “letter” to the king. The letter is merely mentioned in the Story of Sinuhe, while in the Eloquent Peasant the letter is expanded into the whole nine talks. The “Eloquent Peasant” is Aaron, while the wretch for whom he pleads, is Sinuhe/ Moses).
- that the reigns of Sesostris II and Sesostris III are often confused, which could be explained if they were concurrent and each accepted the other (somewhat) as

legitimate. Sesostris II is Aaron (after having been the “Eloquent Peasant”), while Moses became Sesostris III, after Aaron became a heretic.

- that the author of “Lamentations (Complaints) of Khakheperre-sonbe” matches second name of Sesostris II/Aaron.
- that the Sesostris of “Exploits of Sesostris” is Sesostris II which would also match the “strange fire deaths of Aaron’s two sons.
- that the triplets of “Three Tales of Wonder” are the three Sesostris kings of the Twelfth Dynasty not 5th dynasty kings who are usually suggested. This would explain the magnitude of the three brothers, and explain the great ages of both Moses and Aaron. See Khufu and the Magicians.

“Complaints of Khakheperre-sonbe (also Lamentations).” Twelfth Dynasty text, the last words of Aaron, who is also identified as Sesostris II, before his death.

Composite characters. Heroes of several Egyptian stories that are identified as single individuals with different names. The stories tell only parts of the whole story. See the family tree charts, and cast of characters for a listing. Most of the Egyptian stories used here are superimposed on the main reconstructed Biblical family tree chart. The reconstruction emerged from clues in the Cayce reading on Moses’ sister, Sidiptu.

“Contendings of Horus and Seth” (“80 Year Contendings of Horus and Seth”). See Horus. See Isis.

Copper. Orange metal mined on Sinai by Egyptians who used Asiatic slaves. See Serabit el Khadem. The tale “Truth and Falsehood” tells of a huge copper “dagger” on the Mt. of El. Hints of God in thunder and lightning on the mountain.

Cow as symbol for year in pharaoh's dream (kine). Here the cow is linked to Velikovsky's cow-comet theory, the golden calf, Hathor, and the last "day" of "creation"-which is identified as the day of the passover. See Calf and Creation. However Canadian scholar Donald Redford says in his book, "A study of the biblical story of Joseph," p205: "The cows of Pharaoh's dream stand for years. A not uncommon cryptographic writing of the word for 'year' in Ptolemaic inscriptions employs the hieroglyphic symbol of the cow. For earlier periods no such value is attested for the sign. By what devious ways the cow hieroglyph received this symbolic connexion, is not immediately apparent."

Creation. Moses wrote the seven-day creation story in Genesis. Here the seven days are identified with the seven cows of Joseph (which Moses also wrote) as a "story" explanation of the horrendous celestial events that Moses understood and tried to convey to the uninitiated. The "days" are "new suns" that is, the earth perhaps was hit off it's axis seven times, that Moses knew of from his initiate education. The seven days of creation are suggested here to be listed as the seven destructions in Genesis and Exodus: 1)expulsion from Eden, 2)Noah's flood, 3)Abraham's famine, 4)destruction of Sodom, 5)Joseph's famine, 6)passover, 7)destruction of Jericho. The reversal of 6 and 7 possibly being poetic license or the retreat of the comet which became less dangerous comet. Solomon also had an experience with the angel of destruction and lost 70,000 persons.

Cuirass. See Breastplate

Cush. See Nubia.

"Dark." One of the triplets of the tale "Khufu and the Magicians," who was predicted to become king was called dark. He is Sesostri I, whose grandmother was Nubian.

Darkness. Lack of light, may involve the spin of the earth being interrupted to the horror of the inhabitants. In the Bible, (Ex 10:22-23), the ninth plague of darkness occurred before the 10th plague—the passover angel. Likened to the Egyptian “Legend of Shu and Gebb,” (Budge/Fetish p441) which tells of nine days of darkness and winds and commotion in the palace, this abnormal darkness may be some sort of celestial phenomena such as Venus (the passover angel comet) blocking the sun, before, during and after, the actual hit. It compares to the also terrifying “long day” of Joshua. The magnetic-gravitational attractions of the earth and the planet/comet may also have been involved.

“Dear daughter.” See Sidiptu.

Death. Death was often hidden by the Egyptians by euphemisms such as we use, like “He kicked the bucket.” Likewise, and even more so, they also veiled murder and human sacrifice. Murder to the Egyptians may be “He laid him on his side.” As we would say “He knocked him off.” The horror of human sacrifice would certainly be sanitized by the later revisionists who undoubtedly could not comprehend the extremity of the situation. The approach of the destroyer angel may have driven all to not only consider human sacrifice as the only possible alternative, but the victims themselves may have considered the “honor” as preferable to enduring the dire situation faced by the living. Another use of “death” may be in Osiris. The meaning of Osiris is the occupation of being dead. Any one who dies becomes “Osiris.” Two differing traditions give different versions of how Osiris was killed by Seth. One version says he was drowned. All murders to the Egyptians may be called “drownings” possibly. The other version tells of a stabbing and dismemberment.

“Dispute between a man and his Ba.” Egyptian text from the Middle Kingdom written by a man contemplating his impending death, the eloquent Aaron/Sesostris II.

Djoser. Egyptian king also called Zoser or Netjerykhet, who ruled as second king of Third Dynasty, 2630-2610. Imhotep was his vizier and architect of his step-pyramid complex at Saqqara. The stone monument Famine Stele on Sehel Island in the Nile records a seven year famine during his reign. Imhotep advised him to rebuild a temple at Elephantine to honor the god Khnum, who would then end the famine. Imhotep is Joseph. And both the biblical and Egyptian famines are the same incident.

“Doomed Prince.” This Middle Kingdom story tells of a prince who, the Seven Hathors predict, faces three dooms: involving a snake, a dog and a crocodile. Here the seven Hathors are likened to the seven cows of Joseph who predicted a famine. These cows are considered to be astronomical, and the prince is considered to be the earth. The dooms are astronomical. The prince is also another identity of Moses, and his Madian wife.

“Eighty year contendings of Horus and Seth.” Egyptian tale about a battle for the throne. Horus represents the “legitimate” king, while Seth represents the royal brother/uncle foreigner who killed Osiris, and has more leadership abilities, and who wants the throne. Seth is Moses. The 80 year period represents the time from the murder of Amenemhet I, when Moses/Sinuhe was age 40, to his own death at age 120, when Joshua (Amenemhet III) took over as king. This succession battle was only settled with Moses/Sesostris III/Seth’s death. See Horus. See Isis.

El. Means beautiful, as in eloquent, elegant. Ancient name of God. One of the famous four (Elohism, Yahwism, Priestly, and Deuteronomist) traditions/authors of the Pentateuch. Some links to Ba’al, as the “Ba of El,” or the “soul of Beauty,” or the “angel of the Lord.” Ancient markings at Serabit el Khadem, written in Sinaitic Semitic script depict the word “El.”

el-Lisht (It-tawy). Capital city of Twelfth Dynasty chosen by Amenemhet I, who moved it north from Thebes to near Memphis. Its exact location remains unknown.

“Eloquent Peasant.” A long Egyptian Middle Egyptian text in which a wronged fellah, deprived of his holdings, complains nine times to the pharaoh. The text is identified as the nine pleadings of Aaron to the Pharaoh (Amenemhet II).

Enoch, Enos. Biblical character identified as one of the lifetimes of Christ. Cayce says Christ had past lives as Adam, Enoch, Hermes, Melchizedek, Joseph, Joshua and Jesus (and a few others). Hermes is also elsewhere identified as Thoth.

Ethiopia. African country south of Egypt, near Nubia (Cush). Both countries have some overlap, that is they may have been one country, or under one rule at the time.

Exodus. Simply means leaving a place. In the bible it is the second book, written by Moses. He tells about leading a very large group, 600,000 men, or about 2million plus persons, out of Egypt. Confirmed dating for the Exodus has not yet been proven, however most consider Rameses II of the New Kingdom to be the pharaoh during the Exodus. The incident and the people involved are considered to be so minor as to have not been recorded by the Egyptians themselves. Michael D. Coogan offers this observation (in “The Oxford Companion to the Bible,” ed. by Bruce Metzger): “The Bible itself is virtually devoid of concrete detail that would enable the Exodus to be dated securely. It names none of the Pharaohs with whom Joseph, the ‘sons of Israel,’ and Moses and Aaron are reported to have dealt. Egyptian records are also silent about the events described in the later chapters of the book of Genesis and the first half of the book of Exodus; they make no mention of Joseph, Moses, the Hebrews, the plagues, or a catastrophic defeat of Pharaoh and his army.”

“Exploits of Sesostris.” Short Egyptian text about a king, Sesostris (no Roman numeral designation) who fought with his “brother left in charge” of Egypt. This brother tried to dispatch this king in a fake welcome-home party that he torched. Two of the king’s sons heroically threw themselves down over the fire to allow the king and his wife and the rest of the family to escape. The version used is in Maspero’s “Popular Tales of Ancient Egypt.” Here this king is identified as Sesostris II and as Aaron who lost his sons to a strange fire (Lv 10:1-2). The “brother left in charge” of Egypt, is Moses, who later became Sesostris III.

Face. Front part of a person’s head, or the front of anything, such as a clock. The Egyptian goddess Hathor was a rare Egyptian character depicted full face. Usually they preferred profiles. In the tale of the “Destruction of Mankind,” her face was depicted as “lovely” as she passed by. The Egyptian word “hr” means face. Compare this to the “back parts” of God as he passed by (Ex33:22-23). No one was permitted to see God’s face. Although Moses had just spoken to God “face to face.”

The bible notes that Moses’ face was horned, shiny, and veiled. All of these descriptions can be interpreted a few ways. The “horned” description may mean that something happened to his skin, it was injured some way and became like a “horny” toad. This was ugly and may explain why he veiled it. The “shiny” descriptive may mean he glowed as simply so holy that he gave off a visible aura, the halo of the saints. However, the “horns” may also mean that he wore a horned hat, the horns symbolizing how the comet looked, similar to Hathor’s headpiece. But the “veiling” of Moses’ face is the writer’s clue that the “real” identity of Moses was being hidden. Moses in the bible did not reveal that he was a king of Egypt, Sesostris III. The biblical author cryptically called Moses “humble.” Either Moses himself, or an editor who may have known his true identity, deleted it but left the clue “humble.” The reason may be that the exodused Hebrews forming a new county wanted to dis-

tance themselves from the Egyptians. But they wanted to keep Moses as their hero. How could he be a Hebrew hero if he was an Egyptian king? See Veiled.

Family. The human group into which individuals are born. In Egyptian, “a single word could mean brother, mother’s brother or brother’s son (and no doubt more besides); others will have had similarly extended meanings. This means that reconstructed genealogies can seldom be verified,” (Baines & Malek, “Atlas of Ancient Egypt,” p206). Nevertheless, see the suggested family tree for Moses.

Ferryman. Person who runs a boat back and forth across a river. May be a derogatory term for a failed king compared to a successful king being called captain of the ship of state. See Island in the Midst. See Isis. See Horus and Seth. See Nemty (nickname for Amenemhet II).

Fiction. Literature that is fabricated, and not true. Some scholars consider “The Story of Sinuhe” to be fiction. Others also consider that there is no relation between Sinuhe and the murder of the king, other than he lived at the time, and feared the chaos. Here, not only is the story about a real person, the person is Moses. None of the Bible is considered fiction despite parts being confusing, inconsistent and unclear.

