

V. Jews.

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According to the Hebrew Bible, Judah was the son of Jacob and Leo (Gen. 29:35), as were Reuben, Simeon, and Levi. Joseph was also the son of Jacob, but Rachel was his mother. Chapter 37 of the book of Genesis describes the story of Joseph and his brothers, up to Joseph's sale to Egypt. This story continues in chapter 39, the events of Joseph in Egypt. Chapter 38. "On Judah and Tamar," is a kind of "illogical" interruption of the text, a nipple. In it we learn that Judah, after selling Joseph, left his brothers (Gen. 38: 1) and stayed exclusively in **southern Canaan** - Adulama.¹ There he married the **Canaanite** Suah, with whom he had sons Hera, Onan and Village. The first two gradually married Tamar. After the death of Suy and their two sons, Judah later married Tamar. He had sons with her named Peres and Zara.²

So there is a contradiction in this story. As long as Judah had been in southern Canaan for so long, he could not be with his brothers in Egypt. Nowhere in the 38th chapter of Genesis is there any mention of him returning to his father and his brothers.³

1 Adullam later became known for allegedly hiding in the cave of David (from the tribe of Judah), with a relatively large group of outlaws (Finkelstein does not hesitate to call them Apira), from King Saul / 2. Sam 22; Finkelstein 2010b p.33n /.

2 Similar names are found in the listing of the Esau family (Zara) and in the list of Korean princes from Seir. (Onam) / Gen 36:17, 23 /. The very name Sela is just another name (later Nabataean) of Petra on the Seira. So these are the names of people from the tribes that Egyptian sources refer to as Shas.

3 It is possible that this story is etiological in nature and explains the fusion of the Judas tribe (haplogroup J2), with one or more tribes of the Shas (mostly Hg J1; this indicates their origin from the Arabian Peninsula, including southern Jordan). Only in this way can the relatively high frequencies of haplogroup J1 be explained in both Ashkenazi and Sephardic populations. They also included Midianites (Hg R1b; R1a; J1) from the Gulf of Aqaba, but above all they were nomadic tribes from the area of Edom, East Sinai (Arab) and South Judea - Negev (Hg J1). In any case, it is very likely that these were also those whose Egyptian sources referred to as Shasu Seir (Lord - Yahweh came from Seir in the land of Edom / Sd. 5: 4 /) and Shasu *Yhw* (Jhvh Teman of Edom, on the inscription from Kuntilet Adžrúd / Dušek 2013 p.184 /). By the way, one of Ishmael's sons was called the Topic (Gen. 25: 15). But at the same time, Teman was one of the sons of Esau (Isaac's brother), as was Kenaz

(Kenezes) and Amalek. The Hebrew Bible clearly states that Esau was one of the ancestors of the Edomites (Gen. 36: 43). And some of his descendants (along with the Ishmaelites and the Hurites of the Seire) belonged to the ancestors of the Arab nation. The fact that the tribe of Judah lived with the tribes of Shasa is also evidenced by this passage from the Book of Judges : ... " *and the city of Arad; and they departed, and dwelt with the people, ...* / Sd 1:16; por. also Joshua 14: 6n, 15: 13n; Sd 1:13, 3: 9; where it says about the Kenezites

And Caleb the son of Jephunneh, and Ottoniel, the son of Kenez, the son of Caleb, which dwelt in the midst of the tribe of Judah. The Kenyans were relatives of the Kenyans (the Chinese of the King James Version / Gen. 15:19); that is, the Midianites, who also belonged to the tribes of Shasa.

Deborah's song / Sd 5 / does not mention Judah and Levi at all.⁴ This is one of the oldest parts of the Hebrew Bible. Levi's absence in Deborah's strain calculation is seemingly understandable. However, he was in Egypt and took part in the Exodus. However, other tribes from "Joseph's house" are listed there. And Judah? Why isn't he named among the Israeli tribes and apparently he was in Canaan?

As I write elsewhere, the Hebrew Bible has two different dates for the Exodus. I will deal first with the Exodus / Ex 12:40; 430 years of the Hebrews' stay in Egypt.

The second book is mentioned in the First Book of Kings: ... *"It happened in 480 after the children of Israel came out of the land of Egypt ... in the fourth year of the reign over Israel (Solomon) the house of the Lord began to be built"* ... / 1 Kings 6: 1 /. As Solomon's government dates back to around 966 - 926/5 BC, so this Exodus is dated to about 1442 BC, 5 ie. until the 37th year of the reign of Thutmose III.⁶ This monarch is known for his campaigns in Levant. At the beginning of his independent government, he headed to Gaza, saying that the rift around Sharuh had to be resolved.⁷ Sharhen was the last bastion of the Hyksos, already in southern Canaan. It is clear, then, that the remnants of the Hyksos still survived in southern Palestine. In the Annals of Thutmose III. it is clearly stated that his military expedition was aimed at the descendants of the Hyksos, who again began to rebel against the pharaoh and threatened the Egyptian border.⁸ The definitive defeat of the Hyksos during the time of Ahmose I can be placed until about 1570 BC.⁹ It is thus by more than 100 years difference, between the expulsion of the Hyksos and the campaigns of Thutmose III. Interestingly, Joseph Flavius also wrote that the Hyksos were expelled during the reign of Teti, the Hyksos, who considered Shepherds called them, to be their ancestors (the Jewish people), who had settled in Judah and founded the city of Jerusalem.¹¹ Joshua / 15: 63 /. He says the same

⁴ The tribe of Simeon, who lived in the midst of Judah, is not mentioned either.

⁵ The year 1446 BC is sometimes mentioned. However, it is definitely only an approximate data / por. note.⁶ /. However, today the existence of Solomon as a historical figure is questioned /e.g. Finkelstein, Silberman: David and Solomon 2010; Cap 2018 p.38n /.

⁶ Some authors / Finkelstein, Silberman 2010 p.43n /, both of these dates add up (1442 + 430). It then follows that the arrival of Joseph and his brothers in Egypt should take place before 1870 BC. Abraham's time would thus move to the 21st century. BC, which is very unlikely. You need to be aware of the fact that the two dating dates in two, essentially independent, sources and are therefore unrelated.

