

The historical beginnings of the Hebrews.

### III. Terachiti.

Updated 12/2021

The Terahites were descendants of Terah, the father of Abraham, Nahor and Haran.<sup>1</sup> They lived in the land of Ur The Chaldeans, from whom they departed for the city of Harran, on the river Bali, Gen. 11:27n. Most researchers associate Ur Chaldean, with the city of Ur in southern Mesopotamia, which was explored by Sir L. Woolley in the 1920s. However, in the Septuagint, the oldest translation of the Hebrew Bible, the proper name Ur is replaced by the term "chorus"; that is, the "land" (Chaldean) .<sup>2</sup> So the Septuagint is not talking about the city, but about the land of Ur! It also follows from the context of the Hebrew Bible that Abraham and the Terachites in general were nomads or seminarians and not inhabitants of the cities.

Already in the Sumerian song "About Enmenkar and Aratta", it is written about the land of Uri, "who had everything". Kramer placed it north of Sumer.<sup>3</sup> We know that according to the Hebrew Bible, the lineage of Noah, the ancestor of the nations, begins north of the Zagros Mountains "in the mountains of Ararat" (Gen. 8: 4), the Armenian mountains. Isaiah (37: 38) and Jeremiah (51: 27) also speak of the land of Ararat. In this case, it is historic Urartu.<sup>4</sup>

But why does the Hebrew Bible say about the Urals of the Chaldeans? At first glance, this seems to be an anachronism. The Chaldeans were the Arameans, the founders of the Neo-Babylonian Empire. During their reign<sup>5</sup> he was conquered by Jerusalem and the Jews were deported to Babylon.

However, I think it was different.<sup>6</sup> The adjective "Chaldean" means patronage, so in this case it is "the land of the god Chaldi."

more revered than Shivini, the god of the capital of Urartu-Tuspa.<sup>9</sup> The name of Armen's father, Ara-kha Chaldi-ti, also contains the name of the highest Urdu god Chaldi.<sup>10</sup> The Urarta texts are mentioned

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<sup>1</sup> If the genealogy of the family of Shema gives a calculation of generations from Shem to Terah, the genealogy of Terach notes the fate of two generations. This hereditary succession is already expressed by the Hebrew expression 'al pene ; thus "before (Terach)" / Interpretations I 1991 p.72 /.

<sup>2</sup> Whip 1990 p.52; Interpretations I 1991 p.73

<sup>3</sup> Kramer 1965 pp.218-220

<sup>4</sup> From Assyrian sources known as Uruatri (Salmanazar inscription).

<sup>5</sup> Nebuchadnezzar II.

<sup>6</sup> It is common ground that HB was influenced by the Mesopotamian environment during the 'Babylonian captivity'. This is reflected in e.g. also stories about the construction of the Tower of Babel, the flood, etc.

<sup>7</sup> In ancient times, each country was considered an area administered by certain deities (Interpretations I 1991 p. 74).

<sup>8</sup> A town east of Lake Van.

<sup>9</sup> Redgate 2003 p.47; Nováková 1998 p.118

<sup>10</sup> Redgate 2003 p.37

about the country, or about the countries of Arme, Urme and Urmia, which identify with Šubria, 11 resp. with the countries north of it.<sup>12</sup> In my opinion, this is a wider area of the lakes Van and Urmija, 13 including the area south of historic Urart.

So the Chaldean Ur was a country located in the northwest of the Zagros Mountains and in the south of the Armenian Mountains. 14 This is also indicated by local names, such as Urartu, Urmium, Urbillum, 15 Uru-Tur, 16 but also personal names: Urme, Urmeuchini, 17 Urzana.<sup>18</sup> At the same time, it was a country in which a later tradition placed a garden of paradise (gan) .<sup>19</sup>

The wider area of the Zagros Mountains has been inhabited by ancient ethnic groups, such as the Gutites (Qutu), Turukku, Lulubbu (Lulubians), Uxians, Aram, Kosseos, Subareans and Churit - biblical Koreans.

And it is the Turukku and Qutu tribes that I identify with the Terachites and Gutej. In the archives of the city of Mari, in central Euphrates, the names of places that resemble biblical names have been preserved. patriarchs of the pre-Bahraham period / Gen 11: 10 /: Faliga on the Euphrates; Charrán, Nachur, 20 Sarugi, 21 and Turachi in the Bali River area. 22 City name Turachi, 23 , which is associated with Terach, is etymologically very close to the name of the Turukku tribe.