Fiery serpents. Strange creatures described in the Bible (Num21:6-). They are linked to Ark of the Covenant and Aaron’s rod. See the Egyptian tale about the “Aart of Ra,” which was protected by venomous serpents that caused burning wounds. See “Legend of Shu and Gebb,” (Budge/Fetish p442). See also serpents and seraphim.

“Filthy whore.” See Sidiptu.

Geb/Gebb. Egyptian earth god, consort of Nut, the sky goddess, both from the Heliopolitan Ennead.

“Geb and Nutt.” See Aart of Ra.

Genealogy. See Family.

Genesis. First book of the Bible, written by Moses, tells of very ancient events in a simplified way. The Joseph story is linked essentially to the Moses story.

Glyph. Picture/sign/symbol/letter used by the Egyptians in their hieroglyphs.

Golden calf. In the Bible (Exodus 32), Aaron led the Hebrews into worshipping the thing, usually thought to be a golden statue of a calf, during the absence of Moses on the mountain. The thing is really the passover angel/comet. Furthermore, it is identified as Hathor, the Egyptian cow goddess called the “golden one.”

God. Creator who exists and is involved with His people. He loves us and wants us to be happy with Him. Without Moses we would have very different ideas about God. Moses spoke “face to face” with God, made a covenant between God and the people, gave us a written law, and recorded the first five books of the Bible. However, there remains much confusion about the historic God with whom Moses dealt. He is called by many names such as El, YHWH, Lord, which may be linked with Amon, Ra and/or Ba’al. Also the Angel of the Lord is sometimes confused with the Lord Himself. The word “god” (lower case g) may refer to not only angels but to the pharaoh (who also may be Lord.) “God” may also be the god “Ra” and the goddess, “Hathor.” None of these possible confusions imply the non-existence of God. He is not the fake Oz in the “Wizard of Oz.” However, the “back parts” of God mentioned in the bible, do not support (“that”) God being a spirit. Here these “back parts” are considered to be the passover/comet/golden calf/Hathor retreating. This confusion is considered minor. Cayce never ceased

urging prayer and thanksgiving to God. Cayce never wavered about God's existence. Not only did Cayce know of God's existence, he also knew that the Son of God, "The Master," (the soul who became Jesus) is always with us. Cayce revealed the shocking reincarnation soul-story of Jesus, telling us that Jesus reincarnated at least 30 times, first as Adam, then as Joseph, Joshua, and Jesus among others. His purpose was always to help us. And indeed He will come again. Here, Joshua is identified as Amenemhet III. In the Bible, the Egyptian stories and the Velikovsky theories, the manifestations of God are assumed here to be the same phenomena. The "God" Joseph predicted, who was to "visit" them in Egypt is the passover angel of death, the angel of the Lord, or the Passover of the Lord. The seven days of creation are also the seven cows of Joseph's prediction, that is each is an astro destruction (manifestation of God's work.) The "Book of the Dead's" chapter on the seven cows repeats the Joseph seven cow prediction. Velikovsky said that the passover was the comet Venus (a heavenly being or "god") which passed close to the earth causing destruction and death. Velikovsky noted that the comet was Astoret to the Assyrians and Hathor to the Egyptians. The "Legend of Apep" tells of a snake attacking Ra, the sun god, who was saved by Isis/Hathor. The "Story of Sinuhe" mentions the "Land of Yaa" (Yahweh) one name of God where the Madians understood astronomy. The "Tale of the Herdsman" tells of a peasant seeing a goddess (Hathor) in a burning bush, which is identified as Moses' burning bush vision of God. The "Eloquent Peasant" mentions "The Lady of Pestilence" (Hathor) who partly destroyed Egypt in "The Legend of the Destruction of Mankind by Ra," the sun god. Moses talked to God on Mt Sinai/Hor/Horeb (after he slaughtered some Aaronid heretics.) He allowed 70 elders to see the "back parts" of God as he "passed by" (Ex33:23). This was the "tail" end of the passover event, the main manifestation of God.

Goose. Symbol of the Egyptian god Gebb, the great Cackler, the layer of the cosmic egg that contained the Sun; also linked to Amun. The

Three Tales of Wonder tells of a magician's ability to restore the severed head of a goose. Here this may be the restoration of the cult of Amun to power. This "restoration of a severed goose head" is scorned by the "Eloquent Peasant" in one of his talks. See "Shipwrecked Sailor" for another goose.

Goshen. Egyptian land occupied by the Hebrews in the eastern delta area.

Harem. Household of lesser wives, highly organized, includes foreign princesses given in marriage. Linked to conspiracies in the Old, Middle and New Kingdom reigns of Pepi I (2289-2225), Amenemhet I (1991-1962), and Ramses III (1194-1163). The royal succession was matrilinear. These women were powerful and may have actually controlled who was chosen to be king. Their (her?) approval was essential for legitimacy in the eyes of the people.

Hatherpsut. An Egyptian woman "in power," said by Cayce to be mother of Sidiptu and Moses (335-1) in Krajenke p58. Note similarity of name to Hathor. She ruled as queen-mother, the wife of Amenemhet I, and mother of the triplets, the three Sesostrises. See Moses' mother. This spelling may also just be a mistake for Hatshepsut.

Hathor. Very ancient Egyptian goddess. Called the "Golden one." Linked to turquoise, and the sycamore. Depicted as a woman, often front-face ("hr" means "face"), with a certain rounded hairstyle, with cow ears, horns, with a solar disc between her horns. Honored at Dendra, Thebes, Memphis, Serabit-el Khadem on western Sinai. Name meant "Temple of Horus," Horus rested in her mouth at night. Often shown as nursing a child on her lap (visually like Mary and Jesus as Mother and Child). Called mother and daughter of Ra. "Tale of the Destruction of Mankind by Ra" tells of her having been sent (as the fiery lioness Sekhmet) by Ra to destroy mankind for their sins. The word "star" may also derive from the names Ishtar, Astarte and Hathor. Here she is not only Velikovsky's comet

(Venus before it became a planet with a stable orbit) that hit the earth as the passover angel, but also as the “Golden calf” that was worshiped by the Aaronid heretics. In Gardiner’s “Notes of the Story of Sinuhe,” p104, she is called “Beauteous one,” “Lady of Heaven,” “Golden One,” “Lady of the Stars,” and/or “Lady of the Gates.” In the “Eloquent Peasant” she is referred to as the “Lady of Pestilence.” All of these titles support the idea that “she” may be a celestial thing that not only looks like a cow, but is also golden, and causes pestilence. In other words, a good candidate to be not only the “Golden calf,” but also the “angel of death,” the passover event itself.

Hebrews. Israelites, Asiatics, Midianites, bedouin, and shepherds are all considered as candidates to be Hebrews, although there are distinctions.

Heliopolis. Ancient city near northern Cairo also called Annu, Iune and On. Religiously and ideologically it was the center of worship of the creator god, Atum and the sun god, Ra. There is a still standing obelisk of Sesostris I, but not much else from the Twelfth Dynasty there. Joseph married a daughter of a Heliopolitan priest, and he may have been a Heliopolitan priest himself. Both Moses and Aaron were Heliopolitan priests.

Hermes. Ancient Egyptian god linked to the great pyramid. (The words “hermetically sealed” refer back to his effort in sealing the pyramid.) He is also identified as the Greek god Mercury. Cayce says Hermes may be a lifetime of Jesus. See also Enoch and Thoth.

Highpriest. Chief astronomer and religious leader. Aaron was a high priest. Joseph and Moses were Heliopolitan high priests who knew the secrets of astronomy and could predict the celestial events.

Homosexual incident. In “80 Years Contendings of Horus and Seth” an extremely graphic description of Seth sexually dominating Horus,

contrasts with the usual evasive Egyptian style. This may simply be a “description” of a humiliating defeat, as we would say, “He really screwed him out of his inheritance.”

Hor. Mt Hor in the bible may be Mt Horeb which was another name for Mt Sinai. Note the similarity not only of Hor to Horus, and to HatHOR, but also Sinai to Sinuhe (Moses here).

Horeb. See Hor.

Horus, Hor or Har. Literally, he who is above: an ancient Egyptian solar deity who combined two or more originally separate gods, who were recognized as separate personages. The solar Horus, often called the Egyptian Apollo, was a brother of Osiris, Isis, and Set. This was the falcon headed god, sometimes depicted simply as a falcon, of Upper Egypt, perhaps the most ancient god of the Egyptian pantheon, and identical with Ra. He appeared as Herakhty, Horus of the Horizon, the rising and setting sun; as Horus the Elder, the Greek Haroeris; as the Horus whose representation was the winged solar disk that protected temples from evil and was carved above their floors. In myth, he was the avenger of his father Osiris, slaying Set. In the struggle he lost an eye which, after he ascended his father’s throne and was affirmed in the office by an assemblage of the gods, Thoth replaced it. Horus also saw to it that Osiris was properly buried. This Horus was the type of the dutiful son: the eye was the symbol of sacrifice, of duty to the gods and to the ancestors. The pharaohs always had a Horus name, their first title, written with the falcon symbol. Horus was especially the protector of the Northern Kingdom. See Isis for “Contendings of Horus and Seth” interpretation.

Human Sacrifice. See Death.

Hyksos. Name applied by Manetho to the Asiatics, the “Shepherd Kings”

who entered Egypt in later Middle Kingdom. May have had horse-drawn chariots. Josephus thought they were Hebrews.

Illegitimate. Seth suggested that Isis's son, Horus, was illegitimate because she impregnated herself after Osiris was killed and his parts scattered. This Horus is suggested here to be Amenemhet II.

Imhotep. Old Kingdom, Third Dynasty vizier, under Djoser, also served under other kings. Was a high priest of Ptah, also a poet, architect, physician (the Greek Asclepius), a commoner who rose through talent, he wrote didactic texts, was architect of the Saqqara complex which he built with plans from Thoth that "dropped from the sky." He was deified and said to be "the son of Ptah, born of [Khratonkh] who causes [mankind] to live," a world savior. Cyril Aldred, in his book, "The Egyptians" says Imhotep was celebrated throughout the history of Egypt as the virtual founder of its culture. He notes the founder highpriest's preoccupation with the movement of the sun and other celestial bodies, and the mensuration of times as well as space. Such science was jealously preserved as the mysteries of their religion and handed down from one adept to another, like the secrets of writing, reading, mathematics and other craft. Such knowledge too, conferred power, and ensured that in the developing technology of the Egyptian state, the wise men of On/Heliopolis would be paramount. Here Imhotep is Joseph of Genesis.

"Instructions of King Amenemhet I to his Son Sesostris I." Gives another version of the murder of the king that is described in "The Story of Sinuhe." It is obviously "ghost written" by a propagandist hired by Sesostris I. It leaves many clues that the murderer is known, but intentionally does not name him.

"Intef." Egyptian text by a man complaining about the dire situation, and the futility of any efforts. This is here considered to be about

the passover/destruction of Egypt event, and the futility of the exodus/evacuation effort.

Ipuwer papyrus (“Admonitions of Ipuwer”). An ancient Egyptian document preserved on Papyrus Leiden 344, copied by 19th Dynasty scribes about 1200BC. May be from the Old or Middle Kingdoms. A translation appears in Lichtman, “Ancient Egyptian Literature,” Vol I p149-162. Here it is considered to be from the Twelfth Dynasty, the time suggested here for the Exodus. It laments “national distress” during terrible times of disaster and invasion. There is extreme pessimism. Velikovsky notes and parallels some details between this text and the Exodus:

“ . . . the river is blood,” compared to Ex7.20 “ . . . and all the waters that were in the river were turned to blood.”

