

IX. In the fifth year of Merenptah's reign ...

(The Search for the Historical Moses).

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The Great Karnack inscription in Egypt records Merenptah's victory in the 5th year of his reign (1207 BC) over the Libyans (Libu), who, under the leadership of the local ruler Meriay (Merej), in a coalition with the Sherden, Shekeles, Akawash (Eqwesh) tribes, Luke and Teresh (Tursha) attacked Egypt, in the area of the western Delta (Perire) and penetrated as far as the area of Memphis. These events are also written on the Atribis stele.¹

Merenptah's Stele of Israel immediately follows. It also describes the events of the 5th year of Merenptah's reign. At first, it mentions Merenptah's victory over the Libyans (Tjehen), but the following describes his campaign in Canaan and lists the cities and nations he defeated. The cities of Ashkelon, Gezer, and Jenoam are specifically mentioned; there is mentioned Canaan and the people who called Israel. At the same time, it says that Chatti lives in peace² and Charu became a widow for Egypt.³

The fact that the Libyan and Palestinian campaigns were intertwined is also evidenced by the fact that they were immortalized together on one stele.

I think this campaign was a criminal expedition and a retaliation for the nations of Canaan coming out hostile to Egypt.⁴ And among those enemies was a people called Israel. It is possible that this was a coordinated action from both the Libyan and Canaanite parties. The Libyan army also included ethnic groups that had previously lived in Syria-Palestine and the Mediterranean: Shekeles, 5 Sherden, 6 Luke, 7 and also Akawash. Also important is the fact that only Shekelesh, Sherden and Akawasa were circumcised among the "sea nations". At the same time, it is one of the first joint performances of the so-called marine nations.⁸

The following mentions of Flavia are probably related to these events.

¹ The nation of Luke is not mentioned there.

² At least for now.

³ In this case, the Reten no longer posed a danger to Egypt; which, however, was to change soon.

⁴ Apparently some ethnicities from Canaan have broken the Egyptian border and penetrated as far as the Pelusian arm of the Nile, as if it is written by Flavius /I.274; I.291n /.

⁵ RS 34.129

⁶ EA 81, 122, 123

⁷ EA 38

⁸ Pirate actions that threatened Egypt's Mediterranean coast have been known since Amarna.

Osarsef - Moses summoned priests who were as defiled as he⁹ and sent messengers to Jerusalem, to his relatives (?), The Shepherds. He asked them to unite with them and go out against Egypt. The shepherds agreed and arrived in the city of their ancestors - Avaris.¹⁰

Amenophis confronted the enemy with 300,000 men, but did not face him in battle. He came to the conclusion that it was impossible to fight the gods, so he turned and arrived in Memphis, where he took Apis and other sacred animals, which he had previously placed in priesthood and towed with the entire fleet and the Egyptian people to Ethiopia. The Ethiopian king surrendered to him out of gratitude (?). He received Amenophis and all his people.

Chairemón writes that the unclean went to Pelusia and met 380,000 people whom Amenophis did not want to allow to enter Egypt. The unclean from Egypt made a friendly agreement with them and then marched together against Egypt. Amenophis did not wait for their arrival and fled to Ethiopia.¹¹

According to Flávio, Manéthó claimed that King Amenophis with a large army allegedly returned from Ethiopia after 13 years, and that his son Rampsés was also attracted with his own army. They both fought the unclean and defeated them. They killed many of them and pursued the rest to the Syrian border.¹²

Manetho also claimed that Amenophis's son had drawn against the unclean directions to Pelusius who were staying there.¹³

Is it possible to identify those who hide under the names Amenophis and Ramesses, or Rampsés?

Flavius left us a list of some Egyptian kings, beginning with the Hyksos rulers. However, we are not interested at the moment:

... "He was ruled by his son Akencheres I, twelve years and 5 months, and in succession Akencheres II, 12 years and 3 months respectively. 2 months, Amenophis III, 19 years and 6 months, and after him Séthós, also called Ramesses, who commanded a strong cavalry and fleet.

This Ramesses appointed Brother Harmais as steward of Egypt, handing over all royal powers to him; however, he forbade him to wear the royal crown. However, Harmais treated the queen badly and had a number of concubines. Ramesses marched against Cyprus, Phenicia, Assyria and Meda, subdued them with weapons and the threat of the use of military force. Harmais rose up against Sethós. The high priest of Egypt sent a letter to Sethos, explaining everything to him. Sethós returned to Pelúsia, defeated Harmais and took over again

⁹ Leprosy; in this case, however, it is a metaphorical designation of those who have remained faithful To Akhenaten's religion. They were also referred to as "unclean" / Pientka: Who was Moses; note.79 /.

¹⁰ That corresponds to reality. Avaris was the seat of the Hyksos kings, the rulers of Flavi Shepherds.

¹¹ Flávius I.291-292. In both cases, the number of people who have stood up to Egypt is, in my case, considerably exaggerated.

¹² Flávius I.251, 266. Those 13 years are only Flávius' mistake in misinterpreting Manetha. In fact, it was a period of anarchy, between the second year of Sethi II's reign. and the second year of Sethnacht's reign.

¹³ Flavius I.274. At the Pelusian arm of the Nile was also the city of Per Ramesse, which was built in the area of the former Hyksos town of Avaris (eg. Hatueret), where the "unclean" were to live.

¹⁴ Flávius I.97-101

A key figure on this royal list is Harmesses Miamún, who, according to Flávia, ruled for almost 67 years. So it can only be identical with Ramesses II, 15 who actually ruled for up to 67 years. In that case, Akencheres I. would be Achnaton, Akencheres II. - Tutankhamun, Harmais - Haremheb, Ramesses, who ruled for 1 year and 4 months should be identical with Ramesses I. He ruled for less than two years.¹⁶ Amenophis III. should be identical with Amenhotep III. However, Amenhotep III. it does not fit into the succession of the Egyptian rulers mentioned here.

It's even more complicated. In most cases, where Flávius mentions Amenophis, this cannot be identical with Amenhotep III. In turn, it should be identical to the successor of Ramesses II. - Merenptahom. The son of Amenophis was Sethos, who was also called Ramesses. And Merenptah's successor was his son Sethi II, who was called Sethi-Merenptah before he ascended the throne; and belonged to the Ramesses.¹⁸ Merenptah is referred to in the hymns as, "*O Baenre, beloved by Amon.*" ¹⁹ Hence apparently Amenophis. So Flavio's Amenophis is identical to Amenhotep III in at least one case, but above all he was Merenptah.

In that case, Sethós' brother Harmais²⁰ should be the same as the usurper Amenmess. On the other hand, there are no rulers on this list who can identify with Sethi I and Aj.

After this decipherment, Flávi's text begins to make sense.

The events of the 5th year of Merenptah's reign were preceded by the events of the 4th year of his reign. A stele from the Amad Temple states that in the 4th year of Merenptah's reign, he had to repel attacks from Libya, also from Reten²¹, and very cruelly suppressed a revolt in the land of Cush.²² At the same time, Merenptah's eldest son, Sethi-Merenptah, Pharaoh Sethi II, who, according to Ramess tradition, has been involved in his father's military campaigns since he was 12 years old.²³

It is therefore clear that he was invited to the government as a co-agent.

These facts are only partially in line with the data at Flávia.

First, it was Amenophis's (Merenptah's) departure for Ethiopia (Cush). On the one hand, Flávius writes that the Ethiopian king accepted Amenophis and his people /I.247/; on the other hand he writes that Ethiopian

¹⁵ Tyldesley 2001 p.24

¹⁶ Aje and Sethi I. are not listed here.

¹⁷ Flávius I.235-236. This part, in which Amenophis, the son of Paapis, told his namesake, Pharaoh Amenophis, "that he would be able to look into the face of the gods if he would cleanse the earth of people sick with leprosy and other unclean people," is indeed related to Amenhotep III. Both names given by Flávia are proof that it was based on credible sources.

¹⁸ Lalouettová 2009 p.213

¹⁹ Lalouettová 2009 p.197

²⁰ Not to be mistaken for the above-mentioned Harmais, who is probably identical with Haremheb.

²¹ Southern Canaan; roughly to today's Israeli-Lebanese border. Upe represented the Middle Canaan, with the center in the area of present-day Damascus and Amur, northern Canaan, to the Ugaritic kingdom (the border was probably in the area of Tel Sukas).

²² Lalouettová 2009 p.199n. Kush was located in Sudan, near the town of Kerma. The whole area south of the Egyptian border was called Nubia; Cush represented northern Nubia and Vavat, southern Nubia. For ancient authors, including Flávia, this area is called Ethiopia (Aithiopia).

²³ Lalouettová 2009 p.207; In the text of Papyrus Orbiney he has the following titles: Royal Scribe, Commander of the Army, Great Lord of the King, his famous son Sethi-Merenptah / KRI IV.82 (1.8) /.

the king surrendered to Amenophis /I.246/. I think that's more of a reality. So Amenophis's departure from Egypt to Nubia would thus actually be a military campaign, which could therefore be identical to that of Merenptah, in the 4th year of his reign. All the more so because Merenptah gave the greatest emphasis to describing the campaign in the 4th year of his reign.²⁴

However, Flavio's claim that Amenophis lived in Ethiopia for 13 years does not agree with Egyptian sources. Apparently it was a period from the 2nd year of Sethi II's reign, to the 2nd year of Sethnacht's reign, when power struggles took place in Egypt and eventually the country fell into anarchy, with foreigners taking control of it for less than 2 years. Flávius connected the whole period with the person of Amenophis, with whom he connected both the events of the time of Amenmesse and Sethi II, as well as the reign of Merenptah. In short, Flávius confused it a bit.