The names of some nomadic tribes have also been preserved in the Marian archives they are reminiscent of the names of the patriarchs of the Abrahamic and post-Abrahamic times. These are the tribes of Abam-ram, Jacob-el, and Ben-Jamin.<sup>24</sup> Abraham was originally called Abram (Gen. 11: 17: 5), which is probably derived from the West Semitic name Abamiam.<sup>25</sup> There is a striking resemblance to the name of the tribe of Abam-ram . As I state below, the period in which the story of Abraham is set covers about the last third of the 19th century. BC; possibly also the first third of the 18th century. BC. In contrast, Jacob's story takes place during the Hyksos, about 100-150 years later.

And Benjamin was the youngest son of Jacob, according to the Hebrew Bible. But from the Marian archives

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<sup>11</sup> Subria was located on the upper Tigris, north of Kadmucha, east of Alza and west of Lake Van.

This is the rest of the original territory of Subartu.

<sup>12</sup> Redgate 2003 p.32

<sup>13</sup> Basically from Lake Urmija to the river Malý Záb.

<sup>14</sup> Por. also Interpretations I 1991 p.73

<sup>15</sup> Irbil.

<sup>16</sup> Today's Bastam / Nováková 1998 pp.116, 124 /.

<sup>17</sup> Redgate 2003 p.37

<sup>18</sup> King Musasiru / Redgate 2003 p. 45, 56 /.

<sup>19</sup> Pientka: Where Paradise was. [www.arpoxais8.webnode.cz](http://www.arpoxais8.webnode.cz)

<sup>20</sup> On the river Bali. Still in the 14th century. BC was the right center of the country. It is also documented in the 7th century. BC in Assyrian sources, such as Til-Nachiri / Interpretations I 1991 p.116 /.

<sup>21</sup> It was located west of Charran.

<sup>22</sup> Interpretations I 1991 p.73; Kosidowski 1985 p.52. They are identified with biblical patriarchs: Peleg, Haran, Nahor, Serug, and Terah.

<sup>23</sup> In addition to the Marian archives, it is also known from Assyrian sources such as Till-sha-Turachi on the Bali River (Jepsen 1987 p. 147). At the same time, we know that the city of Charran was located on this river, where, according to the Hebrew Bible, Terah and his family originally settled. It is possible that the city of Turachi was located in the area of today's city of Rakka.

<sup>24</sup> GW Bromiley: The International Standard Bible Encyclopedia 1979, p.910; Kosidowski 1985 p.52.

This name occurs in various forms (A-ba-am-ra-am, A-ba-am-ra-ma, A-ba-ra-ma) in various West Semitic texts, over a longer period of time. It is clear, then, that associating this name directly with the biblical Abraham is not entirely possible. The same is true of other biblical patriarchs. The name Jacob-el also appears both at the beginning and at the end of the 2nd millennium BC. It is also possible to testify to names such as Simeon, Ashur, etc. / NBS 2017 p.171 /.

<sup>25</sup> "My father is elevated" / NBS 2017 p.5 /.

it is clear that the tribes Abam-ram, Jakob-el<sup>26</sup> and Ben-Jamin (*binu-yamin*) lived simultaneously in the area of the kingdom of Mari, <sup>27</sup> as early as the end of the 19th century. BC.

It follows that the names of the patriarchs are, in fact, the personified names of the tribes, or of the cities which founded, conquered, or lived in them. Apparently each of these tribes had its own history (ancestors) and its own sanctuary, <sup>28</sup> also thanks to which, oral maintained. <sup>29</sup> Later, in the 7th century. BC and also in the post-exile period, the compilers of the Hebrew Bible combined these individual stories, which did not even have to be related, into one whole, <sup>30</sup> unfolding them and linking them to each other with the idea of believing in a single God.

I will return to the Ben-Jamin tribe, which means "sons of Jamin." The Jaminiti<sup>31</sup> were protoaramean nomadic tribes that inhabited oi. and areas near Mari and Terqa. Their relatives, the Si'maelites, lived north of Mari.<sup>32</sup> The Terachites also considered themselves Proto-Samarim.<sup>33</sup> Laban, the son of Nahor of Harran (Gen. 29: 4n), a close relative of Terah, must have been an Aramaic. Because when Laban and Jacob piled up the stones <sup>34</sup> that were to be the testimony (and the border) between the two tribes, Laban named them in Aramaic "Jegar Sahadutha" and Jacob in Hebrew "Gal Ed" (Gen. 31: 45n).