Dating in 1 Kings, it is undoubtedly related to the **Yahweh** tradition and to Jerusalem; it mainly concerns the tribe of Judah (and Simeon). It is related to the post-Poscos events in southern Canaan.

Dating in the book of Exodus, on the other hand, is associated with the **elohist** tradition in the northern kingdom of Israel and refers to the "Exodus of Moses." That is, the departure of the Terahites, the Levites, and the "mixed people."

In general, the timing and dating of the Hebrew Bible must be taken with considerable caution. I do not mean only the age that the patriarchs were supposed to live to, but also data from historical periods. For example, the stated reign of both Kings and Solomon is 40 years / 1. King 2:11; 11:42 /, is certainly only a symbolic figure (cf. 40 days of the Flood; Moses: 40 years in Egypt, 40 years in the Midianites, 40 years in the Exodus ...). In the case of time periods "430 years", resp. "480 years", I would be less careful, but I would still consider them as indicative only.

⁷ Shaw 2003 p.261

⁸ Jepsen 1987 p.85

⁹ Pientka: The Dating of the Exodus.

¹⁰ Flavius: 1.94; in another version: Thummósis / Flavius 1.88 /; por. also Dever 2010 p. 25.

¹¹ Flavius 1.90; It is the campaign of Thutmose III. against Šarúhen, later authors could interpret as the expulsion of the Hyksos (or the Shepherds of Flávia).

i Tacitus: ... *"Some claim that under the rule of Izida, the surplus population of Egypt emigrated to neighboring regions under the leadership of Hierosoly and Judah ... others mention the glorious beginnings of the Jews: - Hierosolyma, Jerusalem"* ... 13 It is interesting that in this part he mentions Judah and not Moses. The explanation is clear: Judah was involved in the expulsion of the Hyksos from Egypt, and so was the Hyksos himself, as is evident from Flavia. After the defeat and expulsion of the Hyksos¹⁴, the tribe of Judah settled in southern Palestine as early as the 16th century. BC. Significantly, Tacitus, along with Judah, mentions the Hierosoly, which is related to both Jerusalem and the Solymas. This is in complete agreement with Flávio. And it also follows that the Solym were probably identical with, or part of, the Jebusites.

Flávius and Tacitus, like the Hebrew Bible, point out that there were actually two Exodus.

Flavius writes that those who remained in Egypt worked in quarries and lived in poverty. They settled in the then empty Avaris, 16 which they considered a place suitable for rebellion. They chose a ruler from among the priests - Osarsepha.¹⁷ They agreed with the Shepherds expelled from Egypt to Judah - Jerusalem.¹⁸

Tacitus is the first Exodus to mention the departure of Judas and the Hierosolymus; and as the second Exodus, the departure of Moses and the exiles, afflicted by the catching disease that left the spots on the body.¹⁹ This was reflected in the Hebrew Bible, which states that the first to conquer Canaan was Judah and Simeon, the first city they conquered. was just Jerusalem.²⁰

But who were the Hyksos-Jews originally? **Tacitus** gives us *the* answer again, writing about the Jews: ... 21 The only one who conquered part of Egypt, before the events of the late 19th.

¹² Homer: Odyssey V.383

¹³ Tacitus: History 5.2

¹⁴ This expulsion was rather the departure of the Hyksos in agreement with the Egyptians / Flávius 1.88; Shaw 2003 p.230 /.

¹⁵ Terachiti, Apiru.

¹⁶ During the reign of Thutmos III. the city was called Peru-Nefer. Around 1477 BC, there Thutmos according to Bietak, had a palace built with Minoan frescoes / Cline 2019 p.37 /.

¹⁷ Moses; Flávius 1.238, 250

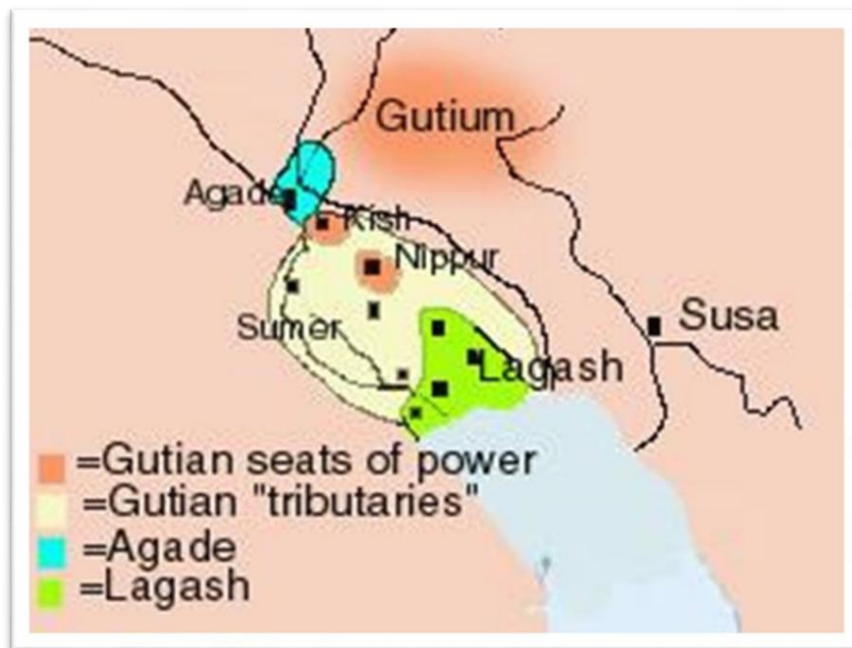
¹⁸ Flávius 1.237, 238, 241.

¹⁹ Tacitus: History 5.3

²⁰ But there is a contradiction in this. Because according to Samuel 2: 2 Sam. 5: 6n /, King David conquered Jerusalem from the Jebusites. However, the question is whether the king of such a name even existed. On the stele of Dan, it is written about the house of David. However, this could only be a designation of the royal dynasty in Judah. The title "dawidum" already appears in Mari, as the designation of the head of the tribe Ben Jamin / SS Friedman: A History of the Middle East 2009 p.35; NBS 2017 p.585 /. Even in Ugaritic, "david" means chief. It is possible that the king whom HB knows under the name David was actually called Elchanan / 2. Sam 21: 19 /.

