

X. Who represented Merenptah's Israel?

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Until recently, it was considered an almost indisputable fact, I would say dogma, that the Israelites¹ suffered in Egyptian slavery, from which Moses led them "to the gates of the Promised Land," which they then entered under Joshua's leadership. The Hebrew Bible mentions the "sons of Israel" who have lived in Egypt since the time of Joseph.² Only in recent decades, thanks to archaeological research in the state of Israel, these ideas have begun to be abandoned. bronze, with the culture of the Iron Age I³, especially in the central highlands, which were carried by those whom WG Dever calls "Proto-Israelites".⁴

Until recently, the first mention of Israel was considered to be the inscription on the so-called The Israeli stele, which described Merenptah's victory in the 5th year of his reign (1207 BC), over the Libyans on the one hand, and the Canaanite city-states and the people who called Israel on the other. So who was this Merenptah Israel?

¹ The name Israel (Hebrew. *Jiṣṣrā'ēl*) is interpreted as the one who fights with God, the one who fights for God, the one with whom God fights (from the Hebrew. *jṣṣr*, from *sṣṣr* = to wrestle; a *el* = boh / NBS 2017 p.360 /). It is supposed to be a reference to Jacob, who as prince he met (*wajjṣṣr*) with God and with the people, while he succeeded / Gen. 32: 28 /.

But Israel can also mean one to whom God rules, one who is blameless before God, or simply that God is righteous / Johnson 2007 p.32 /.

The fact that there are several possible interpretations of the name suggests that it originally had a different meaning.

The most likely explanation is probably the simplest. And that this name is derived from similar geographical names of Amorite origin in the region of Transjordan, such as Israh (north of Saudi Arabia and **Jordan**), Israel (north of Dar'a, near the Jordanian-Syrian border; but not the Jezreel Valley!).

² Ex 1: 1; The book of Exodus also writes of the Hebrews in the first chapters / Ex 1:15, 19; 2: 6, 11, 12 / and the Hebrew God / Ex 3:18; 5: 3; 9: 1; 10: 3 /. But in the following chapters it is written almost exclusively about the people of Israel, the children of Israel, the elders of Israel, the house of Israel, and the congregation of Israel. However, this happened only as a result of Josiah's Reform, after 622 BC, when the idea of pan-Israelism was born / Finkelstein, Silberman 2010 p.52 /. At that time, Judah was naturally considered the heir to the kingdom of Israel. That's when we started talking whether in general the people of Israel, whether originally from Judah or from the northern Kingdom of Israel. And this later led them (and indeed ours) to believe that it was the "nation" of Israel that was in "Egyptian slavery" and participated in the Exodus.

³ But it also applies to cult and language. Hebrew was actually a dialect of Canaanite. There are many references in the Hebrew Bible (HB) to the Canaanite gods (El, Baal, Reshef, Shalom, Deber, Asher). The enemies faced by Baal became the rival of Yahweh (Leviathan / Litan, yam / ym, tannin / tnn, mawet / Mot).

⁴ Dever 2010 pp.215, 238; Some researchers place the Exodus in the posthyksos period or directly associate it with the expulsion of the Hyksos. Therefore, the fact that the people called Israel have lived in Canaan since at least the 14th century does not bother them. BC.

⁵ Today, the name Israel (*Ya-sr-il*) is also documented in the Berlin pedestal. He appears there with Ashkelon and Canaan, as an enemy of Egypt. It is dated approximately to 1360/1350 BC / Pientka: Solution

The Book of Judges describes Israel's struggle with Amon Amorea, under Judge Jephthah.⁶ In this part of the Hebrew Bible, there is a passage stating that **Israel lived in Jordan**, specifically in the territory inhabited by Amon (the cities of Heshbon and Aroer, the Arnon River). **for 300 years, before Judge Jefe.** ⁷

We come across a similar statement in the inscription on Méša's stele: ... *"And (the tribe) of Gad dwelt in the land of Ataroth long ago" ...* ⁸ Ataroth was near the river Arnon and the city of Aroer. And Gad was only one of the three tribes of Israel who, unlike most of the others, lived in Jordan.⁹

The agreement with the Hebrew Bible is remarkable in this case. At the same time, the inscription on Méša's stele is an authentic historical source, which confirms that one of the Israeli tribes lived in this area for a long time, long before he was supposed to take part in the Exodus.¹⁰

the Achchi Kiev problem (hereinafter VAP); note 328 /, or until the reign of Ramesses II. / Ľapek 2018 p.23; but without giving specific facts to support this dating.

However, some researchers deny that Merenptah's campaign in Canaan in 1207 BC took place at all.

However, the temple inscription in Amad, Nubia, mentions Merenptah as the one who bound **Gezer** and captured Libya.

Undoubtedly, this applies to Merenptah's campaigns in the fifth year of his reign, to Libya and Syria-Palestine / NBS 2017 p.330 /.

6 Sd 11-12

7 Sd 11:26; This is actually pointed out by the geographical names Israel, Israel, in **Jordan**, from which the name Israel is undoubtedly derived / cf. note.1 /.

⁸ Jepsen 1987 p.143. Translated by J. Dušek: ... *"Gads have always inhabited the land of Atarót"* ... / Dušek 2013 p.247 /.

9 In addition to Reuben and Gad, Machir the son of Manasseh lived there. But he "immigrated" to Bashan and northern Gilead after the Exodus. And Jordan did not belong to the "Promised Land": *"Because the LORD hath set a border between us and you, ye children of Reuben and children of Gad, this Jordan, ye have no share in the LORD"* ...

/ Joshua 22: 25 /. "Promised Land" usually means territory in the West Bank; from Dan, to Beersheba / NBS 2017 p.5 / and evokes the covenant that God made with Abraham / Gen 15:18 /.

10 The stories of the patriarchs described in the book of Genesis are connected with Transcord. Abraham's nephew Lot had sons, who became the fathers of Amon and Moab (Gen. 19:38). We know that the tribe of Gad lived in the midst of the Amorites of Amor. The destruction of cities on the east coast of the Dead Sea / Gn 19 / is connected with Lot; that is, in Transdanubia. And these cities, according to records from Ebly (2300 BC), actually existed / NBS 2017 p.169 /.

Jacob's brother Esau became the father of the Edomites (Gen. 36: 8n). The imaginary boundary between Laban and Jacob, between the Proto-Aramaic Terachites and later Israel, was in the middle of Gilead (Gen. 31: 45-52). At the same time, however, the city of Sihem, in the central highlands, which his sons conquered (Gen. 33-34), is also connected with Jacob (Israel / Gen. 32:28; 35:10). But also the land of Shechem, where their field of inheritance was (Gen. 33:19); Joshua 24: 32 / and the city of Bethel, where Jacob built the altar (Gen. 35).

