

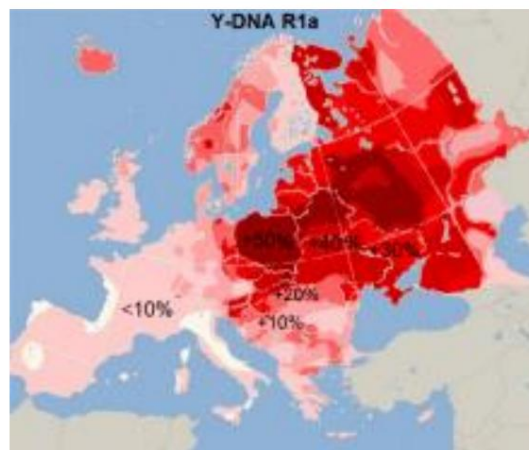
The historical beginnings of the Hebrews

VI. The origin of the Levites.

Update 02/2022

The Levites (Hebrews of Levi) belonged to a member of a family founded by a man named Levi, son of Jacob, according to the Hebrew Bible (Ex 1: 1). Their very name suggests a foreign, non-Hebrew origin.¹ However, unlike the Levites, the Levites (Hebrew levijim) do not represent a lineage, but a designation for priests of all classes, including the high priest.

In 2003, a study led by a team led by Doron M. Behar was published.² They found an extremely serious fact. Almost 52% of Ashkenazi levites carry the Y-DNA haplogroup R1a1a (R-M17).³



Distribution of Y haplogroup R1a in Europe

¹ Interpretations I. 1991 p.224. This name is often compared to the Minyan (South Arabic) name for the priest "lavi'u". Also the names of the weapons that the Levites carry / Gen 49: 5, 34:25; Ex 32:27; Num 25: 7 / are of unknown, non-Hebrew origin.

² Behar et al. : Multiple origins of Ashkenazi Levites: Y Chromosome Evidence for Both Near Eastern and European Ancestries. Am. J. Hum. Genet. 2003 Oct. 73 (4) 768-779; available at: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1180600>

³ Recent findings are presented in the study: Rootsi & Behar et al. : Phylogenetic applications of the whole Y-chromosome

sequences and the Near Eastern origin of Ashkenazi Levites. 2013; available at: <https://www.nature.com/articles/ncomms3928>.

It was found that the Y-DNA frequencies of the R1a-M582 haplogroup reach up to 64.9% in the Ashkenazi levites, while only 0.9% in the Ashkenazi cohens. The non-Ashkenazi Levites (Sephardi, Mizrahi, etc.) it is 15.7% and 0% for cohens.

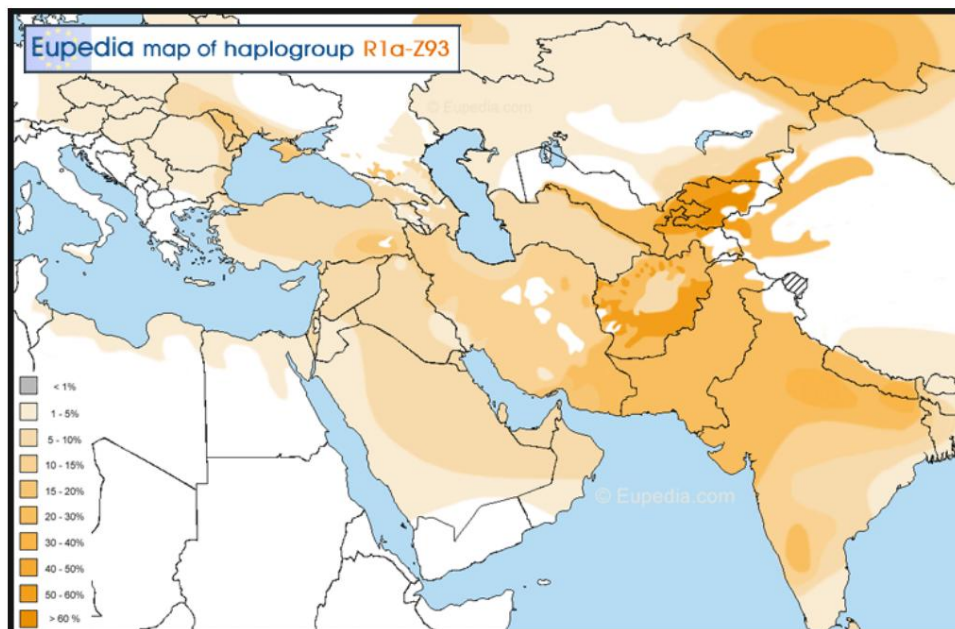
In 2017, Behar et al. published the study: The genetic variation in the R1a clade among the Ashkenazi Levites' Y chromosome. In: Scientific Report 2017, 7, 14969, where they report that all Ashkenazi samples belonging to the R1a-M582 haplogroup subline can be reclassified to R1a-Y2619. At the same time, based on a larger number of tested samples, they state that the proposed origin of the Ashkenazi Levites in the Middle East is now fully confirmed.

This haplogroup occurs at such high frequencies, only in Eastern Europe and Poland.⁴ Efforts have been made to explain this mainly by the coexistence of Jews and Khazars (now rejected), which does not explain why the high frequencies of haplogroup R1a are high,

limited to the Ashkenazi Levite population, but no longer to the Ashkenazi Cohen.⁵

Also in other Jewish populations, the frequencies of this haplogroup range only from 1.32% to 5.8%. Of particular importance is the fact that the specific subline R M582 / Y2619, to which the Ashkenazi Levites belong, is missing in the current Eastern European populations, is missing in Central Asia and the Turans, but occurs in the Middle East; these are mainly Iranian Kermans, Azeri, Yazidis and Cilic Kurds.⁶ This means that this subline R1a-M582 / Y2619 of haplogroup R1a-Z93, the Jews could not obtain in Eastern Europe

or in Asia, **but in the Far East!** In other words, the ancestors of the Levites (more precisely, the Levites) must have been some Indo-Iranian ethnic groups that penetrated the Far East in the first half of the 2nd millennium BC.