²¹ Tacitus: History 5.2. Tacitus also mentions other versions of the origins of the Jews. 1., The Jews come from Crete. This version has a distinctly etiological character, as the name Judea is derived from Mount Ida in Crete. 2. The Jews were an Ethiopian tribe who moved to Judea during the reign of King Cepheus. There is a grain of truth in this version, even though it is not the ancestor of the Jewish nation. These are the ethnic groups known from the Amarna archives: Miluha, Melaha and Kašu; from the Hebrew Bible they are known as Maachati and Geshurani. These actually came to Canaan from the area of today's Eryrea. Both tribes participated together with the original inhabitants of the land of Fenech: the Canaanites, with IE descendants "bearers of the Torkez", "nations of the sea" - Teukrami and the Amorite tribe Danuna, in the ethnogenesis of the Phoenicians / Pientka: Solving the Achchijju problem; further VAP, in the section: Danish and Phoenicians.

dynasty, it was the Hyksos.²² The team of Tacitus confirms Flávia; and that the Hyksos²³ were in fact, by the ancestors of part of the Jewish people, namely the tribe of Judah.²⁴ But how do we explain that they were Assyrian displaced? Among the ethnic groups in the Assyrian region, the Subareans, Turukku²⁵ and Gutej (Qutu) come into consideration. I assume they're Gutej. There is primarily an etymological similarity (Qutu-Juda). Judo's name is assumed to be of pre-Semitic or non-Semitic origin.²⁶ Importantly, together with Turukku²⁷ they invaded the cities of Assyrian vassals, as well as Assyria itself, ²⁸ at the time of Shamshi-Adad I and Ishma Dagan. Part of Assyria was called **Gutium during the flourishing of clinical culture**²⁹ also interesting that one of the first Assyrian kings "who dwelt in tents," ³⁰ named himself almost as one of the Hyksos rulers of Egypt: Chayan / Chayan.³¹



Mount **Judi** is located in central Kurdistan, in southeastern Anatolia, in the Sirnak region . ³² In the Syrian and Armenian traditions during late antiquity, she was identified with Mount Djudi, where Noah's ark landed; in the land of Corduene. At the same time, there is one Kurdish tribe in this area, called the **Judikanlu**. Arabian geographer from the 9th century. nl. Ibn Chordadbi, identified the location of Mount Judi as Assyria (Al-Akrad) .³³

²² Attacks on Egypt, whether internal or external, occurred at the end of the 19th dynasty, during the Interregno, after the death of Queen Tausret, when the rebels, along with the hired Asians, took control of part of Egypt.

²³ *hekau chasut*; that is, the rulers of foreign lands.

²⁴ Along with Simeon, And so were the Mily-Solym.

²⁵ The Turukku are, in fact, excluded by the fact that they came to Egypt as Terachites, probably a little later than the Hyksos themselves.

²⁶ ESPV 1999 p.165

²⁷ Pientka: Terachiti p.4-5. Turukku and Gutejci were close relatives.

²⁸ Pejírka 1979 p.229; Nováková 1998 p.230

²⁹ EA 1974 p.81; Avdiyev 1955 p.104 aý. It was mainly the eastern region of Assyria, in Zagros.

³⁰ Pejírková 2000 p.17

³¹ Oppenheim 2001 p.260; At the same time one Hyksos ruler was called Jakober (Jakobher), which etymologically corresponds to the biblical Jacob. ³²

arab. al-Aúdiyy; aramej. Qardú; kurd. Cúdi (cf. Qutu). ³³ https://en.wikipedia.org/wiki/Mount_Judi

it is assumed that one of the ethnic groups involved in the ethnogenesis of the Kurds was the Germans.³⁴ The very name Judi is considered a geographical relic of Gut, all the more so as it is located in the area where the Gutians once lived³⁵ and where the Kurds now live. It follows from the above that the names Qutu, Cúdi, Judi and Qardu are very close to each other; they are basically synonyms.

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The Guteans were wild mountain tribes. It was the people who originally inhabited central Zagros, especially in the area of the river Diyala, but they also lived in the north of the fertile crescent. They probably controlled an important trade route to Iran and Afghanistan, from where tin, lazurite, and semi-precious stones were imported into Mesopotamia.³⁷ They bordered Akkad and Assyria to the west, and the Lullubeans and Kosseans to the south. In the north they bordered Turukku in the country of Ur. The Guteans were linguistically and ethnically close to the Elamites, the Subareans, ³⁸ Kosse, Aram³⁹, and the Lullubeans. These nations are sometimes also referred to as Proto-Elites.⁴⁰

The Guteans probably already inhabited a substantial part of the north of the fertile crescent at the time of Sargon of Akkadian, that is, before they conquered Akkad and part of Sumer: ... *"The land of Akkad lies from Chizzat to Abulabi. From Abbulat to Challab is the land of the Guteans"*... ⁴¹ So the land of the Guteans at that time stretched from Akkad to Aleppo, which partly overlaps with the territory inhabited by the Subareans.⁴² as evidenced by the local name Sabarim, near the city of Ai / Joshua 7: 5 /.