What does this mean? The biblical tradition has retained some vague notions of the original ancestral home of Israel, Jordan. Israel was originally a geographical and ethnic term (Israel; Gad and Reuben in Jordan labeled Israel; Hg J1). Only later did it become a religious and social phenomenon, like a confederation of tribes, of different ethnicity, connected by faith in the god *Jhvh*. However, this at the time did not exclude faith in other gods.

The connection of the Jordan (Gilead), with the central highlands (Sichem, Bethel) in the Jacob cycle, is, in my opinion, only an artificial construction. Already Abraham (Terachita; Proto-Ramar) is mentioned in connection with the land of Shechem and the cities of Bethel and Ai; but not with Transcord. Jacob himself (also Terachite) is described in the Deuteronomy as the Aramaic, the wandering homeless / Deut. 26: 5 /. The Hebrew Bible (Elohist) thus wanted, for religious and ideological reasons, to unite the original Israeli tribes of Israel (Gad, Reuben) with the pre-Jordanian Jacob Jacob, whom God had according to the Hebrew Bible, to **rename** Israel. Personally, I doubt that the Sechem Terachites, probably also known as the Labeites in Amarna's day, belonged to a community of Israeli tribes. And the Terachites that went to Egypt were not, nor could they be; not even Jacob.

They had nothing to do with the Reuben and Gad tribes at the time. The name of Patriarch Jacob comes from Syria (Mari, Ebla / Bárta 1999 p.135 /). Even one Hyksos ruler was called Jacob (h) er. Definitely the name is not associated with Transcord, or even Shasa. The fact that the Hebrew Bible speaks of the "sons of Israel" in Egypt is only a later construction of those who wrote the relevant passages of the Torah (Elohist), or its compilers and proofreaders, in the 7th century. BC and in subsequent periods. This alleged renaming of Jacob to Israel, therefore, is nothing but the adoption of Israel by the Terachites and Levites (in the Elohist sense).

It is with the territory inhabited by the tribe of Gad that Balaam's prophecy is associated.¹¹ At the same time, Balaam, the son of Beor, is the only biblical prophet documented in non-biblical records; in the inscription of Deir 'Allá.¹² This also shows that it is the tribe of Gad that is connected with the beginnings of Israel.

In Egyptian sources since the 15th century. BC, there are mentions of Shas as people from Jordan. One of the tribes of Shas, in Egyptian sources from the 13th century. BC, called as Shasu *Rbn*.¹³ This is most likely the Israeli tribe of Reuben. At the same time, originally only the tribes of Gad and Reuben lived together in Transdanubia.¹⁴ Reuben bordered Gad in the north.

However, according to some interpretations, due to inconsistencies in the Hebrew Bible, the territory of Reuben was an enclave of the Gad tribe.¹⁵ However, this is not decisive now. It is important that the tribe of Reuben is documented by written sources, as one of the tribes of Shas in Transdanubia, as early as the 13th century. BC. And it is also documented on Mesha's stela that the Gad tribe also lived there, which most likely also belonged to the ethnic groups that were referred to as Shasu.¹⁶

The Shas tribes (*s3sw*), at least some of them, worshiped the god JHW, *JHWH*. This is evidenced by an inscription in the Sudanese Soleba, from the 14th century. BC (Ta Shasu Yahweh), but also Egyptian sources from the 13th century. BC (*chasu jhw*). The Hebrew Bible also mentions this indirectly:... " *The Lord (Yahweh), when you came out of Seir, when you departed from the field of Edom, the earth shook.* " *s'rr*). Seir was a mountain in Edom, but the Hebrew Bible sometimes imagines the whole under Seir Edom. We also know *Jhvh* temanského¹⁸ from the inscription in the Kuntilet Ajroud, in Sinai.¹⁹ Even in the city of Nebó, according to the inscription on Mesh's stele, unlike other places in Moab, the god *Jhvh* was *worshiped*.²⁰ And the city of Nebo belonged to the tribe of Gad.

¹¹ Nm 22-24

¹² Czech in: Dušek 2013 pp.232-239

¹³ <https://en.wikipedia.org/wiki/Shasu>

¹⁴ Manasses tribe, resp. one part of it came to Zaordan later, after leaving Egypt (Machir / Joshua 17: 1 /). Manasses and Ephraim belonged to Joseph's house / Dever 2010 p.250n /.

¹⁵ www.jewishencyclopedia.com/articles/12701-reuben-tribe-of ; Gad and Reuben were originally nomadic, pastoral tribes, for which the boundaries were not more precisely defined, because they constantly moved with cattle, beyond grazing. Since they lived among (partially) settled Amorites, this presupposes certain contacts between them, whether in the form of barter, but there were certainly conflicts.

¹⁶ Egyptian sources refer to Shasu, nomadic tribes that lived in Zaordan (Edom, Moab, Amon), but also in the Gulf of Aqaba and Sinai. They were predominantly carriers of the Y haplogroup J1-M267 / J-P57, which is now widespread, especially among ethnic groups whose origins since the EBA were in the Arabian Peninsula. However, this does not exclude the possibility that under the name of Shasa, there are various, albeit mostly related, ethnic groups. For that

I suppose the Gadites and the Reubenites came to Jordan, somewhere in the Seir region of Edom, or from East Sinai: ... " *From Teman comes God, from Paran, the Holy One* ... " connected with Edom and later with Dedan in northwestern Arabia / Finkelstein 2016 p.183 / The Paran Desert is located in Sinai, west of the Arabs and the Gulf of Aqaba / NBS 2017 p.735 / ., formed in the territory north of Moab, in Ammon, so not all the Shash tribes were "Proto-Israelites."

However, we must assume a certain relationship between the original Israel and at least some tribes of the Shas.

It should be emphasized here that those Shas tribes that lived on the Seira and in the Gulf of Aqaba (at least some of them, such as the Midianites and Kenites, as evidenced by HB, settled mainly in the territory inhabited by the tribes of Judah and Simeon / Pientka: Judea On the contrary, the Trans-Jordanian tribes of Shas (Gad, Reuben) settled mostly among the northern tribes, which then formed a confederation of Israeli tribes.

HB also confirms that at least some members of the Reuben tribe also lived in the West Bank; in this case, however, in the occupation of Judah, somewhere in the city of Debir and the valley of Achor / Joshua 15: 6,7; 18: 17 /.

¹⁷ Sd 5: 4

¹⁸ Theme, Theme in Edom.

¹⁹ Dušek 2013 p.179n.

²⁰ Dušek 2013 p.246n.