But the fact that Sethi took part in military campaigns with his father Merenptah agrees with the figures at Flávia (Amenophis and his son Rampsés; 25 Manetho states that Ramses, the son of Amenophis, fought alongside his father as a young man and fled with him to Ethiopia²⁶).

Flavio's claim that Ramesses (Sethi II) appointed his brother Harmais administrator of Egypt, but without a royal title, and he rose up against him and took over the government, points out that Harmais was Amenmesse, usurper of power, vizier, and Nubian viceroy who might took advantage of the absence of King Sethi II.²⁷ and seized power. This is also confirmed by the fact that Flávius states that Ramesses defeated Harmais and became the ruler of all of Egypt again. At that time the king's power began to decline, ²⁸ and the priests the god Amon gained great power. They could be behind this whole conspiracy. And the Amenmesse could be installed by the Theban priests and thus be under their influence.²⁹

²⁴ At the same time, I would like to recall Flavio's mention that when the Ethiopians approached Memphis, Pharaoh appointed Moses commander of the army and launched a military campaign in Ethiopia (Pientka: Who was Moses, note 16). However, it seems that the commander of the Egyptian army could first be the Viceroy of Merenptah, Cush, Messuwa, and the commander of the "Ethiopian" army, the usurper Amenmesse. But the Messuwas had nothing to do with Moses. It's just a coincidence (Messuwy - Mosses / Moysés)

²⁵ Flávius I.251

²⁶ Flávius I.300

²⁷ Tyldesley 2001 p.240n.

²⁸ Already Ramesses II. distributed plenty of land, gold, prisoners, and privileges (e.g., tax exemptions); especially to the priesthood of Amon, but also to the soldiers, thus weakening the royal power / Lalouettová 2009 p.193 /.

²⁹ Vandenberg 2003 p.330; At that time (since the time of Ramesses II), he was in the position of the highest Ammon High Priest, Roi (Rome-Roy). It could have been him who installed Amenmesse on the throne. The priesthood of Amon gained enormous power at that time; had its own police and courts. Their temples sought to create administrative and economic units that were, in essence, "state within a state." They were probably even behind the coup when they helped Amenmesse to the throne. Probably this is why Sethi II, after consolidating his government, replaced Roya with the more loyal Mehuhy, who had the title "true royal scribe" / Lalouett 2009 p.215 /.

From the tomb of Amenmesse in the Valley of the Kings (KV 10), all inscriptions (damnatio memoriae) referring to his name but also to the names of his high officials were removed; in particular, they were the High Priest of Amon, Rome Roy, and the Viceroy of Cush, Chaemter. It was probably they who helped Amenmesse to the throne. Chaemter's name was also damaged on some monuments in the Nubian fortress in Buhene.

Amenmesse may even have been the half-brother of Sethi II, as Flavius points out. I have already mentioned that Amenmesse was probably the son of Merenptah and a woman of non-royal descent, who was called Takhat (Tachat) .³⁰

Finally, the mention that Ramesses undertook a campaign against Cyprus, Phoenicia and Assyria may refer to the time of the so-called marine nations. Assyria, Sethi II, or Ramesses III. they did not attack militarily; however, Assyria began to play a dominant role in the area at this time³¹, and Flavius writes that in addition to direct military confrontation, the Egyptian monarch used what we now call military intimidation. As far as Cyprus is concerned, it has also not been directly attacked militarily, but it is very likely that it served as a "transfer station" for some "peoples of the sea" .³² thought of Indo-Iranian ethnicity in Syro-Palestine. This mention of Flavius can also be linked to Merenptah's campaign in Palestine, in the 5th year of his reign.³³ At that time, the nations of Canaan who fought against him drove away after Jenoam.

All points, therefore, to the fact that the events that took place in Egypt and Syria-Palestine during the 4th and 5th years of Merenptah's reign and in the following period are also described in Flavius; in some respects in more detail than described by contemporary Egyptian sources. On the other hand, Flavius mixes together the events that took place in the last two decades of the 19th dynasty and at the beginning of the 20th dynasty, including the events associated with the "sea nations", into one whole.

So already in the 4th year of Merenptah's reign, there was an attack on Egypt from two sides; from Libya and Reten. At the same time, Kúš revolted. There, against the Medjay, the king intervened with such brutality that the following year Cush did not act hostile to Egypt.³⁴ On the contrary, the peoples of Libya and Reten repeated the attacks in the 5th year. Apparently they were caught up in a hopeless situation and hunger, because a stele from the Amad temple says that ... *"Their chiefs walk around the region all day and fight to fill their bellies. They are heading for the territory of Egypt to find what (they can) ."* There, these invaders included ethnicities from Canaan, ³⁶ and also Israel. Merenptah repulsed them, destroyed some Canaanite cities, and drove them beyond Jenoam at Lake Gennesaret and the Jezreel Valley (Israel's stela), which in Flavius's view meant that they drove them "as far as the Syrian border"; ie after Foiniki and Beka.

³⁰ In section: Who was Moses; note 16

³¹ Especially in Syria.

³² Cline 2019 p.179n; Shaw 2003 p.318; por. also note 41

³³ However, it is possible that the mention of the fighting in Phoenicia and Cyprus is reminiscent except for later campaigns. Ramesses III against "sea nations". However, he met them in a decisive battle on land, in Djahy, in southern Lebanon. The mention that Sethós (Ramesses) commanded a strong cavalry and especially the fleet also testifies to the time of Ramesses III rather than to the time of Merenptah and Sethi II. First, it was Ramesse's fleet that defeated a coalition of "sea nations" in the naval battle of the Delta. And after their defeat, he had large ships built, which sailed to the land of Punt, from which they brought valuable cargo; especially incense / Lalouettová 2009 p.244n /.

³⁴ Another victorious campaign was undertaken there, only in the first year of the Siptaha government / Lalouettová 2009 p.217n /.

³⁵ Lalouettová 2009 p.202

³⁶ Judea and Solym were probably included among the nations of Canaan. In the list of nations in the Israeli Stele, the ethnic groups of the land of Canaan are not specified; except for the people who were called Israel.

In Libya, during the reign of Merenptah, in addition to the Libyan tribes (Libu, Tjehenu), ethnic groups from Syria-Palestine also fought against Egypt.

1., Pirate attacks on Egypt had to repel Ramesses II. and even its predecessors.

These attacks were a constant threat to the entire Mediterranean coast of Egypt. On the Tanis II stele, it is written about the Sherden pirate attacks. Those who were captured were then integrated into the Egyptian army and also took part in the battle of Kadesh. They are even mentioned in the Amarna correspondence / EA 81, 122, 123 /, as part of the Egyptian garrison in Byble, in the service of Rib Addi. We can therefore assume that some members of these ethnic groups entered the service of the Egyptian army as mercenaries. However, it is clear that some Sheriffs were based in Sardinia as well as Cyprus. This can be evidenced by Nuragh pottery from the 13th and 12th centuries. BC, originally from Sardinia, which was found in Cyprus, as well as weapons and sculpture.³⁷ I must also mention the West Anatolian cities such as. Sardy, Sardessos, Sardene, but also Sardes (in Lémen), which resemble the name of the Sherden tribe.

2., Letter RS 34 129 from Ugarit, from the time of Šuppilium II, mentions a man named Ibnaduš who lived as a prisoner among the inhabitants of Šikala, 38 probably Šekeleš, who lived on ships. The Hittite king wanted to talk to this man so that he could learn more about the people of Shikala. This means that Shekeles also lived in Syropalestine, respectively. in the eastern Mediterranean. However, Masper's older hypothesis that the city of Sagalossos in Pizidia, northeast of Lukka in Anatolia, is related to the Shekeles tribe cannot be overlooked.³⁹

3 . the first Hesiod, who considered them to be descendants of Odysseus and Kirk.⁴¹ This myth also proves that they belonged to the "nations of the sea"

(Odysseus' wandering), although in this case it cannot be proved that they also resided in Syria-Palestine. Greek myths also speak of Tyrrhenians as pirates. In Egypt we know An Tursha (Iun-Tursa), a palace official who lived in the 13th century BC.⁴² His tomb was dug by F. Petrie in the Faiyum oasis. This could also indicate that some members of these ethnic groups, long before their appearance as "nations of the sea", settled in Egypt.

4., Lukka is mentioned in EA 38, when it says that together with the inhabitants of Alaska (Cyprus), they invaded Egypt. Ugaritic texts also mention the Lukka ships. They were pirates and mercenaries. They fought in both the Hittite and Egyptian armies. In addition to Lycia in western Anatolia, they also lived in

³⁷ Nuragh pottery was found in a fortified settlement, in Pyla-Kokkinokremnos; V. Karageorghis research in 2010 and 2017; https://en.wikipedia.org/wiki/Sea_Peoples ; Salimbeti: The Greek Age of Bronze. Sea Peoples.