“ . . . the trees are destroyed . . .” compared to Ex9.25 “hail . . . brake every tree of the field . . .”

“ . . . the land is not light . . .” compared to Ex10.22 “ . . . a thick darkness in all the land of Egypt . . .”

“ . . . the children of princes are dashed against the wall . . .” compared to Ex12.29 “ . . . the Lord smote all the firstborn . . .”

“ . . . groaning throughout the land . . .” compared to Ex12:30 “a great cry in Egypt..”

Furthermore, there is a line in the Ipuwer papyrus that refers to “a king being taken away by poor men.” Here this is considered to be the drowning of Amenemhet II in the Red Sea battle, and/or the victory over Sesostri II/Aaron by his brother Sesostri III/Moses, (and his “poor” Hebrew army).

Isis. Most famous Egyptian goddess. The “character” Isis may have a two-fold symbolism: the first as celestial, that is as a planet or comet, and secondly as a human office, that is as the throne, the legitimacy of the royal succession. Her name glyph is a throne, meaning royalty. In other words she would represent a human woman who passes on the kingship. Furthermore Isis (Eve) may also rep-

resent an office the ancient pure line of royal kingship. She signifies legitimacy, genetic or chosen, blessed or some such religious, hereditary, initiate criteria, for the true royal line. The legitimacy comes from the mother, but the power goes to the legitimate son (king). That may have been the theory, but in reality successful succession depends on several intriguing factors, such as who can win in the courts, on the battlefield and in the hearts of the people.

Island of the ka. In the tale, “The Shipwrecked Sailor,” the hero is saved by a “serpent” who takes him to his “island of the ka.” This may be a phantom, or spiritual trip, a visit by the hero, another identity of Moses, to his high priest father, symbolized by the snake. Ka means a person’s individual spiritual power.

Island in the Midst. Place in the tale “80 Year Contendings of Horus and Seth” where the heavy negotiations took place over succession.

Itj-Tawy. See el-Lisht.

Jesus and Moses. In the New Testament (Matt 17:1-8), Jesus was transfigured in front of Peter, James and John. His face turned bright, and Moses and Elijah appeared. In Hebrews 3:1-6, Jesus is given greater honor/status than Moses. Cayce says that one of the (at least 30) previous lifetimes of Jesus was as Joshua, therefore Jesus and Moses were close to each other. Joshua was the aide/secretary/scribe who actually wrote (and corrected) what Moses wanted recorded. That is, Jesus the Son of God, as Joshua/Amenemhet III (the physical son of Moses/Sesostris III) actually wrote the word of God. And he also WAS the WORD of God. A holy book indeed. See also Thoth, and Imhotep and Joseph, some other lifetimes of Jesus. See also Veiled.

Jethro. In the Bible Reul/Reuel, is the Midianite tribal leader and priest who welcomed the fleeing Moses and became his father-in-law.

Here Jethro is also identified as Amuneschi, who in “The Story of Sinuhe” welcomed the fleeing hero and wed him to his daughter

Jewish Legends. Stories not in the Old Testament. “Book of Jewish Tales and Legends” by M.G.Green (NY:Hebrew Publishing Co,1929) says: pg30:”heavens sink down every 1656 years.” Compare this to the Velikovskian recurrent comet theory. On pg274: “Moses was king of Ethiopia.” This may explain why he married a Cushite (Ethiopian?) woman. Moses is here also identified as Sesostris III, who was the lone pharaoh who was also king of Ethiopia. On p349: “The Egyptians say: “By the evil star, Ra’ah, did He bring them forth to slay them in the mountains, and to consume them from the face of the earth.” This may refer to the Egyptian tale, “The Destruction of Mankind by Ra” which here is identified as the destruction of the Egyptians by the passover angel and as Velikovsky’s comet theory. On p430: Moses argues with God about his not wanting to die. This seems suspiciously similar to Aaron’s death. That is, he was ordered to die, and he complied. Furthermore, the death of such a controversial character would allow the beloved and accepted next king Amenemhet III to take over and end the factional squabbling. Amenemhet III is suggested to be another great leader of the bible, Joshua.

Jocabed. See Moses’ mother.

Joseph. Main character in last part of the Book of Genesis. Contrary to some opinions that Joseph is a fictional character, here he is not only quite historic, but he is also identified as Imhotep. Cayce also says that Joseph was also a lifetime of Jesus. See also Imhotep. See seven cows.

Josephus. Ancient historian, (37-100 AD). Tells how Moses battled the Ethiopians, married an Ethiopian princess named Tharbis, and was king over Ethiopia.

Ka. Spirit, while ba means soul. The ka represents a person's spiritual power. In the Egyptian tale about the triplets, the triplet identified as Moses was named "his ka is mighty."

Kerma. A city south of Egypt which Sesostri III seized in a battle with the "vile Kush." See Korah.

Khenemet-Nefer-Hedjet. See Moses' mother.

Khakheperre. Another name for Sesostri II. Here identified as Aaron.

Khakheperre-sonbe's Complaints. See Complaints of Khakheperre-sonbe

Khnum (Khenemu). Egyptian creator god depicted as a man with horizontal wavy ram horns often seated at a potter's wheel. The engraved monument Stele at Sehel Island tells of a seven-year famine during reign of Djoser. Imhotep advised the king to repair the temples to Khnum and thus to end the famine. See Imhotep.

"Khufu (Cheops) and the Magicians" or "Three Tales of Wonder"

This tale from the Middle Kingdom is written as if it were from the Old Kingdom. The first tale tells of the king moving a large chunk of water in order to retrieve a jewel dropped by a young lady. The second part tells of a magician's ability to reattach a severed head back to a goose. The third tells of woman giving birth to triplets who each would become king.

King lists. Ancient records listing the kings of Egypt. Seti I (1306-1290 BC) offers a list on his Abydos temple that deliberately omits Hyksos, Hatshepsut, Akenaton and Horemeh. The Saqqara list from the Rameses II period, offers 58 names. In the festival hall at Karnak from the Tuthmosis III (1479-1425 BC) period, a list offers 62 kings. The Turin Canon in the Egyptian Museum at Turin, Italy, is considered the most reliable. The Turin Canon, from the Ramses II

(1290-1224 BC) period, lists every king from Menes to Rameses II in order, with the length of each reign. A comparison chart of these lists, (showing our Twelfth Dynasty) is in Sir Alan Gardiner's *Egypt of the Pharaohs*, NY: Oxford University Press, 1964, p439. Petrie offers another version in his *History of Egypt* p150. A third listing is given by William F. Edgerton, "Chronology of the Twelfth Dynasty," in *Journal of Near Eastern Studies*, V1, p307-14, 1942. Another is offered by William Murname, in "Ancient Egyptian Coregencies," *Oriental Institute of University of Chicago, Studies in Ancient Oriental Civilization*, No.40, The Oriental Institute of Chicago 1977. These lists may also cover only parts of Egyptian history, and some may also be concurrent. "Rags and tatters" as Sir Alan Gardiner said. None give ages of the kings. None give absolute dating. The reigns of Sesostris II and Sesostris III are notoriously problematic. Some suggest that Sothic Dating gives 1872 BC as year 7 of the reign of Sesostris III. Sothic Dating is also suspect because the earth may have been hit off its axis, and thus the stellar system/record may have been disturbed. However, here the Cayce date of 5500BC for the Exodus is preferred. This reconstruction starts with the murder of Amenemhet I by Moses who was age 40 and exodus at age 80. Combining the Cayce date with the reconstruction puts the Middle Kingdom also at 5500BC, a major revision.

Korah. A biblical revolutionary who defied Moses. Moses slaughtered him and his 3000 followers. The group may be linked to Aaron's calf worshippers. See Kerma.

"Lamentations of Khakheperre." See Complaints of Khakheperre (sonbe).

"Legend of Khenemu and a seven year famine." See Khnum. See Imhotep.

"Legend of the Poisoning of Ra." See Apep.

“Legend of the Destruction of Mankind by Ra.” This tale tells of Ra sending Hathor (as the fiery lion goddess, Sekmet) to destroy mankind (meaning the Egyptians). This is the Egyptian version of the destruction of Egypt by the passover angel.

Leprosy. A skin disease that discolors and destroys flesh. Moses struck his sister, Miriam, with leprosy after she complained about his marriage to a dark Cushite wife. This appropriately caused Miriam’s skin to turn snow white.

Libya. An ancient land west and south of Egypt. Sinuhe was in Libya with the co-regent, Sesostris I, on a military expedition when the old king, Amenemhet I, was assassinated. Sinuhe was the chief harem plotter, responsible for the murder. Sinuhe is also identified here as Moses, and Amenemhet I is identified as “the Egyptian” killed by Moses. Cayce said the new king was “coming from” the southern, mountainous region, which may be identified as Libya, the same place cited in the Story of Sinuhe.

“Little girl.” See Sidiptu. See Khufu and the Magicians.

Maat (Mayat). Egyptian goddess of truth, rightness and order depicted with a feather on her head. Possibly represents personal justice and celestial order.

Madians, Midianites. The people Moses fled to after he killed the Egyptian. Also called Kenites, who were copper workers, miners, possibly from the Sinai mines at Serabit el Khedem. See Jethro. See Amuneneschi. See Astronomy. Madians also have links to Abraham (he married one), Joseph (they bought him) and Jesus (they were the Magi who foresaw his birth).

Manetho. Egyptian historian from c280BC who gave us the division of Egyptian rulers into the Old, Middle and New Kingdoms, with 30 dynasties. This is combined with the Turin Canon (and other sources)

to reconstruct ancient Egyptian history. He may also be the last in the ancient line of the high priests of On.

Memphis. An ancient capital of Egypt, south of Cairo, which remained important during ancient times, linked to Ptah, had opposing Heliopolitan theologians.

Mercy seat. The Ark of the Covenant converted into a throne where the judge/king/leader sat. See Ark.

Meribah. Site of Moses' sin at the water miracle. Moses took credit for causing water to come from a rock. He should have credited God for the favor granted to the thirsty complaining crowd. This sin caused God to ban Moses from entering the promised land, Canaan.

Middle Kingdom. Ancient historian Manetho divided Egyptian history into three major periods, Old, Middle and New divided by two Intermediate periods. The Middle Kingdom is primarily the Twelfth Dynasty, the main focus here.

Midian. See Madians.

“Mighty.” Moses is called “mighty” (Acts 7:22). One suggested identity for Moses, Seth is also called “mighty” as god of storms and lightning. Furthermore, in “Three Tales of Wonder” the “triplet” considered her to be Moses/Sesostris III is also called “mighty is his ka.”

Mining. The Egyptians mined copper and turquoise on Sinai, and probably used defeated Asiatics as miners. Sinatic Semitic writing has been found at Serabit el Khadem. There is also a temple to Hathor there, which may be the site of the Aaronid golden calf heresy of the bible. See Serabit el Khadem. See Midianites. See Copper.

Miriam. Moses and Aaron's older sister. She was Moses' baby sitter

when the Egyptian princess who adopted him found him in his ark.

Moon. Earth satellite may be linked to the derivation of the word Sinai because an ancient name for the moon was Sin. The Velikovskian theory of Venus being a comet may be compounded by activity involving the Moon. The gravitational exchange between the earth and the comet may have caused a secondary scenario (The cow jumped over the moon?).