The time of judges can be roughly limited to the period from the 14th (?) Century. BC, until the years 1050/1025 BC. Jephthah was one of the last judges of Israel. But Israel has been based in Jordan since at least 300 years. After Jephthah, there are only three judges who have tried together for 25 years.²¹ So the Israeli tribes were present in Transjordan, as early as 1350 BC. By the way, the Berlin pedestal, which contains the name Israel for the first time, also dates to about the same time.

There is a special passage in Deuteronomy where Moses divides the 12 generations into two parts; one of them will bless and the other will curse the mountain of Gerizim (Simeon, Levi, Judah, Issachar, Joseph, and Benjamin), and the other will curse the people at Mount Ebal (Reuben, Gad, Asher, Zebulun, Dan, and Naphtali). Thus, the Hebrew Bible seems to divide the Hebrews into those who came out of Egypt; whether as Hyksos, 22 or within the Exodus, 23 and on the other, those who were cursed on Mount Ebal, who were Canaanite tribes, or ethnicities who lived in Canaan for a long time. It was on Mount Ebal that a Canaanite cult site was discovered and explored, dating from the late 13th to 12th centuries. BC.²⁴

Astronomy brings us a new perspective on the beginnings of Israel. Researchers at the University of Cambridge, Colin Humphreys and Graeme Waddington, published an article in 2017 proving that the verses in Chapter 10 of Joshua describe a solar eclipse.²⁵ However, it was a specific eclipse in which the moon passes directly in front of the sun. but it is too far from the Earth to completely cover the sun's disk. This leads to a characteristic phenomenon called the ring of fire or an annular solar eclipse. The only annular solar eclipse, observable in Canaan, between 1500-1050 BC, occurred on October 30. 1207 BC, in the afternoon.

Recall the verse in question in the book of Joshua: ... *"Sun, stay in Gibeon, and the moon, in the valley of Ajalon"* ...²⁶ These verses are taken from an ancient epic called the "Book of the Direct" ²⁷ and which is supposed to that he has not survived to this day.

What happened to the sun and the moon? The key to understanding is the word *dmm* (silent, motionless), which in Ugaritic means "to be silent", resp. "Appear helpless, motionless, idle." When the deities did not answer, their worshipers were also powerless. For people who worshiped celestial bodies and were dependent on their signs, this was a disaster.²⁸

Let us remember once again when this eclipse occurred. Calculations, which also took into account changes in the Earth's rotation, showed that this happened in the autumn of 1207 BC, with a similar phenomenon not occurring several centuries before or about 150 years after that date. At the same time, the year 1207 BC is the fifth year of Merenptah's reign, when he undertook a victorious campaign in Canaan, which is immortalized in the Israeli stele! A

²¹ Sd 12: 8-13

²² Judah and Simeon.

²³ Joseph (understand Ephraim and Manasseh; Terahites), Levi, Benjamin, and Issachar (cf. eg. *(l) s sokar* = man of the god Sokar). Of course, Joseph could not have come out of Egypt; he was long dead at the time. In this case, the name "Joseph's house" was meant by his name. This is because the sum of the Israeli tribes had to reach twelve in all circumstances. Only Deborah / Sd 5 /, exchanges only 10 Israeli tribes. The so-called Deborah's song it belongs to the oldest parts of HB. And he really only mentions those tribes that belonged to the Israeli Confederation.

²⁴ Dever 2010 p.103n. Research by A. Zertel.

²⁵ Solar eclipse of 1207 BC helps to date pharaohs. Astronomy & Geophysics; Vol.58; Issue 5; 1.Oct.2017; Pages 5.39-5.42 <https://doi.org/10.1093/astrogeo/atx178> ; <https://academic.oup.com/astrogeo/article/58/5/5.39/4159289> ;; www.astro.cz/clanky/ostatni/historicke_zatmeni-slunce-pomoclo-urcit-vladu-egyptskych-faraonu.html .

Scientists from Ben-Gurion University in Israel hold a similar view.

²⁶ Joshua 10:12

²⁷ Joshua 10:13; por. aj 2.Sam 1:18.

²⁸ Interpretations II. 1996 p.38n.

one of the "nations" he defeated was Israel! He is the only Ethiopian ethnic group named on this stele.²⁹ That is why I think Merenptah placed great emphasis on the people who called themselves Israel; he was apparently one of his key opponents in this campaign. Merenptah's army advanced through Ashkelon, to Gezer. And Gezer is only about 10 km from Ajalon, where the moon was supposed to stop. It was the city of Gezer that controlled the Ayalon Valley.³⁰ At the same time, it controlled the roads leading to both Jerusalem and Egypt.³¹ Therefore, the conquest of this city was of great strategic importance to the Egyptians.

So it seems that the Israeli and Canaanite troops have met the Egyptian, somewhere in the Ayalon Valley. Pharaoh defeated the Israelites (and the Canaanites) and drove them beyond Jenoam and the Jezreel Valley.³² *The book of Joshua says: ...*

This chapter³⁵ describes the defeat of the coalition of the five Canaanite kings by Joshua, who was supposed to command the Israeli army. These were the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon.³⁶ Joshua allegedly defeated all these kings on the battlefield, executed them, and stabbed their bodies in the wheel.³⁷ But it is important that Horam came to the aid of the city of Lachish, the king of Gezer.³⁸ And as we know, Gezer is the second Canaanite city mentioned in the Israeli Stele as the city conquered by Merenptah. All the cities of the coalition of Canaanite kings are close to each other; especially in the central region of Judah, east of Ashkelon and Ashdod, south of Ajalon and Gibeon. These cities seem to have really formed a coalition; and, contrary to what the Hebrew Bible claims, it was made up of Canaanites, Amorites, Jews (including the Solymis) and Israel.³⁹ I recall that both the Hebrew Bible and Flavius and Tacitus lived in Jerusalem at the time. together (tribe) Judah and

²⁹ Canaan, Hatti and Charu, mentioned in this stele, represent countries rather than nations. Israel itself in this time, can not yet be considered a nation, but only a community (confederation) of tribes.

³⁰ Finkelstein 2016 p.34

³¹ NBS 2017 p.18; Johnson 2007 p.66

³² Merenptah's son was apparently the commander of the army. Pharaoh himself was an old man at the time, and he was morbidly obese.

³³ The southern part of the Bekaa Valley

³⁴ Joshua 11: 8

³⁵ Joshua 10

³⁶ Debir is mentioned as the king of Eglon, but it was also the name of a city southeast of Eglon (cf. cf. Sk 1:11). On the other hand, the king of Moab is mentioned as Eglon (Sd 3: 12n), who was killed by Ehud of the Ben-Jamin family. He resembled Merenptah in his obesity.