Distribution of the Y haplogroup R1a-Z93 in the Far East and Central Asia

R-Z93 is the Asian branch of the R1a haplogroup, to which the Ashkenazi levites belong. Its bearers were Indo-**Iranians** (these included, for example, the Persians, the Medes, the Mitans, the Scythians, the Sakovs, the Parthians, etc.).

⁴ Hg R1a is one of the two dominant haplogroups in the populations of the complex of cultures with string ceramics.

It is almost absolutely dominant in the populations of the older phase of culture with string pottery. The people of this culture, together with the people of the jam culture, are generally considered to be speakers of Indo-European languages.

⁵ Only 1.7% https://en.wikipedia.org/wiki/Genetic_studies_on_Jews; the most recent (2013) is only 0.9%. An overview of the frequencies of individual haplogroups in the Ashkenazi and Sephardic levites and cohenes is given in the table by Behar et al. 2003: Multiple origins ... tab.1.

Above all, however, the Khazars were a nation of Altaic origin (haplogroup Q), with a significant proportion of haplogroup R1b (35%). It is possible that in Central Asia they may have merged with ethnic IEs of origin who carried Hg R1a. If that were the case, they would only make up a marginal part of the Khazar population.

(Theoretically, the so-called founder effect or the bottle neck effect is possible. However, this would still not explain the minimal, almost zero frequencies of the R1a-Z93 haplogroup, in Ashkenazi cohenes, compared to Ashkenazi levites).

⁶ Rootsi & Behar et al. 2013; www.dienekes.blogspot.com/2013/12/near-eastern-origin-of-r1a-in-ashkenazi.html; por. note.3

Among the cultures whose populations belonged to the predecessors of Indo-Iranian speakers, I can mention the catacomb culture (2800-1700 BC), the successor to the pit culture (its western part, up to the Volga region) and the Poltavka culture (2700-2100 BC) in the lower Don and Volga (Eastern pit culture, 3rd degree). A little later, behind the Urals, arose to. Sintašta-Petrovka (2200-1800 BC), successor to Poltavka.⁷ Its people were the bearers of the dominant haplogroup R1a-Z93.

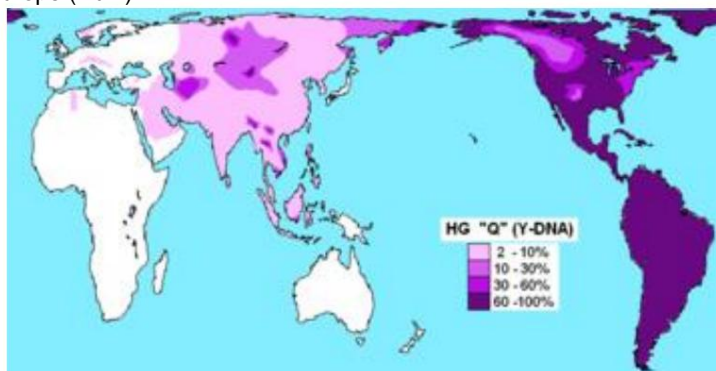
Importantly, after the Exodus, the Levites settled primarily among the northern tribe community that later formed the Kingdom of Israel.⁸

⁷ Only culturally and only partially ethnic. In addition to the dominant haplogroup R1a-Z93, the people of the Sintašta culture were also carriers of R1b lines, which probably represented descendants of k. Poltavka (especially R Z2103 / CTS1078). With the departure of a large part of R1b populations from the Pontic-Caspian steppes and forest-steppes to the Balkans and the Carpathian Basin in the years 3400-2600 BC (pit culture), the number of R1b populations in this geographical area decreased. He was subsequently captured by R1a-Z93 populations. Namely, the haplogroup R1a-Z93 in the steppe zone is already documented in the culture of Srednij Stog / Anthony: Archeology, Genetics, and Language in the Steppes. Journal of Indo-European Studies 2019, p.16 /.

Catacomb culture people were originally carriers of haplogroups derived from the R1b-M269 line. Only later does the R1a-Z93 haplogroup prevail in this space. People to. Poltavka also carried a dominant subline derived from the R1b-M269 haplogroup: R1b-Z2103, but also the R1a-Z93 minor haplogroup. Archaeogenetic studies suggest that the Poltava culture is closely related to the populations of the Eastern Pit culture and the later [Sarmats /https://en.wikipedia.org/wiki/Poltavka_culture](https://en.wikipedia.org/wiki/Poltavka_culture) ; note 16, 17 / . In any case, these cultures are considered to be the ancestors of Indo-Iranian speakers / Mallory-Adams 1997 p.439n; Anthony 2007 p.306 /.

⁸ After the Assyrian victory over Israel in 734-732 BC (and also after 722 BC, after the conquest of Samaria), these northern tribes (mainly the ruling class and artisans; but also the peasants) were deported to Assyria. After the weakening of Assyrian power, some of their descendants also went east (Pakistan, Afghanistan). They were later referred to as the "lost tribes of Israel."

Importantly, early Iron I-era Israeli settlements, south of Jerusalem (Judah, Simeon), occur only sporadically. This means that those who took part in the Exodus (including the Levites) settled mainly among the northern tribes of Israel (especially in the territory of Ephraim, Manases / Dever 2010 p.250n / , then in the Upper Galilee) and only to a lesser extent in Judah. / Pientka: Dating of Exodus; note 85, 89 / . Therefore, it should come as no surprise that the frequencies of Hg R1a-Y2619 / M582 in Ashkenazi Levites reach up to 52% or more. This is due to the fact that they were part of the so-called The "lost northern tribes" that later in Central Asia came out under the name Heftaliti. Evidence of this is the presence of haplogroup Q in Ashkenazi populations, which they "inherited" from the Chionites, with whom the Hephthalites coexisted in Central Asia. Probable descendants of Mongolian Chionites (Altaic language group), who are called Hazara, still live in Afghanistan / Vogelsang 2010 p.43 / . Although these Chionites were related to the Siung-nu tribes, unlike them, they did not take part in military campaigns in Europe (Huni).