The name A-ra-mu is documented for the first time in Eble (2300 BC) and in Akkada, at the time of Naram-Sina.<sup>35</sup>

<sup>36</sup> It is known from a later period, from the texts of the Marian (1900 BC) and the Ugaritic (1300 BC) archives.<sup>37</sup>

Aram is mentioned in the Hebrew Bible as the son of Shema, along with Elam, Ashur, Lud, and Arphaxat, from whom the bloodline leads directly to Abraham (Gen. 10:22). At the same time, however, another Aram is the son of Kemuel, who was the son of Nahor. Apparently in both cases it is an Aramaic nation. One of them was located in the country of Úr, v

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<sup>26</sup> Por. with the name of the Hyksos ruler Jakob-her.

<sup>27</sup> Mieroop 2010 p.109. The Ben-Jamin tribe is mentioned during the reign of Jachdunlima (1825-1810 BC), in the area of the city Terqa. It was Yachdunlim that reached the confluence of the Euphrates and Balí rivers (today's town of Rakka, perhaps the ancient Turachi; nearby was also the town of Tuttul, today's Tell Bi'a, mentioned in connection with *bina-yamine*) and pursued the Jaminites far to the west, to the Lebanese mountains / cf. Gen 14: 13-15. Not without interest is the fact that King Jamchad supported the rebellious Jaminites.

[https://en.wikipedia.org/wiki/Mari,\\_Syria](https://en.wikipedia.org/wiki/Mari,_Syria)

<sup>28</sup> Apparently a tent.

<sup>29</sup> Armstrong 2012 p.58

<sup>30</sup> Theory of fragments.

<sup>31</sup> The sons of the right, resp. sons of the south. They included oi. also groups of Amnan and Yachru, which are also documented in Babylon / Mieroop 2010 p.96 /.

<sup>32</sup> Mieroop 2010 p.96; these nomadic Syrian tribes from the 14th century. they are known from Babylonian and Assyrian sources as the Achlamites. It was from this period that they began to settle in the civilization centers of Syria and along the Euphrates, from where they attacked the Babylonian and Assyrian territories / ESPV 1999 p.15; Peřírková 2000 p.43 /.

<sup>33</sup> Whip 1990 p.73; On the Aramaic origins of the Hebrew ancestors, see: NBS 2017 pp.50-51.

<sup>34</sup> Perhaps menhirs; por. and Joshua 4: 1-10.

<sup>35</sup> Ensi A-ra-me; 2250 BC.

<sup>36</sup> Whip 1990 p.73; The settlement of Aram (e) in the area of the eastern Tigris is also known from this period; sv from Assyria / NBS 2017 p.50 /.

<sup>37</sup> <https://en.wikipedia.org/wiki/Arameans> ; NBS 2017 pp.50-51

areas south of Lake Urmium; and the other in the area of the river Bali, after leaving the country of Ur to Charran. This is evidenced in particular by the following facts:

1., Aram od Šéma had sons: Úc (Kralický: Hus), Chul, Geter and Mešek / Gen 10: 23 /. Nahor and Melcha had sons: Uc, Buz, and Kemuel, who had a son named Aram (Gen. 22:20). So in both the pedigrees of Aram of the land of Ur and Aram of Charran, the name Úc.<sup>38</sup> is present.

2, Uch, the son of Aram of Shem, I identify with the Uxian tribe living near Elam.

The modern name of the province of Chuzestan in Iran, is derived from the Old Persian Huiya (Elam). In Middle Persian, this province was called Huz, and in New Persian Xuz.<sup>39</sup> I recall that one of Aram's brothers from Shem was Elam / Gen 10:22.

3. In the ancient Babylonian records of the reigns of Ammi-Ditan and Ammi-Saduka, the land of Aram is mentioned along with the land of the Subareans: "Ar-ra-mu (ki), (ma-a-at) Su-bir" .<sup>40</sup>

4., The first documented ruler of Urartu was called Aram.<sup>41</sup>

5., East Aramaic dialects have been preserved in several villages in northern Iraq in Kurdistan and around the lakes Van and Urmium.<sup>42</sup> One of the islands on Urmium is called Aram.

