

IV. Habiru.

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Habiru is the name used in the Akkadian texts; "Hapiru" then in the West Semitic. They correspond to the Egyptian ° *pr.w1* and the Sumerian logogram SA.GAZ. They refer to nomadic groups from the Egyptian border in Canaan to the region of northeastern Mesopotamia and the border of western Iran. They resemble the way of life of the Shas tribes from the West Bank, Moab, Edom, the Sinai Peninsula and the Gulf of Aqaba.²

It is generally assumed that the term Habir did not denote ethnicity, but represented a certain social and legal status, such as the lower-ranking social class represented by mercenaries, caravan guides, servants, robbers³ and outlaws. However, they were not slaves and culturally were at a higher level than most desert tribes. Hebrew

For example, the Bible calls the Israelites who entered the service of the Philistines Hebrews / 1 Sam. 14: 21 / .4

The term SA.GAZ appears in the texts of Mesopotamia, around 1850 BC. They referred to small troops; apparently mercenaries in the service of local rulers. Around 1740 BC, the term Habiru is first recorded in the texts of Jamchad, when his king Irkabtum of Alalach made peace with Habiru and their leader Semuma. Idrimi, King of Alalach in the 15th century. BC, the son of King Aleppo, after his family was forced to flee to Emar, joined Habir.

He led them for 7 years. He conquered Alalach and King Parrattarna of Mitna, acknowledging his claim to government in this city.⁵ In Alalach, 1436 SA.GAZ soldiers are mentioned, inside the city. One letter, dating from about 1550 BC, mentions 438 Habir, the soldiers and servants of King Tunip-Tesub of Tikunana, a small state in central Mesopotamia.⁶ Most of the names of these Habirs are Hurit.

In the Akkadian texts, the names of Habir are West Semitic, Akkadian, but also unknown

1 Reading "apiru".

2 In addition to the defined geographical distribution, there are other differences between the two groups of nomads. It is primarily ethnic origin. While in Shas the haplogroup J1 occurs at higher frequencies (which indicates their origin in the Arabian Peninsula), in Habir it is mainly J2. However, we cannot rule out the fact that they later carried the haplogroups R1b and R1a (Shasa) and R1b and G2a (Habiru), which they could obtain in Syria and Canaan.

And it is also a religious dimension. While for Habir I assume the worship of Elov (De ...) and Baal deities (Baal Hadad) and the cult of Dagan, for Shas it is primarily the worship of Yahweh as a Baal-type deity.

3 akkad. Habbatu.

⁴ Interpretations I. 1991 p.278; Johnson 2003 p.30. The name Hebrew is used in an Egyptian or Canaanite environment / por. Gen 14:13; Ex 3:18; 1. Sam 4: 6n ai /, in the relationship of the non-Israelis towards Israel and vice versa, or when the Israelis are appointed together with another people. If an Israeli speaks to an Israeli, then he does not use this designation.

⁵ Mierop 2010 pp.153, 197

⁶ Pientka: Terachiti; note.51

origin. One of the Akkadian texts referred to Habira as soldiers from the West. If we summarize these oldest mentions of Habir, before their arrival in Canaan, we can roughly determine which area they originally inhabited. It was east of Yamhad, 7 west of Akkad, north of central Mesopotamia. The territory of Chaburg is closest to this triangle, bordered by the rivers West Euphrates, Bali and Chabur.⁸ At that time, the area was inhabited mainly by sub-Arab and Hurit ethnicities. Apparently therefore, there were a considerable number of names of Habir, of Hurit origin.

Ugaritic texts also seem to talk about hiring mercenaries. In the epic "About Keret" ⁹ it is written about feeding the soldiers from the house of Chabur.¹⁰ It also writes about the commander of Chabur.¹¹ possible to identify with Bázan.¹⁴ So the army from the area of the river Chábur, had to be mercenary, because Chábur is relatively far from Bázan and did not belong to the kingdom of Keret. It is therefore probable that the House of Chabur represented Habira.