After the 7th century. nl. part of these Hephthalites (Sabarti Asphali of Constantine Porphyrogenet; . The second part of them remained in the territory

The comparison of Levite and Cohen haplogroups brings another surprise. The Y-haplogroup J reaches the highest frequencies in **cohens** ; namely in Ashkenases 86.84% and in Sephardis 75.36% (dominant haplogroups J1-P58 and J2a-M410). In contrast to the **Levites**, when in Ashkenases the Hg J frequencies reach only 10.0% and in Sephardic 32.26%.

It is also important to compare the frequencies of haplogroup E-M215 (E1b1b; formerly E3b), in individual Jewish populations. The highest frequencies occur in the Ashkenazi levites, up to 20.0%; 9.68% for the Sephardic Levites. In contrast to cohens, where the frequencies reach only 3.95%, resp. 4.35% .9 What does this mean? Haplogroup E1b1b, native to East Africa. It is distributed at the highest frequencies in the Horn of Africa, Sudan, Egypt and North Africa. It crossed the Sinai Peninsula to the Far East.

The E-M35 haplogroup (as one of the lines based on E1b1b) makes up a significant proportion of Levitian male Jewish lines. A significant difference in the frequencies of Levitian and Cohen haplogroups allows us to draw the following conclusions:

1. In origin, along the paternal line, the Levites and the Cohenites are completely different. They have no common roots. They are two different ethnicities.
- 2., Due to the relatively high frequencies of the "African" haplogroup E-M35 in the Ashkenazi (but also Sephardic) Levites, in contrast to the Kohenis, I assume that these are the so-called mixed people from Egypt / Ex 12:38; Num 11: 4 /. **Thus, Exodus would be a reality, but quite different from today's views.**¹⁰

Where did the subline R1a-Y2619 / M582 of the haplogroup R1a-Z93 come from, in the genus Lévi and thus in gershon, kahat and merarium lines? There is only one place in Levante where this haplogroup occurs at higher frequencies; it is northern Syria and an adjacent part of southern Turkey.¹¹ And this is the territory in which the Mitanni Empire was located.

¹² In Mitanni, except population of predominantly Hurit (G2a, J, R1b) ¹³ and sub-Korean origin (J2a; G2a), was one of the ruling classes, including the IE caste of Mary, ¹⁴ who worshiped Indo-Iranian gods as

present-day Afghanistan and Pakistan, where she participated in the formation of Pashtun ethnic groups / Pientka: The Lost Tribes of Israel; at: www.arpoxis8.webnode.cz/.

⁹ Of course, individual studies that address this issue / Hammer et al. 2009; Behar et al. 2003, 2004; Semino et al. 2004; Nebel et al. 2001; Shen et al. 2004; Adams et al. 2008; Nogueiro et al. 2010 and / differs slightly in the levels reported for the frequency of occurrence of haplogroup E-M35 in these populations. Significantly, however, there is a significant statistical difference in the frequency of this haplogroup, between levites and cohens.

¹⁰ The ancestors of those who formed the Kohenite line did not participate in the Exodus because they were no longer in Egypt at that time. They were like the Hyksos (Flavius' Shepherds"), expelled from Egypt in the first third of the 16th century. BC. They were predominantly carriers of the Y haplogroups J1-P58 and J2a-M410. https://en.wikipedia.org/wiki/Y-chromosomal_Aaron

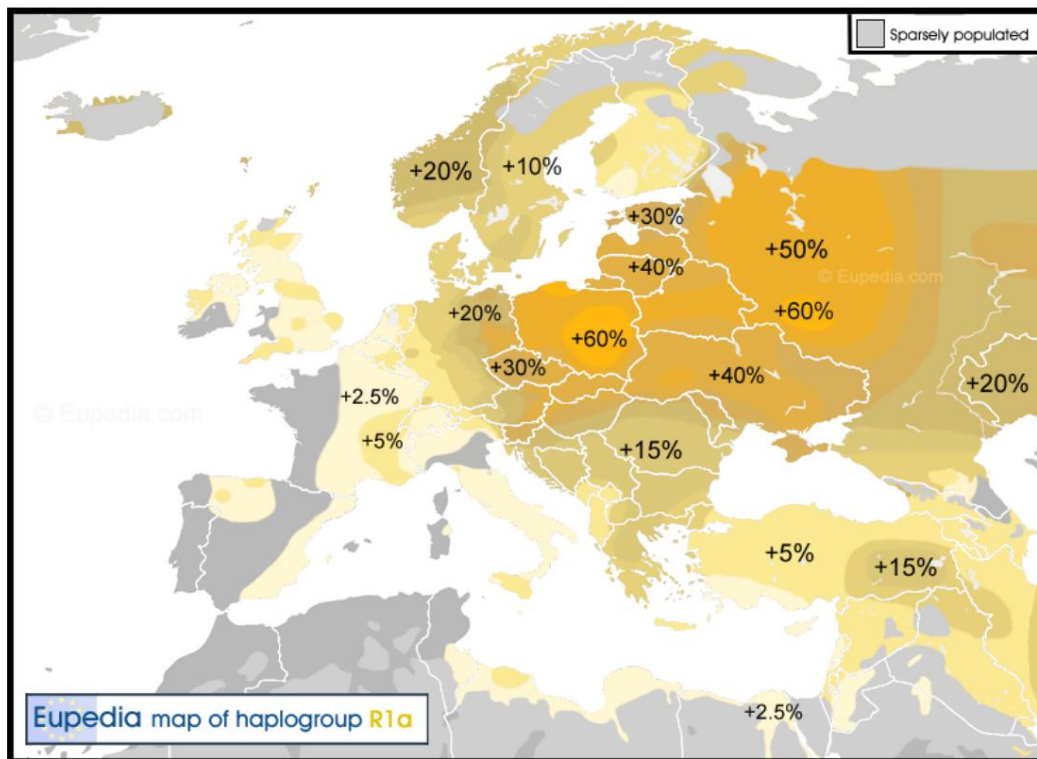
¹¹ See also on the distribution of the Y-haplogroup R1a at: http://www.eupedia.com/europe/Haplogroup_R1a_Y-DNA.shtml ¹² Mitanni was

originally written as Maitani / Terrible 1943 p.112 /. It was probably read as Métani, which is etymologically close to the Indo-Iranian Medes.

