

Solving the Achchijava problem.

A new look at the history of Syro-Palestine and Anatolia, in the Bronze Age.

The phenomenon of Porteurs de Torques and the Solym. Note 476

Excursion: Proto-Indo-European issues & archaeogenetics. Note 447

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Since the time of A. Goetz and E. Forrer (1924), many researchers have tried to locate Achchijava, an ancient kingdom known exclusively from Hittite texts. They searched for it, among other areas, in Troy, on the Aegean islands (most often on the island of Rhodes), but also in the west of Asia Minor, or even in Cilicia. Currently, the prevailing consensus is that Achchijava was identical to Mycenaean Greece.¹ At the same time, there is a significant effort to connect the Achchijava problem with the Trojan question (e.g. apparent parity: Alaksandu from Viluš = Alexandros from Troy).

Among the Czech scientists, F. Stiebitz (1926), B. Hrozný (1929, 1943) and A. Bartoněk (1963; there are also references to older literature) dealt with this issue some time ago.

In this study I prove on the basis of facts that Achchijava was located in Syro-Palestine.

Introduction to the issue.

1., Forrer's entire hypothesis,² subsequently elaborated by other researchers, is based only on **the apparent** similarity of the names of countries and places that are known from Hittite texts concerning Achchijava and classical geographical names in western Anatolia and the adjacent Aegean region (e.g. Lukka - Lykia) __ At the same time, this hypothesis is based on the erroneous assumption that the land of Achchiya /AhT 3; AhT 22 §25/, is identical to Achchijava (which was already rejected by Güterbock /1983/).

This hypothesis is also based on a certain similarity of personal names from Hittite texts, with names known from Greek mythology (Alaksandu - Alexandros, Attarissiya - Átreus, Tawagalawa - Eteoklés, Pijamaraduš - Priamos).

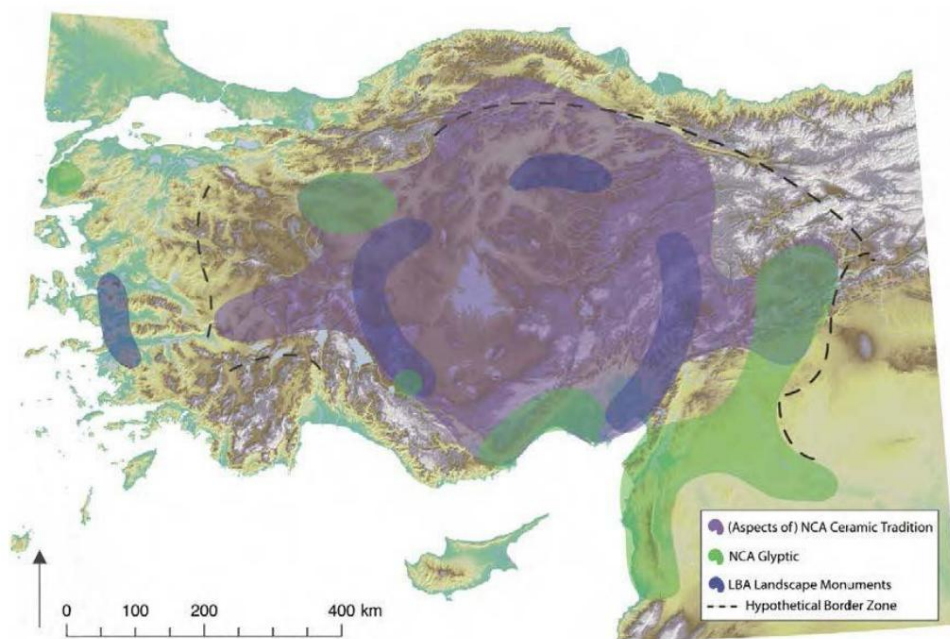
J. Friedrich (1927) already drew attention to the fact that Achchijava cannot be connected with the Greek Achaeans and therefore with Mycenaean Greece. Other critics in the interwar period included A. Götz and F. Sommer /Die Ahhijava-Urkunden. München 1932/, who challenged this hypothesis and looked for Achchijava in western Anatolia. However, after deciphering the lin.B script by M. Ventris (1952),

¹ Cline 2019 p.64

² Equation: Achchijavá = Achaiwiá (land of the Achaeans); Achaiwoi (Achaioi). A. Goetze was the first to propose this hypothesis /Bartoněk 1969 p.295/. E. Zangger / Nový boj o Troja expresses a rather critical opinion about Forrer. Prague 1995; p. 36n/. The author's interpretation of some historical events and facts mentioned in this book, connected primarily with the Luvians and the Trojan question, is unconventional, while some of his conclusions are unfounded.

this problem began to be studied more intensively and at the same time, unfortunately, sometimes uncritically. The otherwise controversial J. Mellaart /1984 summed it up very aptly; in: Zangger 1995 p.37/. For the fact that Achchijava cannot be identical with Mycenaean Greece, G. Steiner /2007, p.590n/.

2., The western boundary of the Hittite and Luvian monuments is formed by the upper and middle reaches of the river Sakarya and the region of the great lakes in the country of Izauria.³ In the entire wide zone of transition between the plateau steppe in the interior of Anatolia and the hinterland by the Aegean Sea, Hittite monuments are almost absent, except for the monuments in Akpınar, Karabel, Torbalı and Suratkaya in the mountains⁴ They are mostly dated to the time of Tuthaliya IV. Latmos. and apparently marked the western border of the powerful influence of the kingdom of Mira, in the second half of the 13th century BC, under King Tarkasnava.⁵



Distribution of pottery in northern and central Anatolia and Hittite-Luvian monuments; 15.-12. cent. BC. Source: Massa 2016, adapted from C. Quiles: Proto-Anatolians: from the Southern Caucasus or the Balkans? /indo european.eu/2020/03/. That "language" in western Anatolia probably represents a more or less continuous settlement in the territory of the kingdom of Mirá-Kuwaliya. It is in its western part that Beycesultan is located. Between it and the Luvian monuments (of the rulers and nobility of the Mira kingdom), there was only a sporadic settlement; it can therefore be assumed that it was only an area of interest for the kingdom of Mira (in some periods a part of Arzawa). South of this area, the original Madduwatt's land was probably also located / por. note 249/.

³ Kienitz 1991 p.39

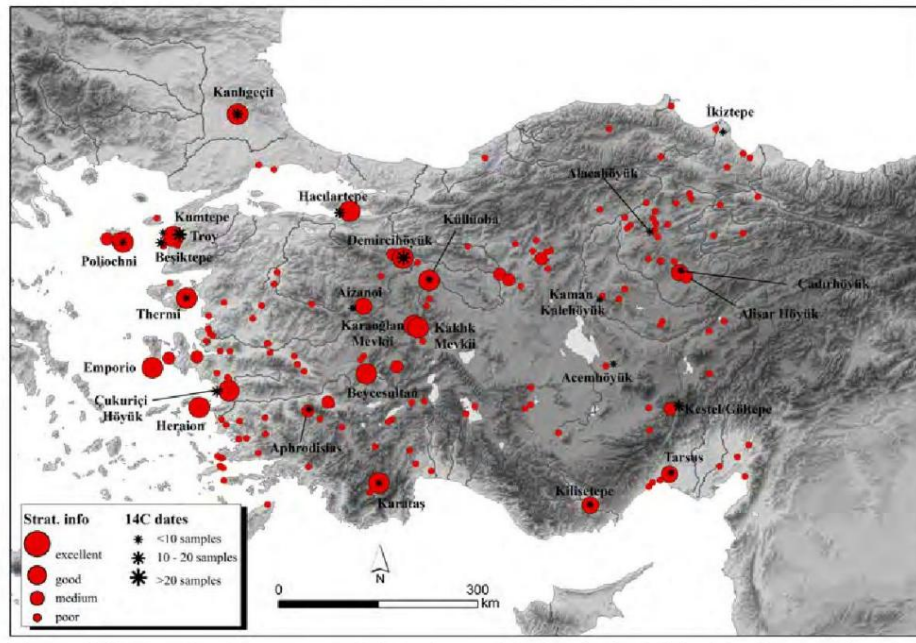
⁴ www.hittitemonuments.com

Bronze Age sites in western Anatolia are located in the coastal Aegean zone and extend approximately 100 km inland. And then roughly from the Inegöl - Çivril - Antalya line, towards the east. Among them, primarily in the north, there is a "no man's land", or only sporadic settlements (this does not apply to the classic areas of Lycia, Cabalia and Pisidia). The geographical distribution of these locations is primarily related to the watershed of the Western Anatolian rivers, or the occurrence of ore deposits.

⁵ The monument in Suratkaya is usually dated to the period of the reign of Kupanta-Kurunta from Mirá, i.e. at the turn of the 14th/13th century. cent. BC. This is, of course, questionable, because the name Ku-(x)-ya (also reconstructed as Kupaya) is mentioned on the monument.

The bearer of this name is marked with the unusual title "Great Prince", so he is probably not the same as the above-mentioned monarch.

In any case, this is a royal son from the country of Mira. Other inscriptions in Suratkaya also refer to members of the nobility of the Mirá kingdom /https://de.wikipedia.org/wiki/Felsinschrift_am_Suratkaya/.



Anatolian sites from the EBA period. Source: Massa: Networks before Empires. 2016; UC London

3., With two exceptions, Hittite and Luvian monuments are absent in the Troy region. These exceptions include a seal with a Luvian text, but only from layer VIIb1, or early VIIb2, found on the Acropolis; and also a statuette of an Anatolian god (layer VIIa from the Lower City; most recently referred to as Troy VIi). There is also a lack of other documents for the identification of Troy with the two names of the countries Viluša and Truwisa.⁶ A Hittite statuette comes from Kadikalesi (south of Ephesus). A Hittite seal and a seal impression (Çine-Tepecik) also come from western Anatolia .

4., We know only a few objects of Aegean provenance in the central Hittite region. These include rare pottery finds in Kuşaklı (Sarissa), Mağat Hüyük (Tapigga), Fratkan and Gödelesin. Furthermore, there is the discovery of a Mycenaean-type sword in Boğazkale (Chattuša), originally from western Asia Minor. 7 A sherd with the alleged depiction of an Achaean also comes from the Hittite environment .

⁶ Logograms for countries. The discovery of a bronze seal with a Luwian text does not mean that the inhabitants of Troy were Luwians. It could also belong to foreign merchants or ambassadors. Similarly, based on the discovery of a Mycenaean seal in another place in Troy, we could claim that the Trojans were Mycenaeans /P. Rot: The Cultural and Economic Significance of Troy in the Late Bronze Age. Medea I, UK Bratislava, 1997 pp. 5-23/. Due to the fact that it comes from the period of "sea peoples", or only after its disappearance, so its occurrence in Troy, was probably related to ethnic movements at that time.

7 In 1991, an Aegean-type sword was found in Chattush, with an Akkadian inscription on it, which reads: " *When the Great King Tutchali crushed the land of Ashshuva, he gave these swords to the storm god, his master.*" The inscription refers to the so-called the Ashshuva rebellion, which was defeated by the Hittite king Tutchaliya II., around 1445 BC / according to Cline 2019 p.59, Tutchaliya I./II., around 1430 BC/. The closest parallel to this sword comes from northeastern Bulgaria. Today this find is kept in the museum in Varna /Athanassos, Kraus, Slavčev: A Bronze Sword of the Aegean-Anatolian Type in the Museum of Varna, Bulgaria. In: B. Horejs, P. Pavúk eds: Aegean and Balkan Prehistory 2012/. 8 But what

is not certain. It is compared to the head of a soldier from Mycenae, who wears a helmet of boar's tusks; it is also known from Homer's description / Bartonýk 1983: Fig. for p. 112; see also fig. on p. 4/. However, it is nothing special. At the burial ground in

Mycenaean or Minoan objects, despite the fact that the Hittites imported goods from Cyprus, Assyria, Babylonia and Egypt. This **anomaly** can be documented for three whole centuries; from the 15th to the 13th century BC.⁹



fig. top left: helmet of a soldier from Mycenae, top right: kovolejár (shaman) from the reconstruction of a burial in Nižná Myšľa. Bottom image: depiction of "Achaean" on Hittite pottery from Boğazköy.

In Nižna Myšľa (Ottoman culture; OFKK), in the grave of a blacksmith, plates were found, or patches made of boar's tusks, which were probably part of the armor /Bátora: Slovakia in the Early Bronze Age. 2018, p.203; Furmánek ed: Old Slovakia 4. Bronze Age. 2015 p.87/. So they had a similar protective function as the tusk plates on the Mycenaean helmet. In Ludanice (Nitrianska k.), whole boar tusks were found near the skull, so it is assumed that they were part of a headdress or cap /Furmánek ed. 2015, p. 86/. At the tell settlement in Russe, Bulgaria, boar's tusks formed part of the helmet decoration. In Mariupol (Dneprodonec district), rectangular plate patches made of boar's tusks were found on the skull. The closest to the depicted "Achaean" helmet from the Hittite environment is a find from the eponymous site of Vatina in Vojvodina, where similar plates with boar's tusks were part of the helmet /Bátora 2006 p.176/. From the above, it follows that only on the basis of the fact that the warrior had a helmet made of boar's tusks, it cannot be concluded that he was an Achaean (from Mycenaean Greece). At the same time, it points to the Carpathian basin or the Balkans, from where this innovation spread to the Egeida.

⁹ This fact is called an anomaly by Eric H. Cline /2019 p.105/.

5., Except for the alleged discovery of a Hittite seal cylinder in Mycenae, 10 no finds of Hittite provenance have been found in mainland Greece. Objects of Hittite origin are found wherever Hittite influence reached. The only exception is Egeida, primarily mainland Greece, including Crete, the Cyclades and even the island of Rhodes, near the Asia Minor mainland. Only about a dozen such objects were found in this entire area, in contrast to the hundreds of Egyptian, Canaanite, and Cypriot artifacts found in the same strata in the Egeida.¹¹

6., Given that mutual relations between the Hittite Empire and Achchijava were relatively intense in the 14th and 13th centuries BC, it is surprising that this fact was not reflected in the historical consciousness of the Greek nation (classical period), if we consider Achchijava for part of Mycenaean Greece, or in general, Late Bronze Egeida. Greek myths, as well as later Greek "historiographical" literature, record here and there a little thing, but are silent about such a significant fact as the mutual relations between the Hittite Empire and Mycenaean Greece. Only in Homer is there a vague mention of "ÿÿÿÿÿÿÿ".¹² And it would be a great opportunity for themes from the heroic period. ¹³ Unlike the Hittite hinterland, the coastal areas of Anatolia were quite well known to the Mycenaean Greeks. ¹⁴

7., During so many Hittite campaigns to the alleged west of Asia Minor: to Arzawa, Mira, Viluša, the country of the river Šeha, to Karkiša, Lukka, etc. and almost no Hittite monuments? Either the current state of archaeological research in this area is responsible for this, or we have to look for Achchijava and the rest of these countries somewhere else.

From the above facts, it follows that mutual relations, including trade, between Mycenaean Greece and the Hittite Empire were minimal; basically zero. As if both state bodies lived only in their own world and did not have, or did not want to have any awareness of, the other's existence. This is also why Achchijava cannot be identical with Mycenaean Greece.

I. Some facts testifying to the existence of Achchijava in Syro-Palestine.

1., It is a fact that in the time of Tutchaliya IV., the country of Lukka was located in the area of later Lycia. This is evidenced by the treaty between Tutchaliya IV. and Kurunt from Tarchuntašša. The city of Parha and the river Kaštariya are mentioned there, which are identified as the city of Perge and the river Kestros of the classical period (today's river Aksu). Both locations were located northeast of today's Antalya. Parha is mentioned on a fragment of the Annals, apparently from the time of Tutchaliya IV

¹⁰ ESPV 1999 p.15. In fact, it is a steatite semi-bull, which is covered with hieroglyphic Luvian characters /Pavlatová 2022 p.27/. Other finds, which are probably of Hittite provenance, include a semi bulla and a cylinder seal from Rhodes (Ialysos) and a rhyton in the form of a deer from Myken /Pavlatová 2022 p.25n/.