³⁴ https://en.wikipedia.org/wiki/Gutian_people

³⁵ See below; note 42

³⁶ Greek myths may also indicate that the Hyksos also included the Guteans. He has a myth about Hellen and his sons pronounced etiological character. Deucalion and Pyrrha were the only people who survived the deucalian flood / Graves 2004 p.158n /. This flood is associated with an explosion on the island of Thera / Svoboda 1998 p.77n /. They had a son, Hellen, together. He had sons named Xuthos, Aiolos, and Dor. And Xuthos had the children of Achaia Ion. The name Xúthos, according to Graves, is derived from the Greek word "strouthos", ie "sparrow" / Graves 2004 p.161 /. Possibly from "xanthos", ie "yellow-brown". I don't think so. The name Xúthos is striking recalls the name of the Qutu tribe. All the names of Hellen's descendants mentioned here (except Aiola), including Qut, occur as geographical names in Syropalestin (mainly Galilee and Lebanon / cf. p.6 /). Hellen himself may have a connection with Helon, the son of Zebulun (Gen. 46: 14). (Lt. also the Greek city of Helón near Homer). If Xuthos is really related to Qutu, then he could only get from Syropalestina to Greece in the post-Hycosian period, as did Kadmos and Danaos, which is basically confirmed by Marmor Parium (their arrival dates back to 1518 and 1510 BC / Bartonýk 1983 p. 27 /). The fact that the Gutej - Qutu also came to Greece can be confirmed by the name of the city of Gytheion, in the south of the Peloponnese. According to tradition, it was founded by Apollo and Heracles, which could indicate that its founders were people from the city of Tire, or the Lebanese region in general. <https://en.wikipedia.org/wiki/Gytheio> .

According to Greek tradition, Danaos and Xuthos came to the Peloponnese **together** / Herodotus: History VII.94 /. And Danaus, as we know, came to Greece from Egypt, according to Greek myths; and this suggests that he belonged to the Hyksos. So Xuthos must have belonged to them. Further, supporting arguments for this hypothesis can be found in the article: Gutejci and Jutland; at www.arpoxais8.webnode.cz .

³⁷ Roaf 1998 p.79; map. Later, from the 9th century BC, it was known as the Khorasan Road / Mieroop 2010 p.265 /.

³⁸ In the north of Mesopotamia.

³⁹ See Pientka: Terachiti p.3-4

⁴⁰ Climate 1976 p.45n.

⁴¹ Climate 1976 p.262

⁴² Therefore, the Kurds may be descendants of the Guteans, and therefore Mount Judi and the tribe of Judikan may be associated with the Guteans. That is why I assume that the Gutians did not come to Syropalestina directly from Zagros, but from the north of the fertile crescent, as did their relatives Turukku.

It is a fact that Qutu, as an ethnic group inhabiting Zagros, also appears in later sources, ⁴³ in contrast to Turukku, who e.g. at the time of Adad-Nira, they are no longer mentioned as a tribe (people), but only as the land of Turukku. It is probable that part of the Gutej - Qutu, like Turukku, sometime in the 19th / 18th century. stor. BC, relocated to Syropalestina. In the Subareas and Huritta - in the Indo-Iranian environment, they became acquainted with the chariots, the composite bow, and the sickle-shaped sword (chopeš), which they took over.⁴⁴ As the Hyksos, the Churitovs cannot be completely ruled out⁴⁵. Although the Hyksos tribal union was made up of different ethnicities, ⁴⁶ the Hebrew Bible named it after the most powerful of them — Judah.

I repeat once again one important fact that Flávius states. And the fact that the Hyksos (Shepherds) in Judah were in contact with those ⁴⁷ who remained in Egypt and later took part in the Exodus.

The fact that the Gutej-Qutu were indeed present in Syropalestin is evidenced by some geographical names. This includes e.g. the site of Mastabat al Qutu in Lebanon, a highland in the Bekaa Valley; Qutu'áš Šajkh'Ali in the northeast of the Sea of Galilee in Syria; possibly the Guta site in Syria.⁴⁸ And perhaps Ginti-kirmil.⁴⁹ The local name Ain el-Qudeirat near Kadesh-barney may be a reminder of the Gutej's stay in Sinai.⁵⁰

The Hyksos were originally considered Churites. However, a comparison of personal names did not show Churit origin. The use of chariots at this time was more a matter for the Amorites and the IE Marines than the Churits. In the end, it was concluded that the Hyksos were Amorites, ie the West Semitic ethnic group.⁵¹ This is partly in line with my views, when I assign to the Hyksos Danish people of Amorian (Raphai) origin, or other

⁴³ Mainly in Assyrian. Later sources even confuse the Guteans with the Medes. This is probably related to the Indo-European component of the Kurds.

⁴⁴ Jepsen 1987 p.81. In addition, they took over from this environment plate armor and mechanized weaving loom.

⁴⁵ It was at the time of the accession of the Hyksos that the Hurricane-Amorite state in northern Syria, Yamhad, center in Aleppo, Chattushil I (1650-1620 BC), while his power weakened. The Hurit allies tried to help Jamchad. Then the Chetites withdrew. The wider territory of this state, then for a short time changed into the group of vassal states Churitov / Stehlik 2003 p.29 /. Successor of Chattušil I., Muršiliš I. (1620 - 1590 BC), continued in grandpa's footsteps. When consolidating his position, he controlled Aleppo and with him joined the Hittite empire Jamchad / ESPV 1999 pp.158, 249 /. It is possible that some people in Yamhad at this time fled to the south, to Canaan, which was then ruled by the Hyksos. In essence, the Mitanni became the successor country after Jamchad, when the Hurit statesmen reunited, probably first in the area of Upper Chábur / Nováková 1998 p.101 /.

⁴⁶ These were mainly the Guteans (Qutu, Gr. Xuthos) and the Solymos (Achaeans; according to Greek mythology, Achaia was the son of Xuth. Other ethnic groups who belonged to the Hyksos tribal union were the Amorites (especially Danuna, Dan, Gr. Danaos).

Also possible are e.g. Subareans, Canaanites and Churiti.

⁴⁷ Terachiti, Apiru.

⁴⁸ Province of Damascus, by the river Barade (ancient name Abana; cf. Aba, Apa, Upa; in the Damascus region).

⁴⁹ In Amarna correspondence / EA 104 / Gath Karmel, also called Gutu-Kirmil / AH Sayce: Records of the Past. Vol.5, London 1888-1892? p.69, note 4 /.

⁵⁰ This place is associated with a stay in the desert during the Exodus, but from the 13th and 12th centuries. Not a single BC was found there / Dever 2010 p.33 /. On the other hand, shards from the Middle Bronze Age (Bardke 1988 p. 145) were found there, which was also the time of the Hyksos. Therefore, the name Qudeirat can only be related to the 1st Exodus - by the expulsion of the Hyksos (Judah - Gutej).