¹³ An Armenian sample of Kuro-Araxian culture carried the Y-haplogroup R1b1-M415 (x M269), as reported by Lazaridis in 2016: https://en.wikipedia.org/wiki/Haplogroup_R1a; note.5. The Kuro-Arax culture is generally associated with the Churites.

¹⁴ Military layer of drivers; por. aj mariyanni, mariyannu.

Mithrashil, Indar (a), Arunashshil, Natya¹⁵ and also Surya.¹⁶ This is confirmed by the Mitann manual for the training of horses in which technical terms have an Indo-European character. The presence of the R1a-Z93 haplogroup in this area is related to the secondary invasion of Indo-Iranians from the Eastern European steppe and forest-steppe region, ¹⁷ in the first half of the 2nd millennium BC.



Distribution of the R1a haplogroup Y in Europe and the Far East. Notable are its higher frequencies in the area of southeastern Turkey and northern Syria.

Are there any facts on the basis of which it can be concluded that the Levi family actually lived in Mitanni? In the Royal Inscriptions of Adad-nirari I (1307-1275 BC), the city of Kahat is also mentioned among the defeated ethnic groups, countries and cities in Chanigalbat.¹⁹ **And** a man named Kahat, ²⁰ belonged to the family of Levi! The town of Kahat is first mentioned in the 18th century BC, on tablets from the archives of Mari.²¹ Since 1980, archaeological research conducted by Italian archaeologists has been carried out at Tell Barri, near Tell Brak. This locality has been identified with the city of Kahat,

²² in the Mitanni Empire.

¹⁵ Whip 1990 p.93

¹⁶ This name is evidenced by Gat in Amarna correspondence, as Suwardata (Surjadata).

¹⁷ The mainstream of this invasion went to Iran and India through the Caspian Gate and Lake Aral.

¹⁸ As the Chanigalbat, the Assyrians called the Mitanni. Other names Mitanni, resp. generally sev. Syria is: Naharina (eg. *Nhm*) and Churri (chetit. *yu-ur-ri*). ¹⁹ www.geocities.ws/farfarer2001/inscriptions/adad_nirari_1.htm

²⁰ It is also written as Kehat, Kohat. According to the Hebrew Bible, he was the son of the eponymous founder of the family, who called Levi / Gen 46: 11 /.

²¹ The town of Kahat is also mentioned in the text on the tables in the Tell Shemshar archives. He was threatened by the Turukku tribes during the Ishme-Dagan / Pientka reign: Terachites; note.50 / . ²² https://en.wikipedia.org/wiki/Tell_Barri

Suffix -hat, like the name Kahat, was common among personal names in Syria at the time, such as evidenced by names from Ugaritic mythology: Aqhat, Pughat.²³ This also points to Kahat's Syrian (Mitanni) origin.

Empire, Rod Kahat therefore came from the Churitan-Subarean background, ²⁴ specifically from the Mitanni but he belonged to the Indo-Iranians who came to Syria from the **supernatural** steppes.



Kahat location.

Arfaxat resp. **Arpachshad** was the son of Shem and Noah's grandson (Gen. 10: 22n). According to the Hebrew Bible, he was the ancestor of the Jewish nation. From him a straight line goes to Abraham. However, it is important

²³ KTU 1.17-1.19 "About Aqhat"; Stehlík 2003 p.208n.

²⁴ This is evidenced by the figure of Hur, who at one time, along with Moses and Aaron, was one of the highest-ranking people who came out of Egypt / Ex 17: 10,12; Ex 24: 14 /. (However, some other Hur also came from the tribe of Judah / Ex 31: 2, Ex 35:30, Ex 38: 22 /). At the same time, one of the slain Midian kings was called Hur / Nm 31: 8; Joshua 13: 21 /. It is therefore probable that the name Hur is related to the Hurites, ie biblical Koreans who, in addition to Syro-palestina, also lived in Seira (Edom, Udum / Gn 36 /), south of Judea, together with some tribes of Shas (Hg J1). The Shasi tribes also included the Midianites, east of the Gulf of Aqaba. According to the Hebrew Bible, Ketura (IE kwetur = four!) Was Abraham's second wife, oi. also by the mother of Midian and Madian / Gen 25: 2 /. Terrible has already suggested that Medan and Midjan are actually the names of the post-humanized descendants of Indo-Iranian-Hurit The Mitanni, who came from Syria to the north of the Sinai Peninsula, to Edom, and to the Gulf of Aqaba during their conquests / Interpretations I 1991 p.161; Terrible 1943 pp.111-113, 128, 180 /. This is evidenced by the figure of Churij, who was the ruler of the city of Udum (probably related to the later country of Edom; to Udum, see also Amarna's letter, EA 256), in the epic "About Keret" KTU 1.14-1.16 / Stehlík 2003 p.181n /.

By the way, over time, the Hyksos rulers appointed officials of Semitic origin to higher offices. The most famous of these was the office office / NBS 2017 p.200 /.

whereas Herodotus also knew **Arpoxai in the northern Black Sea**,²⁵ who was the son of **Targithiah**,²⁶ whose parents, according to the Scythians themselves, were Zeus and the daughter of the river Borysthen, the Dnieper. Names and roots "targ, tarch" were common in the northern Black Sea and Transcaucasia.²⁷ We even know the Meotian²⁸ princess Targitao. Herodotus considered Targitja²⁹ to be the father of the Scythians and reputation as the Scythian. There were Indo-Europeans, more precisely Indo-Iranians, carriers of the R1a-Z93 haplogroup, similar to the Ashkenazi Levites. If the Arpoxaios = Arpakshad / Arfaxat parity holds, **then this is further proof of the Indo-European origin of a part of the Jewish nation - Lévijskov.**³⁰

Arpoxaios and Arfaxat, resp. in another version, Arpakshad, is a distinctly non-Semitic word. Suffix -xaios; 31 Is -kshad; is clearly Indo-Iranian. Arphaxath, therefore, has nothing to do with Shem's proto-Elamite branch.³² It was only a later **insertion** that was added to the family of Shem in order to legalize the relationship of the Levites with the Jewish people.