³⁷ Which at the time was one of the most common executions in Egypt.

³⁸ Joshua 10:33; I think that the Egyptians placed the greatest emphasis on the city of Gezer. His conquest was apparently a key moment in Merenptah's campaign in Canaan, in the 5th year of his reign / Lt. notes 5 and 31 /.

³⁹ It recalls the situation in the 14th century. BC, when people from Canaanite cities joined Habir; and Habir at the same time formed an alliance with the Lábaj family and Bázan, with the silent support of the Hittites.

It is often forgotten that HB in the form we know it today is a relatively late work. The first Torah books were probably written in the 8th century. BC. At that time, the scribes did not yet consider these writings sacred and freely added new parts to them, thus adapting them to the changed conditions / Armstrong 2010 p.16 /. However, the final editing and codification dates back to post-exile times. The compilers and editors at HB did not describe the individual events as they actually happened, but as they imagined they were supposed to take place. At that time, the faith in Yahweh, as the only god of the Hebrews (then Jews at the time), was already firmly entrenched, in contrast to the pre-exile period. It is also a question of cooperation and coexistence of the Hebrews, with the Canaanite nations in Canaan. I don't think the situation was as acute as HB describes it, especially Joshua. It is only as a result of the Hebrews' transition to the strict monotheism of Josiah's reform, and especially in the post-exile period, that the historical relations between the Hebrews on the one hand and the Canaanites, the Amorites and other nations on the other are reconsidered. They became historical enemies of the Hebrews because they did not believe in Yahweh and devoted themselves to idolatry. At the latest in Josiah's time, the concept of the "Promised Land" was born.

Jebúzejci - Solymovia.⁴⁰ At the same time, the whole area, from Joppa and Gaza to Gibeon, was inhabited by the Amorites of Hevej and partly by the Dan tribe.⁴¹

The next chapter (Joshua 11), writes about Joshua's battle with the coalition of kings, led by Jabin, king of Hazor. These events are also described in Chapter 4 of the Book of Judges. However, there are significant differences between the two versions.⁴² The version in the book of Judges appears to be based on actual events, although it is misrepresented. The version in Joshua is a compilation.

In order for the authors of the book of Joshua to create the appearance of a military occupation of the "promised land", they gathered events from different periods, which they incorporated into the text. ⁴³ pretended to be a victorious campaign by Israel.

But even so, I think the book of Joshua has its own, inner logic. According to her, the campaign in the West Bank began with the crossing of the Jordan River, near Gilgal.⁴⁴ Then the army advanced through Jericho, which, however, was a ruin for at least 300 years at the time of Joshua's alleged campaign. The same can be said for the city of Aj.⁴⁵ Then Joshua's army advanced through Gibeon, where, according to HB, a battle was to take place with the kings of Canaan and then advanced through the valley of Ayalon, to the cities of Gezer, Lachish, and others.

⁴⁰ Pientka: Judah; p.2

⁴¹ Pientka: VAP, in part: Hevejci; por. also www.israel-a-history-of.com/tribe-of-dan.html.

The story of the cunning Gibeonians (Heveans) who made a covenant with the Hebrews and then served them (Joshua 9) does not necessarily have to be completely fabricated. The Dan tribe is closely associated with the Heveans in southern Canaan. In any case, both ethnic groups belonged to the Amorites / 2 Sam 21: 2; Pientka: VAP, note 89; por. Additions: Hevejci. In southern Canaan, before the tribes of Ephraim and Manasseh (Joseph's house) arrived from Egypt, the Hevites inhabited the whole area, from Joppa and Gaza (Deut. 2:23) to Gibeon (Joshua 9: 7n); 11: 16n /, including the territory given as the first occupation of the Dan tribe. Even Ekrón is once referred to as the city of the tribe of Dan / Joshua 19:43, and sometimes as the city of Hevea / Joshua 13: 3 /. By the way, the city of **Ayalon**, which was one of the key sites associated with Joshua's alleged campaign and its description in the book of Joshua, **was part of the Dan tribe** (Joshua 19:42). But originally, before the arrival of the Ephraim tribe from Egypt (Joshua 16:10), the city of **Gezer, which controlled the Ayalon Valley** and was one of the important targets of Merenptah's campaign, must have belonged there.

By the way, it is from Gezer that we have in Amarna correspondence the name of one of its rulers: Adda Danu; with reference to the tribe or dynasty of Dan / EA 292 /. (Similar to Ugarita: there was ruled by the Raphao / Amorite / dynasty Ditan, Didan; that coincidence is certainly not accidental).

It is probable that the Jordanian tribes of Gad and Reuben made a treaty with the Heveans, called the Gibeons in HB, and thus with the Dan tribe. And he became, as the first non-Israeli tribe, part of the Israeli Confederation. This is also reflected in the 9th chapter of the book of Joshua. This certainly happened before the last third of the 13th century.

BC, but probably much earlier; I myself lean towards the second half of the 14th century. BC.

Gibeon and other fortified cities on the Gibeon plateau, however, were formed only during the Iron Age I and IIa / Finkelstein 2016 p.58 /. The Gibeonites mentioned in Joshua were able to live in tent settlements.

By the way, the Hevites did not lie so much when they told the Israelites that they were coming from afar (Joshua 9: 6).

Hevea's settlements were located at the same time in Lebanon / Joshua 11: 3, 17; Sd 3: 3 /; in the case of the tribe Dan (more precisely Danuna) and in the Upper Galilee.

⁴² Pientka: VAP; in part: Jabin, Jozue, Barak.

⁴³ Pientka: VAP; in part: The demise of Achchijava.

⁴⁴ At Gilgal, near Jericho, there was a strategic ford across the river / Finkelstein, Silberman 2010 p.92 /.

So the Israelis had no choice but to cross the Jordan from Jordan than there. By the way, Gilgal denotes a megalithic circle; por. e.g. Gilgál Réfaim.

⁴⁵ Jericho and I were definitively destroyed around 1500 BC / Dever 2010 p. 58.60 /. The charred grain from Jericho was subjected to radiocarbon analysis, with a result of 1550 ± 110 BC.

In fact, it was apparently as follows: Israel, represented by the tribes of Gad and Reuben, provided aid to a coalition led by the King of Jerusalem, 46 because they were attacked by Egyptian troops. Apparently it was a retaliatory action by Egypt, against the city-states of southern Canaan for speaking out hostile to Egypt.⁴⁷ It was this coalition that included **King Gezer (and Ayalon)**, who came from the Dan tribe.

and was part of a confederation of Israeli tribes. And that is why Israel (Gad, Reuben) came to his aid. And it was this community of Israeli tribes that represented Merenptah's Israel. The Egyptians themselves, according to the inscription in the Nubian temple in Amada, considered the conquest of the city of Gezer to be a key moment in the Canaanite campaign.