¹¹ Cline 2019 p.105 ¹²

Zemánek et al. 2009 p.132; apparently they are Hattians and not Hittites ("they didn't sew").

¹³ Pijamaraduš and his actions against the vassal states of the Hittite Empire.

¹⁴ Prométheus, Argonauts, Sarpédon - Anaktoria, Tantalos, Bellerofontés - Íobatés, Pelops, Dardanos - Troy, etc.

However, he comes from the Churite environment, for example. the prototype of the Greek titanomachy. It is a Churite myth about the god Kumarbi /Güterbock in: Kramer 1977 pp.129-144; Komorovský 1986 p.128; there are also other examples/.

as a starting point for the campaign to the land of Lukka.¹⁵ The inscription from Yalburt mentions the campaign of Tutchaliya IV to the lands of Lukka. There are named cities that are identified with later cities in Lycia: Wiyanawanda - Oinoanda, Talawa - Tlos, Pina - Pinara, Awarna - Arñyna and mountain Patara - Patara.

However, from the Annals of Muršil II. /CTH 61 II.2; AhT 1B §5/ also implies something else:

*... "When I, My Majesty marched and [came] to the city of Shallapa - because [I wrote] to Sharri-Kushuh, my brother, the king of Kargamish, he took the infantry and chariots to me before Shallapa.
I conducted an inspection [of the troops] in Shallapa. Then I [marched] to the land of Arzawa"...*

It follows that Shallapa must have been located in eastern Cilicia, west of Carchemish and east of Arzawa. Its Churit name also testifies to this.

In the "introduction" of the preserved part of the Tawagalawa letter /CTH 181; AhT 4 §1/ is written: *"...he went and destroyed the city of Attarimma. He also set it on fire with the fortified royal palace(?). Then, when the people of Lukka turned to Tawagalawa, he came to these lands. They also turned to me (the Hittite king), and so I descended to these lands. When I arrived in the city of Shallapa, he (Pijamaradu) sent a messenger to me with a message"...*

It follows from the text that someone (apparently Pijamaradu and his people) burned down the city of Lukka - Attarimmu. That's why the people from the country of Lukka turned both to the brother of the Achchijava king Tawagalawa, and subsequently to the Hittite king, with a request for help. Both of them came with an army to the city of Shallapa, which was almost certainly located in **eastern Cilicia** (classical Cilicia Pedias /note 16/). It is unlikely that the Hittite king would have gone from his country first west to western Anatolian Lycia (as is commonly supposed), then turned east to Shallapa in Cilicia, and finally turned west again and crossed the whole Anatolia, up to Millawanda, which most researchers still identify with Miletus; that would be reminiscent of Švejk's anabasis. The text further lists the cities and countries through which the Hittite army passed, in this order: Shallapa, Valivanda, Íjalanda, Atriya, Apa-, Millawanda.

From the above facts, it follows that the country of Lukka, mentioned in this letter, as well as the city of Shallapa, were most likely located in eastern Cilicia;¹⁶ apparently near Qode, later Hiyawa.¹⁷ According to AhT 27A,B /RS 94.2530; RS 94.2523/, you had a man from

¹⁵ JD Hawkins: Arzawa letters in recent perspective. British Museum Studies in Ancient Egypt and Sudan. 14 (2009) pp. 73-83; <https://en.wikipedia.org/wiki/Kurunta>;

<http://www.hittites.info/history.aspx?text=history%2fLate+Late+Empire.htm> 16

Ref. also note 93. By the way, Lycia and Cilicia are also linked by the Greek myths in which Bellerofontés and Sarpédon appear /see note 476/. Herodotus also /History I.28/ mentions the Lycians together with the Kiliki. In Telipin's edict, in §21, **the city of Shallapaš is mentioned together with the city of Adaniyaš** (in eastern Cilicia) **and the country of Arzawiaš** /Valachovič, Habaj 2014 p.58/. At the same time, we know from AhT 1B §5 that Shallapa was located east of Arzawa (Arzawa's central territory was located in western Cilicia). Shallapa is also mentioned in the contract between Muršil II. and Kupant-Kurunt from Mirá and Kuwaliya, together with the Levantine land of Maša /Valachovič, Habaj 2014 p.80 (§5)/.

¹⁷ Ref. page 19. Lukka was a maritime people. Therefore, one of the possibilities (apart from Lycaonia) where he could have been settled in this area is the vicinity of today's Iskandarian Gulf. Lukka is mentioned in connection with Carchemish not only in Hittite but also in Egyptian sources /see below, p.7/. The Mersin region is apparently not an option; there were already Arzaw lands (probably also Viluša).

Hiyawy, to take copper ingots, just in the land of Lukka. I doubt that the man in question at that time (beginning of the 12th century BC) would have gone for ingots from eastern Cilicia, all the way to the west of Asia Minor.

We know that the city of Shallapa was located west of Carchemish. And west of the city of Shallapa, We also was the land of Arzawa /CTH 61, AhT 1B §5/. by the empire ¹⁸ know that the border between Hittite and Arzawa (including the territory of Mira) in the time of Tutchaliya III., it was located near Tuwanuva (classical Tyana) near Kemerhisar, south of today's city of Nigde. This proves that Arzawa, or at least its eastern part must have been located in western Cilicia.¹⁹ North of Arzawa itself was the territory of Mira. To the east, Arzawa bordered Qode.

So Shallapa must have been legally located between western Cilicia and Karchemisha. And so, the country of Lukka, which is mentioned in the Tawagalawa letter, must have been located in its relative proximity.

Hittite texts also mention the fortress Šallap(re), which Šuppiluliuma I annexed together with Tarchuntašša from Arzawa. If the Shallapa fortress were identical to the town of Shallapa, it would have to be located first north of Ádana, somewhere on the road to the Cilicia Gate (troop advance from the Hittite territory to the south; Kizzuwatna territory was located to the east).

Even in Egyptian sources, specifically in the Poem and the Bulletin, which describe the battle at Kadesh, Carchemish is mentioned right after Lukka: *"... in the land of Massa, in the land of Karkish and Lukka, in Carchemish"*...²⁰ In the Bulletin it is right after Karchemiši named Arzawa / Lt. with AhT 1B §5/ and in Poeme Qode, in Cilicia. This only confirms the fact that the land of Lukka was also located in eastern Cilicia.

Therefore, Shallapa must have been there, and not somewhere near the Great Salt Lakes in Anatolia. ²¹ The fact that no other (known) Anatolian countries are mentioned in the text of the Tawagalawa letter indicates that the Hittite army **was heading south, to Syro-Palestine**, and not to the west of Asia Minor.

And thus localities like Valivanda, Íjalanda, Atriya and Millavanda should also be located in Syro-Palestine. And so we must also look for Achchijava there. ²²

¹⁸ In western Cilicia. Later, in the Iron Age, the Neo-Hittite state of Hilakku and the south of the kingdom of Tabal were located there.

¹⁹ Ref. also p. 56n; Kienitz 1991 p.40. Arzawa's location is a bit more problematic. It depends on what the Hittites imagined under Arzawa at that time. Whether only the central territory of Arzawa, which was really limited to western Cilicia; or they also imagined the other Arzaw lands under it (especially in those times when the Arzaw lands were united); when e.g. in the case of Kuwalya, its western border was as far as the Shijanta River (Xanthos; today's Esen Cayi) in Lycia. It also depends on which period of time it is. The borders of Arzawa changed over time. After its division during the reign of Muršil II. it disappeared as an independent state and gradually in the course of the 13th century BC, **was replaced** by the expanding Tarchuntašša.

Currently, researchers locate Arzawa, with exceptions, to northwestern Anatolia. In that case, during the reign of Tarchundaradu, Arzawa would have to occupy a significant part of Anatolia (from the northwest to its central south), because the border between it and the Hittite Empire was located at Tuwanuva (classical Tyana near the city of Nigde). Well, that was certainly not the case / por. pp. 57 and 62/. All the more so because in Telipin's edict the country of Arzawa is mentioned together with the city of Adaniya in Cilicia / ref. note 16/. At the same time, we know that Arzawa defectors fortified themselves on Mount Arinnanda (today Cape Anamur) in southern Anatolia, where they were attacked by a Hittite army /Lt. p. 48n/.

²⁰ Mynářová 2015 pp. 134n, 150n. The fact that these countries are mentioned together, both in the Hittite and in the Egyptian texts, that is, independently of each other, means that they reflected the real geographical situation in the area. It is important that Lukka is mentioned together with Karchemisha (right next to him) in these texts.

²¹ Beckman, Bryce, Cline 2011 p.47

²² Ref. note 179.

Ugarit as well as Amurru (except for a short intermezzo during the reign of Sethi I.) were Hittite vassals at that time (ca. 1280 BC), so the Hittite army certainly did not encounter any resistance there. The road through Syria to the Bekaa Valley probably led past the ancient Hama and Homs (similar to today's

Therefore, there were two countries inhabited by the Lukka people.

One was located in classical Lycia and is known from the time of Chattushil III. And especially, from the reign of Tutchaliya IV. and Kurunty. Older texts in which this area is written, such as "Madduwatt's Crimes" / AhT 3; around 1440 BC/, the land of Lukka **is not yet mentioned**. They only write about the country of Kuwaliya, which bordered on the later Lycia in the south, about the country of Achchiya in the east of Lycia, and about the country of the river Shijanta (Xanthos), which was located in the west of Lycia.²³

The other country (primarily?) inhabited by the Lukka people, was located (except for Lykaonia?), probably in the area of the strategically important Iskandarian Gulf and to the north of it.

The town of Šallapa may not have been part of Lukka, but it was located near it. After all, in AhT 4 it is written that both Tawagalawa and the Hittite king came (descended) to "these lands".

If it was identical to the Šallap fortress, which Šuppiluliuma I. annexed from Arzawa, it would have been a border town of the Hittite Empire at that time.

That the land of Lukka was located in two different places is not unusual; let's think of Greece or Phoenician colonization.

2., From one passage of letter AhT 14 /CTH 214.12.C/ it follows that Ur̄i-Tešub (Muršiliš III.), after being deposed from the Hittite throne by Chattušil III. and after his banishment to Syria, he took steps to establish relations with the Achchijava king so that he could return to the Hittite throne. However, the king of Achchijava and another unnamed king did not come to his aid. The help was definitely not supposed to have a diplomatic form, it clearly says about military actions (a message to the rulers of the countries from the Green River to gather infantry and wagons, as well as to the city of Hallawa, to mobilize and destroy everything). It is hard to imagine that an army from mainland Greece would come to Nuhashsha in Syria, or anywhere in Syro-Palestine. From a logistical point of view, this would be a similar action as against Troy.²⁴ This also indicates that Achchijava was located in Syro-Palestine rather than in Mycenaean Greece.

Interestingly, this letter, which can be dated after 1265 BC, mentions the city of Kussurriya and the people of Kussurriya. Apparently, this is the city of Geshur (Gessuri) and the Geshurans in southern Syria, today occupied by Israel, specifically in the area of the Golan Heights, i.e. in the immediate vicinity of the assumed territory of Ahchiyava.²⁵ That is why the mention of the King of Ahchiyava is so important in this letter. As for the Geshurans, they were probably the same as the Kashi people, who are known from the Amarna archive /EA 127, 131, 133, 247, 287/,

modern communication), so the central territory of the above-mentioned countries was basically avoided. Therefore, the author of letter AhT 4 had no need to mention these countries (as in other texts). I remind you that the Hittites controlled Syria at that time and during their campaign after 1323 BC, they even conquered Amqa (the Bekaa Valley).

So they penetrated as far as the territories controlled by the city of Chazor. Even the ruler of Bazan (east of Khazor), Biridašwa, became a Hittite vassal at that time, or at least collaborated with the Hittites /EA 197/.

²³ Ref. note 249

²⁴ Ref. "Catalogue of Ships" from the Iliad. On the other hand, for example in the battle of Kadesh, the Hittite army had, according to the statement of Ramesses II. 47,500 men /Mieroop 2010 p.147/. There is also the problem of distance and logistics. It's one thing to sail an entire army to relatively nearby Troy, and another thing to transport it across the entire eastern Mediterranean. For the location of the city of Hallawa and the lands from the Green River, whose rulers Urchi-Tešub turned to, see note 458.

²⁵ Chazor, see below. It is not excluded that the unnamed king who, together with the king of Achchijava, did not come to the aid of Urchi-Teshub, was a Babylonian king. From one indefinite mention in the text of Chattušila III. namely, it follows that after Urchi-Tešub tried unsuccessfully to gain power for the second time, he tried to flee to Karduniš. Chattušili III. however, he "caught him and sent him to the side of the sea" (over the border) / Valachovič, Habaj 2014 p.66/.

respectively with the people from the front Kaš - Gessuri, who are already mentioned in the Story of Sinuhet. It was the Geshurians who were the "Phoenicians" who came with Cadmus to Boeotia. 26

So we have Urchi-Teshuba in Nuhashsha in Syria, and at the same time there is mention of the city of Geshur, which was located in Syria, between Bashan in the east and the territory controlled by the city of Hazor, in the west. And the king of Achchijava was to enter this geographical framework with an army. From where? From the Aegean region? Believe who you want.

3., In the treaty between Tutchali IV. and Šaušgamuv from Amurr /CTH 105; AhT 2/, it is written about the prohibition of trade between Amurru and Assyria. But at the same time it is written there that: "...no *ship from Achchijava sails to him* [the king of Assyria]"... It was in this treaty that the king of Achchijava was placed on an equal footing with the king of Egypt, the Hittite Empire, Babylon and Assyria (§ 13). But the name Achchijava (more precisely: the text where the king of Achchijava is mentioned) was crossed out a little later on the table: LUGAL KUR ~~Ahhiyawaya~~. On the one hand, the Hittite king considered the king of Achchijava as his equal, and on the other hand, he ordered the ruler of Amurru that no Achchijava ship should sail to Assyria for trade (in other words: that Achchijava ships should not be allowed to enter the ports controlled by the ruler of Amurru).²⁷ Delete the name Achchijavy suggests from this document that this state entity, some time after the treaty was written, fell out of the club of great powers.

It is interesting that in this treaty the king of Alašija, who in the Amarna period, also had the title of great king, is no longer listed among the great kings of the Near East.

Here we have to ask ourselves a question. Why is Achchijava mentioned precisely **in the treaty between the Hittite Empire and Amurru**, if it was located in Mycenaean Greece, in the Aegean islands, or in western Anatolia; i.e. **in a completely different geographical environment**? And why is this treaty, apart from Amurru, only Achchijava is mentioned, but not other countries for which the same ban should apply? (The fact that 3-5 lines are missing in the next text doesn't change anything; the context shows that the ban only applied to Achchijava ships). I remind you that the letter was addressed to the ruler of Amurru and the reason for the imposition of this trade embargo, which was intended to damage the Assyrian economy, was the expansionist policy of Assyria; and above all, the war between the Hittite and Assyrian kings. Therefore, it can be assumed that this embargo on trade with Assyria should also apply to other countries in the Aegean region and in the eastern Mediterranean, as long as Achchijava was located in Mycenaean Greece. And not only for Amurru and Achchijava, which at the time of the conclusion of this agreement, was still one of the big power players in this geographical area. And it doesn't even seem that the Hittites wanted to damage the Achchijava economy even at the time of writing the contract.

At that time, the trade embargo only concerned Assyria.