Arpoxaios was probably the name of one of the proto-Indian tribes that took part in the ethnogenesis of Indo-European, Pontic-Caspian ethnic groups,³³ but at the same time during the first half of the second millennium they penetrated the Syrian-Palestinian region, where we know them as Marianas and Javanese.

The name of Aaron's sister Mary / Ex 15: 20 /, resp. Miriam.

It is interpreted, however, from eg. "*Mrry*", but it sounds almost exactly like maryja, marijanni, ³⁴ resp. marijannu; thus as the name of the driver's caste³⁵ in Mitanni of Indo-European origin. And according to the Hebrew Bible, Aaron was the grandson of Kahat, whose ancestors came from Mitanni. This name has never appeared in a Semitic environment before. In the Churitan environment, however

²⁵ Herodotus, History IV.5-6. According to Herodotus, this is one of the Scythian ancestors.

²⁶ Make no mistake about Tyrgetae, Tyragetae, a tribe of Geth, on the river Dniester (Tyras). <https://en.wikipedia.org/wiki/Tyragetae>

²⁷ Komorovský 1986 p.32

²⁸ An ethnicity located west of the Sea of Azov.

²⁹ We meet a similar name in the Hittite pantheon. The god of the storm was called Tarchunt there / Prosecký 2003 p.49 /.

³⁰ The fact that Arfaxat, resp. Arpakshad is an Indo-Iranian name, as evidenced by the book of Judith. Performs there (non-historical) Arfaxad, who was king of the Medes, the Indo-Iranians. This also proves the etymological parity between Herodotus' Arpoxai and the biblical Arfaxat.

³¹ Por. Zendské kšēio, Pehlevské kšāehiē and Novoperzské shah.

³² Pientka: Solving the Achchiya Problem (VAP); note 391

³³ Therefore, the catacomb culture is important, as is the culture of Sintašta (dominant haplogroup R1a-Z93 / Pientka: VAP note 476; Pientka: Patriarchs and their descendants, note 34 /). One of the ethnic groups that took part on their formation, was undoubtedly also the Proto-Indian Iranian Arpoxaios.

³⁴ Whip 1990 p.93

³⁵ Mariya, marijanni comes from the Vedic word "marya", which means "young man, hero." In the Mitanni Empire they belonged to the military aristocracy and thus to the ruling class / Terribile 1943 p.111 /. According to Herodotus, the Medes were once called Ariovia (ἄριόω) / History VII.62 /. This word has survived to this day in the name of Iran. In Sanskrit, "arja" means "nobility" / Armstrong 2012 p.17 /. Old Persian "aria" can be related to the term "man, man" / Vogelsang 2010 p.62 /.

Yes. One man from Azzi³⁶ was called Maria.³⁷ So it was a personal name. The Javanese from Syro-palestina also came from the Marianjan caste.³⁸

The name of the mother of Moses, Jochebe³⁹, can also testify to its Indo-European origin.³⁹ The theophoric prefix "Io" occurs in the gods and heroes of Greek mythology.⁴⁰ where she gave birth to Zeus' son Epaph.⁴¹ Other heroes of Greek mythology include names such as Iobates, Iokaste, Iolaos and Ión, the father of the Greek tribe of Ion. However, it also occurs in characters known from the Hebrew Bible, such as Joseph⁴² and Jonathan.⁴³

How did the Libyan family of Kahat get to Egypt? There are at least three possible explanations. 1. So they could come from this area as well.⁴⁵ 3., As a procession of some Princess of Mitna; perhaps Mutemwiye, the wife of Thutmose IV, or Giluchepa, Tushratta's sister and daughter of King Shuttarna II of Mitna, who became the wife of Amenhotep III.⁴⁶ I consider this third possibility to be the most probable.

We can therefore assume that Moses' ancestors were Indo-Iranians, from the highest strata of Mitanni society, from the military aristocracy of Mary, which was also the reason why one of them came to the procession of the Princess of Mitna, on her way to Egypt.⁴⁷

³⁶ Later the Azur-Chayash state of Huritha.

³⁷ Müller-Karpe in: Jockenhövel 2012 p.254

³⁸ Pientka: VAP, p. 8-10 aŷ.

³⁹ The suffix itself -bebe has a shape similar to the Slavic languages (eg Russian lebeŷ - swan).

⁴⁰ Por. p.12

⁴¹ Epaphus evokes the name of the Hyksos rulers named Apópi. Ió is apparently a Greek variant of the goddess Hathor.

⁴² Suffix in the name Joseph, is identical with the suffix in Osarseph (Moses in Maneth) and Peteseph (Joseph in Chairemon).

⁴³ (God) I will. At least for Jonathan, the theophoric prefix Io is related to JV = Jav / Jau / Jo; so with Yahweh / Berlejung 2017 p.162 /. If this were also the case with the name Joseph, we could assume that Yahweh was already known to Terachite in the Middle Bronze Age; that is, in the Hyksos era, which is unlikely.

⁴⁴ Thus, they could have entered Egypt as early as the time of Thutmose III, because since then they have been documented in Karnak, where they lived as a Syrian community / Lalouet 2009 p.193 /. But this is unlikely. Amenhotep II, according to the inscription on the "Memphis Stele" from the 7th year of his reign, also captured 550 maryannos on his first campaign in Levant, also with his wives, and on his second campaign, 36,300 Sýranov / Mynáŷová: Pre-Eastern Chronological Scheme 2013/14; CEU, Prague.

⁴⁵ However, this is unlikely / Pientka: VAP; in the section: On the issue of the phenomenon "Porteurs de Torques".

⁴⁶ But she was not the only one, and not the most important. His other wife, a native of Mitanni, was Taduchepa, the daughter of King Tushratta. Due to the fact that she came to Egypt at the end of the reign of Amenhotep III, she could not be the one with whom Kahat came to Egypt. We know that the two princesses were accompanied to Egypt by a large crowd of their servants; in the case of Taduchepa, it was up to 300 servants who brought numerous gifts / ESPV 1999 p.73 /.