⁵¹ Redford 1995; Van Seters 1966

Amorite tribes. Gutej and ethnic groups of Indo-European origin also took part in the Hyksos events with them.⁵²

It is no coincidence that the population of Avaris was anthropologically different from the usual West Semitic type and was similar to the types found in the burial grounds of that time⁵³ in Central and Northern Europe.⁵⁴ The Jews (Qutu) were Proto-Elites; and Danes of Amorite descent were the bearers of the dominant Y-haplogroup R1b-V88.⁵⁶ IE Solymans were the bearers of the dominant haplogroup R1b-Z2103, which is most widespread in the Balkans, in the Carpathians. basin, in Anatolia, but also in the Volga-Caspian-Zaural region.

The very covenant of God with Abraham: ... *"I will give this seed to your land, from the river of Egypt to ... the river Euphrates"* ... / Gen. 15:18, David and Solomon. Throughout history, this passage from the Hebrew Bible has been only a pious wish of generations of the Jewish people. In a similar sense, God says to Joshua: ... *"From the wilderness and Lebanon even unto the great river, the river Euphrates, all the land of the **Hittites**, even unto the great sea, even unto the sunsets, shall be your border"* ... / Joshua 1: 4 /.

A few words about Jerusalem. Its name is derived from sumer. "Uru", which means city⁵⁷ and from salim, shalim, which can be an appellation for peace. The name of the god is Shalim.⁵⁸ Jerusalem is mentioned as early as 19/18. stor. BC . _

16: 3 / .⁶¹ That is why the Ripai Valley is located in Jerusalem (Joshua 15: 18). The Reefites were Amorites

⁵² Solymovia - Achaeans. It is likely to be of the same ethnicity; see Pientka: VAP, note. 476.

⁵³ The younger phase of the Early Bronze Age and the turn of the Early and Middle Bronze Age (Reinecke BA2, BA2 / BB1; Milošević - Tošić BA2, BA3; Montelius I, I / II).

⁵⁴ Trigger 2004 p.142

⁵⁵ Climate 1977 p.11

⁵⁶ I would like to draw attention to the torso of a statue of a man found in the tomb chapel in Tell ed-Dabaa / Shaw 2003 p.204n /, ie in Avaris, Hyksos. She had fiery red hair. This phenotypic trait is in Europe and the Far East, associated primarily with Hg R1b. Some authors (eg David Rohl) associate this life-size statue with the biblical Joseph. However, according to HB, Joseph was to belong to the Terachite clan (Hg J2).

Therefore, I think that the statue depicts some high Hyksó dignitary, of Amorite origin (Hg R1b).

⁵⁷ ESPV 1999 p. 162; por. also Hebrew. 'ir, which also means city.

⁵⁸ ESPV 1999 p.162; Report 2017 p.117. Shalim, Shalem is a Venus deity, persecuting the Evening Star. In Ugaritic texts he performs in pairs together with Šachar (Zornýka) / Stehlík 2003 p.298; Heller 2010 p.375 /.

⁵⁹ ESPV 1999 p.162; Bárta 1999 p.158

⁶⁰ King Melchizedek of Salem ("King of Righteousness"), who blessed Abram in the name of the Most High God (El eljón). In the book of Joshua chapter 10, another king of Jerusalem, Adonizedek, is mentioned. Apparently sedek, sedech (cadok - righteous), was the title of the kings of Jerusalem.

⁶¹ As far as the Heta mentioned in HB is concerned, it is very likely that it is identical with the Jebusites in Jerusalem (in this case it is specifically Solymov / note 76; cf. also Pientka: VAP; note 416), who at the turn of the 3rd and 2nd millennium BC, they came to Syria-Palestine from Anatolia; they belonged to the "bearers of torkez" / Pientka: VAP; note 374, 476 /. However, the fact that they were referred to as Hétí certainly does not mean that they were identical with IE Chetitmi / NBS 2017 p.319 /.

V 2.Sam. 24: 16n, a kind of Aravna Jebúzejský is mentioned. The name Aravna is believed to be of Hittite origin; "Aravanis" in Hittite means free man, nobleman / NBS 2017 p.53; 319 /. It also occurs in Ugaritic texts such as "arwn" (chetit.) Or iwrn (which corresponds to the Hurit "evrine" = lord). At the same time, we know

and to them also the Danishites (Dan) and the Hevites (2 Sam. 21: 2), who lived in the area at that time. In the 14th century. BC, Jerusalem⁶² was an important Canaanite city inhabited by the Jebusites, who are sometimes considered the Hurites, as evidenced by the name of one of its rulers called Abdi-Cheba, as well as the later name of the city itself; Jerach, who is said to be hiding in the name of the city, is the Hurit deity of the moon, to which the Greek hiero (saint) answers.⁶³ The Arabic name Jerusalem also means "saint".

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The Hyksos - the Jews thus became the inhabitants of this city in the post-Hycos period. This is basically confirmed by the Hebrew Bible, which states that Judah and Simeon conquered Jerusalem (Sd. 1: 8), and then the sons of Judah lived there with the Jebusites (Joshua 15:63). So the sons of Judah must have lived in Jerusalem long ago, before his conquest by King David. It is possible that in Hyksos times, Jerusalem was only an insignificant city.

And the Hyksos repopulated him after the conquest of Sharuhem by the Egyptians.⁶⁵ The book of Judges states that these events did not occur until after Joshua's death.⁶⁶ Judah and Simeon were then conquered.

that the "bearers of the Torezes" also lived in Ugarit. We also know from Irish legends a man named Arawn, King Annwmu / Bothroid 1998 p.22 /. So it seems to be the IE name.