The tribe of Reuben lived in the midst of Gad, so he is not mentioned in Mesha's stela. According to the book of Genesis, Reuben was the firstborn son of Jacob, that is, Israel.⁴⁹ **Reuben, according to the Hebrew Bible, represents the beginning of Israel.** ⁵⁰ This is also consistent with the fact that, according to the Hebrew Bible, the Israelites came from Jordan.⁵¹ After crossing the Jordan, in the Ayalon Valley, in the territory of the Dan tribe, they encountered the Egyptian army, which defeated them on the head. Active fighting probably took place until the ruins of Ai and nearby Bethel, which was actually the end of the 13th century. BC destroyed.

Those who wrote the book of Joshua knew very well the realities of this country, and therefore the route taken by the Israeli army. Therefore, they included fictional stories about the conquest of Jericho and the city of Ai, which were on the route of the Israeli march, and which were ruins not only in the time of King Josiah when the text of Joshua was written, but long before Merenptah's campaign in southern Canaan. Even part of the preserved walls in Jericho, with residential buildings, ⁵² could inspire the authors of the book of Joshua to write a story about the harlot Rahab, ⁵³ to give the imaginary story a realistic touch.

⁴⁶ At that time the tribe of Judah and the Jebusites (Solomon + Amorites) inhabited Jerusalem together. And just the Solymis according to Flávia, those who invaded Egypt, together with the "unclean" of Avaris / Pientka: In the fifth year of Merenptah's reign, p.6n /, around 1189 BC, ie about 18 years, after these events. Apparently throughout the period, from the beginning of Merenptah's reign to the second year of Sethnacht's reign, when Egypt was weakened by power, Egyptian borders were invaded by ethnic Canaanists; above all, it was a Jerusalem city coalition

States where the descendants of the Hyksos appear to have played a major role; The Solymis and the Jews (Flávio's "Shepherds"). Thutmos I had to fight against the descendants of the Hyksos, but especially Thutmos III. During the 15th / 14th stor. BC, Habir was also activated, although they did not directly invade Egyptian territory as descendants of the Hyksos and, a little later, the Shasa tribes, but they attacked the cities of Egyptian vassals in Canaan, with the tacit support of the Hittites. In that at one time he was one of the important city-states in the southern Canaan of Jerusalem, to which the ruler Abdi-Cheb, one of the Amarna letters from Hebron, mentions the other Laban / EA 280 /; which meant that he attacked the surrounding cities. Since the reign of Sethi I, the Bedouins of Shasa have also been activated, and Pharaoh had to take military action because they were attacking the Egyptian border (Tjaru). It is quite likely that these the nomadic tribes of Shasa, including Israel (Gad, Reuben), cooperated with the Jerusalem coalition.

⁴⁷ Pientka: In the Fifth Year of the Merenptah Government pp.1-8; Jozef Flávius and Chairemon probably also wrote about these events. According to them, the "unclean" of Avaris merged with the "Shepherds" of Jerusalem (descendants of the Hyksos; Judea + Solym), near Pelusia, in order to invade Egypt.

⁴⁸ Por. note.⁴¹. We must realize that at the time of Merenptah's campaign in Canaan, the territory of Dan was not limited to the occupation of the Dan tribe, which is listed in the HB, but also included part of the later territory of the Ephraim tribe (Joseph's house). He was still in Egypt at the time.

Interestingly, both the description of Merenptah and Joshua's campaign does not mention the city of Sichem, which in the 14th century. BC, ruled by the Lábaj family (probably the Sechem Terachites). Of all the cities in the Sichem coalition, only the city of Gezer / Finkelstein 2016 p.33n / is mentioned there, which, however, was associated with it by force / EA 253, 254 /. This means that Sichem and its subordinate cities did not seem to belong to a coalition of Israeli tribes at that time.

⁴⁹ Gen 35:10

⁵⁰ Gen 49: 3; ... *"You are my firstborn, my strength, and the beginning of my power" ...*

⁵¹ Ataroth, Nebo.

⁵² Sellin's research in 1907-1909.

⁵³ Joshua 6:17; 6: 23-25



Part of the preserved walls in Jericho, with dwellings. Ernst Sellin's research.

So I think chapter 10 of Joshua basically describes Merenptah's campaign in the fifth year of his reign to Canaan and his struggle with Israel; only the story is altered. This is evidenced above all by the astronomical phenomenon; the solar eclipse of 1207 BC, its poetic description in the book of Joshua, and the striking coincidence with the conquest of the Canaanite cities by the Egyptians (Gezer, Lachish, 54 Bethel, and apparently Tel Beit Mirsim), their description in the book of Joshua, and confirmation of these facts by archaeological context. Its authors linked it to the occupation of the "Promised Land" and the crushing defeat of the Canaanites, the Jews and Israel, turning it into a series of victorious campaigns by Israel.⁵⁵

This defeat of Israel fundamentally changed the further development and direction of this community of Israeli tribes. **It can be equated with Exodus.** And so she couldn't help but leave a legacy in her later tradition. Of course, for the later nation of Israel, this defeat was humiliating and deplorable. Therefore, those who wrote deuteronomistic books adapted these events to defend their ideological, religious, but also power interests. It is really nothing but well-thought-out religious and nationalist propaganda.⁵⁶

Joshua therefore describes events from different periods. The conquest of the cities of Jericho and I dates back to the postthxos period, or is related to the campaign of Thutmos I to Canaan and Syria. The defeat of the coalition of Canaanite kings in Judah can be linked to Merenptah's campaign in 1207 BC.

The defeat of the coalition of Canaan kings, led by the King of Chasor, is related to Habir's activities in the 14th century. BC, and on the one hand with the conquest of Khasor by the Hittites, before 1210 BC.

54 Por. note.61

55 One might argue that the dating of the Merenptah government between 1212-1202 BC is incorrect (1213-1203 BC is also given; but also higher dates) and thus the solar eclipse of 1207 BC cannot therefore be linked to the military campaign. , in the fifth year of his reign. However, given the above-mentioned similarities between the Israeli Stele text and the HB text, as well as their confirmation by the archaeological context, it can be stated that this dating is most likely to be correct. The fact that the book of Joshua is a compilation text is also confirmed by an imaginary description of the conquest of the cities of Jericho and Ai. It is also difficult to imagine that just a year, or a few years before Merenptah's campaign, Joshua conquered and plundered cities like Lachish and Gezer and killed all their inhabitants / Joshua 10: 31n /. Who would Merenptah fight against then? After all, such a possibility is refuted by the results of archaeological research. Although two destructions of approximately the incriminated period were found in Lachiš, they separated them for about 50-60 years (cities VII and VI). In other cities, no double destruction / por. also note 62 /.