It is therefore possible to assume that they were accompanied by soldiers, priests and diplomats. It was these princesses, as well as Mutemwiya (daughter of Artatam I of Mitna, wife of Thutmose IV and mother of Amenhotep III), together with some other members of their procession who remained in Egypt, that brought new religious ideas that could have influenced Amenhotep III. and later, above all, Akhenaten.

⁴⁷ However, according to the Hebrew Bible, Levi was to come to Egypt with his brothers and his father Jacob between about 1640 and 1630 BC (the reign of Merenptah, who is generally considered the most probable pharaoh of the Exodus: 1212-1202 BC + 430 years). So there is a gap of about 250 years. The Hebrew Bible also points to this. Moses and Aaron are mentioned as descendants of the fourth generation of Jacob's son Levi, while Joshua, their contemporary, was mentioned as a descendant of Joseph, another son of Jacob, of the twelfth generation / Finkelstein, Silberman 2010 p.44; NBS 2017 p.329; there are also other irregularities. This is a contradiction that cannot be circumvented.

and the successor of Amenhotep III. - Achnaton,⁴⁸ relocated to a new capital, Achetaton. He was a supporter of Akhenaten's religious reform and thus worshiped the sun god Aton.⁴⁹ It is possible that it was Kahat,⁵⁰ who was named after the city of Mitanni,⁵¹ Kahat probably probably came. in Egypt, from whom he or his ancestors his son Merari was born.⁵² He made a great career and became high priest of the cult of Aton in Achetaton. From the Egyptian sources of the Amarna period, we probably know him under ⁵⁴ named Merire, ⁵³ but later changed his name to Merineit. Were Gershon the son of the Kohathite, it is not certain. However, we can assume that he belonged to the genus Levi. So are Amram and Moses.

However, Amram was born under different conditions. He probably lived during the time of Haremheb (1337-1307 BC) and his successors, the Ramesses. It is likely that he was a secret initiate of the cult of Aton.⁵⁵ Moses, who was also a dissident believer in Aton, ⁵⁶ thus had a way prepared for monotheism.

⁴⁸ It was originally called Amenhotep IV.

⁴⁹ It is not surprising that it was the Levites of Indo-Iranian descent who adopted the cult of the sun god Aton. Surah as a sun god, he appears in the Vedic epics as one of the main deities, and it is believed that he came to India from Persia / Jordan 1997 p.416 /. The solar cult was strongly represented among the Indo-Iranians; even in Mitanni. Even in Gate (Palestine) we know the local ruler of Suwardat (Surjadat), who bears the name of the sun god / EA 278-284 /. (There were several places in Beth Canaan, Beth Shemesh, with a name that refers to the sun god.) It is also possible that Syria was named after this deity (Surjadat). However, Bedřich Hrozný / 1943 pp.10, 31 / assumed that the name Syria originated from the Sumerian Subar and the Akkadian Subart. Philologically, it is possible. But the most likely possibility seems to be that this name is derived from the name of Assyria (cf. inscription in Çineköy).

⁵⁰ From Egyptian sources, it is probably known as *Khaut*, resp. *Khawt* (Chaut) and was a civil servant. He had a son, Merire, who became the priest of the temple of the god Aton first in Memphis (at that time there was Aton-el-High Priest Aton) and then the high priest of his cult in Achetaton. There was also the tomb of Panehsey, who was the supreme servant of the god Aton and the administrator of the granaries. It is astonishing appearance with the name Pinchas, who was the third high priest after Aaron and Eliezer, and also the fact that they both came from the families of the highest ranks / Pientka: Who was Moses /.

There are several indications that relations between Egypt and the Mitanni have been above standard since the time of Thutmose IV. During the reign of Amenhotep III, who was actually half a Mitannec after his mother, some foreigners gained significant employment in the state administration and cult in Egypt. These probably included the ancestors of Vizier Aper-el, but perhaps also the ancestors of Juju / Matula 2010 p.107; Vandenberg 2002 p.82 /, father of the great royal wife Amenhotep III. - Teje, who was Akhenaten's mother.

⁵¹ But it was also Kahat's father who came to Egypt with the young Kahat.

⁵² According to the Hebrew Bible, however, Kahat and Merari (along with Gershon) were brothers.

⁵³ Tomb No. 4 of the northern group in Achetaton (el-Amarna) ..

⁵⁴ Tomb in Saqqara.

⁵⁵ In this context, the so-called Amram's will; it is a set of scrolls found in Qumran (4Q543-549). Unlike other Dead Sea scrolls, these were written in Aramaic. Therefore, it is assumed that they were not written in Qumran, but are older. There Amram mentioned his stay in **Egypt** (he later left Egypt for Canaan; he allegedly took the bones of Jacob's sons there, except for Joseph's) and presented his vision. He spoke of the Rangers, the Sons of Light and the Sons of Darkness; he believed that light and love would triumph over darkness and evil (personified in the form of a serpent). It is therefore possible that he considered the Sons of Light to be followers of the cult of Aton and the Amarna religion https://en.wikipedia.org/wiki/Visions_of_Amram .

⁵⁶ Moses identifies with Tisithén, Chairemón / Flávius I. 290 /. The name Tisithén is derived from the word "*iten*, aton", which means the sun disk (/ Davidová 2006 p.216 / in the original notation apparently: "*s itn*", which means "**man of the god Aton**" / Collier, Manley 2007 p.42, 44 /). This connects Moses with Akhenaten's religion / cf. Pientka: Who was Moses; p.1 / . Chairemón is unlikely to come up with this name. About Aton first

As early as Tutankhamun, the cult of Aton began to decline⁵⁷ and the people gradually returned to the worship of the ancient gods. Haremheb, originally a faithful servant of Akhenaten, had the city of Achetaton demolished and the temple of Aton at Karnak. ~~Ramesses, including Ramesses II. At that time, they tried to erase any~~ ⁵⁸ The peak period of dealing with the past was the reign of the first Ramesses, including Ramesses II. At that time, they tried to erase any memory of Akhenaten and the time in which he lived. At that time, Amram lived, and by this time Moses was born, who was to change everything.