In the Ugaritic texts, specifically in the epic "About Aqhat" ¹⁵ it is written: ... *"As silver they had Habira, (so many were) olives, (as) gold they have Habira, (so was) the abundance of food"* ... ¹⁶ Of which two facts emerge: 1. The rulers of the Amorite Reefians knew Habira well and used them as mercenaries. 2. The amount of gold and silver they owned was related to their way of life; property hoarded in precious metals could be easily transferred, which was related to their nomadic way of life.¹⁷ In any case, they were organized groups of nomads, possessing relatively large assets, so they were no pair companies. The way of life they approached the Terachites.¹⁸ The name Habiru, originally a derogatory term, passed in the form of Hebrew to the Terachites and later to the Jewish population as a whole. The very designation br "in Akkadian means" transition¹⁹, ¹⁹ which literally means nomad. The Sumerian logogram SA.GAZ (gas = nomad) corresponds exactly to this.

Thus, it can be assumed that the Habiru were originally protoaramean tribes, which after leaving Zagros, settled mainly the area of the Khabrian triangle and were close relatives of the Terachites.²⁰

⁷ Alalach Administration Center

⁸ Pientka: Terachiti; note 50, 51. The very name of the river Chábur may be related to the name Habir.

⁹ KTU 1: 14-16

¹⁰ Stehlík 2003 pp.179, 184

¹¹ KTU 1.15.iv; Stehlík 2003 p.192

¹² Seir, later Edom.

¹³ KTU 1.15.iii; Stehlík 2003 p.192

¹⁴ Deut. 3: 8, 13

¹⁵ KTU 1.17-1.19

¹⁶ Stehlík 2003 p.249

¹⁷ According to the Hebrew Bible, Abraham also possessed more silver and gold / Gen. 13: 2; 17: 12n, 20:16, 23: 13n /.

¹⁸ The book of Genesis writes about Abram the Hebrew, who fell from the ambush along with 318 his servants (literally initiates) to the army of King Kedor Laomer to deliver his nephew Lot (Gen. 14:13). Only the adjective "Hebrew" indicates that Abram belonged to Habir. And the practices of liberating Lot were no different from Habir's practices.

¹⁹ E.g. through the river.

²⁰ Pientka: Terachiti; notes 50, 51

In the Canaan the situation in the 14th century. BC are illuminated by Amarna's letters, in which the local rulers complain to the pharaoh, about the armed attacks of Habir, resp. SA.GAZ. Their activity focused on large areas of Syria-Palestine, including Syria, 21 Foinikie²², and south to Jerusalem, Lachish, and Ashkelon.

Labaya and his sons of Shechem were among those who conquered the Canaanite cities. Sichem is a memorial place for the nation of Israel. It is first mentioned as the **land of** Sekmem on Sebekchu's stele, which describes the campaign of Senusret III. to Reten, around 1850 BC.²³ It is believed that the Egyptian king only besieged the city of Sichem, but did not conquer it. 24

Sichem is also mentioned in the Hebrew Bible as a country²⁵ (Gen. 34: 2). It is the first place where Abraham stopped on the plain of Moria and built an altar there (Gen. 12: 6). Jacob bought a piece of the field from Hamor the Hivite, near the city of Sihem (Gen. 33: 18n). The sons of Jacob conquered Shechem of Hamor the Hivite, and his son Shechem (Gen. 34:25). The sons of Jacob were grazing cattle near Shechem (Gen. 37: 13). Jacob gave Sihem Joseph's **possession**. And the bones of Joseph were laid in the field of inheritance at Sihem, after they came out of Egypt / Gen. 48:22; Joshua 24: 32 /. Finally, in Sichem, the covenant between God and Israel was renewed (Joshua 24).

It seems, then, that the Canaanite Terachite Síchem belonged to the time of the Exodus. It is important that Síchem was in 17/16. stor. a Hyksos town.²⁶ In the middle of the 16th century. BC was conquered. It was not repopulated until the middle of the 15th century. BC. In the 14th century. BC When Habir was threatened and conquered by the cities of Canaan, Labaya was its ruler. Labaya was not a Canaanite; he was apparently Sichem Terachite, ²⁷ whose ancestors probably were not in Egypt, but of course, we cannot rule out this possibility either (this could be evidenced by the fact that Sichem was conquered in connection with the post-Hycosian events and uninhabited for about 100 years).