26 Bárta 1999 p.55; Jepsen 1987 p.69n. For the Geshurians see Appendices: Dananians and Phoenicians; Pientka: A few notes on the so-called sea peoples; note 9

27 From the territory of Lebanon and Galilee, which Achchijava controlled, there were no safe trade routes to the east, not even to Assyria. The obstacle was on the one hand the mountains of Hermon and Antilibanon, as well as the southernmost kingdom of Bazan, with which Achchijava (Chasor /cf. p.65n/) was in a hostile relationship /EA 364/, precisely because of the attempt to control the important trade route to Damascus /EA 255 ; Finkelstein 2016 p.36/. Basically, the only territory through which the caravan routes to Assyria led, and which Achchijava could use, were located in Syria (Amurru, Ugarit and Lazpa /cf. p.43n/). And its traders could get there most efficiently only by sea, on ships.

It logically follows from the above that Achchijava must have been in the immediate vicinity of the country of Amurru.

Therefore, although the ban on trade between Amurru and Assyria also applied to Achchijava, it did not apply to any other country in the area. That this prohibition was issued shows that Achchijava was trading regularly with Assyria, through the ports of the country of Amurru. However, objects of Assyrian provenance are almost completely absent in Mycenaean Greece, and only a few Anatolian ones were found there.²⁸ And the fact that international trade was carried out by sea, also between the Syrian, Anatolian and Aegean regions, does not change anything.

4., In the Tawagalawa letter /CTH 181, AhT 4 §11, 12/ there is a mention that Piyama-radu could use the territory of Achchijava as a **base** for attacks on Hittite territory. This can only be interpreted as the fact that Achchijava was adjacent to the territory that was under Hittite control. However, Mycenaean Greece and its islands were quite far from Hittite territory, so it would probably be difficult for Pijamarad to attack the territory of the Hittite Empire and its vassals in Syro-Palestine from there. And the facts that prove that Achchijava could not be located in western Anatolia, I will present in the next text.²⁹

5., In the text of AhT 25 §2 (CTH 581*) it is written: ...*"He wrote me the following to go to Achchijava"*... If Achchijava should be located in the Aegean region, then from Anatolia, or from Syro-Palestine, could only be reached by boat. In other Hittite texts, ships or the sea are mentioned in such cases (e.g. AhT 1, AhT 2, AhT 4, AhT 7...). It is clear from AhT 12 §2 that Achchijava, from the Hittite point of view, was not "beyond the sea", but **"by the sea"**. It also follows that Achchijava was not located in the Aegean region.

²⁸ Georgakopoulos 2012 p.137n. However, the Babylonian seal cylinders from the 17th century come from the Mesopotamian region. cent. BC, found in Thebes, in layers from the 14th/13th cent. BC /Bartonyk 1983 p.16/.

²⁹ I would like to make just one remark about this. In the so-called Arzaw letter EA 31, writes Amenhotep III. (Nimutria), to the ruler of Arzawa, Tarchundaradu. The Egyptian ruler is referred to here as "šarru rabú (great king; GAL = rabú /cf. Knudtzon 1915 p.274/), šar mátumi-is-sa-ri". He refers to the ruler of Arzaw only as "šar mátuar-za wa".

On the other hand, in the letter EA 33, in which the king of Alashiya (Cyprus) writes to the king of Egypt as an equal partner, because the kingdom of Cyprus belonged to the club of great powers at the time, he addresses the Egyptian monarch as "šarri mátumi-is-ri achi-ia", i.e. "the king of the country of Egypt, my Brother" (without any other adjectives before "achi-ia" /cf. note 358/).

He refers to himself as "šar mátua-la-ši-ia achu-ka", i.e. "the king of the land of Alashiya, your brother".

The ruler of Arzawa, i.e. the country that at that time was the most important Anatolian kingdom after the Hittite Empire (it even annexed part of the territory of the Hittite Empire at the time), was essentially only referred to as a second-category ruler, in contrast to the ruler of the later Achchijava.

On the other hand, it is a fact that the fragment CTH 214.12.F (AhT 17) states: *nu LUGAL KUR URUME-r[aa...]*. The entry in the parenthesis is damaged. However, in Memorandum(?) CTH 214.12.B (AhT 13) it is clearly stated: *LUGAL KURMi-ra-[a]*

/Beckman, Bryce, Cline 2011 p.162, 173/. However, both fragmentary texts cannot be dated more precisely. And so we must admit that even the king of the land of Mira, at least for a certain period, was considered a great king by the Hittites. Apparently, this was the case even before the reign of Muršil II, or even earlier, before the reign of Šuppilium I.

II. Achchijava, etymology.

Achchijava (Aÿÿiyawa, Aÿÿiyauwaya, Aÿÿiúwa), is, contrary to what E. Forrer claimed, almost certainly a compound word.³⁰ Of course, at first glance this name evokes the name of the country of the Achaeans. However, we also know a similar shape from the Indo-Iranian environment.

For example, in old Persian "haxá" means friend, or successor (Haxámanis, Hachámanis; in Greekized form: Achaimenés). And the Achaemenids were a Persian royal dynasty. I write about the close relationship between Greek and Persian elsewhere. ³¹

The prefix aÿÿi- (achchi) is not necessarily only Indo-European.³² I can also mention here the Semitic "ach", which means "brother". But as the most likely solution, the Churite "achchu" comes out, which means "purple".

³³ From the Akkadian texts in Nuzi we know the form "kinachchu", which was the designation of the land of Canaan. ³⁴ In Kassite Babylonia, Canaan was written as Kinachchi. ³⁵ I probably don't need to emphasize that purple of the highest quality was obtained almost exclusively in the coastal region of Syro-Palestine, north of Acre, during this period. At the same time, I remind you that this area was also inhabited by the Churites from around 2800 BC.³⁶ That is why the name of Canaan is of Churite origin, as is apparently the name of the city of Akko.³⁷

The suffix "java" is almost certainly Indo-European. In the Vedic epics, "java" means barley. ³⁸
So the Javanese were "barley farmers". Later this name passed to the Greeks (see below).

In the Amarna letter EA 154, Abimilki of Tira writes to Pharaoh: ...*"I heard what the king wrote to his servant: [l]a[k]u armed forces are against lawa"*.³⁹ lawa is almost certainly a country in

³⁰ It is the same with the name of the god Kunijawani from Landa. Both suffixes refer to the country of Jawa in southern Lebanon, respectively. in northern Galilee / Lt. p. 11 and notes 43, 47 and also 39/.

³¹ Ref. p. 109; <https://cs.wikipedia.org/wiki/Indo-Iránci>. Based on linguistic analysis, the Indo-Iranians are linguistically closer to Greeks, Armenians and Phrygians than to other IE peoples /Bartoněk 1987 p.26/.

³² In Hindi, which is based on Sanskrit, there are similar names (achch = tall, achchij = handsome, achchiji = good). ³³ Czech in: Antalík et al. 2011 p.270.

³⁴ Moscati 1975 p.15; "purple red". Similarly, the ethnonym "Phoenicians" was derived from the Greek term for purple (φοινίξ /Czech in: Antalík 2011 p.270; cf. also the entry in lin.B: po-ni-ki-jo; Ga tab. Knóssos/). It follows that Phenicia was also a land of purple, like Achchijava. And this also suggests that purple gave its name to the land of Canaan as well. The Semitic prefix kn', meaning "to bend down, to be low", would thus characterize this country more closely in the name Kinachchi; e.g. "Purple Plain" (or "Purple Plain"). Another, similar name from this geographical area: "land of Fenech", is probably not directly related to purple, but comes from Egyptian (secondarily?) and means: "land of shipbuilders" /note 361/.

³⁵ Nováková et al. 1998 p.104; Lt. also Akkadian. [have] kinajÿi /Zemánek et al. 2009 p.144/. Lt. and Czech "nach" (purpura).

³⁶ Chirbet-Kerak culture (2800-2600 BC). It is a local variant of the Transcaucasian Kuro-Arax culture /EPSV 1999 p.393; Pejřirka et al. 1979 p. 295/. However, it has been established in Syria and Cilicia since 3100 BC (RBBW group).

³⁷ Akka /EA 88, 111, 232, 233 etc./; Acha /Sd 1:31/.

³⁸ Pejřirka et al. 1979 p.940; etymonline.com/word/java ³⁹ Cf. e.g. Zemánek et al. 2009 p.150

Lebanon, ⁴⁰ probably also known as [Achchi]jawa from Hittite sources (see next text).

One of the topographical lists from the site of Kom el-Hittán in Egypt (GN) contains toponyms: *r3w3n3*, which is mostly interpreted as Luwians, *jwnj-°3* and then partially damaged toponyms, transliterated as *mjtjn* (Mitanni), *tnj3* (Tanaja - Dananians) and *nhrjn* (Naharajim, Syria). Since all toponyms in this group (except the disputed *r3w3n3*) refer to Syro-Palestine, the country *jwnj-°3* should also be located there. At the same time, it calls into question the identification of *r3w3n3*, with the Luwians in Anatolia, if only because such a name was used primarily in the Old Hittite period, and the Egyptians had for the Luwian countries, especially for Arzawa (Akkad. *mátuar-za-wa*, mentioned in the Amarna correspondence) and Kizzuwatna, special designation (*Irtw*, *Kdwdn*). And also because the toponyms from Kom el-Hittán are divided into groups that thus represent a specific geographical entity (e.g. Anatolia, southern Canaan, Syria, Peloponnese, Crete, etc.).⁴¹

From the time of Amenemhét II. comes an Egyptian text about a military expedition to Lebanon and Asia:

S7: "Sending the Army to Lebanon"

S8: "Sending an army with a superior combat unit of the army to break down Asia (Secet) and the foreign land of *Iwa*".⁴²

Given that the countries of *Iawa*, *jwnj-°3* (Jawanaja?) and *Iwa* were located in Lebanon, respectively. in Syro-Palestine, these are most likely identical countries (Jawa, Javanese).

In the Hittite-Mittanian treaty /CTH 51; CTH 52/ the god Kunijavanni of Landa is mentioned together In the gods on the mountains and the gods of Habir. treaty between Tutchaliya IV. and Shaushgamuv with the 43 of Amurru /AhT 2 §20/ also mentions the Lady of Landa and [the god] Kunijawani of Landa:

Line 18: ...dBE-EL-TI URULa-a-an-da

Line 19: dKu-ni-ya-wa-ni-iš URULa-a-an-da HUR:SAGLa-ab-la-na...

⁴⁰ East of Tiro and Sidon; south of Amurru / Lt. EA 149/. About 16 km east of Tyre, in southern Lebanon, is the village of Jwaya (also written as Jouaiya; cf. entry at note 30: **Achchiyauwaya** /AhT 2 §13/), in which name the memory of the land of Jawa has been preserved to this day. (Comp. Iawa - Jwaya - Jawanaya). I also recall the location of Tall Jawa (Jawa), in western Jordan, northwest of Azraq.

⁴¹ Býlohoubková D. "Egejský list" from the temple of Amenhotep III. in Qom el-Hittán. Bachelor thesis. UK 2014, Prague, p.18.

Unlike "*jwnj-°3*", Tanaja is also mentioned in other geographical lists. It is probably linked with the Syro-Palestinian region by the list of An. According to Býlohoubková /2014 p.16/, this ethnonym was supposed to serve as a title for the list of En. However, the ethnonym "*tnj3jw*" (*Tanaja*) was directly part of the "Aegean list" of En, which is connected with the Aegean region, probably with the Peloponnese /Býlohoubková 2014 p.19n/.

⁴² Bárta 1999 p.94; cited work by prof. Altenmüller.

⁴³ Mynářová in: Jech et al. 2014 pp. 104, 111

It clearly follows that the god Kunijawani from Landa was related to Mount Lebanon. ⁴⁴ And together with the Lady of Landa, they were his patrons. And it also follows that the country of **Landa** was also located ⁴⁵ i.e. with **landa**⁴⁶ /AhT 4 §2, CTH in **country**, 181/. The suffix "jawani" in the name of the god Kunijawani is **Jaá** Lebanon and **ja** is probably identical to **the** certainly a reference to the land of **Jawa, (Jawanaja?)**, as in the name of **Achchijawa**. It is important that in this letter /AhT 2, CTH 105/ Achchijawa is mentioned in addition to Amurru. The country of Amurru was not originally located in Lebanon when it later annexed cities on the Lebanese coast. One of the possible explanations for why Achchijawa is mentioned in this ⁴⁷ also letter and the Pani of Landa and Kunijawani of Landa of Mount Lebanon are named among the gods referred to in the treaty is that they were the protective deities of this mountain range, and thus also the Achchijawas and the lands of Amurru.

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Yawan is also a later Assyrian name for Greek Ionia, but also for the Greek population in general. ⁴⁹ The Hebrew Bible also recognizes Javan together with Tubal in western and northern Cilicia, together with Meshech⁵⁰ / Ezek. 27:13/. At the same time, he knows Javan together with Dan / Ezek. 27:19/, which can be none other than Dananites from Cilicia, ⁵¹ specifically from **jiyawa**.

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⁴⁴ La-ab-la-na; Beckman, Bryce, Cline 2011 p.65n.

The word root "kuni" comes from Sanskrit / por. also note 179/ and means "lame" or "crooked". It occurs as a personal name of the rulers, or avatars, in the Puranas <https://wisdomlib.org/definition/kuni/>. From this too it is clear that Kuni-yawa-ni is a **compound** word, just like Achchi-yawa. The terms "kuni" and "jawa" clearly refer to the Indo-Iranian and "landa" to the general IE environment. These names are certainly not of Amorite origin, although they are associated with the land of Amurru.

⁴⁵ Known from the Story of Sinuhet. This is the area around the Bahr el-Litani river in southern Lebanon /Bárta 1999 p.35/.

⁴⁶ Ref. p. 33n.

⁴⁷ One of the first mentions of the Amorites is from the time of the Sumerian ruler Shar-kali-sharri (2217-2193 BC), who defeated them in Basara, which is probably today's Jebel Bishri, west of Mari /Roaf 1998 p.108/. But their original settlements in the 4th millennium BC were probably located in Syria, including Basan, and in part of Jordan, in the Dead Sea area. Later, however, they were spread throughout Syro-Palestine.

⁴⁸ Also in the Hittite-Mitanna treaty /CTH 51/ Kunijavanni from Landa is mentioned among the gods who are the guarantors of this treaty (literally oath) and at the same time it is stated that: "...I plundered (Šuppilulium I.) the *lands on this I brought the bank of the river* (western Euphrates) *and the Niblani mountain range* (Lebanon) beyond my borders" ... /Mynářová in: ýech et al. 2014 p.95n/. And at the same time, the Habiru gods are also mentioned with Kunijavani. So the god Kunijavani was indeed associated with Syro-Palestine, specifically Mount Lebanon. It is written in a similar sense in the contract between the Hittite king Muršil II. and the ruler of Amurru, Duppi-Tešup (§9). In addition to the goddess Belti from Landa and the god Kunijavani from Landa, the following locations are mentioned there: Nin-Pisan-Pisan from Kinza (Kadesh), Mount Labana (Lebanon), Mount Šarijana (Sirjon - Hermón / ref. note 53/), Mount Pišaiša /for its localization in Syro-Palestine see Güterbock in: Kramer 1977 p.129/; and the Habiru gods / Valachovič, Habaj 2014 p.75/. However, Achchijawa is not mentioned there. So at least in this letter, they are Kunijavani and the Lady of Landa, considered the protective deities of the land of Amurru. For the city and country of the same name (Landa) in Anatolia, see note 173.

⁴⁹ Bartoněk 1976 p.193n.