What was the origin of Aaron? The beginning of the book of Exodus is not mentioned by Aaron at all. It follows only that Moses did not have a brother, but had an older sister / Ex 2: 1n /. About Aaron in these passages, ⁵⁹ there is no mention, although by tradition, the firstborn. It is not until chapters 6 and 7 of the book of Exodus that it is stated : ... *then Amram the wife of Jochebed, her aunt's wife, who bore him Aaron and Moses "* (Ex 6: 20). The first is named Aaron.

At the same time, it follows that Jochebeÿ also belonged to the Bene family and therefore it is not surprising that her name has the theophoric prefix "Io", similar to the names from Greek mythology.

Aaron was said to be the ancestor of the Kohenov family. However, unlike the Levites, who carried the Y-DNA haplogroup R1a-Y2619, the Kohensites predominantly carried the J1 and J2 haplogroups, as evidenced by the "Cohen's modal haplotype." ⁶⁰ In that case, however, Moses and Aaron could not be related, much less brothers along the paternal line. The priestly family of Gershon (Ben Levi), in the sanctuary of Dan in northern Israel, derived its origins directly from Moses, as opposed to the priesthood of Jerusalem (kohanim), which invoked Aaron as his ancestor.

⁶¹ And there is circumstantial evidence that they were not brothers. The compilers of the Hebrew Bible have forgotten delete the passage from the text when Aaron apologizes to Moses, why he admitted the cult of the golden calf: ... *"Be not angry, my lord" ...* / Ex 32: 22 /. That's not how brothers talk to each other.

And Moses was not a monarch, so Aaron should address him. Aaron is in the Hebrew Bible considered the brother of Moses, but that does not necessarily mean blood relatedness. In addition, it is also referred to as the "Levite". It hardly meant ancestry. It used to be for a priestly function.⁶²

Nevertheless, I think that Aaron did come from the Levi family and was only "adopted" by the Cohenites. There seemed to be no blood relationship between Moses and Aaron, but a symbolic one. It was a union of a certain Egyptian, until recently privileged class - the Levites, ⁶³ which professed a religion whose roots were in Akhenaten's religious reform,

he knew nothing. Another important fact that connects Moses with the cult of Aton is given in the section: Who was Moses, in note 103.

It is believed that in Egypt until the 13th century. BC, there were illegal Atonian sects / Kosidowski 1985 p.118 /.

In Sinai, for example, it is documented that the cult of Aton persisted there even after it was officially "forgotten" in Egypt / Matula 2010 p.333 /.

⁵⁷ Restaurant stela.

⁵⁸ There was probably a ritual dismantling of the building. Matula 2010 p.323n.

⁵⁹ Ex 1-5.

⁶⁰ https://en.wikipedia.org/wiki/Y-chromosomal_Aaron ; dominant haplogroups J1-P58 and J2-M410.

⁶¹ Interpretations I. 1991 p.212

⁶² Interpretations I. 1991 p.218

⁶³ Klan Kahat.

but now they are adapted to the traditions and needs of the Terachites (Joseph's house), who, together with Apira, belonged to the bottom of Egyptian society.

It is also possible that the name Aaron was derived from the name of the Indo-Iranian god Arunasshil, 64 documented in Mitanni near the caste of Mary, that is, the caste from which Levi and Kahath came. This hypothesis is supported by the fact that Aaron in Arabic has the form Harun, which is very close to the currency of Arunaššil. In Indo-European Hittite, "aruna" means sea.⁶⁵ In that case, Aaron would belong to a clan of Levites who came from Mitanni to Egypt, but at the same time did not have to be lawful. Moses' brother. The Kohen family then could not be his blood descendants along his paternal line.⁶⁶ The notion that the Kohen family came from Aaron arose later.⁶⁷

I agree with the hypothesis of the Indo-Iranian origin of the Aaronites and their affiliation with the Bene Lev family. The Kohen family, as a family of priests, were only his ideological followers in Judea and Jerusalem.

Abu Simbel depicts one of the versions of the arrival of the Narun army, 68 to help Ramess' troops in the battle with the Hittites near Kadesh. Naruncov was considered by Sir AH Gardiner to be Hebrews. According to him, the word disturbed is to be of Semitic origin and is used in the Hebrew Bible to mean "rank and file." 69 The fact that the word disturbed also appears in the Hebrew Bible does not necessarily mean that it is of Semitic origin. Rather, I believe that the Naruns may have been Aaron's, 70 in this case members of one Levi family. While Merari was the high priest of Aton, Moses, as Osarsef, the priest of the god Usir (or rather Réa) in Ona, and the descendants of the Terachites and Apira worked on the construction of the sites of Ramesses II, the Aaronites could be part of the Egyptian army; Narunci. It would not be strange, as their ancestors came from the military caste of Mary of Mitanni. In addition, it is known that the Egyptian army was partially recruited from foreigners (mercenaries; even from defeated enemies).

Aaron apparently had other religious ideas than Moses.⁷¹ And the Terachites came to him, rather than to Moses. Aaron was much more popular among the people than Moses.⁷² In this connection, it should be noted that Amenhotep II. (1438-1412 BC), brought from the expedition to Syria and Canaan, several thousand prisoners from the tribe of Apir, 73 in Syropalestin called Habiru, who also registered with the SA.GAZ logo.⁷⁴ It is possible that in Egypt they came with the descendants of the Terachites to contact. Both communities were used as forced labor; specifically

⁶⁴ Written as: -ru-na; ú-ru-wa-na.

⁶⁵ Komorovský 1986 p.29; Vavroušek 2004 Hittite Glossary, UK; Indian Varuna is a god of water, especially the seas and the celestial ocean.

⁶⁶ Kohanim was the original name for the priests of the cult of the Raphaes in Ugarit. Only later did this name pass to the priests of Jerusalem. So Kohen could not be the eponymous ancestor of the Levites; and less the Levites / Pientka: Judejci str. 12 /. Kohenovci belong mainly to the carriers of Y haplogroups J1 and J2, in contrast to Lévijsi, in whom haplogroup R1a was dominant.