Moses. Moses is the main character in this effort to match the Exodus events with the Egyptian stories. He is here identified as several Egyptian heroes: 1) as Sinuhe in “Story of Sinuhe;” 2) as the wretch in “The Eloquent Peasant;” 3) as the unnamed but known murderer in “Instructions of Amenemhet I to his son Sesostris I;” 4) as the mighty triplet in “Three Tales of Wonder;” 5) as Seth in “80 Years Contendings of Horus and Seth;” 6) as the brother left in charge of Egypt in “Exploits of Sesostris;” 7) as Falsehood in “The Blinding of Truth by Falsehood;” 8) as the sailor in “Shipwrecked Sailor;” 9) as Bata in “Tale of Two Brothers;” 10) as the prince in “The Doomed Prince;” and 11) as the herdsman in “Tale of the Herdsman.” He is also identified in a Cayce reading as a “marriage arranger” for a sister, Sidiptu.

Moses’ age. Jewish traditions, and the New Testament, Acts of the Apostles 7:20-30, divides Moses’ life into three parts: age 40 he committed the murder, fled to and stayed in Madian, at age 80 he returned to Egypt for the Exodus, which lasted 40 years until he died as age 120. Deut 2.14 says the last part of Moses life was 38 years.

Moses’ death and body. Jewish Legends tells a long and interesting argument between Moses and God. Moses tries to dissuade God from requiring his life. What does this mean? Did Moses want to live forever? Or did he want to avoid imminent and deserved ex-

ecution? For what? The sin at Meribah? Moses, of course loses, and complies with God's order. He dies. (At Mt. Nebo, according to the Bible.) However, now God must argue again, this time with the Devil over Moses' body. This dispute can possibly be explained by referring to an Egyptian belief that the body must remain intact in order to be a resting place for the ba. And, evidently there was a faction (the devil's) who wanted Moses to have no rest. They may have wanted a payback for Moses' murder of Amenemhet I, and for whatever happened to that king's body (the 14 pieces). The supporters of Moses may also have fought over control of the body for other purposes. There may have been miracles associated with such a relic comparable to those at Fatima and Lourdes. The Hebrews have a history of clinging to their hero's bodies, such as a legend says they held on to Adam's body, (See Noah). And they took Joseph's body with them during the Exodus. Or perhaps there may have been substantial revenues related to a shrine such as the revenues generated by the visitors to Graceland who honor Elvis Presley. Or the priesthood denomination that possessed the body also possessed the heritage, power and inheritance privileges associated with legitimate control. God (wisely) hid the body at Beth Phogar in Moab (Deut34:1-8). Here Moses is identified as the king Sesostris III. See Pyramid of Sesostris III.

Moses' fame in Egypt. (Exodus 11:3) "Moreover the man Moses was very great in the land of Egypt, in the sight of the Pharaoh's servants and in the sight of the people." Sinuhe was also famous. He said, "a fugitive fled his surroundings . . . I am famed at home."

Moses' father. The bible says Amram was Moses' father. Amram was a Levite who married his aunt Jocabed. (See Moses' mother.) Here Amram is an Egyptian high priest, Rawoser. Rawoser and his wife Ruddyet were predicted in a tale to be parents of triplet sons who would each become king. Rawoser was a high priest of the goddess Wosret (Hathor) and is here suggested to be also Sesostris 0.

Sesostris 0, (also called Seni or Seny) is first husband of Amenemhet I's wife, Nofret (here also Jocabed).

Moses' humility. (Num 12:3) "Now Moses himself was by far the meekest man on the face of the earth." Who wrote this? Moses or Joshua? and why? Is this why Moses' face was veiled? Moses did not record that he was king of Egypt (Sesostris III) because he considered that information irrelevant for the Hebrews, who were just starting a new nation. See Moses' fame. See Face.

Moses' Mother. The bible says (Ex6:18-20) that Moses parents were Amram and Jochebed, who was also Amram's aunt. She bore him Aaron, Moses and Miriam. Cayce says Moses' mother was Hatherpsut (Krajenke p158) who also had another daughter, Sidiptu. It was this sister of Moses who was "despoiled by the Egyptian Moses slew." In "Three Tales of Wonder," the last tale tells of a prediction that a high priest of Ra, Rawoser, and his wife Ruddyet, would give birth to triplets (here not considered to be born on the same day) who would each become king of Egypt. Ruddyet is Jocabed and two of her triplet kings are Aaron and Moses, (Sesostris II and III). The theory of one woman as being the mother of all three Sesostrises, would certainly be disproven if three different mummies were found identified as each separate mothers of our trio (which may yet happen). Furthermore, the mother of Sesostris III is identified as Khenemet-Nefer-Hedjet (2) while the "woman associated with" Sesostris II has the same name! Khenemet-Nefer-Hedjet (1). (Oliver Perdu offers some details about this (these) women in his article "Khenemet-Nefer-Hedjet: Une princesse et deux reines du Moyen Empire," *Revue d'egyptologie*, 1977 vol 29, p68-85). If this name is really a title, it is a rare title, and may only have been used in the 12th Dynasty. Moreover, this woman would also have to be identified as the mother of Sesostris I, that is as Nefer-To-Tonen. (Lana Troy offers a detailed listing of ancient Egyptian women in her book "Patterns of Queenship," Uppsala 1986, which lists each known mention of these royal women's names).

This rare name/title, Khenemet-Nefer-Hedjet, may represent her six times greatness (derived from her long reign during the five reigns of the Twelfth Dynasty and one of the previous Eleventh Dynasty, possibly as a daughter of the last king). A rare woman indeed!

If the Horus and Seth myth describes a succession fight (which is here suggested to be between the factions favoring AmI, SesI and AmII represented as Horus; and SesII and SesIII as represented as Seth). The mother, Isis, who was beheaded by her son (or grandson?), Horus, angered by her concern for her brother, Seth, his uncle and enemy. This may describe how she eventually died—executed by Amenemhet II, her grandson. However, this executed Isis was more probably Miriam.

Cayce says about Hatherpsut (Krajenke p159): “The spirit of the mother in that experience, then, may yet aid and guide in the present; beautiful in body, beautiful in mind in the experience, yet turned the world upside down!” (355-1)

Mountain. A very high part of the earth, difficult to climb, that offers a majestic view both of the land and of the heavens. Mountains, in the bible, seem to be a popular site for either talking to God, or for dying, or both. Moses died on Mt Nebo, but his talks with God were at Mt.Sinai/Hor/Horeb. Sinuhe refers to Hathor as “Mistress of the Red Mountain.” Another tale, “Repulsing the Dragon” in Pritchard, tells about the 30 cubit serpent on the Mountain. Seth seems to have been a god of storms and lightning on a mountain. In “Blinding of Truth by Falsehood” a huge copper dagger is atop the Mt. of El. (A lightning rod, perhaps to attract the thunder and lightning associated with the voice of God when Moses spoke with Him on the mountain ?)

Mt. Nebo. A place near Canaan, the site of Moses’ death. Later Jeremiah hid the recovered Ark of the Covenant here.

Mt. Sinai. This mountain is a real place somewhere in or near Sinai. It

is also the same mountain as Mt. Hor, Mt. Horeb, and also Mt. Zion. (There is a book by Jon D. Levenson, “Sinai & Zion: an entry into the Jewish bible” that compares the two mountains.) Here Zion is considered to be a different version of the word Sinai although this may not be the usual belief. After the Hebrews lost military control over the historic Mt. Sinai, they kept the idea of the covenant mountain, and moved it to Jerusalem and the temple. The physical mountain was no longer considered as important as the covenant bond. Furthermore the similarity of the word Sinai to the name Sinuhe must be noted if Sinuhe is to be identified as being Moses, the man who made the peninsula, and the mountain, famous.

Names. Egyptians had many names for each person. The kings usually had four or five names. They also had additional descriptive titles that told of their accomplishments. These names and titles may also have included the Egyptian’s famous love of puns. Their very language may also be based somewhat on puns. The Isis name glyph, shown as a throne on her head, also means that not only was she the seat of power, but she represented legitimate succession rights to the throne. The name Sinuhe also may show some obvious links to his adventures. If he is indeed to be identified as Moses, Sinuhe may be the reason the Sinai peninsula is so named. The names may be the same. Also in the name, Sinuhe, the glyph of the sycamore tree is included. This may refer to his relationship to Hathor who was the “Lady of the Sycamore.” She also was the goddess who appeared to “The Herdsman” in the sycamore that was burning. This may refer to the incident of Moses at the burning bush. This Egyptian name may efficiently include this incident in the name of the leader whose name also was left on the land area of the famous “rescue” (the Exodus on Sinai) and what they were rescued from (the destroyer goddess, Hathor/Sehkmety, the Passover angel). Names were considered very powerful by not only the Egyptians but by the Hebrews. God gave Adam and Eve the power to “name” the animals, which implies power over them.

However God's own name (one of His names) YHWH was considered so sacred that no one could even say it. This strange requirement was very important despite not being very understandable to us today. We try to pronounce it anyway, sometimes Yahweh or Jehovah or some variation. Likewise, the name of Ra was also considered secret and powerful. In the "Legend of Apep," Isis wanted Ra to reveal his secret name to her so that she could gain power over him, before she would agree to save him from the threatening serpent Apep's poison. (He did reveal his name to her, and she did save him.) It is not clear what the secret name was, however. We just know him as Ra. And we also don't know what power Isis gained by knowing his secret name. However Ra did send her later, as Isis/Hathor/Sekhmet to destroy mankind. Maybe this destructive aspect was the power she gained by knowing Ra's secret name. Here, the multi-faceted and multiple identifications may reveal that the Egyptians were not interested in telling the whole story. Or possibly they were interested in revealing only parts of the story that they considered important, but also they considered incidents as possibly undignified or in some way unacceptable or inappropriate for some famous individuals. Maybe it was like bragging or shame. Bragging about some incidents is allowed, but about other incidents is not allowed. Maybe being a successful warrior was OK, but being a herdsman was not OK. Maybe conquests were OK, but being shipwrecked, or terrified after an assassination was not OK. Maybe having ability as an astronomer, or a rebel leader was not really OK for a king. But he (Sinuhe/Moses/Sesostris III) did these momentous things and the Egyptians knew the events should be recorded. So they disguised some of the heroes—mostly by using different names. However the events described by the Egyptians in their 'tales' are here considered to be non-fiction, despite being somewhat idealized as were the Egyptian sculptural portraits. Another name problem is the consistent inconsistency of the translations, which causes index problems. The only secure way to match these names of characters and names of stories is to

actually read them in order to recognize them as the same. Probably later some naming consistency will emerge.

Nazerite. Ancient biblical title, means “separated one.” Both Joseph and Moses were separated from their families. The title may also mean an astronomer initiate, or a specialized Madian or Heliopolitan high priest.

Nubkaure. King who listened to “The Eloquent Peasant.” He is usually considered to be from the Tenth Dynasty, however, here is considered to be Amenemhet II, of the Twelfth Dynasty, who also has the name Nubkaure among his king names. See Nubkaure.

Neferti (Nefero-rohu). Priest at Bubastis during the reign of the 12th Dynasty founder, Amenemhet I. This priest wrote a pseudo-prophetic account supposedly dating from the 4th Dynasty predicting the coming of an “Ameny” (Amenemhet I) who would rescue the Egyptians from the “strange bird” Asiatic “invaders” (immigrants) who had grown too powerful and prosperous for the native Egyptians. This text is in the Leningrad Papyrus. It is here considered to be propaganda favoring Amenemhet I, and revealing his opposition to the foreign element (Hebrews) in Egypt.