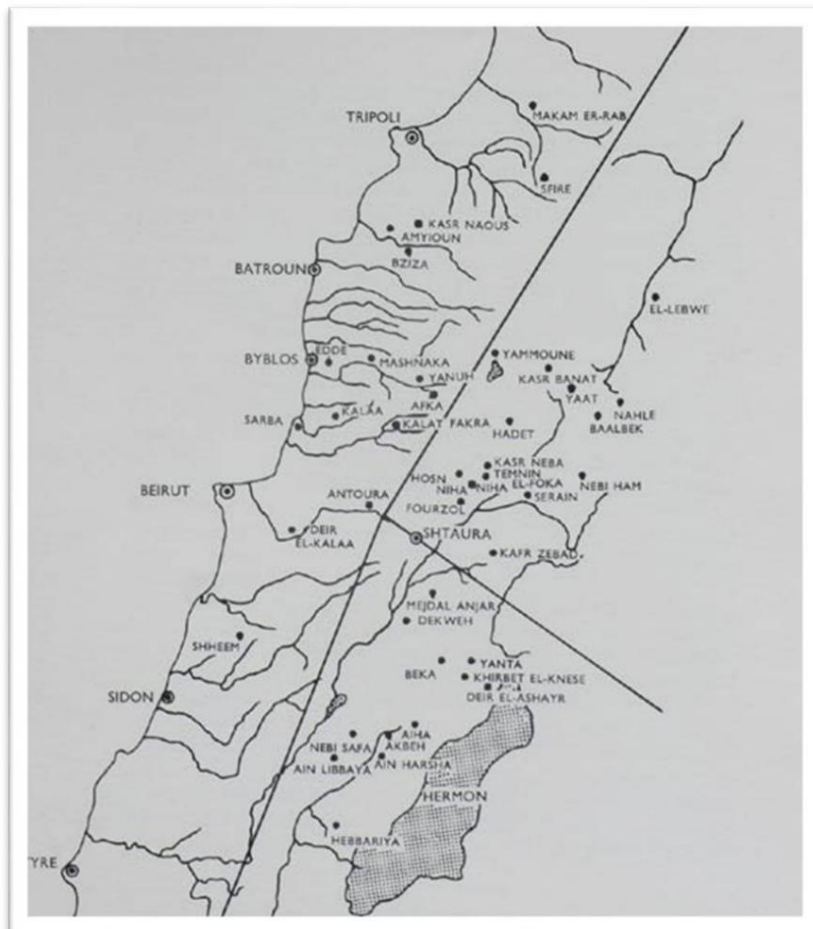
⁵⁰ The so-called western (or southern) Muškovia /note 662/. This is an ethnic group of Phrygian origin /NBS 2017 p.612/, residing in northern Cilicia and Cappadocia, who were allies of the Tibarenes (Assyrian Tabal).

⁵¹ Moscati 1975 p.72 52

Ref. p. 19n.

III. Achaeans, Kadmoneans, Kabeiri.

In the region of Mount Hermon, which was the sacred mountain of the Canaanites, names that refer to the Achaeans. This includes Deir el-Aachayer in the Lebanese-Syrian border, Aachaich near Kamid al Lawz,⁵⁴ Syrian Aaichiya northwest of Marjaayoun,⁵⁵ Rachaya Al Wadi and Rachaya Al-Foukhar. At the same time, there are also a considerable number of Roman temples in this area, oi. also in Rachaya Al-Wadi and in Deir el-Aachayer.⁵⁶ They are evidence of the persistence of religious traditions associated with the worship of old Syro-Lebanese deities in this area, even in the Roman era.



Roman temples in the area of Hermon. Deir el Aachayer is here designated as Deir el Ashayr.

⁵³ This already follows from its name. Hermon, in Hebrew. *hrm*, means "taboo, or consecrated", in the figurative sense of "sanctuary" (at the same time, however, it recalls the name of Harmonia, Cadmus' wife). Other names of Hermon are: Senir (Amorite), Sirjon /Dt 3:9/, Zion /Dt 4:48/, Balhermon /Judg 3:3/ and Salmon /Psalm 68:15,16/; a name probably derived from the god Shalim, or from the pronation of the Solym; the Hebrew meaning of this word: "shady" /Novotný 1956 p.845/, is of secondary origin. Zion and Hermon are directly connected by Psalm 133:3.

Another sacred mountain of the Canaanites, Hittites and Ugarites (their "Olympus") was Mount Cafon, Balcafón (or Mount Chazi; Kasion oros) above Ugarit, below the mouth of the Orontes River, whose current name is Dz. el-Akra.

⁵⁴ Kumidi.

⁵⁵ Ion.

⁵⁶ https://en.wikipedia.org/wiki/Temples_of_Mount_Hermon

And it is with the Greco-Roman temple in **Deir el-Aachayer** that the cult of the gods Kiboreia (Aramaic), i.e. undoubtedly **the Kabeiras**, from Greek mythology is connected.⁵⁷ This is also evidenced by the plural used, because there were several Kabeiras. ⁵⁸ The Kabeiras were referred to as the Great gods and were considered sons of Hephaestus. This indicates that their cult was also related to the processing of metals.⁵⁹ The mysteries surrounding the goddess Cybele and Dionysus of Zagrej are connected with the Kabeiras. At the same time, they act as protectors of sailors. Among the founders of their cult in Samothrace was Íásión, the brother of the forefather of the Trojans, Dardanus. Their other founders included the "Sidonian" prince **Kadmos**, son of King Agenor of Tyre.⁶⁰ A similar name also appears in the Hebrew Bible. According to the book of Genesis, one of the "nations of the promised land" were the Kadmoneans /Gn 15:19/. Kadmos⁶¹ is a Semitic word and means "eastern".⁶² To the east of Byblos, in the area of cedar forests, probably in the area of the Bekaa valley and Anti-Lebanon, was the territory of Kedem,⁶³ known from the story of Sinuhet. That the site of Deir el-Aachayer is associated with the cult of the Kabeiras is certainly no coincidence; it is actually **indirect proof** that it is really related to Cadmus and the Achaeans.⁶⁴ And it also follows that the above-mentioned cities in the area of Hermón are also very likely related to the Achaeans.

According to Greek myths, Zeus abducted Cadmus' sister Europa to Crete, and Cadmus and his brothers went to look for her. Foinix then settled in Phoenicia, Kilix in Cilicia, Thasos on Thas and Fíneus in northwestern Anatolia and in the Sea of Marmara region (Thracian city of Salmydésos). Kadmos came to Boeotia via Samothrace, where he founded Thebes. He also founded Kabeirion there. Other Kabeira sanctuaries were in Samothrace (the wedding of Cadmus and Harmonia), in Lemna, Imbra and in Troy.

⁵⁷ In a temple located at Deir el-Aachayer, a Greek inscription of 242 AD was found, which says that Diodotos, son of Abedanos, who was high priest of the Kiborean gods, was installed here . https://en.wikipedia.org/wiki/Deir_El_Aachayer .

The Semitic "kbr" means "great". Originally, however, it may not have been a Semitic word (cf. note 476; Gebeleizis). According to Herodotus /History II.51/, the cult of the Kabeiros was taken over by the inhabitants of Samothrace from the Pelasgians, which, however, may not be accurate (they lived there also the Thracians).

⁵⁸ In Samothrace they were Axieros, Axiokersos, Axiokersa and Kadmilos /Bouzek 1990 p.70/. Axios is the Greek name of the river Vardar, in eastern Macedonia.

⁵⁹ This cult could have been brought to Syro-Palestine by the "porters of torques", who are associated precisely with the processing of tin bronze /see chapter: On the issue of the phenomenon of "Porteurs de Torques" and note 476/.

⁶⁰ Bouzek 1990 p.69n. In Asia Minor there is Mount Kabeiros, which is associated with the cult of the Phrygian Great Mother Cybele. <https://en.wikipedia.org/wiki/Cabeiri> ⁶¹ In

Syria, west of Masjaf, there is the site of al-Qadmus, attested in writing since the time of the Crusades, but its roots probably go deeper into the past.

⁶² Avdijev 1955 p.329

⁶³ Bárta 1999 p.55 64

Ref. note 102: e.g. the presence of the Hypachaeans in Cilicia. It is also a possible connection between the name of the Hermón mountain range (where Deir el-Aachayer is also located) and Cadmus' wife Harmonia.

We know that Kadmos was also the founder of Mycenaean Thebes (Kadmeia; apparently just a castle, acropolis). The genealogy of his descendants shows that he was at least related to the Achaeans, regardless of the fact that even in the classical era, his distant descendants were still referred to as Cadmians, or they were considered Phoenicians. The descendants of the "Phoenicians" who came with Cadmus to Boiotia were also called **Gefýrans** (according to the Gešurans /Herodotos V.58; Pientka: Some notes on the so-called sea peoples, note 9/.

Deir el-Achayer is not the only place in Syro-Palestine that is associated with the Kabir cult.⁶⁵ Another place The Kabir, near Ugarit, may be connected with them. probably connected with the cult of the river or stream Nahr al-Kaberi, is Tel Kabri. It is an important site from the Middle Bronze Age, with abundant natural water springs (the similarity with Samothrace is probably not accidental). The glacis type fortification surrounds an area of 25 ha. There are two palaces superimposed on each other. The older palace was built already in MB I. It reached its peak in MB IIA (1950 – 1700 BC) and was destroyed by an earthquake. The younger palace dates from the MB IIB period (1700-1550 BC). Minoan-type frescoes were found in this palace, for the first time in Israel.

The closest ones are in Qatna, Alalach and Tell ed-Dabaá.⁶⁶ At the peak of power, Tel Kabri controlled a vast territory from Carmel to Sulam (Shunem /Joshua 18:19/). Its demise is currently dated between 1550-1500 BC (Kempinski, Niemeier). In the past, it was associated with the explosion on Thera.⁶⁷ Tel Kabri was also inhabited in the Late Bronze Age, but only as a modest settlement.⁶⁸ Its role was probably taken over by Mi'iliya, which is located only a few kilometers east of Tel Kabri.

From the Amarna correspondence⁶⁹ we also know the people of Mi-lim (amélut mi-lim). They are mentioned in connection with the city of Acre, which they entered; at the same time with SA.GAZ70 /EA 111/. In EA 101 and EA 105 they are mentioned along with Amurru and Arvad who took the ships from the Mi-lim people. In EA 126 it is written: ...*"Let [the] king not listen to Mi-lim people"*... And in EA 110 it is written: ...*"let not Mi-lim ships plunder the land of Din"*... 71

⁶⁵ In Ugarit they worshiped the Refaites, as the spirits of the deceased ancient ancestors of the ruling Ditan dynasty. Their cult in Syro-Palestine, gradually probably merged with the cult of the Kabirs. The fact that Kabeir was also worshiped in Syria is also confirmed by texts from the 13th century. BC, from Emar, where it is written about "kbr" /D. Arnaud; texts from Emar published in 1985-7; Lt. e.g. M. O'Connor: The Onomastic Evidence for Bronze-Age West Semitic. Journal of the American Oriental Society Vol.124 No.3 2004 p.439n/.

In Syria, there are several geographical names associated with "al-Kabir" (Judaydah al-Kabir, Ayn al-Kabira, Jurn al-Kabir, etc.). Similar ones are also found in Lebanon (Kabrikha) and Israel (Kabir forest). But not all of them have to be related to the Kabeiras. In Arabic, the word means "big".

⁶⁶ Avaris.

⁶⁷ Klontza 2013 p.120; by the way, the remains of the painted floor in Kabri are analogous to the so-called Aegean frescoes LM IA.

⁶⁸ The South Levantine society of the Middle Bronze Age reflects the elements of a developed urban structure in the coastal areas and later also in the interior of Palestine - Reten. This is mainly the area north of the Jarkon River, Mount Karmel, up to the Litáni River. Apart from Tel Kabri, the most important sites from this time include: Tel Afek, Tell Burgah, Tel Zeror and Tel Poleg. These are localities inland from a slightly later period. In Jezreel it is Megiddo, Jokneam and Beth Shean. It also includes Shechem, and in Naphtali it is Chazor and Tel Dan. These localities, some of which were inhabited for the first time, are associated with the so-called the Amorite phenomenon /Mynářová 2015 p.43/.

⁶⁹ Exclusively from Gubla, Bybl.

⁷⁰ Habir.

⁷¹ Knudtzon does not translate "amelut mi-lim"; it only writes "...Leute". Mynářová /2015 p.115/ translates it as "expeditionary units", perhaps according to Akkad. "milum", which means "flood, deluge". In West Semitic languages, "amela" means human. It is written e.g. in the form of "amelu alusu-mu-ur" (man from the city of Sumur), "amelu mátua-mur-ri" (man from the land of Amurru). But it also refers to professional groups such as "amelut hu-ub-ši" (peasants), "amelut wi-i-ma" (officers). They also indicate social groups, such as "amélú SA.GAZ" and also "amélú GAZ.MEŠ". But it is also written, for example, in the form: "amelu še-ir-da-ni" (Šerden people). And apparently, the Mi-lim people are also recorded in such a form.

So the people of Mi-lim in the texts appeared together with Habiru, they occupied Akko and there was fear that they would not plunder the land of Din.⁷² Even in EA 108 it is written that: ...*"the rulers do not rule ... and the people of Mi-lim took everything, what they needed"*...⁷³ From the letters it appears that Mi-lim was a people connected to the sea and its settlements were located in the region of northwestern Galilee and southern Lebanon. The city of Mi'liya, which was the largest settlement in northwestern Galilee in the late Bronze Age, was probably related to the Mi-lim people. And it is also very likely that this people was identical to the Milyas, or Solymami, from western Anatolia, who were already known to Homer.⁷⁴

IV. Dananites, Tanaja.

The oldest mention of the Canaanite Dananites (Danuna), if we do not count the topographical list in Qom el-Hittán, comes from the archive in el-Amarna. A vassal of King Amenhotep IV, the king of the "Phoenician" city of Tīre writes that the king of the Danaans is dead and his brother has become king. Letter /EA 151/75 mentions Ugarit, mentions Etakkam, lord of Kīdsi⁷⁶ and Azir, ruler of Amurru.

At the very beginning of the letter, he mentions the enemy Zimrid of Sidon and requests 20 soldiers from the pharaoh to protect the city. Then he quotes the Egyptian ruler: ...*"What you hear from Kinahn, write to me"*... Immediately after that he continues with the news about the death of the king of the Danaans ...*"šār mātuda-nu-na mīt"*... So the news must have related to Canaan. To clarify, northern Canaan represented the kingdom of Amurru. The inhabitants of Ugarit were already Canaanites.⁷⁸ So the territory of Canaan ended somewhere near Ugarit.⁷⁹ That is why they did not consider the kingdom.

The Dananians of EA 151 cannot be identified with the later one in Cilicia (see below). The king of Egypt wanted Abimilki to report to him from Canaan. All the cities and countries mentioned in this letter were located in or bordered Canaan. And that's why there, north of Carmel (including) in the 14th century. BC, the kingdom of the Dananites must have been located relatively close to the city of Tyros.

In the peace treaty concluded between Ramesse II. and Chattušil III. are mentioned in the Egyptian version,⁸⁰ the gods of countries and cities who were the guarantors of this contract. One part that Vandenberg mentions reads: ...*"the goddess of Tyre, the goddess zvk* (different researchers also read it as *hwk*, or

⁷² Apparently Dan. In the 12th century BC, the Šerdeni, distant relatives of the Milyas – Solymovs /Pientka are mentioned in Akk: A few notes on the so-called sea peoples, note 103/.

⁷³ Understand: they looted.

⁷⁴ See also: Herodotus: History I.173; Tacitus: Histories V.2; Flavius I.172n. Lt. also note 476. ⁷⁵ Czech translation: Mynářová et al. 2013 p.132-134 ⁷⁶ Kadesh in Syria.

⁷⁷ Canaan.

⁷⁸ Bohemia in: Antalík et al. 2011 p.239n.

⁷⁹ The border at Tel Sukas?