Many facts point to a common origin and close relations between the Aramaeans and the Terachites (Turukku). The prophecy of Amos speaks of the origin of the Arameans: ... *"Have I not brought ... the Syrians from Kir?"* ... / Amos 9: 7 /. The Syrians are the Syrians here. Whatever we imagine under the Kir<sup>43</sup> landscape (?), It is clear that Syria was not their original homeland.

The Turukku were tribes in northern Mesopotamia that inhabited the area south of Urmia and, above all, the valley of northwestern Zagros, probably as far as Malý Záb. It is believed that the Turukku tribal union was composed of a group of kingdoms whose populations were mixed; predominantly Churite, with significant Semitic elements. Turukku were considered semi-nomadic, who repeatedly invaded the kingdoms of northern Mesopotamia and threatened Assyria.

According to the archives of Šemšary<sup>44</sup>, the territory of Turukku consisted of political establishments, with a relatively complex political organization. The most important of these was the kingdom of Itabalthum.<sup>45</sup> Turukku and Qutu were a constant threat to Assyria during Shamshi-Adad (1808-1776 BC) and his son and heir to the throne Ishme-Dagan (1776-1763 BC).

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<sup>38</sup> The Salmanazar Stele of Kurch, which depicts his campaign of 853 BC, describes Aram, the son of Gusi. He is called the Aramaic principality of Bit-Agus, resp. Gusi, north of Aleppo. Its capital was Arpad / Jepsen 1987 p.147 /. But as early as the first third of the 2nd millennium BC, the shape of Arammum is known from Alalach in Syria / NBS 2017 p.50 /.

<sup>39</sup> Peřírka et al. 1979 p.434; <https://cs.wikipedia.org/wiki/Elam>

<sup>40</sup> MLC 266; JJ Finkelstein JCS 9: 1, 1955

<sup>41</sup> Redgate 2003 p.37

<sup>42</sup> Whip 1990 p.84

<sup>43</sup> We know the city of Kir in Moab (Kir Moabsky / NBS 2017 p.502; Dever 2010 p.38 /). However, it is certainly not related to the above Kir. The Aramaeans had not yet penetrated so far south. Another Kir is mentioned with Elam in Isaiah (Isaiah 22: 6). This could indicate that the Aramaic orthodox was located in Zagros, north of Elam. It is even possible that the name Aram is of Hurit / NBS 2017 p.50 /, or even earlier, of Subarean origin.

<sup>44</sup> Tell Šemšara in Zagros, in Malá Zábě (Šušarrā).

<sup>45</sup> <https://en.wikipedia.org/wiki/Turukkaeans>

<sup>46</sup> In this study, I adhere to the so-called intermediate chronology.

he fought many times against Turukku and apparently managed to conquer part of Zagra (Gutium). Under the leadership of the local chief Lidaya, some towns of Turukku around 1779 BC revolted against Assyrian rule. At that time, they formed an alliance with their age-old enemies - the Gutej (Qutu), who also lived in central Zagros. Ishme-Dagan also had problems with Turukku and Qutu. A letter was preserved in which he wrote to his brother Jasmach-Addu in Mari that it was not possible to maintain Assyrian control of the area due to the guerrilla war led by Liday. His commanders besieged the city of Amurzakkum, which lay northwest of the city of Shubat-Enlil.<sup>47</sup> Turukku had to leave this city and flee to the north, where they crossed the Tigris. In the 37th year of Chammurapi's reign (1792-1750 BC), the defeat of Turukku was recorded. The ruler of Shemshara - Kuwari, 48 had to deal with Turukku refugees coming from the east, after the war with the Gutej. Another leader of Turukku - Zaziya, made a contract with Ishme-Dagan and gave his son his daughter Mut-Ashkur as a wife. Relations between them remained quite problematic. Zazi's troops crossed the Tigris on their way to Ekallatum, and Ishma Dagan was defeated by Turukku. King Chammurapi of Babylon also sought to form an alliance with Zazi. The Turukku and Qutu (Gutej) tribes almost certainly contributed to the disintegration of the ancient Assyrian empire. In the later period, only the land of Turukku was written in Assyrian records.<sup>49</sup>