⁶⁷ Pientka: In the fifth year of Merenptah's reign; note.⁸⁴

⁶⁸ Mynářová 2015 p.154; Naruncov reads like nearin.

⁶⁹ Vandenberg 2003 p.87

⁷⁰ Naruna - aruna (Harun, Aaron); to that por. mariya - ariya, Varuna - aruna, Nachija - Achija, Akija, wanax - anax.

⁷¹ The cult of the "golden calf"; the worship of Egyptian and Canaanite deities. The cult of the bull is documented in the "Bull Place", east of Dotan, which was explored by Mazar.

⁷² Johnson 2007 p.39

⁷³ Shaw ed. 2003 p.267; <https://en.wikipedia.org/wiki/Habiru>

⁷⁴ Jepsen 1987 p.100

Apiru in the quarries and on the constructions, as evidenced by the text from the time of Ramesses II.⁷⁵ : ... could be crucial for the future of the Jewish nation. It would allow them to infiltrate, at the time of the Exodus and the "conquest" of the Promised Land, between the Canaanite communities of Habira and the people called Israel, known from inscriptions on the Berlin Pedestal and the Merenptah Stele.⁷⁷ However, it is possible that some Levites they could settle in Canaan before the Exodus, as evidenced by the case of Amram.⁷⁸ And this also applies to the Terachites, before the Ramessian rule, when they lived as free shepherds in the eastern Delta-Goshen. Their bond with Egypt was not as strong as that of its original inhabitants. Of the Terachites settled in Egypt, we can most likely assume that they visited their relatives in Canaan and could even be buried there. During the reign of Ramesses II. Flávius states that the "unclean" of Avaris (those who made bricks and built "warehouse cities") were in contact with the "Shepherds" of Judea (expelled descendants of the Hyksos, whom he considered the ancestors of the Jewish nation).

Why didn't the Levites⁷⁹ get their occupation in Canaan? For the Canaanite and non-Canaanite tribes, such as Dan, Asher, Zebulun, Naphtali, etc. we must assume land tenure. It's different with the Levites. They were basically just newcomers, missionaries who preached a new religion. Unlike the descendants of the Terachites, they had no historical, property or ancestral relationship with this country. However, just as the priests received tens in the Middle Ages, so the Levites were existentially secure.

Finally, three more remarks:

1., The word levita can also come from IE languages. In Latin, "levare" means to rise, exactly what the French "lever". Latin "levitare" means exaltation, in the original sense, perhaps ⁸⁰ what is mean that the name of the Levites means "nobility" (ariya), grandeur; this would represented their social status in the realm of Mitanni - casta maryja. Recall the inscriptions found in the settlement of El-OI, ⁸¹ where the priests of the god Vadd were called "Iv" and the priests "Ivt". This settlement was located near the former Midianci area. These Midianites represented the southern branch of the Mitanns, and part of its population was of Indo-Iranian origin.⁸² From there, this naming of the priests could reach as far as southern Arabia.⁸³

⁷⁵ Leiden papyrus no. 348, 349. The book of Exodus also describes forced labor in the production of bricks / Ex 1: 14 /. Por. aj papyrus Anastazi 4.

⁷⁶ Leiden Papyrus 348; Vachala 2004; Johnson 2002 p.80

⁷⁷ Dever 2010 p.222n; Jepsen 1987 p.101n. For the Berlin Pedestal, see Pientka: VAP, 2016; note 328; there is another link.

⁷⁸ Por. note.54

⁷⁹ Resp. levites in general.

⁸⁰ Por. note 33

⁸¹ Pientka: Who was Moses; p.8

⁸² Pientka: VAP 2016; note 432

⁸³ Pientka: Who was Moses; p.8

2. The very name of the god Yahweh comes from the ancient deity Ia (Jau) .⁸⁴ Ia occurs mainly in the names of Indo-European deities: Djauš, Zeus, ⁸⁵ Jupiter, ⁸⁶ Ziu.⁸⁷ And also in the name of Jáfeta⁸⁸ and Titan Jápét. And also, as I mentioned, in the names of Greek mythology.

It is thus possible that Yahweh (originally apparently Ia, (D) jau) was worshiped as the god of heaven and weather, the Indo-Iranian component of the Midianites. His cult then spread not only among the Midianites themselves, but also among other Shasa tribes. There he then took on many attributes of the weather god Baal Hadad, as well as some local deities (eg the god who in pre-Islamic times acted as Dhu-Shara; the one from Seir) .⁸⁹

3. It is possible that the ritual slaughter of animals was taken over by the Hebrews from the Indo-Iranians.⁹⁰ The Aryans ate only meat from an animal that had been ritually and humanely slaughtered. When the animal was ceremoniously handed over to the god, his spirit did not die out, but he returned to Géuš urvan ("Ghost of the Cattle"), which was the archetype of a pet. The Aryans felt very close to their cattle. It was a sin to eat the flesh of an animal that was not "properly" slaughtered, because the impure slaughter thus desecrated the sacred life that made all living beings close to each other.⁹¹

These indications, together with the above facts, also indicate that part of the Jewish nation, namely the Levites, had Indo-European roots.

⁸⁴ Bottero 2005 p.63. It was originally an Indo-Iranian word, documented in Sanskrit (jau, djaus). In the Semitic environment, jau = ilu then applies / Stehlík 2003 pp.84-85, note 57 /. On the Samara islands from the 8th century. BC, some personal names are also ending in ja, resp. yes, so Yahweh.

⁸⁵ 2nd Fall Dia / Stehlík 2003 p.85 /.

⁸⁶ Dius pater.

⁸⁷ Germanic Tyr.

⁸⁸ According to the Hebrew Bible, the ancestor of Indo-Europeans.

⁸⁹ Por. the name of a Bedouin tribe known from Egyptian sources: Shasu Seir.

⁹⁰ Probably straight from the Levites.

⁹¹ Amstrongová 2012 p.19