⁸⁰ In some translations it is §15.

nnw), goddess Dn"...⁸¹ Vachala⁸² reads it as: ..."earth goddess Zar, earth goddess Nua, earth goddess Zajna"... Mynářová⁸³ reads it as: ..."steppe goddess/Šeri, goddess Nineveh, the goddess Zin[...]"... Breasted reads it as: ..."god Kherpenteres (Hrp'-n-ty-ry-s') ... goddess Zen (D'-yn-), god Zen - wet (D'-n- - 3nw'-ty)"...⁸⁴ We see that the reading and interpretation differ considerably among different authors. The first name (interpreted according to JH Breasted's reading) may or may not correspond to the name of the city of Tyros.⁸⁵ However, this is not so important. What is significant is that the latter name seems to correspond to the country of Dan, Danuna.

The deity *Dn*, *Dyn*, *Danwtj*, therefore, with great probability represents the goddess of the land of the Dananites. This is apparently the people of the Dananites (Danuna) in the region of western Galilee, similar to EA 110, where the land of **Din** is mentioned together with the ships of Mi-lim, and at the same time the people of Mi-lim are mentioned together with Acre in EA 111. One of the toponyms referring to Syro-Palestine, mentioned in the inscription at Kóm el-Hittán, is *tnj3*, i.e. Tanaja (Dananites), along with *jwnj-°3* (Jawanaja?). These localities can therefore be located primarily in northwestern Galilee⁸⁶ and southern Lebanon. And it is in this area⁸⁷ that the location of Dan-jaan, or Dan Jáhan according to the Kralics, but in the Hebrew text it is written as: "*dnh y 'n*" /2 Sam. 24:6/. It was almost certainly located in the area of today's Arab village of **Sheikh Danun**, which is only 3 km away from **Tel Kabri**. It is clearly a reference to the Dananians (**Danuna**) and Kabri must have been their city. That is, the seat of the Dananian kings, at least until the middle of the 16th century. BC.⁸⁸

The Dananites came from the Réfajci.⁸⁹

⁸¹ Vandenberg 2003 p.223. The author was probably based on older published texts / e.g. H. Bonnet 1926, EF Weidner 1923, J. Sturm 1939 etc. A similar reading can be found in JB Pritchard: Ancient Near Eastern Texts Related to the Old Testament. 1950; 3rd ed. 1969 pp. 199-201. A. Goetze was the first to oppose the identification with the city of Tyre.

⁸² Vachala 1997 p.82

⁸³ Mynářová 2015 p.182

⁸⁴ Breasted JH: Ancient Records of Egypt. Vol.III, Chicago 1906, §386, p.172 85 Cf.

Egyptian *daru*, Phoenician and Ugaritic *sr* (*sur*), Semitic *sor*, Hebrew *tzor*, i.e. rock. However, in Greek the name ὑῤῤῤῤ is used. See also note 401.

⁸⁶ Mi'iliya and Tel Kabri are also located there. In foreign professional literature, Tanaju is mostly used instead of Tanaja.

⁸⁷ Later known as the territory of Asher. Lt. p. 9 and note 40.

⁸⁸ Ref. note 251. Lt. Hebrew. "*dnh y 'n*" with egypt. "*denyen*", which was one of the "sea peoples"; specifically, they are Dananites from Hiyawa in Cilicia. Also in northern Lebanon there is a locality with a similar name: Danniye, also spelled as Dinniyeh. This indicates that the land of Din may be identical with the land of Dan, and also that the Danites had some relation to northern Lebanon as well. After all, this is what the **Taanayel** location in the Bekaa points to.

Burial chambers from the Middle Bronze Age, i.e. from the heyday of Tel Kabri, were found in Sheikh Danun.

⁸⁹ In the Blessing of Moses it is written: ..."Dan is a young lion, he will jump out of Bashan"... /Deuteronomy 32:22/. It would be logical if he "jumped" into Bázan. Either as a conqueror or a robber, due to the neighborhood of the later Dan territory in Lajiš and Bázan. In my opinion, the fact that he "jumps out of Bazan" determines his origin and belonging to the nation of the Refajians, who inhabit Bazan. All the more so because the emphasis is on the word "young", in the sense of young people, or ethnic community (tribe), at the beginning of its existence. Finally, one of the kings of Basan was called Dan-el and his wife **Dnty /"About Aqhat"** KTU 1.17-1.19/. This is also evidenced by geographical names in Syria, in the area where the ancient kingdom of Bazan was located: **Danaji** and Mazra'at ad Danaji; approx. 40 km south-east of Hermón. Other geographical names in the area prove that these are authentic names: Dayr Makir, which refers to Machir, the son of Manasseh, who

From a later time, we know one more kingdom of the Dananians, namely in Cilicia.⁹⁰ From the 8th century. BC comes the Phoenician-Luvian bilingual from Karatepe, from which we learn that the king out in the plain of Ádana Azatiwataš, he of the Dananians.⁹¹ The kingdom of the Dananians spread came from the house of MPS. (today's Çukurova). His capital was Ádaniya (Adanawa), on the Seyhan River. King Azatiwatas built the city of Azatiwadaya (Karatepe), on the Ceyhan River. Assyrians the whole area

according to HB, this area was inhabited after the Exodus (as opposed to Dan) and K. Ayn al-Basha, which refers to the land of Bazán.

There are similar names in Jordan: Al Manashsh and Ayn al Basha.

The name Dan itself can be derived from the eponymous Rephaean (Amorite) dynasty Ditan, Didan (Ugarit) and only later received a different meaning (judge; cf. Akkad. "dānum" - to judge). It is in Ugarit that the Refaia cult is documented. The name "dan" is of very old, pre-Indo-European origin. In the northern Black Sea there is, for example, in Proto-Indo-European names of river flows (Danaper – Dnieper, Danaster – Dniester, but also Danuvius – Dunaj; related to IE "water, stream, river" / J. Krško: The influence of pre-Slavic contacts on the hydronymy of Slovakia. UMB – linguistica 55.1 2015 p.49 /). They also contain the name of the Great Mother Goddess Dan. But make no mistake; the nation Tuatha dé Danann (the people of the goddess Dan), originally from the northern Black Sea (their ancestor Nemed came from the Pontic-Caspian steppes), had only an ancient language base in common with the Canaanite, Cilician, and Greek Dananians (and a common ancient ancestor; the bearer of haplogroup R1b-L754; hypothetical Protorephaeans).

The Amorite Dananites in southern Canaan and the Amorites in Transjordan (Moab, Ammon) were related to the Rephaites in Bashan. The ancestors of the Réfaj came to Syro-Palestine probably from the mountainous regions of southeastern Anatolia and Armenia (Y-haplogroup R1b-V88, which is a sublineage of haplogroup R1b-L754). In Syro-Palestine in the Chalcolithic period, they probably acted as carriers of the Ghassul culture.

Therefore, higher frequencies of R1b-V88 are found in Jordan (Dead Sea, Amman) and in Palestine, in areas originally inhabited primarily by Amorites; up to 13.7% /NM Myres et al: A major Y-chromosome haplogroup R1b Holocene era founder effect in Central and Western Europe. Eur. J. Hum. Genet. 2011 19(1) pp.95-101, supplementary tab.4/. However, they were not yet Proto-Indo-Europeans. The second branch from Anatolia, or from the southern Caspian, crossed the Caucasus to the Pontic-Caspian steppes (R1b-P297). From this line arose the first, truly proto-Indo-European haplogroup R1b-M269, when its carriers in the area of the lower Volga and the southern Urals (perhaps the Ripai Mountains; Hekataios) gave rise to the Khvalynsk culture (5200-4500 BC), which preceded the Middle Stog culture (dominant haplogroup R1b-L23, but haplogroup R1a-Z93 is also documented; 4500 – 3500 BC) and in the creation of which it participated. Of course, the carriers of the haplogroup R1b (mesocranial type; EHG, CHG) coexisted with the domestic carriers of the haplogroup R1a (cromenoid, paleoeuropoid type; EHG), which they simultaneously pushed to the east and north. However, close cultural contacts and interactions of both population groups in the Pontic-Caspian steppes and forest-steppes led to the creation of a common new language - Proto-Indo-European.

Note 1: The Amorites could not have come to the Levant from the Caspian steppes, as I originally assumed, because the so-called steppe haplotype. Of the R1b haplogroups, the Levantine-African haplogroup R1b-V88 is mainly present. The exception is Lebanon, where the "steppe haplotype", represented by haplogroup R1b-Z2103, is documented. However, it is only related to "torque wearers".

Note 2: Even before the carriers of haplogroup R1b-L754 separated from each other in the northern (near-Caspian) Iran, or in the mountains of Armenia and headed to the Pontic-Caspian steppes and to the Levant, they spoke the same or a related language (common language substrate: Dan - Danun - Danan - Didan - Ditan; (proto)Refaians (R-L754) - Rhipaion oros - Rif - Rhipa - Rzip; Gomer (R-V88) - Gomora - Ghomara - Kimmeri (R M269); Dagán - Dagda - Dag - Dach; Izra - Isrá - Isar - Isarno - Isère - Jizera; Atria, Edrei - Adria; man - manus).

It can therefore be assumed that the Proto-Amorites (Rephaeans) and the Proto-Indo-Europeans were actually distant cousins.

⁹⁰ Greek myths associate Cilicia with Kilix, Cadmus' brother, who was supposed to have come there from Phoenicia.

⁹¹ Mopsos, name from Greek mythology, founder of the city of Mallos.

Already in the 9th century BC the king of the Danunes (from the Ádana region) is mentioned in the Phoenician inscription of king Kilamuwa from Zindžirli /Dušek 2013 p.75/; the people of Lukka also lived not far from there, where a (Dananian?) man from Hiyawa was supposed to pick up ingots. It is not excluded that the eponymous ancestor of this dynasty, Mopsos, could have come from the Aegean region. However, this does not mean that the Dananians of Cilicia would also come from there. It will be more likely that the members of the MPS dynasty will be above them, sometime after the 12th century. BC, they could empower governments.

But there is another possibility. Already in the time of Arnuvand I., some Muksu is mentioned /AhT 3 §33; Lt. p. 21/. So, similar names were known in southwestern Anatolia, already in the half 15th century BC, but also from tables, with lin. letter B / por. note 105/. So it is not excluded that they got there already in connection with the arrival of proto-Phrygian ethnic groups ("torque wearers"), after 2100 BC.

Eastern Cilicia, from the 9th century BC they called Que (Quwe). The Egyptians previously knew this country under the name of Qedu, Qode. The Hittites knew part of this territory as the land of the Šeha River (the area around the city of Ādaniya) and north of it as Kizzuwatnu (Neo-Hittite Kammanu; this is the classical territory of Cataonia in southern Cappadocia, between the upper reaches of the Saros and Pyramos rivers).

The successor of the country of the river Šeha was the kingdom of the Dananians - Hiyawa.

A similar bilingual was also found in Çineköy, about 30 km from Ādana. The inscription was made by King Urikki /AhT 28/. In the Phoenician version, the Dananians or their house, they refer to as DNNYM, in the Luvian version as **ḫiyawa**.

The oldest text that mentions ḫiyawa comes from Ugarit.⁹² Two letters addressed to the last Ugaritic king Ammurapi were found here. The first letter was written by the Hittite king Šuppiluliuma II. and the second, a high Hittite official: ...*"I was told that the man from ḫiyawa is in the land of Lukka and there are no copper ingots for him. Give the ships to Satalli so that the people of ḫiyawa can get the ingots"*... /AhT 27A §7/ ...*"Let the man of ḫiyawa take the copper ingots. He can marry them in the land of Lukka"*... /AhT 27B §6/.⁹³

ḫiyawa is undoubtedly related to Achchijawa.⁹⁴ ḫiyawa is a Luvian script, Achchijawa a Hittite one.

It is important that the first mention of it is from the beginning of the 12th century. BC, which was probably related to the arrival of a new population in Cilicia,⁹⁵ as indicated by the spread of Mycenaean-type ceramics in this area, precisely in LH IIIC. However, the Dananians probably lived in this area among the Luvians and Churites, already before. We can even assume that they belonged to the participants in the Hyksos events, because in the time of Thutmose III. with the people of Kedu (Qode) from Cilicia, ⁹⁶ Thutmose III. in 1468 BC he campaigned and took part in the battle of Megiddo against Egypt.

Palestine, where the battle of Megiddo took place with a coalition of Syro-Palestinian rulers, headed by the king of Kadesh, about whom he writes in his Annals that: ...*"For many years these even ruled Both [Egyptian] countries ... and each served to their princes residing in Hatvoret. In another era, their power was limited only to the city of Šaruhen"*... ⁹⁷ So it clearly follows that they were descendants of the Hyksos, if they included the Kedu people from Cilicia, i.e., among others, the Dananians, who resettled in Cilicia in the post-Hyksos period. . That is why it was later a territory of Achchijawa interest, and that is why the Achchijawa king was personally present there /AhT 11, CTH 211.4/.

⁹² From the so-called Urten's house. Urtenu worked in Ugarit as a representative of a large trading firm led by the queen's son-in-law, which traded with the city of Emar, but also with Karchemisha and Cyprus /Cline 2019 p.147/.

⁹³ Beckman, Bryce, Cline 2011 p.263n; Cohen Y, Gilan A, Miller JL ed. 2010 p.51; Incidentally, this also points to the fact that the land of Lucca was located in eastern Cilicia; Hiyawa must have been near her. The fact that ships were supposed to be used to transport the ingots does not change anything. It was the most efficient logistical solution for transport (even for a relatively short distance). At the same time, it points to the fact that both countries were located by the sea.

⁹⁴ Cline 2019 p.148. At the same time, however, this author equates Hiyawa, similarly to Achchijawa, with Mycenaean Greece /Cline 2019 p.67/. In this publication, he does not take into account the existence of the bilingual from Çineköy (however, in the study Beckman, Bryce, Cline 2011, p.263n, the Luvian version of this bilingual is published /AhT 28/).

⁹⁵ Ref. part: The demise of Achchijawa p.159n.

⁹⁶ Jepsen 1987 p.85

⁹⁷ Jepsen 1987 p.85

Homer the Greeks before Troy were called Danaans, the 98 Achaeans⁹⁹ and Argeans. In any case, in Dananians were also related to Cilicia *ῥῑῡῡῡῡ* (DNNYM) and *ῥῑῡῡῡῡ* to Achchijava. Herodotus called Cilicia **Hypachia** and its inhabitants **Hypachians** (*ῥῑῡῡῡῡῡῡ*). At the same time, he writes,¹⁰⁰ that the Kiliks were called Hypachians in ancient times, and they were named after Kilik, the son of the "Phoenician" Agenor. This means that part of the population of Cilicia¹⁰¹ was also made up of consist of **Achaeans**. Achaeans. Therefore, the part of 102 who were related to them should also population of Lebanon, This is also confirmed by the local names in the area of Hermon. 103

How did the Dananians find themselves in Cilicia? We must return to the Tyrian Cadmus and his brothers. In search of their sister Europa, after all, Cadmus' brother Kilix, who originally lived in "Phoenicia", settled in Cilicia. This is one of those moments where there is a grain of truth in Greek myths.

The fact that the Achaeans resided in Cilicia may (or may not) be confirmed by local names. Akyatan gölü lagoon is located south of Ádana. And just east of Akyatan gölü, there was the ancient 104 which, the city of Malloa according to legends, was founded by Mopsos (Greek *ῥῑῡῡῡῡ*). This name is attested for

⁹⁸ *ῥῑῡῡῡῡ* /Thompson 1952 p.351/.

⁹⁹ *ῥῑῡῡῡῡ*. However, it is interesting that he does not mention the Ions at all.