Nefru (Nefery-to-tenen). Queen consort of the partly Nubian military usurper, Amenemhet I. He married her to consolidate his claim to the throne because the royal line was matrilinear, and she also had considerable power and holdings. And a few other personal reasons.

Neith. In the Egyptian tale, “Contentings of Horus and Seth” this goddess represents Justice.

Nemty, Nemtynakht. Nemesis of the “Eloquent Peasant.” An official, (or Amenemhet II, the king himself) who took “the wretch”/Sinuhe/Moses’s old hereditary job and title during the reign of Sesostri I,

while Sinuhe/Moses was in exile in Madian. Nemty /Nemy is also a minor character in the Horus and Seth myth. He is the ferryman who was bribed by Isis who gave him a golden ring for a ride to the Island-in-the-Midst. His toes were cut off as punishment. (Toes?) (The island may parallel the “island-of-the-ka” in “The Shipwrecked Sailor.”) Nemy or Nemty may also be a nickname for Amenemhet II, that is as the guy who wrongly (according to the opposition) held the throne, a fake Horus?

Nephthys. Sister of Isis, Seth and Osiris. Here, may be Miriam, Moses’ sister. See Family tree chart. See Miriam.

Nubia. An area south of Egypt that shared much history and gold with Egypt. Sesostris III led military campaigns to Nubia. He may have married a Nubian princess, and had royal sons by her, as a political move.

Nubkaure. Another name for Amenemhet II. Similar to Nebkaure, the king who listened to the “Eloquent Peasant.” The “Nub” part of this king’s name may also include the Nubian heritage that he had from his great grandmother. “Nubkaure” also means “golden are the souls of Ra.” The root word “nub” for gold originally refers to Nubia, which is the source of gold. Furthermore, this “gold” may also refer to his being a follower of the “golden one,” the golden calf, the goddess sent by Ra to destroy mankind.

Nun. Egyptian very early god of watery chaos before creation. Note biblical title for Joshua as “Son of Nun.” If Joshua is Amenemhet III (as suggested here), he certainly came after a period of chaos, and the title “son of chaos” would be apt.

Nut. Sky goddess, wife of the earth god, Gebb. Depicted as a woman stretched above the earth with stars in her flesh. Gave birth to Osiris, Horus, Seth, Isis and Nephthys. Pictured in “Atlas of Ancient Egypt,” Baines, p214.

Oedipus. Ancient king-hero who killed his father and married his mother. Sigmund Freud based most of his theories on Oedipus. His Oedipus-complex theory says that subconsciously people want to marry their mothers and kill their fathers. This old theory is now in disfavor. Freud was also interested in Moses because he wrote “Moses and Monotheism” linking Moses to Akenaten of the New Kingdom. Velikovsky, also interested in Oedipus, wrote “Oedipus and Akenaton” linking that pair.

However, another link can be made: Moses and Oedipus. Here Moses is presented as having killed his adoptive step-father, Amenemhet I. Then he endured a period of exile. Moses later returned to become king Sesostris III, and may have associated himself (wed?) his queen mother to rule with her as king and queen. The queen’s name, Jocasta, is similar to Jocabed, Moses’ mother’s name. The Oedipean sphinx that caused terror parallels the passover angel/fiery lioness goddess Sekhmet. Furthermore, the action takes place in Thebes, which is the Egyptian city linked to the Twelfth Dynasty kings. The Greek Thebes is the Oedipus city.

On, Annu, or Heliopolis. Ancient Egyptian city, center for the Heliopolitan priesthood, whose members included Joseph, Aaron and Moses.

Oracles. Some thing or person used to give answers or predictions. During festivals statues or sacred bulls were asked to answer “yes or no” type questions by “choosing” one door or another. See Apis. In the Bible the mysterious Urim and Thummin kept in the Ark of the Covenant were used as oracles.

Osiris. Ancient Egyptian god murdered by his brother Seth. Legends from the Old Kingdom tell of his body being cut into 14 (?) pieces. His sister-wife Isis retrieved the pieces for his resurrection. In the longer (less ancient, and more satirical) Middle Kingdom version of the tale “The 80 Years Contendings of Horus and Seth” there seems

to be a battle of factions over succession rights to the throne. Here, ONLY in this later version of the tale, Osiris represents “the dead king,” which is here considered to be Amenemhet I, while the other characters represent the other Twelfth Dynasty principals. See Isis for more Horus and Seth contendings. Osiris cult center was at Abydos. His hieroglyph was a throne and an eye. He was represented as mummiform with scepter and flagellum, white crown and plumes. He was usually depicted as dark, black (here as the slain half Nubian Amenemhet I, he would be dark), or green as resurrection god of vegetation, and ruler of the underworld.

OTHER THEORIES OR SUGGESTED BIBLICAL PARALLELS:

- W. F. Albright links the biblical Exodus city of Pi-Ramses to Ramses II of the New Kingdom.
- G. Maspero links the Joseph-Potipare incident linked to the “Tale of Two Brothers.”
- G. Maspero compared Moses to Osarsuph, a priest of Heliopolis, and his shepherds of the Impure of Asia.
- D. Redford in “Egypt, Canaan . . .” says Manetho linked Moses to Amarna period.
- D. Redford parallels Moses and Tefnakhte of Sais (724-717BC) as both organized peoples in the Delta against oppression, both led hosts into Arabia where living proved rigorous.
- I. Velikovsky in “Ages in Chaos,” says Solomon’s Sheba is Egypt’s Hatshepsut.
- S. Freud in “Moses & Monotheism,” says Moses was Akenaton.
- Cambridge Ancient History, 1923, notes Sinuhe’s flight as similar to Moses’ flight to Madian.
- W. Keller in “Bible as History,” parallels Sinuhe’s and Moses’ flights, also notes the Egyptian seven year famine as similar to Joseph’s, but does not identify the incidents as the same incidents.
- A. Osman in “Stranger in the Valley of the Kings,” links

Yuya, vizier of 18th Dynasty King Tuthmosis IV, to Joseph; also offers, “Moses: Pharaoh of Egypt, the Mystery of Akenaton resolved.”

- H C E Zacharias, in “Proto history” compares “Cheops and the Magicians” trick of the wax model of a crocodile that turns into a real crocodile and back to wax again, to Aaron’s rod/snake trick, Ex7:10.
- many link Sinuhe’s victory over a “hero of the Retinu” to David and Goliath.
- many link some of the Egyptian texts to biblical Proverbs, Psalms.
- many link “Dispute between a Man and his Ba” to Job.

Passover. (Exodus 12:29) The passing over by the Angel of the Lord, which caused the deaths of the firstborn in Egypt. This Angel is the Velikovskian comet/Venus which passed near (hit? bounced atmospheres?) the earth and caused destruction before it became a planet with a stable orbit. It is also Hathor, who was sent by Ra to destroy mankind, in the Egyptian “Legend of the Destruction of Mankind by Ra.” Furthermore, this angel/comet is also the golden calf worshipped by Aaron and the heretics. This thing flying in the sky looked like a cow, as did Hathor who was called the “golden one” and who was depicted with cow-style horns.

Phase. Astronomical term describing the moving heavenly bodies. In the Bible the comment, “It is the phase of the Lord” (Exodus 12:21) appears. The Oxford English Dictionary p769 defines phase: “1. Each of the aspects or appearances presented by the moon or any planetary body, according to the amount of its illumination: + Phasis I. The crescent moon, half moon, gibbous moon and full moon, are phases; but the term is commonly applied to the points of new moon, first quarter, full moon, and last quarter . . . obs. error. form of Pasch . . . an error in various Dicts. (Webster 1828-64, etc.) for Prase, Min.” The dictionary’s curious note that other dictionaries are in error when they link the words “phase” and “Pasch” seems

to be a disapproval for any link between the passover angel and a heavenly/astronomical body. Here, the passover angel is identified as the Velikovskian comet/planet Venus that passed near or actually bounced against the earth before it took a stable orbit. It certainly as such, could have had phases. It also may explain why the holy day of the Passover requires some astronomical calculations to be set, and therefore does not fall on the same date every year (as does Easter, which is also based on astronomical calculations).

Plagues. The bible lists nine plagues, (See Oxford Companion to the Bible) plus the 10th being the passover. Three of the four traditions give different plagues: J lists eight (1-2,4-5,7-10); E lists five (1, 7-10); P lists five (1-3, 6, 10). None of the traditions lists all ten, but all agree on the blood of the 1st and last. The ten are: water to blood, frogs, gnats, flies, cattle disease, boils, hail, locusts, darkness, death of the firstborn (the passover).

Prophecy. Foretelling the future, or the prediction itself. The Egyptians enjoyed/required some prophecies, settling even for after-the-fact predictions, such as in the “Prophecy of Neferti” which predicted the rise of Ameny (Amenemhet I), and “Three Tales of Wonder” which predicted the births of triplet kings.

Ptah. Earliest Egyptian “one true creator God.” All creation emanated from his will. Depicted as a mummy holding a djed, linked to Sokar and Osiris, bull of Apis, he was the father of beginnings, the architect of the universe. He was mummiform with three scepters, patron of craftsmen, merged with necropolis god Sokar and Osiris into Ptah-Sokar-Osiris, and worshiped at Thebes and Abydos. Later a state god in the New Kingdom. One of Cayce’s previous lifetimes was as an Egyptian priest called RaTa, Ra-Ptah?

Puns. Words or symbols that have dual or ambiguous meanings. The Egyptians loved puns. Their pictograph hieroglyphics allowed some visual puns. Much symbolism and efficiency of conveying multiple

meanings resulted, especially in names. See Abraham, Nubkaure, Sinuhe and Names..

Pyramid texts. Writings on the walls of rooms in some Old Kingdom pyramids. Later copied in other burials. The most famous is as the pyramid of Unas, last king of the Fifth Dynasty, in Saqqara.

Pyramids of Sesostris III. (Mertz/Tombs p121) “When the French archaeologist Jacques de Morgan entered the pyramid in 1894, he found that he had been anticipated. The body of the king was no longer in the huge red sarcophagus.” This king is Moses, whose body God had buried in a hidden spot near Beth-Phogar. The summer 1995 issue of the magazine KMT tells about the latest excavations of his pyramids.

Qadesh. See Kadesh.

Ra. Sun, supreme among Egyptian gods, linked to Amon Ra (Ram head with horizontal wavy horns.) May be linked to Ram (Aries, Ares, Mars?) and the sacrifice of Abraham. In the prediction of the triplet kings, the father, Rawoser/Rawosret/Senwosret is a high priest of Ra and the goddess Wosret (Hathor).

Ram. Linked to Ra who was depicted as a man with a ram’s head. Linked to Abraham (Ab ra ham) and his ram sacrifice. Ab means father, while Ba (ab reversed) means not only soul, but also ram (repeated in ra). Hidden in the name Abraham may be that the father-god may be (also) Amon-Ra. Linked also here is the Age of Aries of the constellations, (in the precession of the equinoxes) which may have involved some similar astronomical destructive scenario similar to the Passover. The followers/believers in Ra (the ram) were called sheep and needed a shepherd/priest.

Rameses II. Third king of the New Kingdom 19th Dynasty (1290-1224BC). Fought wars with Syrians, at Battle of Kadesh (found in

Poem of Pentaru on his temple walls). Built tomb at Thebes, two temples at Abu Simbel, one to Ptah at Memphis, restored other shrines. Lived to be 96, had 200 wives, 96 sons and 60 daughters. Chief queen was Nefertari. His mummified remains show him to be six feet tall with red hair. Conventional history puts him as the pharaoh of the Exodus.