Some nomadic (?) Tribes of Turukku, had to during the 19th century. BC to separate the people of Turukku in Zagros<sup>50</sup>, while heading to the area of the Khabrian Triangle, whether to Shubat Enlil and Tikunani, or to Charran and other places on the Bali River, north of the Kingdom of Mari.<sup>51</sup> The Hebrew Bible describes it as follows: ... ' *Your fathers have stood there for a long time, namely Terah, the father of Abraham, and the father of Nahor, and they served other gods* '... / Joshua 24: 2; 24: 14 /. It was certainly not Charran, because they have not lived there since time immemorial, as the context suggests. Charran, from the point of view of Canaan, lay **east of the Euphrates River**, at Balich. Terach came to Charrán with a family from the country of Ur. Only Terah and his ancestors are mentioned as a nation living beyond the river since ancient times, so their region was located east of Charran and thus east of the Euphrates. So the Euphrates could not be that river, but it was the **Tigris!**

Terach and his ancestors, have lived for a long time beyond the Tigris River, in the land of Ur, where the biblical tradition

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47 The town of Shamshi-Adada.

48 Vazal Shamshi-Adada.

49 At the time of Adad-Nirari (1307-1275 BC), it was stated that the land of Turukku was dependent on Assyria.

50 Jared L. Miller: Hattušili Expansion into Northern Syria in Light of the Tikunani Letter. Acts of IV.

International Congress on Hittology. Würzburg 1999; Harrassowitz Verlag - Wiesbaden 2001; 412n Miller assumes that the Turukku came to the area of Upper Chabur, during the reign of Shamshi-Adad and Ishme-Dagan, after the war with the Guteans, who occupied part of the Turukku area in Zagros. Interestingly, after leaving the city of Amurzakkum, they also threatened the city of Kahat. However, it is possible that some Turukku groups may have settled in the Khabrian triangle earlier. E.g. for the Ben-Jamín tribe (*bínū-yamína*), the presence in this area is already documented during the reign of Yachdunlima (1825-1810 BC; the beginning of the Shamshi-Adad government dates back to 1808 BC / according to the middle chronology /). The documented presence of some Turukku tribes in the area of the Khabrian triangle, already in the last third of the 19th century. BC suggests that the **Turukku tribes, who lived in the upper reaches of the Khabur and Terachiti rivers in the Bali and West Euphrates areas at this time, were apparently close relatives.** The second thing is that their further development went in different directions.

51 Strictly speaking, not all Turukku tribes can be identified with the Terachites. Some of them must have remained in Mala Zabba, Zagros. Some of them settled (or were settled by Shamshi-Adad) in the Andarik area (Shubat-Enlil).

Only those who settled the area around the Bali River and the Western Euphrates can be considered Terachites, known from the Hebrew Bible (Terach, Nahor, Haran, Abram). Those who settled in the northern areas of the Khabrian triangle and later in central Euphrates are likely to identify with the tribes that were later known as Habiru; e.g. also in Tikunani / Pientka: Habiru; p.1-2 /. We can even assume that the Terachites came to this area (Bali) a little earlier than the other Turukku tribes, resp. general Proto-Syrians.

52 Some translations of the Hebrew Bible write about the Passover. Others directly identify her with the Euphrates. In the Hebrew Tanakh, it is written that the ancestors have long *"lived on the other side of the river."* This is closest to the original record.

she laid a garden of paradise (gan) .<sup>53</sup> The Terachites belonged to the Shem branch, and it had its origins in the Zagro Mountains. This is confirmed by the book of Genesis, which states that: ... "*Jacob shall come to the land of the children of the East*" ... / Gen. 29: 1. This meant that Jacob was to come from southern Canaan (Negev?) To Charran. But it was located north of Canaan.<sup>54</sup> This means that the people of Charran, close relatives of the Terachites, had to come to this city from the east. If they came from southern Mesopotamia, from the city of Ur, they would still be called "sons of the south". Another passage in the book of Genesis testifies that the Aramaeans and the Terachites<sup>55</sup> were close relatives. In the section on "Isaac's marriage," Abraham urges Isaac not to marry Canaan, "*but to go to his country, to Abraham's family*" (Gen. 24: 3n), **Aram Naharaim**, the city of Nahor. Even the book of Deuteronomy goes so far as to describe Jacob as an Aramaic wandering homeless (Deut. 26: 5). So it is clear from this that the Terachites were Proto-Samaritans.<sup>56</sup> And this is the answer to the question of whether Abraham left the city of Ur in Mesopotamia. It is almost impossible for the Aramaeans to penetrate until the first half of the 2nd millennium BC.<sup>57</sup> This hypothesis falls.<sup>58</sup>

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<sup>53</sup> Pientka, Where Paradise Was; at: [www.arpoxis8.webnode.cz](http://www.arpoxis8.webnode.cz)

<sup>54</sup> The same is true of Mesopotamia. Even that could not be the region from which the "sons of the East" came to Charran.