¹⁰⁰ Herodotus, Histories VII.91; Hypachians (mixed Achaeans /Thompson 1952 p.352/), probably also in a geographical sense, in order to distinguish Achaeans from Syro-Palestine and Achaeans from Cilicia, possibly also Caucasian Achaeans /ESPV 1999 p.14n/. The ancestors of the Mycenaean Greeks (Minyians), until the arrival of people from Syro-Palestine, in the 16th century. BC, they didn't have to be called that yet; similarly, until the arrival of the Danaans from Egypt, they were not even called Danaoi. Until then, they were probably called collectively only as Minyans and Argeans (with the exception of the Thessalian Achaia Fthiotis).

¹⁰¹ Specifically from *ῥῑῡῡῡῡ*, or formerly of Qode.

¹⁰² Where, according to Greek myths, Kadmos and his siblings lived. The myth about the separation of the Cadmus brothers has a distinctly etiological character. It explains how the names of the countries that have a connection with this myth came about. Kilikia (Cilicia) was of course not named after the Lebanese Kilix. We know similar names from different geographical environments, be it Cilicia near the Adramytta Gulf, south of Troy, or the Killikyri tribe, which was the original population in the area of Syracuse /Oliva 1976 p.47/.

It is very likely that part of the population of South Anatolian Cilicia, even before the 16th century. BC, actually called the Achaeans. In that case, they would first be descendants of "torquez wearers" / Lt. note 476/, and thus close relatives of the Solymys and the Mi-lim people from Syro-Palestine (Greek myths also speak of the Milys in connection with Cilicia, Sarpedon and Bellerophon).

This story is dated to the turn of the Middle and Late Bronze Age in the Levant. From the Greek myths, it follows that a certain tribe, personified as Kilix, the brother of Cadmus, then left southern Lebanon, to Cilicia, to their relatives the Hypachaeans. At the same time, a part of the Danaans also went there with him.

(Those Dananians who were in Egypt as part of the Hyksos went to the Peloponnese. Those who lived in southern Canaan became part of the confederation of the original Israelite tribes (Gad, Reuben) in the second half of the 14th century BC at the latest. and part of the Danaans remained in the Lebanon region, in the territory of Asher, where later in the 10th century BC, they participated in the creation of the kingdom of Israel and even earlier, in the formation of the Phoenician ethnic group).

Homer in the Iliad and Strabo in the Geography know Cilicia also near the Gulf of Adramytta, south of the Trojan region (Troas, Assos) and southwest of Mount Ida. It is therefore likely that the name Cilicia is related to the Proto-Phrygian "torquez wearers"; Solymami and Milyami (IE component among the Lykis - Termils). The Phrygian Solymus, companion of the Trojan or Dardanian Aeneas / Lt. note 476/.

¹⁰³ Deir el-Aachayer, Aachaich, Aaichiye, Rachaya. Since the Hypachians in Cilicia were very likely descendants of the "torquez wearers", and at the same time they were also present in Syro-Palestine, we must assume a close relationship between them, which is actually indicated by Greek myths.

¹⁰⁴ Mopsuestia, Mrs.

bilinguals from Karatepe, as "house of MPS". This name was also not unknown in the Aegean region.

Texts in lin.B script, where the name "mo-ko-so" is mentioned, come from Knóss and Pyl.

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I would like to emphasize that according to Greek myths, Kilix came to Cilicia in the post-Hyksos period from Lebanon and not from Greece. And also the Achaeans and Dananians like Kadmos and Danaos (probably represented by Abanta) came to Greece, precisely from Syro-Palestine,

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The fact that the Dananians (more precisely, the tribe of Dan) also lived in Cilicia is actually confirmed by the Hebrew Bible. Dan, unlike the other tribes of Israel, had only one son. According to the book of Genesis, it was called **Chushim** /Gn 46:23/. However, according to Numbers, he was called **Shucham** (according to the Kralics, Suham /Num 26:42/). There seems to be a contradiction here. But only apparently. We have to go back a few centuries. The Kassites called their old homeland **Kuššuchche**. ¹⁰⁷ There is a clear reference to the land of Kush, which was located in the northern Levant and in eastern Cilicia, in the narrow sense precisely in the region of Adana. ¹⁰⁸ Šuchche could then be the river Seyhan, which flows through the Ádana plain. Kassites appear in Assyrian sources already in the 18th century. BC and soon began to dominate the middle

Euphrates, in the kingdom of Khana in the area of the city of Taka, ¹⁰⁹ but also in the area of Alalch, ¹¹⁰ contrary to older opinions, which assumed that the Kassite homeland was located in the Zagros, ¹¹¹ today it is placed northwest of Mesopotamia.

¹¹² It is all the more likely that some names of persons

and Kassite gods have an Indo-European character. ¹¹³ We cannot rule it out

105 C. López-Ruiz: Mopsos and Cultural Exchange between Greeks and Locals in Cilicia. 2009; academia.edu; Lt. note 91

¹⁰⁶ Danaos himself came to the Peloponnese "by detour" through Egypt. Someone could argue that the name yiyawa came to Cilicia precisely from Mycenaean Greece (which he considers Achchijava), in connection with Mops, at the beginning of the 12th century. BC (LH IIIC ceramics). Apparently so. However, it should be noted that the name Achchijava occurs exclusively in Hittite texts. As I have already indicated, mutual contacts are almost completely absent between Mycenaean Greece and the Hittites. Since the Luvian name yiyawa arose from the name Achchijava /por. e.g. Beckman, Bryce, Cline 2011 p.263/ and the name Achchijava occurs exclusively in Hittite texts, so it is clear that the name Achchijava must have arisen only in the area of the Hittite sphere of influence. And Mycenaean Greece definitely did not belong to it. The name Achchijava came to Cilicia from the Lebanese region at the end of the 13th century. BC. Then, after the demise of Achchijava, part of the Galilean-Lebanese population went to Cilicia, to their relatives the Dananites and the Achaeans, who lived there among the Luvian (and Churite) population, who renamed Achchijava to Hiyawa.

Likewise, the name Hypachájci could not reach Cilicia from the Aegean region, only in connection with Mops, in the 12th century. BC. The Hypachians are already mentioned in Cilicia in connection with the post-Hyksos events, at the very beginning of the Late Bronze Age (approx. 1550 BC; Marmor Parium: penultimate decade of the 16th century BC; Kadmos - Kilix).

¹⁰⁷ Climate 1976 p.94; On the middle Euphrates, where there were secondary settlements of the Kassites, there was the land of Súchu, Suchi /Hrozný 1943 p.180; ESPV 1999 p.349/. It is certainly not a Kassite homeland, but only a reference to it, at the place of their temporary settlement; Kuš-Šuchche & Súchu.

¹⁰⁸ See the article "Where Paradise was located"; in: <https://arpoxais8.webnode.cz>.

Even the geographical name Kizzuwatna can refer to the land of Kúš. In Icelandic and some old Germanic languages, "vatna" means "water". So the Luvian suffix -watna probably refers to the river by which the East Cilicia Kúš (Kizz-u?) was located. Lt. also "River Land" /note 239/.

¹⁰⁹ Neumann in: Jockenhövel 2012 p.205 ¹¹⁰

Nováková et al. 1998 p.97 ¹¹¹

Perhaps because the proto-Elamite Kasse tribes lived there, but they had nothing to do with the Kassites.

¹¹² Neumann in: Jockehövel 2012 p.205 ¹¹³

They are, for example: Karaindaš, Buriaš, Kamulla, Šurijaš, Maruttaš.

nor the Kassite participation in the conquest of Babylon by the Hittites in 1595 BC.¹¹⁴ In that case, they could be Hittites and Kassites are originally neighbors. This is also indicated by their presence in the Alalach region. The Kassites apparently originally resided on the Seyhan River in the Ádana region and in the 18th century. BC began to move to the middle Euphrates, maybe under the pressure of the Amorites and the Churites (Jamchad), but Luwians and "torque wearers" (Solyms etc.) also come into consideration. It is very likely that their ruling class was of IE origin. Their relatives, as the Marijannu caste, established themselves later not only in the Churite environment, in the Mitanni empire, but also in the whole of Syro-Palestine (Charu). By the way, the name of the river Seyhan can be derived from the Churite word "**šeya**", which means river or stream.¹¹⁵

The name of Dan's son Hushim refers to the land of Kush¹¹⁶ and the name Shucham to the river Seyhan. So even the Hebrew Bible confirms that the Dananites (more precisely, Dan, originally from southern Canaan) also lived in Cilicia. It is a fact that Seyhan was called Saros in classical times, but I think that the original (Churitian) name has the form Šuche (cf. Kassite Kuššuchche), Šecha, Šeha (šeya).

And here we come to the identification **of the Sheha river country** from the Hittite sources, relating to Achchijava. It is the land around the Seyhan River in the plain of Ádana.¹¹⁷ In addition to the original Churite and Luvian population, Dananians and (Hyp)Achaean also inhabited it. And it is precisely these Dananians from Cilicia that we can see later in the coalition of "sea peoples", under the name Denyen¹¹⁸ from Egyptian sources, in contrast to the Mycenaean Greeks and Galilean-Lebanese Dananians, whom Egyptian sources probably only know as Tanaya.¹¹⁹ Another of the "sea peoples", Akawaša – Eqweš, who probably came from Syro-Palestine (or from the country of Achchiya?), was apparently a distant relative of the ethnic group known to Herodotus under the name of Hypachaians in Cilicia (originally probably the Solyms). It is the Akawaša tribe, according to

¹¹⁴ Campaign of Muršil I against Babylon /CTH 10/. Neumann in: Jochenhövel 2012 p.244; ESPV 1999 p.249. This could explain the fact why the Hittite texts are written in cuneiform, which was a variant of the Old Babylonian cursive /Zemánek et al. 2009 p.135/. Apparently, both nations had close contacts with each other even after the 18th century. BC, while the Kassites may have been the ones who sold this script to the Hittites.

¹¹⁵ Terribile 1943 p.194.

¹¹⁶ Ref. and Ezek. 27:19. In the Hebrew Bible, there is also another name, similar to Hushim, referring to the land of Kush / Gn 2:13; 10:6/. This is Hushan Rishathaim, the Syrian (Aramaic) king /Judges 3:8-10/. As I already mentioned, Kush was also located in the northern Levant, in this case it is northern Syria (there is also the name Guzana - Tell Chaláf, referring to Kush /cf. also Abk 3:7/).

¹¹⁷ Originally, this territory was part of a wider territorial unit, where there was also a country known from Hittite sources as Kizzuwatna and from Egyptian sources as *Kdwdn*. Its central part was located north of eastern Cilicia (Qode), approximately in the territory on which the Neo-Hittite kingdom of Kammanu (classical Cataonia; southern Cappadocia) was located, between the upper reaches of the Saros and Pyramos rivers. The capital of Kizzuwatna was Kummanni, which was located in the highlands, in Cappadocia. In the north it bordered Tegarama (at Gürün /A. Müller-Karpe in: Jochenhövel 2012 p.255/). South of Kizzuwatna was a territory known from Egyptian sources as Qedu, Qode, although it cannot be ruled out that it was originally an integral part of Kizzuwatna. However, in one contract between Tutchalija II. and the king of Kizzuwatna (Sunaššura Treaty), Ádaniya is listed as a country located outside the borders of Kizzuwatna / RH Beal: The History of Kizzuwatna and the Date of Šunaššura Treaty. *Orientalia* Vol.55, No.4 (1986) p.424n., note 2/. In the Assyrian sources it is from the 9th century. BC, this land known as Que, Quwe. From Phoenician and Luvian texts from the 9th century. BC we know that (part of) this territory was also known as the kingdom of Danani (DNNYM) - Hiyawa, with the capital Ádaniya, on the river Seyhan.

This is the former land of the Šeha River, known exclusively from the Hittite springs. It is not excluded that the name of the Kassites is related to the name of the country Kizzuwatna, and thus to the Cilician Kush.

¹¹⁸ Ref. Dan Jaan, Dan Jáhan in the land of Asher /2. Samuel. 24:6/.

¹¹⁹ Danuna is an Akkadian form.

Egyptian sources, performed **circumcision**.¹²⁰ So they could not have been the Mycenaean Greeks, apparently they did not perform circumcision. Akawasha was probably a participant in the Hyksos events and could have brought this custom to Canaan from Egypt.¹²¹

As I already mentioned, the Egyptian records mention not only Denyen, but also Tanaja, or Tanaja (*tnj3*, *t3-n3yw*, *tjn3jjw*):

1., In the time of Thutmose III. (1479-1425 BC) the envoys of the king of Tanaj brought gifts on the occasion of the opening of diplomatic relations after the pharaoh's campaign in Syria (reign 42, 1437 BC).

2., From the time of Amenhotep III. (1390-1352), in his mortuary temple at Kom el-Hittán, lists cities and regions, including Tanaja and Keftiu. They are identified as Mycenae, Nauplion, Kythera, Messenia¹²² and the area of Thebes.¹²³

Thutmose III. undertook several expeditions to Syro-Palestine. His campaign to Megiddo is known. he¹²⁴ There is an inscription on the Temple of Amun at Karnak which states that sa immediately sent to Syro-Palestine (Jahi; in this case, apparently the north of the Amqa Valley) to deal with the traitors and reward the loyal ones.¹²⁵

However, it is also important that people from the land of Tanaya (ȝȝȝȝȝȝ), from mainland Greece, paid tribute and brought gifts to the pharaoh, **together** with people from Syro-Palestine, where the Egyptian sources also know them as Tanaya and the Canaanite sources as Dananites (Akkadian: Danuna). .

In Thebes during the reign of Hatshepsut, Thutmose III. and Amenhotep II, there are tombs with frescoes depicting members of the Keftiu nation,¹²⁶ together with the people of Syria.¹²⁷ This is mainly the grave of Amon's priest Puimre, where the representative of the Keftiu nations joined

120 SPFFBU XV – 1966 E 11 p.161; A. Bartoněk: review of the book FH Stubbings: The Recession of Mycenaean Civilization. CAH 1965; Lt. also Lalouettová 2009 p.203; Salimbeti: The Greek Age of Bronze – Sea Peoples; in: www.salimbeti.com/micenei/sea.htm . Egweš (Akawaša) is mentioned on the Great Karnak inscription and on the Atribis stele; both records date exclusively from the reign of Merenptah. They were mercenaries in the army of the Libyan ruler Meriay (Merej). They probably came from Syro-Palestine, or from southwestern Anatolia (the country of Achchiya).

The Denyen may have come from Cilicia; they only took part in later campaigns to Syro-Palestine, to the country of Jahi in southern Lebanon, in the eighth year of the reign of Ramesses III. (Akawaša, Egweš are no longer mentioned there).

121 Ref. also Herodotus, Histories II.104. Of course, it could have been otherwise / Lt. Pientka: A few notes on the so-called sea peoples, note 9/.

122 Pollen.

123 Jorrit Kelder: The Egyptian Interest in Mycenaean Greece. 2010; academia.edu; Cline 2019 p.74n; Býlohoubková D: "Egejský list" from the temple of Amenhotep III. in Qom el-Hittán. Bachelor thesis. UK 2014, Prague.

There are more of the Aegean toponyms from the topographical lists from this location, but not all of them are securely identified. They are supplemented by a list of toponyms from the temple in Nubian Soleb.

124 Jepsen 1987 p.84n.

125 Johnson 2002 p.84

126 Keftiu is Crete. Achaeans were undoubtedly present on it already at that time (see Appendices; in the section: Danaos, Danaoi).

127 Býlohoubková in: Mynářová 2015 pp. 91n, 94n.

to the Syrian delegation.¹²⁸ But this Cretan brings no gifts.

¹²⁹ It is in the grave of Vizier Rechmiré

an inscription in which it is stated that Rechmiré receives tribute from the southern lands, from Punt and from Kefti. The upper register is filled with figures of Syro-Palestinian and Aegean appearance. In the tomb of Amon's priest Mencheperreseneb, a New Year's procession is shown, in which the inhabitants of Chatti, Keftiu and Syria took part.¹³⁰ They bring typical Syrian gifts. children ¹³¹ Syrians even bring small ones who were to be brought up in Egypt.