RaTa. Cayce says he was this Egyptian high priest, in a previous lifetime, who was in charge of constructing the great Pyramid at about 10,500 BC. Two books give the details: “Egyptian myths and the Ra Ta Story” by Richard Roche, and “The Great pyramid and its Builder” by Lytle W. Robinson. See Ptah (Ra-Ptah?) Also the A.R.E has the original readings.

Rawoser. Father of the triplet kings. See Wosret. See “Khufu and the Magicians” also called “Three Tales of Wonder,” for the tale of the triplet kings. In the prediction of the triplet kings, the father, Rawoser/Rawosret is a high priest of Ra and the goddess Wosret (Hathor.) The name Sesostris (Greek version) is also given as Senwosret and Senusert. Rawoser repeats these names. In the Cayce reading about Moses’ mother Hatherpsut, he said she was “despised for her love of a people.” These people may be the Hebrews, the worshipers of the “one true God” here called Ra. And this powerful high priest, a Hebrew, may have been father to Aaron/Sesostris II and Moses /Sesostris III, and grandfather to Sesostris I. Here Rawoser is Moses’ father, Amram. He is also Seni, and Sesostris 0.

Red. The bright hot color of blood. Canaan means the reddish purple, which was made from sea shells. Red also meant, to the Egyptians, the mountainous desert inhabited by the nomads/shepherds. Red was linked to Seth (here one aspect of Moses), the foreigner god brother of Horus who fought him for the throne. Seth had red hair. Sinuhe (another Moses aspect) mentions the “mistress of the red mountain.” Sesostris III (here still another Moses identity) was

described by Manetho as a great warrior, and unusually mentions that the king was of great height “4 cubits, 3 palms 2 fingers breadth” which is about 6 feet, 6 inches tall, also with red hair. (The famous mummy of Rameses II is not only tall, 6 feet, but also has red hair.) The empty sarcophagus found in the tomb of Sesostris III, was red (and huge and empty). The famous face fragment of Sesostris III, at the NY Metropolitan Museum is a reddish brown. See Moses’ body. See Moses’ death.

Redactor. Editor/compiler of the Old Testament who probably re-created the lost (burned?) original scroll from four “other” copies, the famous J, E, D and P. Ezra most likely was the redactor.

Red Sea. The water between Egypt and the Sinai Peninsula. The bible describes the strange “parting of the waters” miracle at the Red Sea, in which the pharaoh and his army perished. Here this pharaoh is Amenemhet II, Moses’ nephew. The strange battle may be described from the Egyptian viewpoint in the “80 Years Contendings of Horus and Seth” with greater and stranger details such as a stone battle boat. (Horus is the nephew pharaoh, and Seth is the foreigner mighty Moses.) Many prefer a “Reed Sea” small marsh theory. However, another theory puts the crossing at the top of the Red Sea, where it connects with the Gulf of Aquaba, and puts Mt. Sinai in Madian, where Moses took his refugees home to the in-laws.

Reincarnation. Ancient belief held by many groups, that individuals return (incarnate) for different lifetimes. The psychic Edgar Cayce was surprised himself when one his readings referred to a previous lifetime. This stunned him, who as a devote Christian, had trouble accepting a new meaning for being born again. However, his faith that he was helping people allowed him to start a new level of helping. He moved from helping cure physical ailments, to helping cure spiritual impediments. The legacy Cayce left of these past life readings are part of the basis for the reconstruction presented here.

Cayce himself foresaw a future lifetime, in which he returns to Detroit to look up records of his arrest for practicing medicine without a license in his lifetime as Edgar Cayce, in order to prove to others that he had been here in the twentieth century. The Catholic Church does not embrace reincarnation, despite a few clues left by Jesus. (Jesus said Elijah had come again as John the Baptist; Jesus implied that the man born blind, had not sinned to deserve the blindness, in a previous lifetime, nor had his parents; Jesus said he was older than Abraham; Jesus also said that he would return.) The church does seem to accept purgatory and resurrection of the body despite the distinctions from reincarnation being very subtle. The Church also offers some prefigurement characters such as Jesus being the “New Adam” and Mary being the “New Eve.” The Egyptians also had a strange title, “repeater-of-births” and “repeater-of-lives.” This seems similar to reincarnation but may only mean the start of a new dynasty.

Reuel/Ruel. See Jethro.

Rod. A long stick. Aaron had a magic wand that turned into a snake that ate the wand/snakes of pharaoh magicians. It was stored inside the Ark of the Covenant and had many powers such as to inflict burning wounds. When it was held high the Hebrews prevailed in battle. An Egyptian text, “Shu and Gebb” tells of a leader with a “staff” who led the Tegaiu fleeing to the mountains in fear of the destroyer goddess, Hathor. This is likened to the Hebrews going their “three days travel” during the fourth plague, into the mountains, led by Aaron and Moses to do their abominations. See Other Theories.

Ruddyet. Mother of the triplet kings in the “Three Tales of Wonder” and therefore the mother of Moses (the triplet called “mighty”). She was also the mother of a little girl. The last two paragraphs of the tale, found in Lichtman, tell of the mother lamenting the death of a little girl “who grew up in the house.” In the Old Kingdom

aspect of the triplet story, Ruddyet is the daughter of Hardedef. See Sidiptu. See Moses' mother.

Saqqara. Site near Memphis, which has the step pyramid complex built by Third Dynasty king Djoser by Imhotep. Also Unas pyramid texts there.

“Satire of the Trades.” An Egyptian text linked to the great literature of the Middle Kingdom. The hired author who wrote “Instructions of Amenemhet I to his Son Sesostris I,” for the king as propaganda, later in his life brags about how easy his job was. He compares his labor to that of manual laborers who endure backbreaking tasks for low wages. In this text is the implication of a refutation of his work for the king. That is, if he was indeed highly paid for his persuasive skills, the content is suspect. He is admitting the lucrative and propagandistic aspect of his work.

“Scribe of B.” This scribe wrote one of the ancient original versions of the “Story of Sinuhe.” See A. Gardiner’s “Notes on the ‘Story of Sinuhe’” for the originals differ on which pharaoh welcomed Sinuhe back to Egypt. See the Welcomer pharaoh.

Sechem/Sikkem/Shechem. Ancient capitol of Israel near Nablus. Sesostris III (our Moses) captured this city. Moses took Joseph’s body from it’s Egyptian grave, according to Joseph’s deathbed wishes, when God came “to visit.” The Hebrews felt that Joseph’s body protected them during the Exodus. Moses reburied it here. See Bodies.

Sed. Egyptian word not considered related to the Hebrew word, seder, meaning the Passover meal, despite a similar root word. The Egyptian word may mean “tail” according to Christine Hobson, “The World of the Pharaohs,” or “slaughter” according to Stephen Quirke, “Ancient Egyptian Religion.” Here it may be both tail and slaughter

if one considers the Velikovskian idea of a comet that looked like a cow with a long snaky tail that brought destruction.

Sed Festival. Strange obscure Egyptian event which originated in predynastic times. It was celebrated during the 30th regnal year and every 3 years after. The king had to run (?) to show rejuvenation. If he failed (?) he may have been executed. William K Simpson, "Studies in the 12th Egyptian Dynasty: I-II' in JARCE2, 1963 p53-64, p63) offers this listing:

Amenemhet I ruled 30 years—sed attested, year unknown

Sesostris I ruled 45 years—sed attested, year 31

Amenemhet II ruled 35 years—sed not attested

Sesostris II ruled 19? years—sed not attested

Sesostris III ruled 30+? years—sed attested, year unknown

Amenemhet III ruled 46 years—sed attested, year 30

Sehel Island. Located in the Nile between 1st and 2nd cataract. Famous for the famine stele, a rock monument with the story carved on it commemorating the visit of the 3rd Dynasty king Djoser to the shrine of Khnum, which ended the 7 year famine of Imhotep's time. It is from the later Ptolemaic period, but may be a copy of a more ancient lost original. Considered by many to be an ancient fake or pious fraud (because of its similarity to the biblical famine).

Sehmet. Egyptian goddess who was part of the Memphite triad. She was wife of Ptah, and mother of Nereftem. Egyptian statues of Sehmet often depict her as a lion with a solar disk on her head, with many (neat, orderly-looking) snakes around the disk. These snakes may be the fiery serpents or something such as solar flares, that destroyed with scorching heat. Or they may have been the Velikovskian "magnetic lighting" exchanged between the earth and the passover comet Venus. The additional identity of Hathor as Sehmet may be that she became different. She took on a new aspect as she approached the earth bringing the destruction. Another lion/cat relationship may be that the old celestial snake Apep/

Apophis which threatened the sun/Ra, was beheaded by a cat. This cat, Bast, was worshipped at Bubastis and may be somehow related to the lion/catness of the fiery Sekhmet in the Egyptian astronomical history of celestial events. The snake may be the same celestial being (comet? Venus? or some such similar traveling ‘star’) that appeared to interfere with some other snake-star that threatened the sun.

Senusert. See Sesostris

Senwosret. See Sesostris

Serabit el-Khadim. Site on the western Sinai peninsula where the Egyptians had mines. Temple to Hathor found here.

Seraphim. Fiery flying serpent. The word seraph, as the name of a kind of serpent, may belong to the root seraph to burn, in allusion to the effect of the bite . . . This etymology has given rise to a conjecture that the celestial seraphim originally symbolized the lighting. Also considered angels, or heavenly beings that have wings. See also Fiery serpents.

Serpents. The lowly reptile snake has many strange symbolic, both positive and negative, meanings in the Bible and in Egyptian stories. A serpent tempted Eve and said she would be “like god” if she ate the forbidden fruit. The Egyptian legend of Apep/Apophis tells of a snake that poisons the sun, Ra. The rod of Aaron turned to a serpent that ate the Egyptian magicians rods/snakes. Velikovsky says the comet’s tail looked like a smoky undulating snake similar to the “column of fire by day, smoke by night” that the wandering Hebrews followed. The Ark of the Covenant seems to have been protected by “fiery serpents” that caused burning wounds. (Aaron’s rod?). Those bitten were told to look at some brazen serpents to be cured. The Egyptian “Aart of Ra” was hidden and protected by a huge strange serpent that caused burning wounds while it pro-

tected the book of Thoth that was kept in the Aart. The Egyptian snake, Mehen, “the coiled one” was a helpful attendant of the sun-god on his journey through the realm of night. In “The Shipwrecked Sailor” a strange benevolent snake, who had a family that included a “dear daughter,” rescues and befriends the sailor. In “Repulsing the Dragon” a 30-cubit snake on a mountain is described. The cobra, the emblem of royalty and power, is seen on many of the king’s headpieces, sometimes with a second serpent. The ureaeus crown had two serpents on it named Isis and Nephthys. A snake symbolized life, resurrection (reincarnation?) because it shed it’s skin. Also “Atum, Totality,” included the gods of primeval chaos, who were depicted in serpent form.

Sesostris. Greek version of the name shared by three kings of the Egyptian Middle Kingdom. Variet spellings include Usurtsen, Userten, Senusert, Senwosre, Senwosret. Includes the name of the goddess Wosret, another name for Hathor.

Sesostris 0. Father of two of the Twelfth Dynasty kings with the same name (Sesostris II and III) and grandfather of the third (Sesostris I). See family tree chart. He is also a high priest of Ra, named Seni, and the father, named Rawoser, of triplet kings. He is Moses’ father, Amram.