38 Šikalāja; Mierop 2010 p.192; Cline 2009 p.209

39 On the possible link between Sherden and the cities of Sardis, Sardessos, Sardene and Sardes, as well as between Shekelesh and the city of Sagalossos, cf. Pientka: Solving the Achchiya Problem (VAP), note 476; Pientka: A few remarks on the so-called sea nation, note 101; Pientka: Patriarchs and their descendants, note 34.

40 Pientka: VAP; note.249

41 Hesiod: Birth of the Gods (Theogony) 1011-1016. However, Herodotus / History I.94 / writes about the Tyrrhenians in Lydia. The ancient authors apparently distinguished the Tyrrhenians, who originally lived in Lydia, and the Tyrrhenians, after their arrival on the Apennine Peninsula and in the Tyrrhenian Sea area.

42 Kienitz 1991 p.68; Keller 1974 p.92

Kilikia (Gulf of Iskandari, Mersin). Teukrovia also lived there, in the area of the town of Olbé.⁴³

5. Since the ethnic groups that invaded Egypt from Libya in the 5th year of Merenptah's reign (apart from Libu, Tjehen and Teresh) also lived in Syropalestine, it can be assumed that Akawash / Eqwesh also came from there. The fact that they were circumcised also testifies to this. It is possible that they may have come from Cilicia (Hypachayers), although there were no major migratory movements during this period (1207 BC). Today's researchers mostly associate Akawasa with Achchijava; however, I assume that they are more related to the Achaeans.⁴⁵ Akawasa was probably the Achaeans (Solym, relatives of the Hypachay in Cilicia) who left for Libya after the demise of Achchijava.⁴⁶ It is possible that we know these Akawas / Eqwes from later Italy, as the Latin tribe of Aequov. At the same time, we know the Lukans in the Italian south.⁴⁷ These may have been the descendants of the Lukka people. I recall that Tereš-Turša, like the Tyrrhenians in Etruria, in present-day Italy, participated in the formation of the later Etruscan nation.⁴⁸ Sheriffs settled in Sardinia and Shekeles, Shikalaya in Sicily (or returned there) .⁴⁹ from Syria-Palestine, 50 which took part in the campaign of "sea nations" against Egypt from the Libyan side, later settled on the Apennine Peninsula and the Tyrrhenian region

the sea.

⁴³ Pientka: VAP, note 377

⁴⁴ The emergence of "sea nations" in northern Syria can be dated to the years 1190-1185 BC (Ugarit, Emar). However, this does not rule out the possibility that pirate attacks on the Syrian-Palestinian coast have already taken place. In addition to the coast of Lycia, I think that the island of Cyprus (Alashia) also played a big role in this. There, around 1200 BC, a naval battle took place between the Hittites (Šuppiluliuma II.) And foreign raiders / Cline 2019 p.137n; Müller Karpe in: Jockenhövel 2012 p.268 /. But already in Amarna's time, Alashia is mentioned as the base of the pirates who made it endangered the Egyptian coast / EA 38 /.

⁴⁵ Shaw 2003 p.344; Bartoněk 1983 p.268. However, I do not rule out that Egypt was also invaded at this time by ethnic groups from Lycia (Luke; Milyov and Solymov / country of Milyas and Achchiya / = Akawasa (?); But probably also Sherden and Shekeles).

⁴⁶ That is, from the cheese-Palestinian region. / Pientka: VAP; in the part: The demise of Achchijava.

⁴⁷ Pejřirka 1979 p.645

⁴⁸ In Etruria, the ethnogenesis of the Etruscans also involved the bearers of the Villanov culture, whose predecessor (Protovillan culture) is assumed to have parallels in the cultures of the Northwest Balkans / Bouzek 2013 p.203 /, or even in the middle Danube and even in Germany (k. Urnenfelder). Turshians - Tyrrhenians were from Anatolia (the latest genetic research confirms this) and from the Eastern Mediterranean. Similarly, those who came from the north were from Raetie (Engadin; unpublished research).

⁴⁹ The following facts must be borne in mind: Sikulota and

Sardiotae came to the Tyrrhenian Sea (Sicily, Sardinia) as early as 2200 BC, in connection with the spread of the Cetina culture, from the Adriatic region. At the latest in the 13th century. BC, some of their fighters relocated to the island of Cyprus, to their relatives.

Shekeles and Sherden also came to western Anatolia and Syropalestina around 2100 BC, in connection with the migratory movements of the "torso bearers" from Anatolia.

However, the common origin of both the Adriatic and Anatolian Sicilians and Sardis is most likely to be found in the Eneolithic of Transylvania (and Potisia), as well as the South Italian Apuls / Pientka: Patriarchs and their descendants, note 34; Pientka: VAP, note 476; Pientka: A few remarks on the so-called "Sea nation", note 60 /.

⁵⁰ I recall that in addition to Akawash, Shekelesh and Sherden, as the only "nations of the sea," were circumcised. At the same time, these three ethnic groups belonged to the descendants of the "bearers"; similarly to the Indo-European component of the Lukka tribe: Milyovia - Termilovia, folk Mi-lim / Pientka: A few remarks on the so-called sea nation, note 9; Pientka: Patriarchs and their descendants, note 34; Pientka: VAP, note 476.

Now I will quote the passages from Flávia once again: ... *"The Solymisks⁵¹ invaded Egypt **together** with the unclean Egyptians and treated the people so impiously and cruelly that the Shepherds' government seemed to be a golden age ... They burned cities and villages, they were not satisfied with looting in temples and **breaking the statues of the gods**, but the shrines served as places for them to roast sacred animals, then forced the Egyptian priests and prophets to sacrifice and kill these animals ... It is also said that the priest who gave them the establishment and the laws came from When he joined the Jewish people, he changed his name and took the name Moyses "... 52 ..."* no violence and cruelty "... 53

... *"He (Moses) gave them the law not to worship the gods, not to abstain from the flesh of any animal that the religious law in Egypt considers sacred, but to sacrifice and use them and to associate only with people who have taken the same oath" ... 54*

As follows, I will quote from Harris's papyrus, which related to the events, after the death of Queen Tausret: ... *"The land of Egypt was abandoned, rejected, and so was every man ... Then came other times, empty years, during which **Irsu, one of the Syrians**, was the superior of all men in Egypt, arranged for the whole country to bring him gifts, then gathered his vassals and plundered property. of the common people and no longer offered sacrifices to the temple in the cities "... But the gods reversed this situation and appointed their son, the son of Rea, Sethnacht. He established order (maat) in the ruined land, killed a man with a false heart, cleansed the great throne of Egypt, and became king of **both** lands on the throne of Atum. He restored the temples in the cities and included them again with the sacrifices made to Enneade, as was the custom.⁵⁵*

As a final quote, I will excerpt an excerpt **from** Sethnacht's inscription on the *Elephantine Stele* : *And the reputation of the falcon haunted them: and they left there the gold and silver that belonged to Egypt, which the **Asians gave them**, to give them a victory over their dominion over Egypt. beloved landscape.*

*However, their plans did not work out and their promises did not have tomorrow's. For at that moment every god and every goddess arose, and every one did a miracle for a perfect god: they foretold that he would make **a great massacre**, because the gods decided that the light would come on again (over Egypt).*

In the second month of the second month of the drought, on the tenth day, there were no more rebels in any country against His Majesty, and we could say to His Majesty, "O lord of this country, your heart rejoices that the prophecy of the gods against your enemies has taken place."

⁵¹ The Solymis are probably identical to the Asians who are mentioned in the still-erect Sethnacht in Elephantine. Along with the Solymas, the Jews probably took part in these events. Certain clues as well suggest that the above events may have been attended by Israel, represented by the tribe of Reuben / Lt. note.89 /.

52 Flávius I.248-250; 238; por. with Lysimach.

53 Flávius I.264

54 Flávius I.239

55 Harris papyrus I.75 1-10; Lalouettová 2009 p.220

there are no more enemies in the land, and there is no more infantry and cavalry force than your father's forces. All the temples are reopened. It is possible to re - enter the divine trades "... 56

All these quotations shed light on the situation in Egypt during the period of anarchy, political and economic upheaval at the time, after the death of Queen Tausret, shortly before the Exodus.

In the order in which the first quotation is given in Flávia, it should be about events during the reign of Merenptah and Sethi II, but it is not yet possible to speak of such a large-scale disruption at this time. Although there were military meetings with the so-called sea nations, but they only threatened Lower Egypt from the west, east and north, but never ruled it.

Nor do I think that these events relate to Amenmesse's performance.⁵⁷ The similarity with the events described on the Elephantine Stele and Harris's papyrus is certainly not accidental.⁵⁸

Therefore, I think that the quote from Flávia refers to events from the time after the death of Queen Tausret. And it is by this time that it is also possible to put in the appearance of Moses, as follows from Flavia.