Another name that is related to Jerusalem, and probably also to the Jebusites, is Uriah the Hittite / 2.Sam. 23: 39 /, whose name is probably derived from IE aria, which is also known from the Hurit - Indo - Iranian environment / NBS 2017 p.1070 /. The name Buriáš is also known among the Kassites, whose ruling class was of IE origin. Another name known from HB is Aner / Gn14: 13 /, who belonged to the sons of Het. He was one of those who had a covenant with Abraham (Gen. 23) from the time he lived in Mamre near Hebron. In Greek, "aner" means man (Inar is also the Hittite god of masculine power). The very name of Jerusalem is, on the one hand, a reference to the Solymas, that is, the descendants of the "bearers of the torques", after whom Jerusalem was named / Tacitus: History V.2; Hierosolyma /; but also to their god Zalmoxis (Salmoxis), who was known in Syropalestin as Shalim / Pientka: Solving the Achchijiu problem; note.476 /.

It would be tempting to consider the Hittites as "bearers". It is certain, however, that the bearers of these names could not be IE Hittites; those so far south (Jerusalem, Hebron), never penetrated. And not even the so-called hieroglyphic Chetiti, from the 12th-8th century. BC. In addition: 1., The Chetites did not wear torques. 2. They came to Anatolia most likely through the Caucasus, not from the Balkans, where the "bearers of the Torkez" came from. 3. Hittite is a relatively distant language from Greek, Phrygian, and Thracian (which are derived from the pre-Thracian language, which was the language spoken by the ancestors of the "Torkez bearers"); together with Luvian and the Pala language, they were among the first to separate from the common Indo-European language base.

The Hetites could hypothetically be partially related to the Hattian nation in Anatolia. In that case, the Hetians would have come to southern Canaan as early as 4200 BC, probably as bearers of the Bersheba culture, but still from the southwestern Caucasus (k. Brentjes 1973 p.116; Pientka: VAP, note 447 /. But then how do we explain the fact that some members of the Heti people known from HB have names of an Indo-European character?

The only ethnic group that can be reliably demonstrated by the fact that they came to Syropalestina from Anatolia and were of Indo-European origin is the people of the "bearers of the torques", represented mainly by the Solymas.

The fact that the Hattians in Caucasus probably also lived in Syropalestin can be evidenced by the names of some Canaanite tribes, such as Gergezeji a Kirkišati / Pientka: Hattijci /. And just as Abraham, according to HB, lived among the sons of Het (Gen. 23: 4n), so apparently also the "bearers of the Torkezs" - the Solymians, became part of the Hetites, resp. they coexisted with them. That is why the Canaanites considered both ethnic groups to be Hetites.

Abraham is probably already associated with the "bearers". The name of his second wife, Ketura, can be interpreted from the proto-European "k (w) etor", which means "four". Eliezer, his adopted son, is traditionally referred to as "Damascus". But this is just a wrong translation (Septuagint). In fact, in the Torah, Eliezer is referred to as "ben mešeq", meaning "son of Mešech" / Pientka: VAP, note 677 /.

⁶² Then Urusalim.

⁶³ Hierosolymus is the Greek name for Jerusalem.

⁶⁴ Al-Quds; "The holy (city)". By the way, it's one of Allah's 99 names. Por. is Hebrew. "Kadoš".

⁶⁵ Jerusalem was a fortified city in the Middle Bronze Age and then in the Royal Age.

⁶⁶ The events in chapter 10 of the book of Joshua are described in a similar way.

in addition to Jerusalem (where Judah executed Adonibezek), Hebron (Sheshhai, Ahiman, Talmai), Debir, Sephet (Arad; Horma), but also Gaza, Ashkelon and Ekron, 67 as early as the 12th century. BC, 68 were still Philistine cities. If these three cities were conquered by the Jews (the Jews of Judaea), this could only have happened in the post-Egyptian period, when the descendants of the Hyksos were still threatening the Egyptian border.⁶⁹ Gaza was a major Egyptian stronghold in Canaan and may have been threatened by them. similar to nearby Sharohen (Tell el-Ajul), which was a former Hyksos fortress.⁷⁰

According to Tacitus, ⁷¹ Jerusalem was named after Hierosoly, who founded it with Judah. At the same time, he connects Hierosolym with the Solymov people, whom Homer already knew, in southwestern Anatolia. Herodotus⁷² also knew them as Milyov, in southwestern Anatolia, in the land of Milyas. They are a people of "bearers of torkez", of Indo-European origin, who came to Syropalestina from Anatolia, at the turn of the 3rd / 2nd century. millennium BC and ruled some cities⁷³ and territories in western Syria, Lebanon and Galilee. These Milyovia⁷⁴ were apparently identical to the people of Mi-lim, known from the Amarna archives; the city of Mi'ilia) in the northwestern Galilee, in the territory of Asher. The people of Mi-lim (or Milyov) thus lived in the midst of the Amorite Danishians. It is therefore possible that the Anatolian Solym, relatives of the Milyas, were along with the Jews, the founders of Jerusalem. Most likely, we later knew them in Jerusalem⁷⁵ as the Jebusites.⁷⁶ It was they who allied themselves with the "unclean" of Avaris.⁷⁷ years together with the unclean Egyptians (from Avaris), they ruled. At the head of these rebels was a man named Osarséf - Moýsés.⁷⁸

In the Hebrew Bible, we meet the sons of Heth in Hebron for the first time, in connection with the burial of Abraham's wife Sarah / Gen. 23. And before that, in the "list of nations of the Promised Land" / Gen 15:20 /. At the same time, it says that the father of Jerusalem is the Amorite and the mother of the Hittite. Jerusalem is first mentioned in the Hebrew Bible in connection with the campaign of Kedor Laomer when Abraham's nephew Lot was captured. When Abraham freed him and his people, the king of Sodom and Melchizedek king of Salem came out to meet him (Gen. 14: 17n). And Salem was the original name of Jerusalem. In Egyptian curse texts from the first half. 19th century BC

⁶⁷ Por. also Joshua 13: 3; 19:43

⁶⁸ Josu's traditionally anticipated period of operation.

⁶⁹ Especially during the reign of Thutmos III.

⁷⁰ Cf. note.11.

⁷¹ Tacitus: History 5: 2,3

⁷² Herodotus: History I.173

⁷³ Byblos, Ugarit, Háma, etc.