Sesostris I, (Kheperkare). Second king of the Twelfth Dynasty, son of Amenemhet I and Nefrutoten (Nererty-To-Tenen). Here considered to be not only grandson of Sesostris 0, but also younger half-brother of Moses. He is the pharaoh who sought Moses’ death. Sesostris I maintained the mines of Sinai with a firm hand.

Sesostris II, (Khakheperre). Fourth king of the Twelfth Dynasty. Maintained mines in Nubia and Sinai. Received tribute from Syria. Considered here to be Aaron/Eloquent Peasant. The length of his reign is unclear. Here he suffered a competing concurrent reign with his brother Moses, who is Sinuhe/Sesostris III. The lengths of the

reigns of Sesostris II & III are not certain. Sesostris II may have reigned 48, 19 or 6 years; while Sesostris III may have reigned 30+, 38 or 19 years. Various sources offer conflicting data. William Edgerton gives a more detailed explanation of what is known in “Chronology of the Twelfth Dynasty.”

Sesostris III, (Khakaure). Fifth king of the Twelfth Dynasty, usually considered to be the son of Sesostris II. However, here the three Sesostris kings are considered to be brothers. Sesostris III, the most famous king of the Twelfth Dynasty, is Moses, who is also identified as a few other Twelfth Dynasty Egyptian characters. See the list of parallel characters and the list on related Egyptian texts, and the family tree chart, for the complete reconstruction. An excellent biography of Sesostris III by Robert D. Delia appears in Summer 95 issue of KMT.

Set. See Seth.

Seth. Third son of Adam and Eve, a replacement son for Abel who was killed by Cain.

Seth. Egyptian god who guards Ra from the evil serpent Apophis. Set is the god of storms, violence and war. He is brother and murderer of Osiris. Seth contended with his nephew (Osiris’ son Horus) for the throne. Linked to an unidentified animal (ass, pig, akapi, hippo?). Linked to red, the mountainous desert, foreigners. Sometimes he is revered, sometimes despised. He is in the Twelfth Dynasty version of “The Legend of the 80 years Contendings of Horus and Seth,” another aspect of Moses.

Seven cows. The Bible story tells the famous dream in Genesis that Joseph interpreted to mean a coming of seven good years of harvest and prosperity followed by seven lean years. The word cow (kine) in Egyptian may also mean year although this interpretation may be late, and disputed.

Seven days. Moses wrote the story of God creating the earth in seven days. Each “day” represents a new “creation,” which actually is chaos and destruction. Joshua repeated the seven-day creation story in his victory/destruction of Jerico. He ordered the army to march around the city seven times. Here this is considered a symbolic reenactment of the comet orbiting the earth seven times (See Velikovsky. See seven cows.)

Seven Hathors. Egyptian cow goddesses. These divine beings gave predictions at a person’s birth, and they knew the dates of death of people. Usually they gave readings of bad luck and ill fortune. They star in one Egyptian tale, the “Doomed Prince.”

Shechem. See Sechem

“Shipwrecked Sailor.” This story tells of an adventure in which a humble sailor is rescued by a magnificent snake. This wise and benevolent snake tells the sailor of a disaster that destroyed most of his family and fellows, when “a star hit the earth.” This is a companion story to “The Story of Sinuhe,” both being partial autobiographies of Moses/Sesostris III.

“Shu and Gebb.” This legend tells of a prince of the eastern hills who has a staff or rod and who leads a crowd (called Tegaiu) to the “mountainous desert” to do “abominations.” This incident recalls a similiar situation in the Bible’s fourth plague during which Aaron, and his rod, led the people three days travel to the mountains to do what the Egyptians considered to be abominations.

Sidiptu. Said by Edgar Cayce to be Moses’ sister. She is the one despoiled by the Egyptian Moses slew. This despoilment was the reason for the murder. Part of Reading (355-1) appears in Krajenke p158. She is also suggested here to be the tattle-tale half sister in

the tale of triplets, who was angrily tossed to the crocodiles by her irate brother after causing the bad situation.

In the Egyptian “Tale of Two Brothers,” she is the “wife” of the older father-figure/brother who “tempts” the younger brother. She is blamed for their estrangement. The slain older brother “talks” to the younger: “you came after me with a dagger on the word of a filthy whore,” (Sidiptu). “The Egyptian” Moses killed is identified here as Amenemhet I (who is also identified as the father-figure older brother of the Tale). Sesostris I (son of Amenemhet I) is also identified as the older brother in the Tale. Father and son are a composite in this tale. Again she dies by crocodile, the punishment for whores.

In the “Shipwrecked sailor” she is the “dear daughter” lost to the benevolent snake in the destruction when “a star hit the earth.” Here this reference to her as a “dear daughter” seems to be a gentle reproach to the sailor (here Moses/Sinuhe) that she was loved and should not have been treated so brutally and as only a political pawn. This seems to be a mournful reproach and reference to other’s guilt involving her marriage plan, despoilment and death. In other words, the situation was not all her fault. After the mother beat the girl, the girl complained, “How could she do this? She has born(e) three Kings! I will go tell . . .” She complained to her brother (here Moses) who dealt her a blow in anger. A crocodile then snatched her. When the brother went to tell the mother, he found her “her head on her knee, her heart sore beyond anything.” He said to her: “My lady, why is your heart thus?” She said: “It is the little girl who grew up in the house. Just now she went off saying, ‘I will go tell!’ Then he hung his head and said: “My lady, she did in fact come to tell me about it. As she stood beside me I dealt her a bad blow . . . and a crocodile snatched her.”

Both Sinuhe/Moses and his mother grieved over the girl. She had disrupted the marriage plan her brother formed for her to wed a high priest. She, jealous of her mother who had “borne three kings,” wanted a son who would also be a king, not a priest. That is, she went to the king (here considered to be Amenemhet I) with

a different plan. She wanted to offer herself to become a royal wife. The king was happy to interfere with the threatening planned coalition between the harem and the priesthood. The king despoiled the girl. He probably had no intention of marrying her because he was already married to her mother. However, the king could have allowed her to marry his son, her other brother, Sesostris I. This disruption angered Moses, who then (as Sinuhe) plotted to kill the king. Sidiptu did not survive after telling “it,” the despoilment, to her brother. Evidently, her mother would not have told him, but she did beat her. The girl was out of her league. She was no match to her powerful mother, who survived and ruled through possibly the reigns of six kings. See Moses’ mother.

S’,-mhyt. Name playfully given to Sinuhe by the queen and princesses, means son of the North. “Si-mehyt, the Pedi born in Ti-muri, born of foreign parents come as an ‘A’am, offspring of Setiufolk.” This means not only was this former court official, Sinuhe, being called ethnic Asiatic, but that he took on the clothing and habits of the Asiatics and so he looked like one.

Sin. Ancient word for moon, or the moon god. Similar to Sinai, Sinuhe, and Zin.

Sinuhe (Sinahue, Sanehat, Sinuit, Senaway etc.). Hero of the Egyptian “Story of Sinuhe” which is identified as a partial autobiography of Moses. The name glyph for Sinuhe includes the sycamore. Sinuhe himself was related to the goddess Hathor who had appeared to a herdsman in a sycamore. This herdsman is here suggested to be not only Sinuhe, but also Moses at the burning bush. See Burning Bush. The word “sny” (Gardener/Notes p190) means 1) to pass or 2) to open, to manifest oneself, to appear. The similar word “snny” means to “pass or move.” This may display a meaning akin (a pun) to the name Sinuhe as the one who saw and predicted the goddess Hathor’s pass-over. A third relationship is between the name Sinuhe and Sinai as being similar to the hero who led the adventures there.

That is Sinuhe being identified as Moses, and the mountain, Mt. Sinai (Hor or Horeb) and the whole peninsula, being named later after him. Another similarity may be that the word “sn” means brother, another significant aspect linking Sinuhe not only to the “Tale of Two Brothers,” but also to the “Exploits of Sesostriis.” In both stories the relationship with a brother is paramount. Furthermore “sn” with a check mark above the s, means tree, which is also included in the glyph for Sinuhe as a sycamore (again linked to Hathor).

Sinai. This peninsula is most famous because of the Mt. Sinai on which Moses talked with God, and the 40 year wandering adventure of the 2 million persons who followed him to escape Egypt (and the passover angel/golden calf/hathor/comet Venus) and the destruction. The exact location of Mt. Sinai is unknown, but the southern Jebel Musa is the conventional favorite candidate. A site in Madian is here preferred.

Siris. North star, dog star, Sepdet, Sothis.

Sothis. Dog star Sirius depicted by the Egyptians as a woman with a star on her head. The “Sothic cycle,” of 1460 years, the time that it took for the Egyptian calendar to correct itself since the adjustment made by a leap year every fourth was not known; therefore the error was cumulative. It is possible to work backward and calculate and therefore date quite closely documents or events that make reference to a Sothic rising in earlier years. Sothic dating calculations cite year 7 of the reign of Sesostriis III as astronomically exact. Some consider chronologies based on Sothic dating as suspect, however.

Soul. See Ba.

Staff. See Rod.

“Story of Sinuhe.” See Sinuhe.

Strange fire. Biblical fire that killed Aaron’s two sons, (Leviticus 10).

Sycamore. A tree or bush called Nehet, which was the abode of the goddess Hathor. Also linked to the lotus. The sacred tree grew near Memphis near the desert. The bas (souls that took the appearance of birds) of the dead flew to and rested in it’s branches. The glyph of the sycamore is found in the name Sinuhe. See Burning Bush. See “Tale of the Herdsman.”

“Tale of the Herdsman.” A shepherd gets surprised and terrified by the goddess, Hathor in a tree. See Burning Bush.

“Tale of Two Brothers.” Story from the 19th Dynasty, written by the scribe Ennana, tells of a handsome younger brother, Bata, being tempted by his older brother’s wife. After he rejects her in horror, she dishevels herself and complains to her husband, Anpu (or Anubis), that Bata attacked her. Usually this tale reminds scholars of Joseph’s incident with Potiphar’s wife. However here, the tale is compared to the Sidiptu despoilment from the oppositon perspective. That is the girl is blamed. She is not an innocent victim. Moreover she is called a “wife” of the older brother (here Amenemhet I). She seems to be the guilty party while both brothers seem innocent. Perhaps the tale had aimed at reconciliation between the brother’s factions. The tale goes on with more adventures and becomes obscure despite many details of Bata’s life matching some in Moses life.

Tharbis. Josephus gives this as the name of Moses’ Cushite wife.

Thebes. Ancient city about 400 miles south of Cairo. Amenemhet I, from southern Thebes, moved the capital north to Iwthawy (Itj-Tawy or Lisht), the exact location of which is unknown. Thebes is also known as Luxor, which is near Karnak.

Thoth. God of wisdom and learning, depicted as a man with an ibis head, or as a baboon. He was the scribe god who invented writing. He is linked to Hermopolis, and may be identified as Hermes. He is often depicted with the crescent moon. Imhotep is said to have built the Saqqara complex with plans of Thoth that “dropped from the sky.” The Aart of Ra, which was guarded by a dangerous serpent, while the box was hidden, was said to contain the “Book of Thoth,” which contained important secrets of power. The ancient astronomers had to memorize from his texts, which have not yet been found. Cayce says Hermes was a previous lifetime of Jesus, and therefore may have also been Thoth. Imhotep is identified here as Joseph another lifetime of Jesus. Therefore if Imhotep consulted the Book of Thoth, he was consulting a book that he had written in a previous lifetime.