Irsu apparently allied with the Solymas; I recall his Syrian or Syrian-Palestinian origins.⁵⁹ He is most likely the same as the "man with a false heart" whom Sethnacht killed (or had killed). And he drove the rebels out of Egypt, according to the inscription on the elephant. Moses could have been one of those exiles. If so, then **Sethnacht's inscription on an elephant from Elephantine is the only authentic Exodus-related message from Egyptian sources.**

⁶⁰ I remind you that the Aaronites, as narouci, were probably part of the Egyptian army at the time of Ramesses II.⁶¹ And so it is not excluded that they were included in it at the end of the 19th dynasty. The leader of the rebels of Irsa may also have been one of the insurgents.⁶² Among these rebels were other Levites, represented by the Heliopolis priest Moses, who probably stood behind the religious revolution in Egypt. And also those who worked as slaves on construction projects in the eastern Delta. These included the Terahites, Apira, and some oppressed Egyptians. And there were many of them.⁶³ To help them

56 Lalouettová 2009 pp.221-222

57 Flavius writes of him as Harmais. There is no connection with the Solymas and the events in that times have occurred. Amenmess is associated with events related to Nubia and Upper Egypt and not to Canaan (Asians) and Lower Egypt.

58 The rejection of traditional Egyptian gods, the closure of temples, the participation of Asians (Elephantine stela), resp. Solymov of Jerusalem (Flávius), during the attacks on Egypt and control of part of Egypt together with the rebels, respectively. unclean from the Avaris, the cruel treatment of the population, including their killing. Text on elephantine stela, adds a reference in the Hebrew Bible to the theft of "jewels of gold and silver" in connection with the Exodus. Also important is Lysimach's mention that Moses was an iconoclast and exhorted people to destroy temples and altars. And, of course, it is also Flavio's mention of 13 years of unrest at the end of the 19th dynasty / Pientka: The Dating of the Exodus; note.64 /. There are too many points of contact for it to be just a coincidence and for everyone these events at once, could have occurred at another time. The only period in which these events, which Joseph Flávius writes in the first paragraph quoted could have taken place, is the time after the death of Queen Tausret; and these are the events of the Elephantine Stele and Harris's papyrus.

59 Pientka: The Dating of the Exodus; note.56

60 Harris's papyrus I dates back to the time of Ramesses III.

61 These were elite units / Pientka: The Origin of the Levites /.

62 Irsu is called Syria. If he was an Aaronite, he would belong to the Levites. And they actually came to Egypt from Syria (Mitanni).

63 This is evidenced by the relatively high Y frequencies of haplogroup E1b (M35 and M78) in Jewish populations / see Introduction /.

the Sons of Jerusalem came, and with them the Jews. They began looting the country, 64 and controlled part of Egypt for about two years. Then Sethnacht stood up to them and defeated them and drove them out of Egypt.

These insurgents do not even seem to want to leave Egypt; they wanted to seize him, in cooperation with the people of Judah. As the ancestors of the Jews, the Hyksos, had long ago.⁶⁵ The Exodus, as described in the Hebrew Bible, is just a myth. They **had to** leave; for they were expelled.⁶⁶ Contrary to biblical accounts, when the Exodus was to last 40 years, Tacitus and Apion reported only 6 days ! that is, the tribes that had previously dwelt in Egypt and belonged to Joseph's house; the first settlements there were founded around 1200 BC. So more or less, immediately after their expulsion.

Let's sum it up. At the end of the 13th century BC, economic and social collapse culminated in Palestine. It is also multiplied by prolonged drought, crop failure and famine.⁶⁸ Sometime between 1230 - 1210 BC⁶⁹ The Hittites conquered Khasor and thus Achchiya disappeared.⁷⁰ Part of the population (especially Eqweš / Akawaša) went to Libya, 71 from where in the years 1208 - 1207 BC they threatened (along with the Libyans, Sherda, Shekeles, Tursha and Luke) Egypt and penetrated as far as the Memphis. At the same time, from the Palestinian side a little later, 72 Canaanite ethnic groups attacked Egypt,

⁶⁴ Probably just the Eastern Delta area.

⁶⁵ Already in the Annals of Thutmos III, an inscription in the Karnack temple states that in the 22nd year of his reign he undertook a campaign against the descendants of the Hyksos, who began to revolt against Pharaoh and **threatened the Egyptian border**. This is a campaign that ended in the victory of Egypt in the battle of Megiddo / Jepsen 1987 p.85; por. also Pientka: Habiru; p.5 and note 31 /.

⁶⁶ Por. also Tacitus: History V.3

⁶⁷ This, too, is at least with Apion, only a symbolic indication: "they marched for six days, rested for the seventh time." This is a clear reference to the Sabbath / NBS 2017 p.892 /.

⁶⁸ Cline 2019 p.193n.

⁶⁹ The approximate reign of Shaushgamva of Amur, with whom the Hittite ruler Tutchaliya IV. (1237-1209 BC), closed a treaty banning, inter alia, the sailing of Akhchiya ships to Amur for trade with Assyria. These sanctions seem to have triggered a chain of events, at the end of which Achchijava, as a state, ceased to exist

/ Pientka: VAP; in the part: The demise of Achchijava.

⁷⁰ The lower limit is more realistic; thus shortly before 1210 BC / Pientka: VAP; in the part: The demise of Achchijava. 71 Part of the population also fled to eastern Cilicia (Qode), which has since become known as Šuppiluliuma II.

/ Cline 2019 p.148 /. On the inscription in Çineköy, the land of Hiyawa was identified with the Phoenician name of the country and ethnic DNNYM of Quwe (eg. Qode, chetih. "Land of the river Sheikh"), in eastern Cilicia.

Denyen. In Canaan, they were still known as Danuna at the time of Amarna (the chariot of Danuna; King of the Danish country / EA 151 /; at that time this country was located in the Upper Galilee and southwestern Lebanon). The Danishi of Cilicia were close relatives of the Danube tribe in Palestine (Asher). They came to Cilicia as a result of the post-Hyksos events (Kilix). Therefore, Akhkhijava (whose vassal was the Danish kingdom - Milawata) had above-standard relations with the country of the river Shode (Qode). Just after the demise of Achchiya, before 1210 BC, part of the population (Danuna, Achaeans) left this area (Galilee, Lebanon), to their relatives, to Cilicia. And it is since then that the new name of this country - Hiyawa - begins to be used.

⁷² According to the solar eclipse that occurred during Merenptah's campaign in Canaan, this happened on October 30, 1202 BC / Pientka: Who represented Merenptah Israel /. So the defeat of the Libyans and their allies could have taken place in the spring months. This is evidenced by the fact that the Libyan campaign is described separately on the Great Karnack inscription, but it is also described together with the campaign in Canaan, on the Israeli stele. It is clear from this that the Libyan campaign preceded the Canaanite. At the same time, it is a supporting argument for the fact that the Canaanite campaign did not take place until the autumn. After all, Merenptah first had to deal with the domestic opposition (the enemies of Avaris) and strengthen the borders of Egypt.

Israel, and probably already the Solymis and the Jews, with the support of the "fifth column" ("unclean" from Avaris). However, Merenptah defeated them in the 5th year of his reign, on both the Libyan and Palestinian sides. The invaders wanted to settle in Egypt to save themselves from hunger and a hopeless life. That's why they went there with their families.

After Merenptah's death in 1202 BC, his son Sethi II ascended the throne. It was he who took part in the campaign of his father Merenptah. However, shortly afterwards (1200 BC), his half-brother Amenmesse seized power in Upper Egypt and threatened Lower Egypt. Sethi II. he probably defeated him only after 4 years, probably in 1197 BC. He died two or two years later, for unknown reasons.⁷³ At the time, he was the office of the entire *B3y*, of Syrian descent. He gained immense power. Together with Sethi's wife Tausret, he was a co-agent for the underage pharaoh Siptah. However, Baj's absolute power did not seem to do much for this, because he had him executed in 1192 BC. Siptah died in 1191 BC and Tausret gained royal power. However, she ruled alone for only 2 years. She died in 1189 BC.

It is this year that Syran Irs' performance is set. He became a real, albeit illegitimate ruler of part of Egypt. It is possible that he belonged to the Aaronites - *narunc* and was therefore a member of the Egyptian army. That would explain why he could seize power.⁷⁴ It is possible that he was one of the "unclean" who were "infected" with Amarna heresy, as were Moses and the other Levites. And so did their followers Terahites and even some oppressed Egyptians.⁷⁵ Egyptian sources refer to them as enemies, rebels. It is possible that Moses and his followers attempted a religious revolution in Egypt itself. It is possible that they wanted to return to the Amarna heritage.⁷⁶ Their ancestors (Levites), during the reign of Akhenaten, belonged to the top of the Egyptian pyramid of power and now held only "inferior" positions in Egyptian society. That must have strangled them. And even some of them may have been refugees or exiles, which was probably the case with Moses.⁷⁷ In order to consolidate their power and seize all of Egypt, they asked the Jerusalem army for help from the Solymov army⁷⁸, and probably also

⁷³ Behind his death may have been the harem plot / Lalouett 2009 p.213 /, the conspiracy of the priesthood of Amon and, of course, the power ambitions of Chancellor *B3y*.

⁷⁴ A parallel can be seen in the praetorians in Rome. Those as elite troops often decided who would become emperor after the current monarch died or was assassinated.