⁷⁴ Pientka: VAP; note.476

⁷⁵ Outside of Jerusalem, the Judean Highlands, and the Dead Sea region, they were still known as the Miles. the people of Mi-lim (mainly in Galilee).

⁷⁶ After all, Tacitus writes that it was Hierosolymus and Judah who were the leaders of those who (like the Hyksos) left Egypt, and Hierosolymos (Solymov) named the city Jerusalem. Flávius also writes about the Sons of Jerusalem / Flávius I.248n; ai /. The Hebrew Bible tells only that the Jebusites and Judah lived together in Jerusalem (Joshua 15:63).

Therefore, it is possible to identify the Solym (and the Amorites) with the Jebusites. At the same time, it is possible to identify Judah and the Jebusites with Flávio's Shepherds.

For more about the Jebúzejci, see Pientka: VAP; in Danaos, Danaoi.

⁷⁷ Flávius I.248

⁷⁸ Flávius I 238, 248-250, 264

(Mirgis Group), Jerusalem is also similarly designated: Rušalimum. Jerusalem is located north of Hebron. Probably the whole area in the 19th century. BC, controlled by Hétí.

What does this mean? Jerusalem had to be founded or ruled by the Solymis and Amorites, at the latest in the early 19th century. BC, as evidenced by Egyptian curse texts. But apparently this happened around the year 2000 BC. It was at this time that the "bearers of the Torej" took control of the cities of Syria and Lebanon, and around 1850 BC, during the reign of Amenemhetus I, invaded Egypt (the "Ruler's Walls"). The Solymis and Amorites also took an active part in the Hyksos events when they joined the tribe of Judah (descendants of the Gutes in Syro-Palestine) in southern Canaan. Those who had already settled in Egypt, especially in Cairo and Daba, could represent the "fifth column" that opened the gate to Egypt for the Hyksos.⁷⁹ After being expelled from Egypt by Ahmose I, they settled in southern Palestine and again also in Jerusalem, where they were known as the Jebusites (the Amorites + the Salymites) and Judah. And one more note. Shalim must have been originally a god of Solym.⁸⁰

In Amarna's time, Jerusalem was called Urusalim. It is also known from the Hebrew Bible as **Jebus** / Sd 19: 10,11; Joshua 15: 8 /. At that time there was a Jebusite fortress called **Zion**, which was inhabited by the **Jebusites**.⁸¹ According to Flavius, at that time Jerusalem was inhabited by Shepherds, the descendants of the Hyksos, who re-established it. At the same time we know that the Hyksos in 17/16. stor. BC were present in northern Nubia up to Aswan (eg. **Su-nu, Su-en**) and Elephantine (Jéb).⁸² Their ally was King Cush of Kerma. So it will probably not be a coincidence that Aswan is known in Greek as **Syene** and at the same time **syennesis** was the title of the kings of Cilicia⁸³ (DNNYM = Hiyawa / Phoenician and Luvian version of bilingual from Çineköy; AhT 27 /) Palestine and Lebanon, who were descendants of the participants in the Hyksos events. There is clearly a close relationship between Jerusalem and the territory on the border of Egypt and Nubia. And this can only be related to the Hyksos.⁸⁴ More precisely, with the Solymas, who, according to Tacitus and Flavius, after leaving (expelled) from Egypt, belonged together with Judah, to the inhabitants of Jerusalem.⁸⁵

It is now clear why Deborah⁸⁶ did not mention the tribes of Levi and Judah. This is natural for the Levi tribe. Its members did not own any territory; they were missionaries and priests and lived in the territory

⁷⁹ Pientka: VAP; note 374

⁸⁰ Pientka: VAP; note.476

⁸¹ One letter from the Mari Archives mentions Yabusí'um / Lipinski E. 2004 /. In my opinion, however, they have nothing to do with the Jebuseans. Rather, they appear to be related to Jabesh Gilead, apparently in the area of the Wadi el-Yabis River.

⁸² Tel el-Jahudian pottery and other objects of Hyksos provenance were found there. It is true that these cities were ruled by rulers who remained loyal to the king of Thebes. But we have a report on this since the time of Kamose.

In the previous period, it could have been different. On the other hand, there are documented (mainly commercial) relations of these places, with the Kingdom of Cush.

By the way, "suenet" in Egyptian means "business".

⁸³ Herodotus: History I.74; The mention of Syennesis of Cilicia and Babylon of Babylon, given there, dates back to about 610 BC.

⁸⁴ On the Hyksos origin of the Danes, see Pientka: VAP p.17; see also Appendices: Danaos, Danaoi.

⁸⁵ In Elephantine, resp. in Jébe (eg., Hebrew) is documented as early as the 6th century. BC, Jewish military colony. Interestingly, its inhabitants considered themselves Judea or Aramaic, but never the Israelites.

In the 2nd century. BC Jews also had a temple and Leontopolis (Tell el-Jahúdiya), north of Mennefer. At the same time, this place was in the 17th / 16th. stor. BC, Hyksos fortress / Whip: From the world of the Old Testament. 1986 pp.22-25 /.

It is really interesting that the Jews (especially the Jews) settled in Egypt in places that were previously associated with the Hyksos.

I don't think it was a coincidence.

⁸⁶ Deborah's Song / Sd 5 /, divides the Hebrews into three groups. In the first are those who came out of Egypt, as part of the Exodus: Ephraim (the fight against the Amalekites), Machir (son of Manasseh, who settled northern Gilead and Bashan in Transdanubia); both tribes belong to Joseph's house, the Terahites, as did Issachar and Benjamin. In the second group, there is the original Israel: Reuben ... *"but the great heroes are in Reuben's share" ...* / Sd 5: 15,16; Kralická

other strains. But why didn't she mention Judah? He was in Canaan at the time⁸⁷. This is because Deborah only spoke of the tribes of Israel, that is, of the ones that **later** formed the Israeli Confederation. The tribe of Judah had nothing to do with these northern tribes; neither ethnically, nor historically, nor traditions. They were the descendants of the Hyksos, who, after leaving Egypt, occupied mainly the southern Reten. At the same time, Deborah does not name Simeon, who lived in the middle of Judah, in the Negev. The third of the southern tribes, which later formed the Kingdom of Judah,

Benjamin, ⁸⁸ is a specific case, because in his territory he was still a Jebusite at that time Jerusalem. The Judean Highlands in the late Bronze Age were very sparsely populated. Apart from Jerusalem, there were only two smaller cities: Hebron and probably Debir. And several smaller settlements.⁸⁹ This contrasts with the number and size of settlements in Galilee.