56 Dever 2010 p.256



Black Line: Merenptah's campaign in 1207 BC; **red line:** Israel's march (Gad, Reuben) and their retreat; **blue line:** Horez campaign of Gezer to help Lachish; **green and red border:** the area inhabited by the tribes of Gád and Rúben, according to Měšová stéla and HB; **red dots:** cities of the coalition of Canaan kings (unmarked point: Jarmut); **yellow dots:** cities conquered by the Egyptians (unmarked point: Tel Beit Mirsim); **black spot:** Ekron, a city inhabited by the Heveans and the Dan tribe; **brown border:** active combat area; **purple border:** the city of Shechem with the hills of Gerizim and Ebal.

Let's look at the settlement of cities in southern Canaan, at the end of the late Bronze Age:

Jerusalem: no destruction at the end of the Late Bronze Age; Rib: no documents; Jarmut: continuity of settlement between the Late Bronze Age and the Iron Age I; Lachiš: town VII destroyed by a big fire at the end of the 13th century. BC, 57 City VI destroyed around 1150 BC; Eglon (Tel Aitun): an uncertain settlement in the late Bronze Age; Gezer: destruction of the city of XV, late Bronze Age, circa 1200 BC; Debir (Tel er-Rabut): not destroyed in the late Bronze Age.⁵⁸

Evidently, at the end of the late Bronze Age, only the towns of Gezer and Lachiš were destroyed, most likely during Merenptah's campaign in 1207 BC. To these can be added Tel Beit Mirsim C, located about 12 km northwest of Debir⁵⁹ and Bethel 1, north of Gibeon, near the ruins of the city of Aj.

⁵⁷ Around 1200 BC; Cline 2019 p.161.

⁵⁸ Dever 2010 p.70

⁵⁹ Dever 2010 p.62

However, around 1200 BC, cities such as Ashdod XIV in the coastal plain, north of Ashkelon (the one mentioned in the Israeli Stele), Tel Batas VI (Timna) and Beth Shemesh IVB in Shefela, northwest and north of Chirbet Qeiyafa.⁶⁰ These cities may or may not have been destroyed, in connection with the Merenptah campaign.⁶¹

I remind you that according to the book of Joshua, Lachish was also conquered.⁶² Although the king of Gezer came to help the city of Lachish, Joshua defeated him and his people. In this case, the results of archaeological research and the book of Joshua are in rare agreement. Just instead of Joshua in connection with their destruction, we have to put Merenptah in her text. The book of Joshua states that the kings of Canaan were defeated on the battlefield and not in their cities. It is clear, therefore, that Merenptah did not even have to conquer these cities, in addition to those mentioned above; they apparently surrendered to him after the defeat of their allied troops. By the way, the cities in southern Canaan, in the late Bronze Age, did not, unlike the previous period, have massive walls. Jerusalem itself was not even fortified at the time.

Some destructions in the Southern Canaan after 1200 BC, can be attributed to the so-called sea nation.⁶³

Other destructions from the second half of the 12th century. BC, ⁶⁴ especially in the Jezreel Valley, can probably already be attributed to the Israelis when they wanted to connect the territories they inhabited in the north, in Galilee, with the south; that is, with the territory inhabited by Israel in the central highlands, with the cities of Sihem and Shiloh.

The map shows that there were at least two retreat routes for the defeated Israelis (except for Transcorder; Reuben, Gad). On the one hand, it was Galilee, and on the other hand, the central highlands, which at that time, except for Síchem and several smaller settlements, were essentially "no man's land." ⁶⁵ Only in these two areas are proto-Israeli settlements, in larger concentrations. The beginning of the foundation of these settlements dates back to the end of the 13th century. BC, or until the near year 1200 BC.⁶⁶ The territory of the Upper Galilee

⁶⁰ Cap 2018 p.25

⁶¹ The so-called marine peoples; at least in the case of Ashdod.

⁶² Joshua 10:32; However, Lachish was rebuilt and inhabited, probably by the original population (city VI), but already under Egyptian administration. That is why a fragment of the city gate fittings, named Pharaoh Ramesses III, could be found there. / Finkelstein, Silberman 2010 p.89 /. This also suggests that behind the conquest of Lachish (city VII; end of the 13th century BC) stood the Egyptians (and not Joshua or Israel).

⁶³ Aphek, and perhaps Joknoam and Ashdod.

⁶⁴ Taanak, Megiddo VIIA, Beth Shean VII and Kedesh, which was located between these cities / Dever 2010 p.74, Finkelstein 2016 p.38 /. During the 11th and 10th centuries. BC, it is necessary to count on the gradual expansion of the territory in which Israel and the Jews lived.

⁶⁵ Pientka: Habiru; note.60. Of course, it was not just the Israeli army that settled in the highlands and Galilee. But also their families, as well as the uprooted population of Canaan, Habir, etc. / For a general description of this period, see: Pientka: Dating of the Exodus, note 98; Pientka: A few remarks on the so-called sea nation, note 7 /.

⁶⁶ Finkelstein, Silberman 2010 p.110; Dever 2010 pp.92, 95, 97, 175. In these settlements there are typical "proto-Israeli" houses with four rooms and a columned courtyard. However, similar ones appear in the 13th and 12th centuries. BC iv Zajordánsku / Dever 2010 pp.122, 219; Jepsen 1987 p.118 /; and the tribes of Gad and Reuben, which inhabited not only the Amorites, at that time. Such a house also comes from Medinet Habu in Egypt, from the time of Ramesses IV. He belonged to members of a tribe of Shas, whom he brought to Egypt as prisoners, Ramesses III. / Pientka: Dating of Exodus; note.51 /. It can also be seen from this that originally it was also the Shasa tribes that built such houses. At the same time, it is another argument, for the identification of some Shas tribes, with the Israelis of 13-12. stor. BC.