⁷⁵ There is no doubt that Aton's religion was still attractive to some people. On the one hand, they may have been those whose ancestors, thanks to Akhenaten, gained a higher position. Parity could still work: Syrian-Phoenician "adonine"; my lord = Aton / Pientka: Who was Moses; note.⁷⁸ / For the lower, oppressed classes, the very thoughts proclaimed by this religion of love and light could be appealing; as well as the opportunity to gain social position, regardless of origin. Certainly the regained power of the priesthood of Amon, which did not stop at anything and was even more arrogant than in the past, certainly played a role in this. Proof of this religion persisted in people's minds even later, there may be mentions of the "unclean" at Flávia. This is also evidenced by the other name of Moses, Tisithen, derived from the sun disk (Chairemón). And, of course, Psalm 104 and some other Psalms in which God appears as light / Psalm 27: 1; 36:10; 139: 11.12 /.

⁷⁶ In that regard, it is important that Moses was originally a Heliopolis priest. The Amarna religion in its beginning it drew from the Heliopolis tradition and the cult of the god Ré / Pientka: Who was Moses; note.11 /.

⁷⁷ Stay with Midjancov.

⁷⁸ Asians on the elephant of Elephantine; Flávius Solymský / Flávius I.248-251 /.

The Jews whom they had dealt with, according to Flavius.⁷⁹ And they plundered the land of Egypt. In the second year after ascending the throne (1187 BC), they were defeated by Sethnacht. He had Irsa executed and the other rebels, including Moses, then expelled from Egypt and persecuted them to the Egyptian border.⁸⁰ The biblical Exodus could still have happened.

But it is possible that Irsa is none other than Moses himself. Harris's papyrus says that Irsu was a Syrian. Although Moses was a naturalized Egyptian, since he belonged to the Levites, he was also a native of Syria.⁸¹ Strabo, a fairly serious Greek historian, geographer, and philosopher, states that Moses was the priest who ruled Lower Egypt.⁸² And Harris's papyrus states that Irsu was the superior of all men in Egypt. So he was the sovereign ruler (parts)

Egypt. Irsu's withdrawal coincides with that of Flavius, when he writes that "the Solymis invaded Egypt" ... "and the man who gave the unclean establishment and laws, ⁸³ was called Osarséf / Moýsés". There is also a striking resemblance between the data at Flavius, the text on the Stele of Elephantine, and Harris's papyrus. **At the same time, according to Flavius, it is also the time of Moses' performance.** It is clear from the Elephantine stele that the rebels (who can be identified with Flavius's unclean ones; "affected by Amarna's heresy") probably hired Asians (probably also Flavius's Solymos) for the gold and silver they stole in Egypt. After being expelled by Sethnacht, they left these valuables on the run in Egypt. The Hebrew Bible also writes about this. However, she does not admit that the Hebrews left them in Egypt, but admits that they were robbed by the Egyptians.⁸⁴

⁷⁹ The term "Shepherds" used by Flavius to refer to the descendants of the Hyksos living mainly in Jerusalem, apparently applied to both the Jews and the Soleites. The two ethnic groups inhabited Jerusalem together.

⁸⁰ Apparently after Arish.

⁸¹ Por. note.58. The fact that Moses was of foreign origin did not prevent him from becoming an Egyptian priest. Pharaoh, at his own discretion, could entrust the priesthood to anyone, even the unclean, to make it clean. Foreigners could also become priests / Whip 1993 p.153 /. An example is the Vizier and the High Priest Aper-el / Pientka: The Origin of the Levites, note 48; Pientka: Who was Moses, note 70 /.

By the way, Irsu and Osarséf (Mojžiš u Manétha) were already connected by JV Prášek / Otto's Dictionary of Science XII 1897; under the motto Israel; However, Irsu is referred to there as Arsu. This would mean that the name Osarséf, Manétha, was actually derived from the name Irsu (Egyptian derogatory nickname) and not from the name of the god Osiris (Osiris), as claimed by J.

Flavius / On the Antiquity of the Jews I.250, 265 /.

⁸² After all, Egypt was ruled by the pharaohs. Although the priests (especially Ammon) reached at the end of the 19th and during the 20th dynasty unprecedented influence and power / Shaw 2003 p.321 /, so the legitimate rulers of Egypt were still pharaohs. They were gods entrusted royal power. If Strabo claimed that Moses was the priest who ruled Lower Egypt, then that could mean only one thing. Royal power at that time was limited to Upper Egypt, and Moses was illegitimate ruler, usurper of Lower Egypt. This is essentially confirmed by the text on Harris's papyrus, which states that "Sethnacht **purged** the great throne of Egypt and became king of the **two** countries on the throne of Atum." This means that the two countries, Upper and Lower Egypt, were reunited, under a single ruler.

Throughout the 19th dynasty, we know of only two interregna. First, it is the usurpation of the rule over Upper Egypt by Viceroy Amenmesse. However, it was probably legalized by the Theban priesthood of Amon. And besides, he was the ruler of Upper and not Lower Egypt. That is why Amenmesse cannot be identical with Moses. Secondly, it is the appearance of Irsu, after the death of Queen Tausret, who usurped the government over part of (Lower) Egypt. He was never recognized by the Egyptian priesthood as a legitimate ruler, as its name implies (Irsu - the one who made himself). Therefore Strabón writes of Moses only as a priest who ruled in Lower Egypt. And that's why I think that Strabo's mention of Moses was about Irsa.

⁸³ Hekataios of Abder writes in a similar sense. According to him, Moses was a foreigner living in Egypt who became a political leader and legislator. I think that Strabón's, Lysimach's and Hekatai's characteristics of Moses are the most apt.

⁸⁴ It must have been a crucial moment for those who were forced to flee Egypt; the rebels had everything at first and suddenly had nothing. The Hebrew Bible even mentions this fateful moment up to three times; however, if we take into account God's promise to Abraham (Gen. 15:14), even up to four times.

it is possible that Moses, when he was in exile (with the Midianites?), established relations with both the Solymis and the Jews of Jerusalem. And probably with Israel (Reuben; maybe Gad and Dan). It is possible that Moses' escape from Egypt and exile were related to the *B3y* Chancellor's power fall and his killing.⁸⁵ In that case, Moses could return to Egypt, at first until

⁸⁵ Both belonged to the so-called Syrian side and the *B3y*, like Moses, could have come from the Levi family. It is therefore possible that at the beginning of his career, he may have been a Heliopolis priest, similar to Osarsef - Moses. A small statue of Baj's [https://en.wikipedia.org/wiki/Bay_\(chancellor\)](https://en.wikipedia.org/wiki/Bay_(chancellor)) was found in Heliopolis . Is enough it is probable that Baj's ancestors, like Moses, may have been part of the Amarna reform.

After all, it was the foreigners integrated into Egyptian society that were one of the pillars that Akhenaten could lean. *B3y* was perhaps only apparently a follower of Amon, for opportunistic reasons. But the past seems to be he didn't throw his head. *B3y* could thus have been Moses' predecessor, even in the sense that he wanted to usurp government over Egypt. It is not even out of the question that Moses may have been an active supporter of Baj. He was still Baj's contemporary. And this could also be the reason why he was forced to flee Egypt after Baj's fall and subsequent execution.

Interestingly, neither Sethnacht nor his son Ramesses III considered Siptah, Tausret, and, of course, Amenmesse, to be legitimate rulers / Lalouette 2009 p.216 /; they had all these names removed from the inscriptions.

They considered Sethi II to be their predecessor. It is therefore possible that Siptah was the son of Amenmesse, because if he were the son of Sethi II, Sethnacht would still have considered him a legitimate ruler. This is evidenced by the fact that both Amenmesse and Siptah spent their youth in Chemmis. The fact that in the second year of his reign, Siptah adopted the name Merenptah does not mean that he was his son. Rather, it is his attempt to legitimize his government.

In that case, we must admit that after the death of Sethi II, **there was a palace coup**. The government was usurped by the Amenmesse party, represented by Regent Tausret, with the *B3y playing a major role*; but in the background the priesthood of Amon was pulling the strings. Therefore, *B3y stood out by making Siptah a king*, who was to become a puppet, in his hands. If that happened in a legitimate and customary way, he certainly wouldn't be able to afford such a thing.

In this context, I would like to point out that during the reign of Amenmesse, its viceroy of Cushion was a man named **Chaemter** / F. Jurco / was the successor of Messuwy, who held this office during the reign of Merenptah / Pientka:

Who was Moses; note.16 / . We also know Vizier Chaemtir , who is depicted on the block from the shrine of Deir el-Medina, but his name has been damaged and replaced by Vizier Parahotepa <https://en.wikipedia.org/wiki/Khaemtir> . However, it is uncertain whether he is the same as Viceroy Chaemter.

It is interesting that Baj's Egyptian name was Ramesses **Chamentera** <https://en.wikipedia.org/wiki/Amenmesse> . Isn't that the same person? Or, more likely, was Chamenteru the son of Chaemter, or a close relative?

It was apparently Chamentera - *B3y*, who plotted a coup against the legitimate Ramessian line, after the death of Sethi II. / por. note 28 / . The fact that Baja had Siptah (who owed him the throne) was probably related to the usurpation of power that threatened the king himself. In this context, the fact that Siptah's mother was the Syrian concubine Sutaiaja seems a bit spicy. (*B3y* was also originally from Syria).