It is possible that Labaya came from Jacob's house. However, he did not consider himself SA.GAZ, ie Habira. He writes about SA.GAZ: ... *"I don't know that Dumuja is wandering with SA.GAZ people"* ... We know that he conquered Megiddo and entered Gezer / EA 253, 244, 245 /. In any case, the Labai and Habira cooperated in military matters: ... *"Milkilua and the sons of Labai gave the king's land to Habira"* / EA 287 / ... 28

Sichem also became important to the Hebrews because the Covenant renewal ceremony took place here (Joshua 24). The city of Shechem was located with Shiloh in the central highlands, stretching north from Jerusalem to Jezreel, which Dever believes was

²¹ Damascus

²² Byblos, Sumur

²³ Trigger 2004 p.129

²⁴ Bárta 1999 p.105

²⁵ At the beginning of the Middle Bronze Age, Síchem was probably the center of a larger territorial unit. Only two cities in the central highlands are mentioned in the Egyptian incantation texts from 19/18. stor. BC. One of them is Jerusalem and the other Síchem / Finkelstein 2016 p.32 /.

²⁶ Jepsen 1987 p.81

²⁷ Por. names of the chiefs of Turukku: Liday (a), Zaziya.

²⁸ Jepsen 1987 pp.96-101; In Amarna's time, the land of Sichem probably included the entire highlands, north of Jerusalem. It is very likely that numerous Habir hordes were concentrated here (of course with the consent of the Lábj family), who then invaded the cities in southern Canaan, and apparently shared the loot with the Lábj family (as a tax for finding refuge in the country of Síchem).

the place where Merenptah Israel was located.²⁹ As for Shila, where, according to the Hebrew Bible, the Ark of the Covenant was later placed, it is likely to be identical with the city of Zilú / EA 288 /, mentioned in Abdi-Cheb's letter from Jerusalem.³⁰ Zila was conquered by Habir.³¹ Interestingly, the King of Hebron complained to Abdi-Cheb that he was the second Lábaja / EA 280 / and occupies cities. ³² Everyone in Canaan seemed to be doing what he wanted at the time. Even the biggest "villains" such as Labaya, Aziru et al. they complained to the Egyptian monarch that other rulers were hurting them. Other subversives, in addition to the Habir and the Lábai, who caused the riots, included the rulers of Amur, ³³ the ruler of Sidon, ³⁴ the people of Mi-lim³⁵ , and the people of Kashi.³⁶

According to Finkelstein, the Sicheim coalition included the city-states: Gezer, ³⁷ Gintikirmil, Tel Jokneam, Anacharat, Shimron, and Pehel.³⁸ The ruler of Pehel³⁹ Mut-Ba'lu, was the son of Labai / EA 255 /. Apparently, Lábaj's sons seized the city after the death of Lábaj⁴⁰ , as EA 250 points out.

EA 256 mentions the governor of the city of Ashtaroth in Bázan, Ayyab, whom the ruler of Pehel helped when all the cities of the Garu country became his enemies.⁴¹ Ayyab (ca. 1320-1315 BC) apparently initially hid in Pehel, from where he then fled. Chasor, who stood at the head

²⁹ Dever 2010 p.222n. However, this is not entirely accurate. The Israelis settled there only after 1207 BC / Pientka: Who represented Merenptah's Israel; pp.1-3 aý /.

³⁰ Jepsen 1987 p.99

³¹ The city of Zilú is generally associated with Tjaru (Zaru, Tharu, Djaru, or Tsarev), which was an Egyptian fortress (as part of the "Ruler's Walls"), on Horus' road leading from Egypt to Canaan. She was known to the Greeks as Zele, Sile. Her remains are believed to be in Tel el-Habua near Kantara today.

In my opinion, it is unlikely that this Egyptian border fortress would be conquered by Habira at that time. I think that if that happened, it would provoke an adequate response from the Egyptian side, and there would certainly be some record of that.