And the Sumerian city of Ur was located on the right bank of the Euphrates, west of its stream!

<sup>55</sup> Now represented by the Abam-ram tribe.

<sup>56</sup> Whip 1990 p.73; Most researchers assume that the Aramaeans, as a "nation", do not go down in history until the 12th-11th centuries. BC, when the first mentions of them appear, in Assyrian sources / ESPV 1999 p.32 /. Until then, as if they didn't even exist. I ask myself: where did the large number of Aramaic tribes in Syria come from, which, after the events related to the "sea nations", co-founded non-reluctant state formations in this area, with a strong Aramaic element, as well as the Aramaic states themselves? Were they born in a vacuum?

Or did they come from the Arabian Peninsula, as some researchers suggest? Definitely not. I have already indicated that these were originally nomadic tribes from the edges of the Syrian desert and the area of the Khabrian triangle (Achlameans, Turukku, but also Habir), which have been dating back to the 14th century. BC, began to settle in Syrian cities, and this process culminated after the 12th century. BC, in the new geopolitical situation, when city-states were established in Syria, with a predominance of the Aramaic population. Another nomadic ethnic group in this area (Syria, Mesopotamia) and in this period, were the Sutej. However, in contrast to the above, they probably belonged to the Amorites / ESPV 1999 p.356 /.

<sup>57</sup> Whip 1990 p.73

<sup>58</sup> Some authors, such as Benjamin Mazar and J. van Seters, based on references to the Aramaeans, are trying to move the patriarchs to the Iron Age. They point to some inconsistencies in HB, such as the mention of the Philistines in Gerar, in the time of Abraham (which I explained as a confusion; in the article of the Danishites and the Phoenicians), or the Ishmaelites on camels, to whom the sons of Jacob sold Joseph. It is indisputable that those who wrote these stories during the 1st millennium BC were based on the realities of their time (just look at the paintings of medieval painters when they depicted scenes from antiquity or the Bible).

Today, this view is partially shared by e.g. Israel

Finkelstein / Finkelstein, Silberman 2010 p.284n /, but also some other contemporary researchers. I do not quite understand their efforts to narrow the history of the nations of Judah and Israel, as well as the Aramaeans, with the fact that their history basically does not begin until 12/11, respectively. until the 9th century. BC. Everything before it was just a kind of historical black hole. Especially nowadays, there is a strong effort to absolutize the role of archeology (which has not been excavated, as if it did not even exist). At the same time, it has only a limited informative value. The fact that some realities (eg geographical) in deuteronomist books recall the situation during the reign of King Josiah (639-609 BC) does not mean that the stories described in them had to take place at this time. I repeat, the compilers of the Hebrew Bible may have been based on the realities of their time, but the core of those events took place in the distant past.

Most of the Proto-Samaritan Terachites remained in Charrana<sup>59</sup> and in the Bali River area, north of the Kingdom of Mari.<sup>60</sup> Ben-Jamin. These are well-known names from the archives in Mari. But first, these names are mentioned in the Ebly texts.<sup>62</sup> Apparently they were commonly used names in Syria, which, unlike Mary, were not yet associated with biblical patriarchs. They are only proof that the Abam-Ram tribe and other Proto-Aramaic tribes have lived in this area for some time and adopted some of the cultural customs of the native population. Thus, the names common in this area. It is not uncommon for these protoaramaic tribes<sup>63</sup> to separate from each other. The Hebrew Bible gives us a similar example. This is the separation of the people of Lot and Abraham, due to the proliferation of cattle and the disputes between the herdsmen of the flocks / Gen. 13: 6n.