It is therefore possible that Viceroy Kush Chaemter, in collaboration with the Priesthood of Amon, represented mainly by Rome-Roy, rebelled against Sethi II. and they set him on the throne of Upper Egypt, his half-brother Amenmesse. However, he was Sethi II. defeated, removed and possibly executed. Ammon the high priest Rome-Roy, who was replaced by the more loyal (?) Mehuha, did the same. And Chaemter couldn't end up differently as a rebel. In Egypt, the rebellion was punishable by death. I recall once again the fact that their names were removed from Amenmesse's tomb in the Valley of the Kings.

However, shortly afterwards, the probable son of Amenmesse, Siptah (represented by Regent Tausret) and the probable relative of Chaemter, Ramesses Chamenter - *B3y*, with the help of the Ammonite priesthood and part of the army, plotted a coup after the sudden death of Sethi II, who may have died naturally. they are more likely to have helped him into the other world. Just Siptah and *B3y* could take revenge on their fathers, respectively. relatives.

It is worth considering whether Viceroy Kush, during the reign of Merenptah, Messuwa, did not inspire Joseph Flavio by name, to mention in Jewish antiques that the (unnamed) Egyptian king sent Moses at the head of the army to Ethiopia / Pientka: Who was Moses; note.16 / . Of course, Messuwy had nothing to do with Moses.

at the end of Queen Tausret's reign, but probably after her death.⁸⁶ There he reunited with his relatives, the Aaronic Narunts. These, as elite units of the Egyptian army, were apparently the driving force behind the revolt.⁸⁷ They wanted to seize all of Egypt. At that time, Egypt was weakened by power. As a highly educated man (originally a Heliopolis priest), Moses, originally from a originally privileged family, a man of natural authority and a legislator, became their leader. Along with other Levites, he stood for a religious revolution in Egypt.⁸⁸ K

⁸⁶ It is possible that it was Tausret who gave the impetus to remove B3y. And it is also possible that the sudden death of Tausret is related to the arrival of Moses - Irsa from exile. It could have been revenge for her involvement in the removal and eventually death of Chancellor Baja.

⁸⁷ Soldiers also stood behind Akhenaten and his religious revolution at first. Without them, he could not have his intentions to take place. Unlike other Egyptian rulers, Akhenaten used the army primarily to ensure the internal order and stability of the regime. On the one hand, there are no known major unrest in Egypt during his reign, on the other hand, he undertook only a minimum of military campaigns (Nubia, Amqa). Of course, it was just the Egyptian army behind the end of the Amarna experiment. Because he was already threatening him interests (weakening of Egyptian power, reduction of prestige abroad, apostasy of allies (Mitanni) and some vassals from Egypt, while there was a risk that Egypt could lose the opportunity to use Syrian and Lebanese ports; undoubtedly had a negative impact on the Egyptian economy).

⁸⁸ However, Strabo states that Moses and his people left Egypt because they were dissatisfied with the order and **religion of Egypt**. We know that after the death of Queen Tausret, temples were closed in Egypt, statues were destroyed gods, persecution of priests; simply to the religious revolution. And surely those who provoked this revolution wanted to replace the traditional Egyptian religion with another. At that time, people were not yet able to accept a world without gods. It is therefore possible that Moses and the Levites wanted to **restore the Amarna religion**, the cult of Aton, in Egypt. And even by force, as it follows from the inscription on the elephant's stele, Harris's papyrus, as well as from Flávio. The situation in Egypt in that time, reminiscent of the pre-Jamar period / Shaw 2003 p.319 /. Above all, it was the immense power of the Theban priesthood that essentially privatized Egypt. It was at the end of the 19th dynasty that Egypt was weakened by power, which Moses and his followers wanted to take advantage of. It is quite possible that Moses remained, until the end of his life, a follower of this religion and not a Yahweh religion. It is inconceivable that he would try to impose the cult of Yahweh on the Egyptian people. Not even the Hyksos did this to force the cult of their gods on the Egyptians, quite the contrary. Moses in Egypt could not afford to introduce the cult of a completely foreign deity, he would not succeed. He had to follow something; and that undoubtedly could have been the cult of Aton, of which he himself was a follower (Tisithen). I think that in Egypt at that time, there were still enough of his secret followers. And also in addition to the religious, there was also a social aspect.

Above all, it was dissatisfaction with the newly acquired power of the priesthood of Amon.

The whole story of the conversion of Moses (Ex 3: 4) is probably just a later insert, which was inserted there by the priests of the northern cult. Only his residence with the Midianites could be real, given that their territory, unlike Canaan, did not fall under Egyptian sovereignty, assuming that Moses was an Egyptian refugee.

The Gershon priest family in the temple in Dan (Tel Dan), in the north of Israel (**elohist tradition**), considered Moses to be their ancestor, while Aaron was worshiped as the ancestor of the priesthood of Jerusalem (**Yahweh tradition**) / Interpretations 1991 p.212 /. So Aaron and not Moses are associated with the Jahvist tradition! Psalm 106 also considers Moses to be the chosen one / 106: 23 /, but Aaron also considers the holy of the Lord (Yahweh) / 106: 16 /. In one of the early sources of the Pentateuch, Yahweh, whose text originated in the southern kingdom of Judah and whose author calls his god Yahweh, the main character is Abraham and not Moses (the covenant of God with Abraham, which was much more important to the people of Judah than the covenant with Moses in Sinai, the glorification of Abraham Melchizedek, king of Salem-Jerusalem, from the tribe of Judah came King David, whose capital was Jerusalem and with whom God made a covenant;

Elohist, on the other hand, makes no mention of the covenant with Abraham and attaches much more importance to Jacob, whom God renamed Israel (Gen. 35: 10). Even more important to the Elohist was the story of the Exodus. It was those who came out of Egypt who settled mainly in the Central Highlands and in Galilee; and it was these who brought with them the memories of the Egyptian Moses. Therefore, he was worshiped more in Israel (Shiloh, Dan) than in Judah. Moses was the greatest prophet for the Elohist / Armstrong 2012 p.108 /. However, there was originally a tradition of Exodus, without Moses / T. Römer /.

The cult of Yahweh spread long before the Exodus, among the tribe of Judah (descendants of the Hyksos), members of the tribes of Shasa / Pientka: the Jews; note 3; Pientka: Who represented Merenptah Israel; note 16 /; merging

they were joined by oppressed groups of the population (descendants of the Terahites, Apir, but also some Egyptians) and afflicted Egypt. After about two years, Setnacht these rebels defeated Irsu-Moses and his followers, or had them executed and expelled the rebels from Egypt.

Thus, according to this second alternative, Moses did not come out of Egypt at all.⁸⁹ Therefore, his mysterious death, described in the Hebrew Bible ("When he died, his eyes did not send, neither did power depart from him" / Deut. 34: 7). it is clear that he was in full force before his death; and this suggests that his life was abruptly ended.⁹¹ And therefore he could not even enter Canaan. The entire

both ethnic groups, the nation of Judah was born, the Jews; therefore, in one line of today's Kohenvci, the haplogroup J1-M267 / J-P58 (originating in Šasu) is dominant and in the other line, the haplogroup J2a-M410 (originating in Jude; i.e. Qutú, Gutejci); / https://en.wikipedia.org/wiki/Y-chromosomal_Aaron ; to that por. also Pientka: Origin of the Levites, note 23; The historical beginnings of the Hebrews. Introduction. note 18 /. But according to the traditional interpretation, the Kohen family should come from one common ancestor, Aaron / cf. Pientka: Jews. note.99 /. As you can see, nothing is further from these ideas.

Moses may have known the god called Yahweh only indirectly (through the Midianites).

However, the idea of monotheism probably came from Moses. However, the religion he preached was only a development of Akhenaten's legacy. It is possible that Moses postulated some laws, which then passed into the Yahweh religion. This is the only way to explain the fact that e.g. already in the oldest Israeli settlements in the Highlands, pig bones are absent / Pientka: Dating of the Exodus; note 92 /, which is probably related to the change of religious ideas. This includes the order of circumcision, ritual regulations, as well as some laws that were apparently later postulated in the Ten Commandments.

Apparently, however, it was the Aaronites and their followers who, in collaboration with the Jews, "reformed" Moses' ideas and replaced Aton with Yahweh, who became the highest and chief god in Judea and Israel, but not the only one (Henotheism). . **Therefore, Aaron was considered the ancestor of the priesthood of Jerusalem**, and the high priests initially came from his family. However, the cult of Yahweh was further spread by the Levites - priests (not only the Levites, but its members settled mainly among the northern tribes). These "adopted Levians" -

The Levites were of the tribe of Judah, but the tribes of Shasa, who became part of **the nation** of Judah, also took part in this missionary activity . Only of them were then recruited by cohanim. Kenyans / Lt. Sd 1:16 /, the Kenites (of Edom) and other ethnic groups that originally inhabited southern Canaan and Edom.