The Hebrew Bible does not mention the Cohenites at all.⁹⁰ Only by tradition do they consider themselves descendants of Aaron and therefore act as representatives of the priesthood in Jerusalem. Only the high priest of the Temple could come out of their ranks. Only they could give the priesthood blessing. In the next section, I point out that they could not have been descendants of Aaron along their father's line. Is it possible to find out something from their past today? Surprisingly, yes.

In Ugarit, the priesthood organized into colleges - the families - indirectly belonged to the professional groups that sold their knowledge and abilities by gender. These were divided into two parts: khnm - priests and qdšm - seers.⁹¹ **Khnm** can be vocalized as **kohanim**, which in Hebrew means these priests.⁹² These colleges were led by a high priest - rb khnm, who can be vocalized as rabbi kohanim, while rabbi, resp. rabúm v akkad. means big. So rabbi kohanim also means high priest. The term does not appear in any Semitic language other than Arabic, ⁹³. Why then does it appear in Ugaritic texts, several centuries before it was introduced to the priestly cult in Jerusalem? We must realize that Ugaritic cult practices have their origins in the cult of the Raphaes.⁹⁴ Therefore, I assume that from there they got to

The Bible / Gilead (he is also considered the son of Machir); in this case, however, it is a geographical unit in Transdanubia, inhabited by the tribes of Gad, Reuben; and after the Exodus, the tribe of Manasseh, which was the father of Machir. Due to the fact that there is a talk about "herding", in this case it is clearly only the tribes of Reuben and Gad / Lt. Nm 32 /. The third group includes the Canaanite tribes: Asher, Zebulun, Naphtali, and the Amorite tribe of Dan. Zebulun and Naphtali fought with Sisera, the commander of the army of King Jabin of Hazor, apparently as Habir. These strains are referred to as "SA-GAZ amele", also mentioned in Amarna correspondence / EA 148; por. Pientka: VAP; in part: Jabin, Jozue, Barak /. Thus, these events could date back to the 14th century. BC. Interestingly, the Asher and Dan tribes of Upper Galilee did not take part in this struggle. No wonder, however, they were then part of the Danish kingdom (Danuna / EA 151 /), which at that time was a vassal of Achchijava and whose capital was Khasor. Gilead beyond Jordan (Gad, Reuben) did not take part in this struggle either; they were part of a confederation of tribes known as Israel (along with the Dan tribe in southern Canaan) and at the time, they had nothing to do with the northern Canaan tribes. ⁸⁷ 14th century BC

⁸⁸ Finkelstein / 2016 p.65n./ considers Benjamin to be a northern tribe. In Deuteronomy 27:11, Benjamin is listed among the tribes who, at the command of Moses, were to bless the people at Mount Gerizim. Therefore, it is likely that, like the other tribes in this group, he was in Egypt and as a Terachite took part in the Exodus.

⁸⁹ Dever 2010 p.233. In addition to the mentioned places, however, they existed in southern Canaan, in the late Bronze Age, Lachish, and Jarmuth, and Gezer, and perhaps Eglon, and other cities.

⁹⁰ Some authors relate them to Kahat, the son of Levi, which is wrong (Pientka: The Origin of the Levites).

⁹¹ Stehlik 2003 p.52

⁹² Heller 2010 p.342

⁹³ Arabic knows a similar term: kahin = supervisor.

⁹⁴ Refaj dynasty Didan, Ditan.

Jerusalem. The Amorite Reefs⁹⁵ were part of the Hyksos tribal union and co-founders of Jerusalem.⁹⁶ At the same time, Judah⁹⁷ and the Jebusites⁹⁸ lived together in Jerusalem, which they re-established (Joshua 15:63).

So Kohen, as the eponymous ancestor of the Levites, did not exist at all. It was originally the professional name of a priest of the cult of the Raphaes in Ugarit.⁹⁹ However, the name passed to Yahweh priests in Jerusalem, **who were recruited exclusively from two ethnic groups; The tribes of Judah and Shash**, who thus represented the nation of Judah. This is evidenced by their dominant Y-haplogroups: J2 and J1,¹⁰⁰ Aron, therefore, really could not be the blood ancestor of the Cohenites. The priesthood of Jerusalem referred to him as its ancestor for religious and political reasons. They actually appropriated him.¹⁰¹

⁹⁵ Danish - Danuna.

⁹⁶ His father was the Amorite ... / Ezekiel 16: 3 /. Therefore is the valley of Rephaim in Jerusalem.

⁹⁷ Gutejci, Qutu.

⁹⁸ Solymovia + Amorites.

⁹⁹ But also in the rest of the territories inhabited by the Repheans, and also in Galilee and Judah.

¹⁰⁰ Cohen's modal haplotype. Y haplogroup J, occurs in Ashkenazi cohenes at a frequency of 86.84% and in Sephardic cohenus 75.36%. So this haplogroup is dominant in the Kohen lines. The bearers of the J1 haplogroup were mainly the Shas peoples, who originally inhabited Edom, the Gulf of Aqaba, part of the Sinai Peninsula and the Arabian Peninsula. Some of these Shasa tribes settled mainly in the territory of the tribe of Judah. Other tribes of Shas also lived in the area of southern Transdanubia (Gad, Reuben). They settled mainly among the northern tribes, which were known as the Israelites. Thus, some of the Shasa tribes merged with Judah and Israel, but some of them became part of the Arab nation.

¹⁰¹ Pientka: In the fifth year of Merenptah's reign; note.⁸⁴