At what time did the story of Abraham take place? The 14th chapter of the Book of Genesis gives us some clues, which describes a criminal expedition against the rebellious cities in Canaan, by the Dead Sea. Abram Hebrew (Gen. 14:13) is also associated with this event. It mentions Kedor Laomer, king of Elam, who may be identical to King Kudur-Mabuk of Elam, who conquered Lars and installed his son Varad-Sina there in 1834 BC. After his death, in 1822 BC, another son of Kudur-Mabuk, Rome-Sin, became the ruler of Larsy. He ruled for 60 years, until the conquest of Larsy Chammurabi of Babylon. Kudur-Mabuk was Elamita<sup>64</sup> of Mashkan-Sapir, of the Jamut-Bal tribe.<sup>65</sup> Another king who appears in this story is Arioch (Arjók) of Elasar, which is apparently Lars. In that case, it could be one of Kudur-Mabuk's sons: Varad-Sin, 66 or Rome-Sin. There are also other kings mentioned who took part in this military expedition: Amrafel and the king of Sinai, Tidal, king of the nations. The land of Sinear is also mentioned in another part of the book of Genesis 10: 10 /, in connection with Nimrod, when he states that *"the beginning of his kingdom was Babylon and Erech, Akkad and Kalne in the land of Sinear."* Landscape Sinear thus deployed in southern Mesopotamia, including the successor states to Sumeri and Akkada. At the time of Kudur-Mabuk and Varad-Sina, he was on the Babylonian throne of Apil-Sin and Mari Yachdunlim.

Kedor Laomer appears as the main character in this story: ... *"In the fourteenth year, Kedor Laomer attracted and the kings who were with him"* ... / Gen. 14:15 /. It was an expedition against the Canaanite kings, who were his vassals. If Kedor Laomer was Kudur-Mabuk, then it's clear why

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<sup>59</sup> The moon god Sin, who had his temple there, has been worshiped in Charran (Altinbaşak) since time immemorial. It was the second most important center of the cult of Sin / ESPV 1999 pp.130, 263 / after the Ekushnugal temple in Urugay. It is not excluded that those Terachites who settled in the area of the river Balí were his worshipers. South of Charran, in the city of Tuttul, Dagan was again worshiped. And the city of Tuttul was located near the city of Turachi, at the confluence of the Khabur and Balich, which is associated with the name of the Turukku tribe, and at the same time the city of Tuttul with the Ben-Jamin tribe. So it is possible that the Terachites at this time, in addition to Sina, also worshiped Dagan, who was originally an Amorite god. HB also states that the ancestors of the Hebrews also worshiped the Amorite gods (Joshua 24: 15).

<sup>60</sup> Padam Aram, Aram Naharaim.

<sup>61</sup> Perhaps in one generation.

<sup>62</sup> Specifically: Abram, Jacob, Laban, Ishmael, Lea / Bárta 1999 p.135 /.

<sup>63</sup> Abam-ram, Jacob-el-Benjamin, and Nahor and Haran, on the other.

<sup>64</sup> He is said to have been of Amorean descent.

<sup>65</sup> Glassner 2004 p.41; Mieroop 2010 p.99

<sup>66</sup> Ariukka, resp. Arrivuk, who was the son of Zimri-Lima, mentioned in texts from Mari, around 1770 BC / NBS 2017 pp.64, 585 /.

he was joined by Varad-Sin (presumed Arioch), ruler of Larsy. He was his son after all.

As for the other two kings, the situation is unclear. There may be some indication that the four victorious kings were heading for Chobah, which was to the left of Damascus<sup>67</sup> / Gen. 14:15. This suggests that they were heading through the oasis of Tadmor to the kingdom of Mari. At that time, Jachdunlim ruled in it. However, the name of the Sineer king Amrafel is reminiscent of the Zimri-Lima Mariana, which ruled a little later, and the Hebrew Bible writers may have mistaken him for Yachdunlim. Similar to Varad-Sina with Ariukk. They probably identified Tidal with Ibál-pi-II. of Eshnuna, <sup>68</sup> who was a participant in Zimri-Lima.

Importantly, the expedition took place in the 14th year after the charges of the Canaanite kings, Kedor Laomer. If Arioch were identical with Varad-Sin, then this expedition could date to the years 1825-1823 BC, respectively. 1822-1814 BC, if Arioch would be Rome-Sin. This is probably more likely, because if we subtract 14 years from the charge since 1834<sup>69</sup>, we get the year 1820 BC; this is the time of Rome-Sina. However, we cannot rely on the accuracy of the data in the Hebrew Bible. I would also like to remind you that the Ben-Jamín tribe, which was part of the Terachites, is mentioned as a nomadic tribe in the Mari<sup>70</sup> archives as early as Jachdunlima.<sup>71</sup> -Mabuka.