However, the relics of the solar (Aton's?) Cult persisted in the Hebrews for a long time / Psalm 84:12; Isa 60: 1-3; Nm 25: 4 /. The Sun / 2 King was worshiped in the Jerusalem temple itself. 23:11; Ezekiel. 8:16. On the basis of iconography, it can be proved that the tendencies to solarize the Levant deities had an impact on the system of religious symbols of Israel and Judah, and the god YHVH also adopted celestial and solar features. Iconographically sunny symbolism demonstrably comes from Egypt / Berlejung 2017 p.175 /. The question is why the Israelis and later the Jews so easily adopted the solar cult. I think the answer is clear from the above lines / por. also note 71 /.

⁸⁹ I recall "The Song of the Sea", which is the oldest mention of the Exodus; there Moses is not even named. And also the oldest Israeli creed "Magnolia Dei", Moses does not even mention Moses in connection with the Exodus.

/ Pientka: Who was Moses; note 35. Of all the books of the Hebrew Bible, Moses appears more often only in the books of Deuteronomy, Exodus, and Numbers. From pre-exile prophetic literature about Moses only Jeremiah and Micah mention it. At the same time, deuteronomist books are largely considered nationalist and orthodox propaganda. Moses performs there in accordance with the intentions of the reformist Josiah movement / Dever 2010 p.256 /. Indeed, **the Exodus originally appears to have gone without Moses.**

Psalm 105 says that God sent Moses and Aaron to the people of Israel in Egypt to present them with signs of miracles. But Moses and Aaron brought them not out of Egypt, but God himself (Psalm 105: 26,27). And the people of Egypt **rejoiced** when the people of Israel left Egypt (even with the stolen gold and silver!) Because they were afraid of the Israelites (Psalm 105: 37,38). This is in stark contrast to the Torah. Rather, it resembles Flávia and the texts on the Elephantine Stele and Harris's papyrus.

⁹⁰ The Kralická Bible says: ... *"when he died, and do not send his eyes without the strength departing from him"* ... In other Czech translations, strength is replaced by the word "freshness", similar to Tanach (freshness). can only be interpreted in the sense that just before his death, Moses was in full force.

⁹¹ Ps 106: ... *"Our fathers / 106: 7 / have provoked him (Yahweh) again by the waters of strife (by the waters of Merib) until Moses was sick for them"*... / 106: 32 /. This quote also shows that Moses did unspecified damage occurred.

Chapter 34 of the book Deuteronomy, which describes the death of Moses, only obscures and speaks in hints (the mystery of burial, an unknown grave) .⁹² The conspiracy of silence prevails about the circumstances of his death.⁹³

In this context, I would like to recall the Korah Rebellion / Nm 16 /. At the head of the uprising was the Levites of Korah, along with some of the Reubens⁹⁴, **and** a community of prominent representatives of the people took part.⁹⁵ The main impetus for the uprising, according to the Hebrew Bible, was the special position of Moses and Aaron. The rebels were punished by God; the earth opened and they fell into the underworld (šēl'ol). And 250 "men's names" burned the fire. In addition, 14,700 people who took part in the Korah uprising died.

What if it was different? What if it was a remembrance of the rebels who had fallen in the fighting against the Egyptians and the subsequent execution of Moses' followers, as well as Moses himself; everything else described there is only theological ballast. It doesn't look like the 14,700 dead massacre

⁹² Interpretations I. 1991 p.587. *"And he buried him (the Lord Yahweh ; according to some interpretations, "divine angels") in the valley, in the land of Moab, opposite Beth Peor, and no one has learned of his grave to this day"* / Deut.

The Hebrew Bible, however, knows the tombs of the patriarchs, beginning with Abraham (Machpelah / Gen 25: 9 /), knows the tomb of Joseph (Sechem / Joshua 24:32), and even knows the tomb of the alleged brother of Moses Aaron (Mount Hor / Nm 20: 27n /) and the tomb of Moses' alleged successor, Joshua (Timnath-serach in Ephraim, north of Mount Gaash): Joshua 24:30. So why doesn't he say where Moses was buried and **who** actually buried him? (Reference to the Lord - Yahweh suggests that none of his people buried him. This is strange only because Moses was considered the greatest prophet (Deut. 34:10) and the unknown tomb could not be the subject of cult later (Kosidowski 1985 p. 123), as would be expected of a prophet of such significance. That those who wrote these parts of the Hebrew Bible would didn't they know where his grave was? Or is it because Moses' tomb did not exist at all? If Moses was executed in Egypt, he didn't even have to have a grave. We know that the executed could lose (and usually lost) the right to funeral rites / Tyldesley 2001 p.63 /.

The most common form of execution in Egypt at the time was a collision. Another possibility was incineration, followed by pouring the ash into the river, or suffocation or drowning. In any case, the uprising was punishable by death.

But why does the Hebrew Bible say that Moses ascended Mount Nebo in Moab just before his death?

On the one hand, it is because he should have seen the whole "promised land" before the death, which he never had to enter. The sighting of the land belonged to the legal act by which the appropriation of the land was transferred (cf. Gen. 13:14); Interpretations I 1991 p.587 /. And so, as the leader of his people, **he had to** see her before this act was fulfilled. Those who wrote the book Deuteronomy were well aware of this.

Secondly, it was because only in the city of Nebó, **in the territory of the Gad tribe, the god YHVH** (a documented cult in the 9th century BC, but it is probably a much older tradition) was worshiped, unlike other cities in Moab (e.g. Dībón, Kerijót), in which Kemóš was worshiped (inscription on Méšova stele / Berlejung 2017 p.171; Dušek 2013 p.246n /). The authors of Deuteronomy thus wanted to emphasize Moses' devotion to Yahweh (although this did not seem to be true). And so they symbolically transferred Moses' death from Egypt to Moab, on the border with the "Promised Land." At the same time, they obscured the causes that led to his death. In fact, the authors of Deuteronomy could not have let Moses die elsewhere, because Mount Nebó is the dominant feature in this area and not far away was the only strategic ford across the Jordan, towards Jericho / Finkelstein, Silberman 2010 p.92 /.

⁹³ Kosidowski 1985 p.124

⁹⁴ Dathan and Abiram, the sons of Eliab, of the tribe of Reuben, and the son of Peleth, Num 16: 1. As I write in another part of the study / Pientka: Jews; note 3; Pientka: Who represented Merenptah Israel; Note 10 /, Reuben and Gad belonged to the tribes of Shasa who lived in Transcord at that time (Shasa Rbn of the Egyptian sources); in Moab, and to the north; they thus represented the original (Merenptah) Israel. They had never lived in Egypt before. However, it is possible that they were among the Asians, who, together with the "unclean" from Avaris, ruled part of Egypt for about two years, as the people called Israel, of which Reuben was a part, were enemies of Egypt at the time. who, 20 years earlier, had crushed Merenptah.

⁹⁵ 250 anshe ha-shem = 250 men's name, which is Hebrew. term for rebellion; The Old Testament refers to them as "men" / In Interpretations I 1991, p.447 /.

who mentions the elephant of the Elephantine? 96 And the 250 burned by the fire? Yet one of the executions in Egypt was burnt.⁹⁷ Similarly, but in a different context, the sons of Aaron, Nadab, and Abihu, ended up. They have committed themselves by offering a strange fire to the Lord.⁹⁸ But their brothers Eleazar and Itamar, as well as Aaron himself, were spared and survived.⁹⁹

It is difficult to decide which of the two scenarios is closer to reality. Or was it all different? I personally prefer the second alternative; and thus that the figure of Moses was inspired by a man whose source of Egypt (Harris's papyrus) called Irsa.

Most researchers today admit that Exodus, as described in the Hebrew Bible, never took place. The following facts also testify to this:

1. The texts in the Hebrew Bible that describe "Egyptian wounds" are reminiscent of "commented" curse texts and pious wishes rather than actual events. Although some of them may have been based on older events (Egyptian darkness, devastating storms, the Red Nile: the explosion of Thera; 100 leprosy: metaphor, designation for Amarna heretics). Alternatively, these were common phenomena in Egypt, but duly exaggerated (grasshoppers, mosquitoes, frogs, ulcers), or even less common, but existing (hail). These disasters are also linked by some researchers to the aftermath of Thera as a subsequent event.¹⁰¹ It is therefore possible that these unfortunate events, which occurred after the outbreak of Thera, could be remembered by those who experienced them directly and then sold them orally, to their descendants, and you to their descendants, and so on. In that case, they could be eyewitnesses of these events, only those whom expelled Ahmose I from Egypt; that is, the Hyksos, whom we later know as the Jews and the Jebusites (Solym) in southern Canaan, in later Judea. In this case, therefore, it is a Jahvist tradition. The only "Egyptian wound" that does not fit into these events (apart from the deaths of the firstborn sons; which is obviously a fabrication), ie leprosy (as a metaphor for labeling followers of Aton's cult), was probably included in the Hebrew Bible text by priests of the Northern Kingdom Israel - Elohist.

2., Places associated with the Exodus, in the late Bronze Age did not exist at all. Kadesh-barnea, where the Hebrews were to spend 38 years in the desert, did not release a single shard from that time.¹⁰² The same is true for Esjón Geber, on the northern tip of the Gulf of Aqaba, but also for Arad in the Negev and Ijé-abarim in northern Moab.¹⁰³ Heshbon was to be a key city in the conquest of Jordan. It was identified with today's Tel Hesban. Research has shown that this city was founded in the Iron Age II. And the same can be said of Dibon, the city of the king

96 Por. p.7. I remind you that Korah belonged to the genus Levi; he was the son of Jishar and the grandson of Kahatov (Nm 16: 1). The reported number of deaths is probably exaggerated, even if we include "Asians" (Solym, Judah) and Israel (at least Reuben).