So at least three times the joint presence of people from (Achaean) Crete and Syrians in Egypt is documented, or generally the people of Syro-Palestine. I don't think it's a coincidence. They were residents from the Syro-Palestinian region,¹³² together with the Achaeans from Crete. Let's recall once again the Karnak inscription about the campaign of Thutmose III. to Jahi and at the same time the messengers of the king from Tanai (from the Aegean region) brought him gifts, on the occasion of the end of the Syrian military campaign. And at the same time in Egypt we have common messages from the Syrian-Lebanese region and from Crete. It follows that southern Syria, the country of Jahi in Lebanon, Tanaya in Greece and Keftia, must have maintained very close mutual relations at least in the 15th century BC.

It should also be remembered that the Egyptians also knew the land of Haunebut,¹³³ which is also sometimes identified with Greece. Although Tanaja and Haunebut were probably different countries, both were probably located in the Aegean region. However, it is definitely not possible to identify Tanaj ¹³⁴ It should be remembered that Egyptian sources know Mycenaean Greece as Achchijava.

Tanaja, but not like Achchijavu. And they know Crete as Keftia. In Syro-Palestine they know Egyptian

¹²⁸ Pressová 1978 p.201

¹²⁹ It can be concluded from this that it was a joint Cretan-Syrian message. It is not excluded that representatives of Cretan and Syro-Palestinian Achaeans were also present there.

There is no doubt that there were contacts between Egypt (18th Dynasty) and the Aegean region in the Late Bronze Age. This is evidenced by several objects with engraved cartouches of Amenhotep III. and the Teja queens, which were found at six sites in Crete, Rhodes and the Greek mainland. The finds of deposit plaques with the cartouche of Amenhotep III are very important. from Mycenae, which are not found anywhere else except in Egypt /Cline 2019 p.79-81/.

¹³⁰ Kadesh and Tunip are mentioned from Syria. Kadesh controlled the area between the Orontes River and the Jezreel Valley. The rulers of Tunip also exerted their influence in the ports on the Lebanese coast /Mynáňová 2015 p.79/. Both state bodies maintained contacts with the Mitanni empire. At that time they were Mitanni vassals. In the letter KBo 14.12, a man from Kinza (Kádeš) is mentioned, who was a vassal of the king of the Churit land /Mynáňová – Rychtařík 2015 p.193/, apparently Jamchadu /port. p.70/, or Mitanni.

¹³¹ Pressová 1978 p.201n. Apparently, gold and silver vessels with a flat bottom also belonged to them; typical for the land of Djahy, in southern Lebanon /Shaw 2003 p.263; Lt. also p. 132/.

¹³² Jahi and Syria.

¹³³ Islands in the north "*h3jw-nbwt*". The Middle Islands are also mentioned in Egyptian sources, usually identified with the Cyclades /Lalouetová 2009 p.43, 359/. The text on the mortuary temple in Medinet Habu /KRI V.32 (1. 6-13)/ writes about the northern countries, "which were on their islands". Apparently, this is a constant twist, as evidenced by the book of Genesis /Gn 10:5/, where it is written about the pro-nations originating from Japheth ... "*From those divisions there are islands of nations after their lands*"... So it does not have to mean, that these "nations" and countries would necessarily have to be found only on islands, but it is meant rather figuratively: islands of nations = more or less homogeneous ethnic units, on a specific territory.

¹³⁴ Gander: *Ajjiyawa-jiyawa-Que*. 2012; academia.edu. Rather, it seems that the land of Tanaya may represent mainland Greece (primarily the Peloponnese) and Haunebut, the Aegean islands, excluding the Cyclades ("Islands of the Middle"). Therefore, it is not excluded that the country of Haunebut represented the Aegean-Anatolian interface, including Troy itself and the islands off the Anatolian mainland / ref. note 205/. Right from the LH II period, Troy VI established mutual trade relations with the eastern Mediterranean (Cyprus, Canaan) and with Egypt /Cenker A: The Ahhiyawa Question: Reconsidered. *Türk Tarih Kurumu. Belleten* 85, 2021 p.341, note 47/.

the springs of the land of Jahi, Jawa[...] (Iwa) and also Tanaja. Similarly, they are also known by sources. ¹³⁵ Cingisanite 135 As Achchijava, it is known **exclusively by Hittite**

V. Localities related to Achchijava.

At the beginning of this part, let's recall the most important source concerning Achchijava, the Tawagalawa letter /CTH 181; AhT 4/. However, it is not complete, only the third tablet and a few other fragments have survived, but it is still the longest document about Achchijava that has survived. Tawagalawa[š] was the brother of the Achchijava king. He was also known to Muvatalla II, the Hittite king, because Tawagalawa as a young man was raised in the Hittite royal court. The letter reflects the tension that existed between the two countries caused by the actions of the adventurer Piyama-rad.

I will roughly describe the content of the letter. Tawagalowo's army, and then the army of the Hittite king, entered the city of Shallapa, after the population of the country of Lukka turned to them with a request for help.¹³⁶ There, Piyama-radu sent a letter to the Hittite king by messenger, asking for negotiation. He wanted to become a Hittite vassal. The Hittite king sent the crown prince to accompany him to him. However, Piyama-radu did not consider the Hittite envoy noble enough due to his youth and demanded that Muvatalli immediately make him king in the disputed territory, only then he is said to come to the Hittite king: ..."Give me the kingship here on the spot" ... Muvatalli he agreed, but on the condition that Piyama-radu would have no troops in Íjalanda until the Hittite army arrived there. The Hittite army marched from the land of Lukka through Valivanda to Íjalanda. However, Muvatalli, after his arrival there, encountered in three places very numerous detachments of the Hittite enemies, under the leadership of Pijamarad's brother Lahurzi. He defeated them head on, took many captives and devastated the country: ..."for *the sake of the city of Millavanda*"... However, he did not destroy the fortress of Atriya, which he left safely. He returned to Íjalanda and then went to the city of Aba[...]. ¹³⁷ From there he wrote to Pijamarad at Millavanda to

¹³⁵ Zahi (Djahy); Iwa. The land of Tanaya is known by Egyptian sources both in Mycenaean Greece (Peloponnese) and in Syro-Palestine (roughly the territory of Asher in northwestern Galilee and southwestern Lebanon /cf. pp. 12 and 16n/).

¹³⁶ Apparently in connection with the burning of the city of Attarimma. This city is also mentioned in AhT 3 §24 together with the country Hursanassa and also in the Annals of Muršili II. /AhT 1A §12/. There it is mentioned as the city of Huwarsanassa; they were cities of Hittite vassals, when military defectors fled from there to Arzawa.

Pijamaradu, however, was probably no longer staying in the country of Lukka at that time, but must still have been in its vicinity (Karkiša, Maša?); he sent only his messenger to the Hittite king.

In AhT 4, the city of Attarimma is mentioned only in passing; the Hittite army did not pass through it at all. At the same time, the land of Iyalanti is mentioned there. However, it is certainly not identical to Íjalanda /Iyalanda; AhT 4/.

Lt. and the country of Landa in Lebanon /AhT 2; Lt. also note 47/.

¹³⁷ Beckman, Bryce, Cline 2011 p.105 /AhT4 §4/; In some translations, the city is considered to be Appawiya.

However, this is only a reconstructed text, its assumed wording. It certainly wasn't Appawiya. It was located somewhere in the region of the Šeha River in Cilicia /AhT 1B §14/. The city of Aba[...] may rather be related to the Apum region in and south of Damascus, which was named after the river Abana (present-day Barada), which rises in Anti-Lebanon and flows through Damascus.

he came to him. However, Piyama-radu refused to come and, on the contrary, took 7,000 civilian prisoners from the Hittite king, with whom he went to Millavanda (they were apparently settled there or in Achchijava). The Hittite king sent a letter to King Achchijava complaining about Pijamarad.

After obtaining permission from the Achchijava king, he entered Millavanda with a military force. Piyama Radu was no longer there, he had sailed away on a ship. On the contrary, Tawagalawa and others arrived in Millawanda Kurunta. ¹³⁸ The Hittite king found out that the representative of the Achchijava king in Millavanda - Atpa, is related to Pijamarad. they kept ¹³⁹ The Hittite king indignantly asked why this fact to him silent. Then he writes in the letter that Piyama-radu is free to settle in the Hittite Empire or even in Achchijava, but the Achchijava king must prevent it from becoming a threat to the Hittite Empire if he wants to use Achchijava for anti-Hittite attacks. He could also carry out these attacks from different countries (Karkiša, Maša?). Finally, he recalled a kind of older dispute about Viluša, which was ended by reconciliation between the Achchijava and Hittite kings, who justified it by his youth. The letter is surprisingly written in a conciliatory tone. ¹⁴⁰

Today, the author of the letter is mostly considered to be Chattušili III. and is dated to 1250 BC. But I don't think so. The key character is Piyama-radu. It is mentioned for the first time in the Manapa Tarhunta letter /AhT 7; CTH 191/, which is dated to 1295 BC. Atpa, the ruler of Millavanda, is also mentioned in this letter and the (liberating) Hittite attack on Viluša, which was one of the Arzaw countries and therefore a Hittite vassal state, is also mentioned. The most convincing evidence that the letter was written by Muvatall II. it is a fact that the Hittite king in the Tawagalawa letter mentions the dispute about Viluša, which is already indicated by the Manapa-Tarhunta letter, but considers it resolved, takes the blame on himself and justifies it with his youth. ¹⁴¹ **So both events must have taken place under the same ruler.** Since the Manapa-Tarhunta letter is dated to approx. 1295 BC, its sender could only have been Muvatalli II. and that at the beginning of his reign: ...*"I was only a child"*... /AhT 4 §15/. He also had to be the author of the Tawagalawa letter. And it must have been written before 1272 BC, which is the year of Muvatalla's death. It is also highly unlikely that the joint actions of Pijamarada and Atpa would last 45 years. Piyama radu was the father-in-law of Atpa; then how old would he have to be if the events described in the Tawagalawa letter did not take place until 1250 BC?

Another important fact emerges from this letter. During the military campaign to Millavanda, the Hittite army undoubtedly cooperated with the army of the Achchijava king's brother, Tawagalawa (Hittite and Achchijava army in Lukka and also in Millavanda).

The last letter that Pijamarada mentions is the Milawata letter /AhT 5; CTH 182/. This letter speaks of Pijamarad, if only as a man of the past. At the same time, it is written there about the exchange of hostages, between the cities of Lukka: Awarra, Pina and Milawat cities¹⁴²: Atriya

¹³⁸ Possibly the later king of Tarchuntašša.

¹³⁹ Piyama-radu was his father-in-law as well as the otherwise unknown Aawayan.

¹⁴⁰ Beckman G. Bryce T. Cline E. 2011 p.101n; Güterbock HG 1983 p.133n; Bryce T. 1999; Bartoněk A. 1969 p.296n.

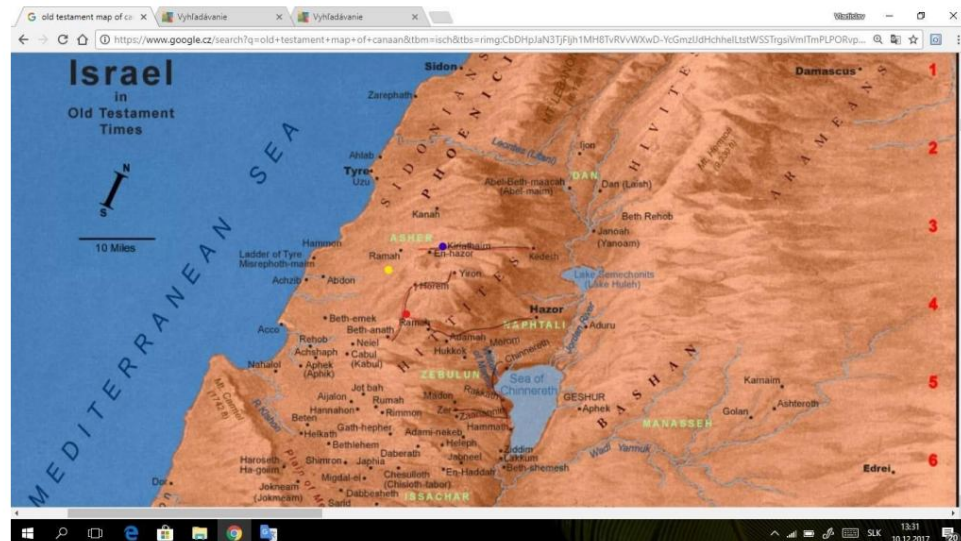
¹⁴¹ Bartoněk 1969 p.296 ¹⁴² Neftalí region.

and Utimou.¹⁴³ It is also important that there is written about the installation of Walmu, during the reign of King Viluš. Some authors consider Tutchaliya IV to be the sender of the letter. and for his recipient Tarkašnaw, the ruler of Mira. But I don't think so.

The Milawata letter mentions cities and countries that were already mentioned in the Tawagalawa letter. These are Viluša, Atriya, Lukká¹⁴⁴ and of course Milawata (Millavanda). It mentions the heinous crime that the father of the recipient of the letter was supposed to have committed. It says about an attack

143 It is likely that **Utima** is identical with the Naphtali city of **Adam**: ...**"Adama, Ramah and Hazor, Kedesh, Edrei and Enchazor"**... / Joshua 19:36n/. It is all the more likely that the city of Edrei, i.e. Atriya, is also mentioned here (see below). Adama no longer belonged to Íjalanda, but was also a Naphtali city. It is usually placed east of Rama /Novotný 1956 p.7/. In my opinion, however, it must have been located west of Rama (Ramat), as the order of the places mentioned in the book of Joshua also indicates. The fact that in one paragraph /Joshua 19:35/ Kineret is the last mentioned city and in the next one Adama is mentioned as the first city, does not mean that Adama had to be located between Ramah and Kineret near the Lake of Gennesaret. Individual paragraphs represent groups of nearby cities; respectively sections that copy the communications of the time and thus the last town in one section may not have a direct connection with the first town in the following section:

1st section: Assedim, Zer, Hamath, Rechat, Kineret /Joshua 19:35/ 2nd
section: Adama, Rama, Hazor /Joshua 19:36/ 3rd
section: Kedesh, Edrei, Enchazor /Joshua 19:37/ 4
section: Jiron, Magdalel, Horem, Bethanath, Bethshemesh /Joshua 19:38/



Estimated location of cities: blue point - Atriya, red point - Adama, yellow point - Mi'iliya/Millavanda

The map shows that all these cities follow exactly in the order given in the book of Joshua. Therefore, I believe that Adama must have been located **west** of Rama, somewhere in the wider area of today's city of Karmiel, near the borders of the territories of Asher and Naphtali (Milawata was located in the southern part of the territory of Asher). It is also for this reason that Adam can be identified with Utima /AhT 5/. Atriya, as one of the cities of Íjalanda, was also located in the immediate vicinity of the Asher/Naphtali border; that is, also near the borders of Milawata (Millavanda) and Achchijava (Chasor).

But why aren't cities like Aloth, Ma'loth (Mi'iliya), Kabri (Danun - Dan Jaan) etc. mentioned in the book of Joshua?

Here I have to agree with prof. Finkelstein. And the fact that the geographical names mentioned there reflect the real situation from the reign of King Josiah, when the text of the book of Joshua was created.

¹⁴⁴ The land of Lukka (in Lycia) is not directly mentioned in the text, but its cities Pina and Awarna are mentioned there. known from the inscription from Yalbur.

border territories of the Hittite Empire and the subsequent defeat of the father of the recipient of the letter. The Hittite king wrote that the border of his country became the sea again (the territory of the liberated Viluša?).