However, such a report comes from a later period. At the very beginning of the reign of Sethi I (1294-1279), the Bedouins of Shasa seized 23 fortified sites, from the Egyptian border to Canaan; among them the fortress of Tjaru. In this rebellion, they may have been instigated by the Hittite King Muvatall II. Sethi I defeated these rebels and began a campaign in Canaan, where oi. conquered the cities of Beth Shean, Jenoam and Hamath / Lalouett 2009 p.67n /. In the 3rd and 4th years of the reign, Sethi I invaded Amurra and also conquered the fortress of Kadesh, as a result of which the ruler of Amurra, Benteshina, sided with the Egyptian side. This provoked a war with the Hittites, who won this meeting, and as a result, Egypt lost Kadesh and Amur (Shaw 2003 p. 311). Interestingly, during Sethi's Egyptian campaign in Canaan, Apira attacked the city of Raham, somewhere between Beth Shean and Jenoam / Lalouett 2009 p.69 /.

This could indicate mutual cooperation between the Shas and Habir tribes, at this time.

Since Lachish (and in fact Jerusalem) is also mentioned in EA 288 in EA 288, I therefore think that the city of Zilú is rather identical with Šil.

³² Dever 2010 p.193

³³ Aziru, son of Abdi Ashirtu.

³⁴ Zimreddi.

³⁵ EA 108, 110

³⁶ Jepsen 1987 p.98n.

³⁷ After the conquest of Labai. Gezer was then the city of the tribe of Dan (before that the tribe of Ephraim, from Egypt, came and settled there), which, as the first non-Israeli tribe, entered the Israeli tribe community. Therefore, it is interesting in this context that Gezer became part of the Sicheim coalition, led by the Lábaj family (Terachites of Jacob's house?).

By the way, one of the rulers of Gezer was called Adda-Danu, referring to the tribe (or dynasty) of Dan.

³⁸ Finkelstein 2016 p. 33-35.

³⁹ Pihilu, Pella.

⁴⁰ Labaya was killed by the people of Gina (today's Jenin?) / EA 250 /.

⁴¹ Finkelstein 2016 p.35; The landscape of Garu is often identified with the Golan Heights (the city of Haluna). But her cities like Udum, Arar, Magdalim, etc. they point out that this is the area of Edom (Seir) and South Moab.

anti-Semi coalition, was in a hostile relationship with Ashtaroth / EA 364 / .42 The ruler of Khasor took Ayyab's three cities. Apparently, it was also his attempt to control the international route between Beth Shean and Damascus. EA 255 mentions caravans to Chanigalbat and Kardunias.⁴³

All this points to the close connection between Sichem, Pehele and Bázan at the time when Murshili II was the ruler of the Hittites. After Ayyab, Biridashw probably did not rule in Ashtaroth (he did not communicate with the Egyptian king), who allied himself with the kings of Busrun and Halun. They acted as King Hatti's servants.⁴⁴ At the same time, he collaborated with Apira.⁴⁵ Biridashwa with Arsawuy of Ruhizzi, defeated Úpe⁴⁶ and fought Biryawaz, King of Damascus / EA 197 /. At the same time, Biryawaza allowed the cities of Tahsh and Upe / EA 189 / to join Apir.

It is not excluded that these events, as well as the activities of Habir in the 14th century. BC, could become an inspiration for some parts of deuteronomist books.

One important fact needs to be mentioned. We know that the local Canaanite population has joined Habir. For example, Zimr of Lachish was killed by his servants and joined Habir. This also happened in Zila, 47 Gazri⁴⁸ and in other cities.

It was from the unification of the original Canaanite, ⁴⁹ but also non-Canaanite population⁵⁰, that the people were formed, which at the turn of the 13th and 12th centuries. BC, became part of a confederation of tribes known as Israel.⁵¹

This people were worshipers of Ela - the bull, as evidenced by the bull shrine dug by Mazar, near Dotan. It is believed to be the only evidence of the religion of Israel, ⁵² not to mention the disputed altar at Mount Ebal and the temple at Sichem.⁵³ In reality, however, it is only evidence of the continuity of the Canaanite religion.