97 In Canaan with the Hebrews, we would rather expect the death penalty by stoning / Lev. 20: 2; 20: 27 /.

98 Lv 10; Interpretations I 1991 p.355. It's a clear metaphor. Apparently this meant that they professed another religion (apparently Aton's cult).

99 Rather, they were more likely to escape the Egyptians.

100 This has to do with Exodus; by expelling the Hyksos from Egypt. In Lebanon, the Adonis River (Nahr Ibrahim) regularly turned red each year, evoking the color of blood. It is possible that this phenomenon may have been an inspiration for this one "Egyptian wound".

101 Klontza 2013 p.130

102 Dever 2010 p.33; Finkelstein, Silberman 2010 p.67

¹⁰³ Finkelstein, Silberman 2010 p.68; Dever 2010 p.42n.

Meshu.¹⁰⁴ All this means that the archaeological context is completely at odds with what the Hebrew Bible says about Exodus.¹⁰⁵

3rd, the Exodus associated with the conquest of Transdanubia, rather reflects on the fighting in the 14th century. BC in this area (the land of Gar / Edom /, against Bázan and Pehel; there is also mentioned Jasua - Joshua?).

4. The conquest of the "Promised Land" is rather a reflection of the struggles of Habir and the Lábajovs against the Canaanite cities in the 14th century. BC. And most importantly, the book of Joshua consists of events from different periods and describes the military campaigns led by the Egyptians, the Hittites, but also the Canaanites; but the book of Joshua took them as the victories of Israel.

5., Unrealistic number of people who had to leave Egypt.¹⁰⁶

Thus, the Exodus, as described in the Hebrew Bible, never took place. In her understanding, it was actually a spiritual path that was to transform the Hebrews into the benes of Israel and the diets of the god JHWH.¹⁰⁷

Moses, as a personality known from the Hebrew Bible and from the texts of ancient authors, appears on the one hand as a stern and hard, even ruthless leader, whose motto is: "Let the Law bend the mountain." ¹⁰⁸ His figure reflects majesty, as if carved out of a rock. On the other hand, this figure is deeply human, with all the advantages and disadvantages of the common man. It was "created" by at least two real people living at the end of the 19th dynasty.

The first is Amenmesse, which ruled Upper Egypt in 1201-1197 BC (royal descent - Brother Sethi II., Connection with Ethiopia - campaign as far as Memphis; killing of a leader in Deir el Medina at the time when he held the office of Viceroy of Mesa - Amenmesse¹⁰⁹) .

The second is Irsu, an illegitimate but essentially true ruler (part) of Lower Egypt, in 1189-1187 BC. He was physically the one we can identify with Moses. Those who wrote the books of Exodus, Numbers, and Deuteronomy reconciled the life story of Irsa-Moses, with some facts and events concerning the reign of Amenmesse and Sethi II.

¹⁰⁴ There was found Méš's Moabish stela / Dever 2010 p.44 /.

¹⁰⁵ It is possible that the so-called a stay in the desert (Kadesh-barnea) is a reflection on events related to the expulsion of the Hyksos; and thus relates to the Yahweh tradition. The very crossing of the Red Sea (or the Reed Sea - jam souf) is reminiscent of the magical practices of an Egyptian magician. Priest - a reader of Jajaeman, proved allegedly break the waters of the lake into two parts and move one half to the other so that it can be lifted from its bottom rare jewelry. This is described in an Egyptian short story, circa 2200 BC / Lalouett 2009 p.196; Mertz 2009 p.223 /.

However, it was probably known in the time of Moses, ie at the end of the 19th dynasty.

Even some researchers go so far as to relate the watershed to the Babylonian myth of the creation of the world, "Enum elish." There the god Marduk tears Tiamat, who is the personification of the salt ocean / Whip: From the world of the Old Testament I. 1986; 1 §2j /.

¹⁰⁶ Other arguments concerning the unreality of the biblical Exodus, as well as the subsequent "conquest of the earth promised" see Pientka: VAP; in part: Jabín, Barak, Jozue; Pientka: Who represented Merenptah's Israel.

¹⁰⁷ In accordance with the intentions of the Priesthood of Jerusalem and the Reformation of Josiah. They created a magnificent epic about Exodus the priests of the northern cult (Elohisti), but the priests of Jerusalem appropriated it and adapted it to their needs.

The Hebrew Bible says that God will make a new people out of the family of Moses (Num 14:12); only he had the right to enter the "Promised Land."

¹⁰⁸ Johnson 2007 p.39

¹⁰⁹ Pientka: Who was Moses; note.16

However, it is possible that the source of inspiration for the biblical Moses was also the waiter (or herald) of King Merenptah, Ben Ozen of Semitic origin, 110 who came from Transjordan.¹¹¹ He accompanied the vizier, for example, on a tour of the tomb of Pharaoh in the Valley of the Kings. He was also a negotiator between Shas, who worked on public works in Egypt (forced labor), and their Egyptian overseers. It is reminiscent of passages from Exodus / Ex 1: 9n; 2: 11 /.

The Hebrew Bible can be viewed from at least two perspectives.

First, as a book of message and faith that was inspired by God himself. Everything revealed in it is a way to know God's purpose and to know God himself. From the point of view of faith, it doesn't matter that there are inconsistencies, as we understand them today. There is no place for logic here. The foundation and premise of biblical faith is the historical election of the nation of Israel by God, who brought him out of Egypt to the "Promised Land".¹¹³ Whether its leader was Moses or someone else. It is clear that those who wrote the individual books of the Hebrew Bible have modified, altered, and even "supplemented" many facts, even in accordance with the purposes of the priesthood and the time in which they lived. And was she inspired by God? No one has yet proved the existence of God (although some thought so; Mendelssohn), but no one has even refuted it (not even Kant). Therefore, no one can prove that she was or was not inspired by God. It is a matter of faith.

On the other hand, there is a fact that some passages of the Hebrew Bible are a reflection of historical facts. As I mentioned in the Introduction, they are actually "fragments" in a sea of (un) historical ballast. However, these "fragments" represent an authentic testimony of the time and a true reflection of historical facts. In the words of prof. Bartonka:

¹¹⁰ Johnson 2007 p.35

¹¹¹ Specifically from Bázan / NBS 2017 p.633 /.

¹¹² That is why Abraham (Abam-ram of the Terach-Turukku tribe) is a key figure in the HB Yahweh spring. It was his descendants (that is, members of the Abam-ram Jacob-el, *bin-yamin*) tribes who were oppressed in Egypt and took part in the Exodus. The people who later adopted the name Israel (except Gad and Ruben) lived in the Galilee as Canaanite tribes during the pre-Exodus period. Therefore, it was these tribes that were cursed on the "pagan" Mount Ebal (unlike those who came out of Egypt; they were blessed on Mount Gerizim). Moses belonged to the Levites, who also took part in the Exodus but, unlike the Terahites, had for some time in Egypt, privileged position. When, after Josiah's reform, the priests in Jerusalem "appropriated" Exodus and "invented" Panizraelism / Pientka: Who represented Merenptah's Israel; note 2 /, so logically they highlighted Abraham as the only ancestor of the Jewish nation. They only inserted Moses' ancestors, Levites of Indo-Iranian descent, into the Abrahamic lineage; they had no part in Israel / Joshua 18: 7 /. Therefore, Abraham **had to** become the first with whom God made a covenant, and the circumcision he was supposed to establish was then to be a sign of that covenant.

Paradoxically, it was Aaron and not Moses, whom the priests of Jerusalem considered their ancestor (see note 84). According to the Jahvist tradition, Aaron became the de facto successor of Abraham. In fact, the Jews adopted Aaron.

¹¹³ Stemberger 2011 p.144n; on the term "promise of the earth" see: NBS 2017 p.1127n; Johnson 2007 p.31n.

For the Hebrews and later for the Jews, there was no such thing as historiography. Although interest in biblical history is ubiquitous in the haggadah, the persons and events of biblical times are not described as unique historical figures, but as typical repeatable figures and events; serve as an example, for a specific present. As a result, their own ideals can be projected into biblical times; Moses, David and others, posing as the ancestors of the rabbis.

And there is one more moment. Those who wrote HB lyrics certainly relied on real events, preserved either by oral tradition or in writing. But they adjusted them according to the intentions of the priesthood of Jerusalem. They were well aware that they were falsifying the history they described not as it happened, but as they thought it should happen. But they did so in good faith. Because HB is not about history, but about faith in God.

"In general, however, in confrontation with the findings of material culture, it is becoming increasingly convincing that the true core is hidden in the mythological and historical tradition to a much greater extent than previously thought; and what they added - or subtracted - to it later centuries ".¹¹⁴

And it is not at all decisive that prof. Bartonek argued about Greek mythology. This also applies to the Book of Books.

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¹¹⁴ Bartoněk 1983 p.12