However, there is also the possibility that there were more of these expeditions and the compilers of the Hebrew Bible included them in one story. The first expedition would take place during the time of Kudur-Mabuk and the second could take place during the reign of Zimri-Lima (1782-1759 BC) and Ibál-pi-ela (1779-1765 BC), Chammurabi's participants. The text from Mari, where King Katna invites King Mari to a joint expedition, testifies to the fact that such expeditions were no exception: ... *"Say to Jasmach-Ad: This is what your brother Ishchi-Addu says. As for the news that you will come here, do not miss the opportunity with your brother, this is the right time for you to come. Give your army loot to love you! These three cities are not strong, we can conquer them in one day."*... <sup>72</sup>

What were the other fates of the Terachites? Sometime in the late 19th century or during the 18th century. BC, settled in the land of Shemi.<sup>73</sup> From there, some of them, during the Hyksos domination of Egypt, moved to the Goshen area.<sup>74</sup> They were still nomads or semi-nomads. However, according to the Hebrew Bible, one of them was to achieve a high position in Pharaoh's court. But I write about it elsewhere. These Terachites did not have to leave Egypt even after the expulsion of the Hyksos, because they did not belong to them. They remained essentially the ones they were even when they came to Egypt. That is, goat and sheep shepherds. Sometime during the 14th century. BC came into contact with the Levites, who came to Egypt from Mitanni, probably in the first third of the 14th century. BC,

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<sup>67</sup> Por. with note. 27

<sup>68</sup> Some authors try to identify Tidal, with the Hittite Tutchali / Interpretations I 1991 p.81 /. However, the first ruler of this name was the founder of the Hittite New Kingdom, after 1470 BC, which is a completely different time than the time of the patriarchs.

<sup>69</sup> Year of Larsy's Conquest.

<sup>70</sup> Terqa area.

<sup>71</sup> Mieroop 2010 p.109

<sup>72</sup> Moscati 1969 p.104

<sup>73</sup> Sichem, together with Jerusalem, was at that time one of the largest city-states in the area / Finkelstein 2016 p.32 /.

<sup>74</sup> Probably right in Wadi Tumillat.



during the reign of Amenhotep III. The Levites during the reign of Akhenaten were among the highest social strata in Egypt; at the time of the previous Exodus, however, they already had "unclean signs." Both of these communities, along with some Egyptians, from the lowest classes, 75 at the turn of the 13th / 12th centuries BC, at a time of disruption and chaos during the interregno, after death Queen Tausret, they ruled part of Lower Egypt for about two years before Sethnacht defeated them militarily in 1187 BC and drove them to Canaan (Exodus).

Those Terachites who did not go to Egypt still lived in the city and country of Sichem and from the 14th century. BC and Šíla. 76 Here, a tribal community was gradually formed, which was also formed from the connection with Habira. The Terachites probably included the Lábaj family from Sichem, known from the Amarna archives. After the defeat of Israel, during Merenptah's campaign in 1207 BC, the tribes that then represented Israel 77 settled oi. also in the central highlands; thus also in the area of Sichem and Shila. They also began to settle in this area at the end of the first quarter of the 12th century. BC, and their relatives - the Terachites, who came out of Egypt during the Exodus, along with the Levites and the "mixed people", ie mostly ethnic Egyptians. At this time, the territory, now called Ephraim, became part of a confederation of tribes known as Israel.<sup>78</sup>

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<sup>75</sup> Apparently including Apira.

<sup>76</sup> If it is identical with the city of Zilú, known from the Amarna archives, which conquered Habiru / Pientka: Habiru; note 31 /. Another town that the Terachites (Lábajovci) in the 14th century. BC gained, was Pehel in Transdanubia.

<sup>77</sup> These are the tribes of Gad, Reuben, and Dan.

<sup>78</sup> Renewal of the Covenant / Joshua 24 /. This community at that time consisted of the Trans-Jordanian tribes of Shasa (Reuben, Gad), then the Amorites, the Canaanites probably from the lower classes, Habir; also can be included there as well Shashah of Edom, and especially of the Terachites, who were not in Egypt at that time.