Finkelstein is probably right when he claims that "proto-Israeli" settlements evolved from nomadic tent settlements / Finkelstein, Silberman 2010 p.106n /. Unlike Dever, which assumes that these are imitations of the Egyptian "villa rustica" / Dever 2010 p.183 /. I would rather assume tent settlements for nomadic shepherds, who were originally the tribes of Reuben and Gad. Such rural settlements of an oval plan have been found, in addition to the central highlands, in the Negev Desert, Sinai and **Jordan** / Finkelstein, Silberman 2010 p. 107 /; ie. in the territory inhabited by the Shasa tribes.

it was the southern part of the original territory of the kingdom of Achchijah.⁶⁷ The burning of its capital, Khasor, before 1210 BC, destroyed it, creating a power vacuum in the area, which the Israelis took advantage of. All the more so because after 1200 BC, Egypt was struggling with its own internal problems and the Hittite Empire de facto disappeared. At the same time, it was also the time of the so-called sea nations, after which Egypt never regained control of the area. **This small history window has allowed Israel to establish itself as a nation, with its own territory.** The territory in Galilee on which Israel settled was then considerably depopulated. Part of its population fled to Cilicia (Hiyawa) and part by ship to Libya (Akawasha).⁶⁸ Even the Israelis, whether on the run from the Egyptian army or at the time of settling in this territory, could be those who vandalized they destroyed the Egyptian and Canaanite statues, in the then-burned-out Chasora.⁶⁹ So they could simply pour out their anger at the defeat inflicted on them by the Egyptians, or simply because they insulted their religious sentiments.⁷⁰ For the Hittites, destroying the Egyptian statues would not make sense. Just in the year of this campaign, Merenptah sent them a shipment of grain to save them from the famine. At that time, there was a friendly relationship between Egypt and the Hittite Empire, which dates back to the signing of the peace treaty, between Ramesses II. and Chattušil III.

However, the destruction of the statues and stelae, in the then defunct Khasor, was apparently the impetus for writing the epic of the defeat of the coalition of Canaanite kings, led by Jabín, king of Chasor. As I mentioned, the version in the book of Joshua (chapter 11) is so different from the version in the book of Judges (chapter 4) that we must question the overall historicity of this story. There are probably also real events, but from different periods. In the case of the Book of Judges, events related to Habir's actions in the 14th century were mixed together. and on the one hand with the conquest of Khasor by the Hittites, in the 13th century. BC.⁷¹

It is also unlikely that the scattered hordes of Israelis, after the defeat by Merenptah, would be able to conquer a city as heavily fortified as Khasor.⁷² This could only be conquered by a strong, well-organized, armed army. Demoralized and underarmed Israelis would probably have no chance. Tel Dan (Lais), north of Hasor, which was, was similarly fortified

67 Pientka: VAP; in the section: Where Achkhijava and Extinction of Achchijava Were.

68 Therefore, Akawash (Eqwesh) is written in Egyptian sources as "nations" (from lands) from the sea (or on ships; cf. also tribe Dan / Sd 5: 17 /), also together with "nations" Shekeles and Sherden / Cline 2019 pp.25, 30 /. However, it is interesting that only members of these three ethnic groups, from all other "nations of the sea", were circumcised / Cline 2019 p.29 /. And together they spoke against Egypt in the 4th and 5th years of Merenptah's reign, on the Libyan side. This presupposes a closer relationship between them.

69 Dever 2010 p.80. Of the Canaanite, deliberately damaged statues, it was the stall of Baal Hamman, with his arms raised, which symbolized his wife Tanit / Johnson 2007 p.52n /.

70 During the Iron Age I, a small Israeli settlement was established on the ruins of the late Bronze Khasor. It is possible that the statues were destroyed by the Israelis only then.

71 The chasor king, who is unknown, probably from the Ibni / Jabín dynasty, in the 14th century. BC added to Habir, "because the king of Sidon ravaged the earth" / EA 148; Pientka: VAP, in part: Jabín, Jozue, Barak /.

72 According to archaeologists, Chasor was not conquered by the Egyptians or the Canaanites because they assumed that their soldiers would not destroy the statues belonging to both cultures / Cline 2019 p.132 /. At the same time, they do not consider that these statues and stelae could have been destroyed only secondarily. Therefore, it is possible to agree with Ben-Tor that the Hasoric statues were destroyed by the Israelis, but only subsequently, after the real invaders who conquered Hasor.

For the sake of completeness, it should be added that one of the leading excavations, Sharon Zuckerman, believes that Chasór does not bear traces of conquest from the outside, but sees the cause of destruction in the uprising of the city's inhabitants / Cline 2019 p.132 /. But even the people of Hasor would not destroy the statues of their gods. Their eventual revolt would be directed only against the ruling establishment; in this case, we certainly cannot count on a religious revolt. The destruction of the statues of the gods had all the hallmarks of a vandalism (with exaggeration it can be described as "furor teutonicus").

also destroyed at this time. This contrasts sharply with the fortified, modest settlements in southern Canaan.

The tribes of Gad and Reuben in Transdanubia, 73 were thus the first tribes to be called Israel, as the inscription on Mesha's stela suggests, along with the text in the book of Judges.⁷⁴ But Gad and Reuben did not take part in the battle against Jabin, king of Hasor.⁷⁵ As well as the Asher and Dan tribes in Western Galilee. Unlike the tribes of Naphtali and Zebulun, which fought against Sisera, the commander of Jabin's army. The question is whether it was from these last-mentioned tribes that Habiru, who was joined by the Chasor king, came.⁷⁶ I remind you that Chasór was located in the territory of Akhkhijava, which will later be designated in HB as the occupation of the Naphtali tribe.

I must emphasize here the fact that these four tribes, at the time, 77 were not yet part of the Israeli Confederation. At that time, they were Canaanite tribes.⁷⁸ It was not until the Israelis arrived in Galilee that Proto-Israeli settlements were established there, presumably after their defeat by Merenptah in 1207 BC, that the original Canaanite population merged with Habir and Israelis, originally from Jordan and southern Canaan. 79

73 The Dan tribe in southern Canaan, along with the Heveans, can also be assigned to them. It does not apply to the people of Dan (Galuna) in Galilee; he originally belonged to the inhabitants of the Danish Kingdom / EA 151; (Tel Kabri, Mi'ilya) / a Achchijavy / Pientka: VAP /.

74 Sd 11:26

75 Sd 5:17; Gad as a tribe is not directly named there, nor is Reuben; they are mentioned only as part of a geographical unit in Transdanubia (Gilead).

76 EA 148; I also recall Heber of the Kenites, who separated from the Midian sons of Hobab (Shasa, living east of the Arabs and the Gulf of Aqaba) and settled in Kadesh, Nephalia (Sd. 4: 11), a non-Israeli tribe of Naphtali at the time. The Hebrew Bible unequivocally states that there was peace between him and King Jabin of Khasor / Sd 4: 17 /. As if to confirm the fact from the Amarna letter that the king of Khasor had joined Habir. On the contrary, Heber's wife Jael killed Sisera, the commander of Jabin's army (Sd. 4: 21), who then apparently rebelled against the king of Chasor. We can only assume that Sisera allied himself with the king of Sidon, "who then ravaged the earth" / EA 148 /.