“Three days travel.” After the fourth plague in the Bible, Moses led the Hebrews out of Egypt, three days travel, to the mountainous desert to do the “abominations” that horrified the Egyptians. Moses had no intention of going back, despite saying that they would only go for a short time. This began the Exodus. When the king realized they were not coming back, he mustered his army to follow and retrieve them, or perhaps to join them and escape the passover angel also. Moses probably led the travelers across Sinai directly to Madian, to his in-laws and to the mountain where he had his burning bush vision.

“Three Tales of Wonder.” See “Khufu and the Magicians.”

Thunder. Voice of God who spoke to Moses on the mountain in thunder and lightning. Seth, another identify of Moses, is linked to storms. He also had a huge copper dagger on Mt. Yal (a lighting rod?). Velikovskiy suggested that Venus and Earth exchanged horrendous magnetic lighting manifested as the Bible’s “pillar of fire” that led Moses and the Hebrews during the Exodus.

Triplets. Names of the three were first: wsr (weserkef) meaning “strong,” “mighty” and “His ka is mighty.” This one is Moses/Sesostris III. The second baby: Sahu-Ra, “One whom Ra has well endowed,” “to kick” and “Tread of Ra” a priest of On. He is Aaron/Sesostris II. The third child: Keku, Neuserre Kakai, a pun. Kakai and Keku mean “darkness.” This one is Sesostris I whose grandmother was Nubian. See the family tree with the birth and king sequences. See “Khufu and the Magicians.”

“Truth and Falsehood.” Story tells of a “Falsehood” person blinding a “Truth” person in order to get his way. May be linked to the Horus and Seth dispute in which Horus is also blinded, (our Moses being here identified as Seth and Falsehood for these two dispute/legends). The author obviously reveals which faction he supports by calling his hero “Truth.”

Turin Canon. Twelve page papyrus roll in The Egyptian Museum in Turin. It lists king names and lengths of their reigns from Menes to Ramses II. It is considered to be most accurate of the king list sources. See King Lists.

Twelfth Dynasty. An Egyptian period during the Middle Kingdom comprised of 8 kings, the last being female. The males share the two names Amenemhet and Sesostris. A new dynasty usually started after a previous dynasty died out or was usurped. Scholars who have tried to merge the ancient king lists offer many different chronologies. The main problem in Twelfth Dynasty chronology seems to be the reign of Sesostris II being indeterminate, confused, conflated. Here Sesostris II and Sesostris III (Aaron and Moses) are suggested to have concurrent reigns. See the merged chronology provided in chart form.

Unas. Last king of the Fifth Dynasty. The Pyramid Texts, Utterances 237-274, sometimes called the ‘Cannibal Hymn’ are found in his

pyramids at Saqqara. A translation is in Lichtman AEL Vol I, p30-37. Here the king seems to be identified as a celestial threat.

Some excerpts:

“Sky rains, stars darken . . . the vaults quiver, earth’s bones
tremble . . . the planets stand still . . . at seeing Unas rise
in power . . . his gods on his head, his serpents on his
brow . . .

Una’s lead-serpent in on his brow . . .

Unas is the bull of heaven who rages in his heart . . . from
the isle of flame . . .

Unas will judge with

Him-whose-name-is-hidden

On the day of the slaying of the eldest . . .”

Similarities between this strange hymn and the biblical events and/or the comet-as-passover-idea, seem obvious. This hymn may be a real astronomical description of the celestial threat or prediction akin to a Velikovskian horned comet, which had a tail that looked like a snake. The “horns” may be related to the bull/cow that became the golden calf-comet-passover, which was recurrent. It may have threatened the earth the seven times (seven cows) as in the Joseph seven cow-years famine prediction. The hidden name may refer no only to the secret name of Ra (in the Apep tale), but also to the secret name (YHWH) of God. The slaying of the eldest may refer to “human sacrifice” offered in terror of this thing, or it may be those killed by it in the natural disasters, caused as the earth was attacked by the horrendous, almost equal sized, planet-comet. There remains the multi-identification confusion of the king, the comet, and God. Joseph/Imhotep’s pyramid complex is also at Saqqara.

Usert. See Wosret.

Veiled. Covered with a cloth, usually a person’s face to hide or protect

it. In Exodus 34:34 Moses' face shone with such glory that he veiled it. In the New Testament, 2 Corinthians 3: 13-16 St. Paul refers to Moses' veil. ". . . as Moses, who used to put a veil over his face that the sons of Israel might not look intently at the end of what was fading away. But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. But to this day whenever Moses is read, a veil lies over their heart; But whenever a man turns to the Lord, the veil is taken away." This veil, this hiding of Moses' face, means that his identity as also a king of Egypt, Sesostri III, was hidden. Moses, the author, in an act of humility, deleted his royal glory from the Hebrew records as irrelevant to his kin who were starting a new country in their promised land. The lifting of the veil, that is the identification of Moses as an Egyptian king, also confirms the historicity of the man. He is not a mythological or fictional character. His dealings with God become somewhat less mysterious, but more real and historic. God is not an old man with a long beard on top of a mountain talking in thunder, nor is He is not the comet that passed over the earth terrorizing and destroying Egypt. He is the Creator who loves us and takes care of us if we turn to Him. Moses knew this, and he knew God.

Another reason that Moses' face was "veiled" appears in Exodus 32:30. After the people had sinned by worshipping the golden calf, Moses told them how grave their sin was. Then Moses said to God, "If you would only forgive their sin! If you will not, then strike me out of the book that you have written." This most serious offer, this bargain with God, meant that Moses so loved his people that he would have given up his soul to save them. Being left out of God's book means total annihilation, death of the soul forever, no salvation or reincarnation. Perhaps God compromised and allowed Moses life to be written in his book (the akashic record), but did not allow Moses real name to be used in his other book, the Bible. And again when the people arrived at the promised land Moses could look at the land (Deut. 32), but was banned from entering

because of his sin with the water at Mariba. Perhaps Moses' real name was also banned from entering the promised land and banned from entering into their history.

Venus. Second planet from the sun, between Earth and Mercury. Velikovsky's theory suggests that Venus erupted from the red spot of Jupiter. It took an orbit that crossed the orbits of the other planets. It came closer and closer to the earth with each pass. Then it "hit" the earth, or "bounced atmospheres" causing horrific magnetic lighting displays. It may have also interfered with the moon, and caused solar flares, until it was finally hit into a stable orbit by Mars. He also linked the hit to the passover. Venus is also identified as Baal, Astarte, and Hathor. See Velikovsky's Chapter 9 of "Worlds in collision" for his elaboration on the celestial birth of Venus theory.

Velikovsky. Immanuel Velikovsky wrote a series of exuberant books on which some of the theories presented here, are based. He speculated that the Exodus Passover angel was Venus as a comet that was ejected from the red spot of Jupiter. This nearly earth-sized comet hit, or bounced atmospheres with the earth in a horrific event. However, Velikovsky basically ignored Moses, choosing rather to identify Solomon's Sheba as Hathshepsut.

Three of his contributions are used in this reconstruction: that the passover angel was indeed the then recurrent comet Venus; and that the conventional dates of the Exodus, relating to the Egyptian dates, are wrong; that events (Biblical to Egyptian) can be matched one for one in order to find and identify the heroes.

Velikovsky noted the "Legend of the Destruction of Mankind by Ra," as similar to the Exodus-passover event, however he did not identify the two probably because of a dating discrepancy. He also noted the Ipuwer papyrus as being similar to the terrible times of the destruction involving the passover. See Ipuwer.

Velikovsky also offered some other creative explanations to explain the strange events. For example, he suggested that the manna of the Exodus, was the condensed carbohydrate atmosphere of

Venus, which was edible. He also suggested that the burning bush incident and the long-day of Joshua were somehow related to additionally to the recurrent horrific comet. Velikovsky suggested further that the comet Venus crossed the path of Mars also. This appeared (from earth) to be a heavenly battle between an angel and the dragon. (Michael and the dragon?) Mars (Michael) defeated the dragon (Lucifer) who fell into a stable non-threatening orbit. Many of his scientific predictions have been discovered to be true. He predicted the correct temperature of Venus as being hot, about 600 degrees. Previously thought to be cold, it was found to be about 900 degrees. On both sides it has an even uniform 'boiled bubbles' type surface that suggests the entire surface to have been formed at the same time, not the usual millions of years of miscellaneous comet hits and volcanic eruptions. He suggested that Venus' anomalous reverse axial spin could be explained by the comet scenario. He predicted magnetic bands around the earth would be discovered, and the Van Allen Bands later were. The scientific and scholarly communities have certainly not remembered him, or given him any credit after confirming some of his ideas. He irritated them so much. Donald B. Redford, in his book, "Egypt, Canaan and Israel in Ancient Times," 1992, p421 scorns Velikovsky: "Since World War II, a number of theories have been hatched that attempt to 'explain' by a single, comprehensive stroke some or all of the supernatural concomitants of the Exodus. Thus, an unusually high inundation caused by heavy rainfall in Abyssinia is put forward as the catalyst that occasioned a sequence of natural disasters, which have come down to us in the narrative as the Ten plagues. Or, a comet passing too close to the earth caused not only the plagues, but a tidal wave at the Red Sea and volcanic eruptions, which account for the pillar of fire and cloud, the Mountain of God, manna in the wilderness and probably anything else you would like to throw in which this ingenious author has forgotten. . . . In actual fact, it is very rare that a problem area in history, worked over for

generations of scholars, will suddenly be wholly solved by a single event, unnoticed and unrecorded in contemporary records. This kind of ‘open sesame’ smacks of sheer fantasy.” Redford also on that page offers to provide a list of Velikovsky’s errors to any reader who requests it.

Visit. A being approaching another for an encounter. In the last paragraph of Genesis, Joseph predicts that God will “visit” (Douay). Then Joseph says to get his bones out of Egypt because of the impending (destructive) “visit.” Joseph, on his deathbed predicted that the passover angel of death would hit Egypt, and he probably gave the date. Moses got the message about 400 years later and tried to save those who would follow him out of Egypt. Some recent translators prefer the words “take care of” instead of “visit”.

The Welcomer pharaoh. In Sir Alan Gardiner’s “Notes on the Story of Sinuhe,” the parallel original versions of the text disagree on which king welcomed the older Sinuhe back to Egypt. Most scholars choose Sesostri I because they assume that Sinuhe did not stay away over 35 years, the length of Sesostri I’s reign. They consider the name Amenemhet, as the welcomer, a gross error because they think that the murdered king is meant, not his grandson with the same name. This same grandson king, Amenemhet II/Nubkaure is also the one who listened to the “Eloquent Peasant.” This king is the pharaoh of the Exodus, not Rameses II. See The Scribe of B.

Wosret/Usert. Goddess Isis and/or Hathor. The name Sesostri (Greek version) is also SenUsert and Senwosret, meaning “man of the goddess Wosret.”

Yaa. Land of Yaa mentioned in “The Story of Sinuhe,” where Enshi, son of Amu (Amuneneschi) lived. Amuneneschi was the Madian highpriest-tribal leader who welcomed the fleeing Sinuhe, and is identified as Jethro/Reuel who welcomed the fleeing Moses and who became his father-in-law. The obvious link to Yahweh is noted.

Sinuhe also described the land as flowing with “milk and honey.” This identification of lands implies much overlap, perhaps as conquered or federated kingdoms.

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