Why the Habir, the Láabaj family and the Canaanite population were activated, especially in the 14th century. BC? At the end of the reign of Amenhotep III. and especially during the time of Akhenaten, the Egyptian administration in Syro-Palestine was practically dysfunctional, mainly due to the latter's lack of interest in foreign affairs. Therefore, during this period, the individual cities fought against each other, joined the Habira, robbed and murdered. There was total disruption and chaos. There has been an unequal distribution of wealth. It cannot be ruled out that they deliberately exacerbated the situation

⁴² Khasor was the capital of Achchijava at this time.

⁴³ Mitanni and Babylon.

⁴⁴ Šuppiluliuma I.

⁴⁵ Biridashwa gave the horses and chariots Apiru / EA 197 /.

⁴⁶ Around Damascus (Dimasq).

⁴⁷ Turbazu and Yaptih-Adad were killed at the gate of Zila.

⁴⁸ City of Gezer; ruler of Milkilu.

⁴⁹ Especially Netali, Asher and Zebulun.

⁵⁰ Habiru, Láabajovci - Terachiti.

⁵¹ Apparently named after the geographical names in the Jordan region: Israel, Israel. The original confederation of tribes Israel, was made up of the tribes of Gad, Reuben of Zaordan, and later the tribe of Dan of Pre-Jordan.

⁵² Dever 2010 p.143n.

⁵³ Michal-Sheshef, to whom the temple at Sihema was dedicated. But already in the texts of Ebla, Sihem was the patron god Rasap (Rešef).

The Hittites, in whose service some local rulers stood, e.g. in Bázane⁵⁴ and at the same time cooperated with Habira.

The situation changed with the advent of the 19th dynasty. Sethi I has already set out *for* Levanta in response to the Shas raids on Egyptian territory.⁵⁵ An inscription on the north wall of the Karnak Pillar Hall informs us of this: *"Enemies in the Bedouin land tribes united and invaded the people of the land of Churrit. They start a revolt and strife, each of them killing the other and none of them obeys the orders of the palace"*... ⁵⁶

Such was the situation in Syropalestin, before the expedition of Sethi I, who then consolidated the northern border of his empire by Syrian campaigns. Sethi I pushed the nomads back, captured many of Shas, and dragged them to Egypt.⁵⁷ He reached the sphere of influence of the Hittite empire in Kadesh. During this period, strong Egyptian garrisons in Palestine must be expected.⁵⁸ This restored the Egyptian administration in Syropalestin. Likewise, his son Ramesses II made several campaigns in Palestine, mainly against the Hittites.⁵⁹

Habir gradually merged with the majority Canaanian population, whose lower, oppressed strata were added to Habir as early as the 14th century. BC. And also the Terachite of Sichem. At the end of the 13th century. BC, as a result of the defeat of Israel but also of the Canaanites by Merenptah in 1207 BC, some members of the defeated tribes began to move to Upper Galilee and the Central Highlands. ., directed against them, these population movements increased in intensity.

At the same time, those who were expelled from Egypt (Exodus; 1187 BC) joined them.

⁵⁴ Pientka: Solving the Achchiya Problem.

⁵⁵ At that time, there was a mass deportation of Shas to Egypt / Vachala 2004 /. Por. also note 31.

⁵⁶ Vandenberg 2003 p.68

⁵⁷ According to the "Memphis stela", Amenhotep II, during his second campaign in Levanta, captured 3,600 Apira and 15,200 Shas.

⁵⁸ It was primarily Gaza, as Egypt's main administrative center for southern Canaan (Reten), followed by Beth Shean, Joppa, Kumidi and Sumur.

⁵⁹ Battle of Kadesh.

⁶⁰ The highlands in the late Bronze Age, unlike the city-states on the coast and in the lowlands of Palestine, which were under Egyptian control, were, with the exception of some cities, actually "no man's land" / Naaman /. That is why Habiru settled there, together with the uprooted people of Canaan and also on both banks of the Jordan, as well as some tribes of the Shas / Berlejung 2017 p.112 /. The territory where the original Israel was formed was the area of Transcord (Gad and Reuben tribes) and Southern Canaan (Dan tribe) / Pientka: Who represented Merenptah Israel; p.1n /.