77 Naphtali, Zebulun, Asher, and Dan of **Galilee** .

78 Except Dan. He and the Hevites belonged to the Amorites.

79 Gad, Reuben, Dan. In this context, it is important that Jacob (according to HB: Israel) begot **Gad** and Asher with **Zilpa** ; and **Bilhau, Dan, and Naphtali**. In fact, HB confirms that from the areas inhabited by the Gad tribe in Transdanubia, part of its population has moved to western Galilee and southwestern Lebanon, to the territory of Asher. And part of it population from southern Palestine, inhabited by the Dan tribe, relocated to eastern Galilee, to the territory of Naphtali. And Reuben, as I mentioned, was Jacob's firstborn; he was the beginning of Israel.

So the tribes of Galilee, Asher, Dan, Naphtali, and Zebulun, can be referred to as the tribes of Israel, dating back to the 12th century. BC. As I write about pre-Israel tribes, I write about them in my study: Solving the Achchiya Problem.



Occupations of Israeli and Judean tribes

However, there was another group that did not originally belong to the coalition of the Israeli tribes. They were the Terachites of Sichem, probably known as the Lábaj family in Amarna. They also collaborated with Habira. The Israelis settled on their territory after their defeat in 1207 BC. But even those who were expelled from Egypt in 1187 BC. home of their ancestors. And therefore also for his homeland.

It is in the area of the city of Sichem that the mountains of Gerizim and Ebal are located, according to which Moses divided the Hebrew tribes into two groups: those who came out of Egypt (blessing) and those who lived in Canaan for a long time, including Israel (curse). Both groups settled in the country of Sichem, as well as in the entire central highlands. That is why it was in Sichem, the ceremony of renewal of the covenant.⁸²

Let's sum it up again. I will use as a paraphrase the question that WG Dever put in the title of one of his books: "Who were the first Israelites and where did they come from?" The original Israel lived in Zaordan, in an area known as the Reuben and Gad tribes, among the Amorites as shepherds. They belonged to those nomadic ethnic groups, which in Egyptian sources are referred to as Shasu. They joined them in the West Bank

⁸⁰ The Levites, the Terachites, the mixed people.

⁸¹ Joshua 24:32

⁸² Sd 24

the Dan tribe and the Heveans⁸³ of Amorian descent, who were the first to join a confederation of Israeli tribes.

They thus represented Merenptah's Israel. This is confirmed by the Berlin pedestal, which lists the people called Israel (*Ya-sr-il*), along with Canaan and the city-state of Ashkelon, as enemies of Egypt. It is dated to about 1350 BC (or to the time of Ramesses II., But without any facts presented). The mention of Canaan and Ashkelon on this pedestal, along with Israel, is fully in line with the text on Merenptah's Israeli Stele. And it shows that part of Israel was settled in the West Bank, where it was represented by the Dan tribe, who lived there among the Canaanites and Amorites, ⁸⁴ in the territory controlled by Egypt, unlike in Jordan. And it was the hostile activity of these nations and city-states, which we have no mention of in any source other than Flavia (and indeed the Hebrew Bible), ⁸⁵ that provoked the retaliation of the Egyptians in 1207 BC.⁸⁶

Ceramics also testifies to the connections between the West Bank and the Jordan region. And Zertal explored the Ebal hill near Sichem in the 1980s.⁸⁷ The oldest layer dates from the 13th century. BC and the second layer, from the first half of the 12th century. BC. There was a pottery, which is typical of the territory of Manasses; but the same was found in Transdanubia, in Tell Deir Allá, a territory inhabited by the tribe of Gad. This indicates an east - west movement of the population.⁸⁸

In conclusion, I will present the views of two researchers who have been dealing with this issue for a long time.

Finkelstein assumes that the Israelis were nomadic shepherds who underwent a great transformation. It presupposes cycles in settlement, when from the rural way of life, people were able to move to nomadism and vice versa.⁸⁹ Dever rejects these ideas. Merenptah Israel is located in the central highlands, north of Jerusalem.⁹⁰ Today, however, we know that the main wave of establishment of Proto-Israeli settlements in the area did not begin until after 1200 BC. At the time of Merenptah's campaign, the Highlands were almost without permanent settlement.⁹¹ Only groups of nomads lived there, whether they were refugees from Canaanite cities, Habir, or even people "fleeing the law," outlaws. So the highlands could not be the place that Israel as a whole inhabited at that time. Dever writes that Merenptah's Israel could not live in southern Jordan because the territory was inhabited by nomadic Shas tribes at the time.⁹² But I say that is why he lived there.⁹³

⁸³ Joshua 9; Pientka: VAP; in section: Hevejci.

⁸⁴ ... *"all the kings of the Amorites, who lived beyond the Jordan westward, and all the kings of Canaan, who lived by the sea"* ... / Joshua 5: 1; Nm 13:30. The tribe of Dan also belonged to the Amorites.

⁸⁵ According to Egyptian sources, these peoples also wanted to settle in Egypt with their families.

⁸⁶ F. Yurco / 1998 / points out that the scenes from the battle, depicted on the walls of the Karnak Temple, which carried the cartouches of Amenmese and Sethi II, were actually made by Pharaoh Merenptah, but that a little later (during the reign of Amenmese ?), his name was removed from these reliefs. So these fight scenes could serve as an illustration to the Israeli stele. They show the enemies of Egypt, trampled by the hooves of Pharaoh's horses and crushed his chariots. Yurco rightly sees in them the Israelis listed on Merenptah's Victorious Israeli stela / Dever 2010 p.228 /.

⁸⁷ Joshua was to build an altar there to Yahweh (Yahweh) after the conquest of Ai (Joshua 8:30n). It probably bounced about 40 km to the north. In fact, it was most likely on Mount Ébal in the 13th and 12th centuries. BC, the Canaanite sanctuary (of the Sechem Terachites?). ⁸⁸ https://fr.wikipedia.org/wiki/Mont_Ebal

⁸⁹ Finkelstein, Silberman 2010 p.106n.

⁹⁰ Dever 2010 p.222

⁹¹ Of the few places in the highlands at that time, it is possible to name Sichem, Šílo, but probably also Tirsu / Finkelstein 2016 p.92 / a Tapuach / Dever 2010 p.56 /.

⁹² Dever 2010 p.225

⁹³ Shasu *Rbn*, in the midst of the tribe of Gad, who worshiped the god *Jhwh*.

I will not discuss the views of other researchers here. A good overview is given in the cited publications. However, there are also extreme opinions, such as that Merenptah's Israel did not exist at all, or that it was just the name of a certain country (Jezreel). I don't think that's worth a comment.

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