It would be difficult to accuse the Mir rulers of anti-Hittite attitudes. The last of them, who appeared hostile to the Hittites, was Mashhuiluwa, before 1310 BC.

His successor, Kupanta-Kurunta, appeared as an ally of the Hittite Empire. And the same applies to Tarkašnav. We know basically nothing about the ruler named Alantalli, except that he was the father of Tarkashnaw. Therefore, I do not think that the recipient of this letter was Tarkašnawa, the king of Mira.

Then there is the question why the author of the letter felt it necessary to mention Pijamarad, even though he was already considered a man of the past. Apparently because he wanted to point out some case connected with his name. The most famous case associated with Pijamarad's name was clearly the attack on Viluše, around 1295 BC, which the Hittites rightly considered an act of aggression (with the supposed tacit approval of the Achchijava king). Together with Atpa from Millavanda, he also invaded other countries (Lazpa). However, Milawat's letter probably only touched on Pijamarad's last attack, on the land of Lukka, around 1280 BC.

Perhaps it was he who had the city of Lukka - Attarimma burned down. Therefore, in the letter CTH 182, the cities of Lukka are mentioned, together with the cities of Neftali. These cities were to exchange hostages and the Hittite king was to be the intermediary. However, this does not mean that these cities are adjacent to each other.¹⁴⁵ It was only a symbolic act of exchanging hostages and an attempt to end the dispute. Based on these facts, I assume that letter CTH 182 was written at the end of the reign of Muwatalla II. and its recipient was the ruler of Millavanda,¹⁴⁶ or possibly the king of Achchijava, which is less likely. Unlike the Tawagalawa letter, this one is written in a rather harsh tone. Therefore, I believe that the father of the recipient of the Milawata letter was called Atpa of Millawanda. After all, it was he who, together with Pijamarad, attacked the lands of the Hittite vassals, which was a capital crime from the Hittite king's point of view.

¹⁴⁵ Ref. the so-called The Kurushtam Treaty, from the reign of Thutmós III. /Mynáýová 2015 p.83n/. It allowed the exchange of population between the Hittite city of Kurushtama in Anatolia and cities in Syrian territory controlled by Egypt.

The aforementioned cities were supposed to exchange hostages already during the reign of the father of the recipient of the letter, Milawat, who, however, postponed it under various pretexts. The Hittite king released the hostages from the Lycian cities of Awarna and Pina, but the ruler of Millavanda did not do so and did not release the hostages from Utima and Atria. Therefore, he assumed that his son would do so. That is the essence of Milawat's letter.

¹⁴⁶ Therefore, in AhT 5 it is written about the (Naphtali) cities of Atriya and Utima. Millavanda (Milawata) was probably the successor country after the kingdom of the Dananians, which disappeared sometime at the end of the 14th century. BC / see note 251/. And part of Íjalanda, with the city of Atriya, probably also belonged to the kingdom of the Dananians. Íjalanda as a whole was not an integral part of Millavanda, but Millavanda claimed Íjalanda's Atriya. Therefore the Hittite king respected it and left Atriya unharmed, after the ravages of the land of Íjalanda, when Piyama-radu, the father-in-law of Atpa, both claimed the kingship in Íjalanda, but at the same time opposed the Hittite king. A few years later, after the events described in the Tawagalawa letter (ca. 1280 BC), the Hittite king, apparently Muwatalla II, at the end of his reign (shortly before 1272 BC, inclusive), wrote a letter (Milawata letter) to the son of the former ruler of Millavanda, so that the cities, then already under his jurisdiction, would exchange hostages with the cities of Lukka in Lycia. At that time, Milawata already belonged to Hittite sovereignty, and cities such as Atriya and Utima were probably acquired from the Hittite king as fiefdoms. It was supposed to be an attempt to end the dispute regarding the attack on the land of Lukka, which was carried out by Piyama-radu together with Atpa.

Furthermore, it follows from this letter that Millavanda was at that time in a vassal relationship to the Hittite Empire and no longer to Achchijava, as it was before /AhT 4/.

According to his name, Piyamaradu was probably a Luvian. It is believed that he came from Arzawa, Viluše, or Lazpa. In any case, he had a closer relationship with the lands of Karkiša and Maša /AhT 4 §11, 12/. Personally, I think he came from the country of the Šeha river. On the one hand, the Luvians and also the Dananites lived there, and he wanted to acquire Piyamaradu as a fief, a part of the original territory of the kingdom of the Dananites, in Canaan. Furthermore, there were the close relations between Achchijava and the country of the river Šeha (and Šeha with Karkiša /AhT 1B §11/) on the one hand, and the fact that Piyamaradu was a protégé of the king of Achchijava, on the other hand. It is assumed that he wanted to secure his dynastic rights and therefore, together with Atpa, the ruler of Millavanda, launched attacks on the lands of Hittite vassals (especially on Viluša, which was probably adjacent to the land of the Šeha river, and Lazpa, from where he "moved" the purple dyers to Šeha). He wanted the Hittite king to install him as ruler in Íjaland, that is, in the country which immediately bordered on that of his nephew; Atpa of Millavanda.¹⁴⁷

Piyama-radu is also named in the cultic text /CTH 590; AhT 26/, where an unnamed Hittite prays to the sea in the Queen,¹⁴⁸ Izziya¹⁴⁹ and in Kummani. 150 The prayer reads approximately as follows: ...*"If you catch Piyamarada [alone], I will give you a golden bird and ... [gold?]"*...¹⁵¹ Piyamarada's activity focused on countries that, according to the prevailing views of today, lie to the west Asia Minor. So why did the queen pray at Issa? If it was just a ritual, she could perform it in Chattush. If the ritual was necessarily connected with the presence of the queen, as the performer of the ceremony by the sea, why did she go to Izziya and not to the west of Asia Minor? Rather, it points to the fact that Piyamarad's activity was focused precisely on this area. ¹⁵²

Lukka, Karkiša, Maša.....

Given that these localities are mostly mentioned together not only in Hittite, but also in 153, they must have mutual relations. been relatively close to each other, or in Egyptian sources, they had close

¹⁴⁷ Ref. note 251

¹⁴⁸ Perhaps Puduhepa, originally from Kizzuwatna, wife of Chattushil III, who was originally Ishtar's priestess in Šamuch and her father Pentipšarra was also Ishtar's priest.

¹⁴⁹ Issos, today's Kinet Höyük in Cilicia.

¹⁵⁰ Comana in Cappadocia above Adana(wa); basically the capital of Kizzuwatna. It was an important cult site with a Churite pantheon.

¹⁵¹ S. Morris: From Kizzuwatna to Troy? 2012; academia.edu 152
Cilicia.

¹⁵³ Mynářová 2015 pp. 134, 150 etc.

Lukka...

As I mentioned before, there were two countries of Lukka. One was located in later Lycia, and the other (primarily?) probably in the area of today's Gulf of Alexandria and the territory north of it (east of Kizzuwatna). This is basically confirmed by the Greek myths that mention Lycia together with Cilicia. 154 North of classical Lycia, there was the western part of the country of Kuwaliya, which was part of the kingdom of Mira in some periods. At least since the reign of Muršil II, the territory south of western Kuwaliya was also called the country of Lukka, similarly the country of Lukka in Cilicia /AhT 4 §1/.155

The oldest mention of Lukka is on the obelisk from Byblos (2000-1700 BC), where it is written: "*kwkwn*, son of *rwqq*", which is transliterated as Kukuniš of Lukka. 156 In the Tawagalawa letter, the town of Šallapa is mentioned in connection with Lukká, which probably bears the name of the Churite goddess Šala.157

The Luktas belonged to the so-called sea peoples, which are mentioned already in the 14th century. BC together with Alashija, in connection with the attack on Egypt /EA 38/. They were probably mercenaries and pirates. In 1275 we see them fighting on the Hittite side, but also in the Egyptian army of Ramesses II. ¹⁵⁸ Because the country Lukka was also located in the region of eastern Cilicia, a letter of the Hittite king may indicate that: "...a *man from jiyawa* 159 *is in the land of Lukka*"... /AhT 27/, as well as a letter from Ugarit to Alashiya, 160 where it is written that: "...the *Ugaritic ships are in the land of Lukka*"... 161 This is also evidenced by the inscription *rwqq* on the obelisk in Bybla. As a result, the area where we have to look for the original land of Lukka is narrowed.

Karkiša...

He is mostly identified with Karia, but this is unlikely. Hittite campaigns almost always ended in Kuwaliya and in the country of Lukka in Lycia. The name was probably related to the Kirkišats, whom we know from Assyrian sources, but also to the city of Karkar on the Orontes. ¹⁶² This city is famous

154 On the inhabitants of the Lukka country, their origin and ethnicity, see notes 249 and 476. For the localization of the Lukka country, see p. 5n. The Lycians and the Kiliks and the Milians (in Cilicia) were also mentioned together by Herodotus / Histories I.28; III.90; VII.77/.

155 Ref. note 249

156 Albright: *BASOR* 155, 1959

157 Somewhere between Asia Minor and Assyria in the Old Assyrian period was the country of Luchusadia (cf. also the later name of one country in that area: Lycaonia), together with Churama and Šalachšua /Nováková et al. 1998 p.81/, while the last two named have a Churite character. From Hittite sources we know Šallachzuwa, which Chattušili I ravaged together with Ulma, in connection with the campaign against the Churits /Velhartická in: Antalík 2011 p.454/.

158 Shaw 2003 p.344; to that, Lt. Mynářová 2015 p.136 etc.

159 Que in Cilicia; Lt. p. 19n.

160 Cyprus.

161 Mynářová et al. 2013 p.72

162 Jepsen 1987 p.148.

For the Kirkishites, see: AH Sayce in: www.biblestudytools.com/encyclopedias/isbe/girgashite.html .

Names similar to Karkiša were commonly found in Anatolia, but also in Syro-Palestine (cf: the country of Karia, the city of Karkara in western Cilicia, the city of Karkar in Syria, but also Karkamis on the Syrian-Turkish border (Karchemiš) and Gurgum on the western slopes of the mountain range Amanus near the Gulf of Iskandaria; further Kirkishati - Gerzejeji and the village of Ras Karkar in

from the inscription on the Balavat gate and from the stele in Kurch. Karkiša (Qarkiš) were allies of the Hittites in the battle of Kadesh. 163 They are known as "*krkš*" from *Egyptian sources*. They lived in Palestine probable relatives, Gergezei /Girgašiy; Gn 10:16, 15:21/. In Ugarit, the Girgash people are referred to by two personal names: "*grgš*" and "*bn-grgš*". 164 In the Hittite text CTH 142/85, the country of Karakiša is also mentioned, as part of the so-called of the Asshuva coalition. However, it did not have to be identical with Karkisha.

Masha.
.....

Considering that it is mentioned together with Karkiša and Lukka, it should be located in the Oronto region. Therefore, I assume that it could hypothetically be identified with the city of Mastuma (today's Al Mastumah), which was located between Karkar and Afis.¹⁶⁵ This could be evidenced by the mention in the Hebrew Bible that Joktan's sons were (originally still in Syria, before they left for Arabian Peninsula), settled in the territory from Mesha to Mount Sephar /Gn 10:30/. Meanwhile, Sefire was a city located between the cities of Rifa'at (Arpad) and Afis (Chatarikka, Lazpa); in pre-Islamic times it was known as Sipri, which may be derived from Akkadian. *siparru* (bronze). Mastuma was already inhabited in the early Bronze Age (EB IVB), but mainly in the Iron Age I, like the city of Karkar (it is also mentioned as Astamaku, at the Balavat Gate).

The city of Mastuma, as a possible Masha, was located in the area from where Pijamaradu could attack the lands of the Hittite vassals (Lazpa north of the Ugaritic kingdom, Lukka in the region of the Gulf of Iskandar, Viluša in the Mersin region, the Sheha River country in eastern Cilicia: Ádaniya; about the last two named, it is stated that Pijamaradu et al. sailed there on ships, which would be relatively close via the Gulf of Iskandar, from Lazpo, or from Lukka). It is clear from the letter AhT 4 §11, 12 that Pijamaradu had a closer relationship with the country of Maša (and also with Karkiša); and it was Mastuma, like Masha, that could have been the country from which he launched pirate attacks on the surrounding countries. And besides, it was located near Karkar (as a possible Karkiša) and the Gulf of Iskandar (an area inhabited by the Lukka people); these three countries are mostly mentioned together (in Egyptian sources they are mentioned together with Carchemish:

Palestine). The Kárs from Anatolia were referred to as "karká" on Old Persian inscriptions /ESPV 1999 p.177/. Egyptian and Assyrian sources also use a similar designation.

We also know similar geographical names from other areas, primarily from the Atlantic and Mediterranean areas between France and Italy: Gargano, Gergovia, Gorgobina, Carcassonne, Carcans, or even Carsac and Carnac ("car-" meaning stone); from the Aegean region: Korkyra; from northern Iran (from the South Caspian region: cf. "gorgonian floodplains" /Aischylos/): Gorgan, Gurgán (meaning "tell, kurgan" and also "stony hill"); from Central Europe (Korkonti under the Askiburgi Mountains) and even from mythology (Gorgons). In general, it is possible to state that the beginning of the spread of these names already falls into the Neolithic; specifically in the Mediterranean and Atlantic regions (but also in the Levant), it is probably associated with the Cardio cultures (Impresso).

¹⁶³ Jepsen 1987 p.147n; Mynářová 2015 p.134n.

¹⁶⁴ NBS 2017 p.274

¹⁶⁵ Ref. map on p.44. I originally assumed that Masha could be identical with Masjaf, which is located west of Hama, on one of the tributaries of the Orontes. But the position of Maše corresponds rather to Mastuma. However, it is not completely excluded that a country with a similar name was also located in Anatolia, and thus that there were two countries with this name /Additions: Dardanci v Matien mountains/.

..."Maša, Karkiša and Lukka, Karchemiš"... /port. p. 7/). So it can be assumed that were located close to each other.

It is not possible to identify Maša with Myzia from Asia Minor. In the classical era, Myzia was located in the eastern part of the territory where Aššuva was originally located, in the late Bronze Age (and also south of it). By the way, Myzia is a name of Thracian origin (cf. Daco-Thracian Moesia); however, we cannot rule out a Proto-Pygian origin even for the name of the country Masha.

In the contract between Muvattal II. and Alaksanda from Viluša, along with Masha, Karkiša and Lukká, Waršiyalla is also mentioned, which is directly connected there with the land of Lukka (in Cilicia?). Waršiyalla could thus hypothetically be identical to Waršuwa (Uršu), near Alalach,¹⁶⁶ which we know from the campaign of Chattušili I. ¹⁶⁷ Waršiya is also named in the annals of Tutchaliya II, together with Karakiša, Viluša, Truwisa and other so-called of the Asshuva coalition.

Valivanda, Íjalanda.....

Some researchers see in them Alabanda and Álinda of the classical era, on the way to Miletus. ¹⁶⁸ However, I see it differently. The name Álinda is etymologically quite different from the name Íjalanda.¹⁶⁹ The word (root) "landa" comes from proto IE "lendh-3" and in Proto-Germanic "landa-n" means: ¹⁷⁰ The name **Íjalanda**¹⁷¹ necessarily Hittite, but local (Indo- is thus Indo-European, even if it may not be "land, soil, heath, steppe". Iranian). In my opinion, it can be interpreted as **the country of Ija, Ia.** 172

For example, the Hittite - Mitanni treaty /CTH 51; CTH 52/ names the Lady of Landa and the god Kunijavani of Landa¹⁷³ from the Lebanon Mountains /AhT 2/. From Egyptian sources¹⁷⁴ we know **the land of Jaa**, which was located in the upper Reten, or it was located between upper Reten and another country, probably the territory of Kedem¹⁷⁵ and the country of Fenech. ¹⁷⁶ It is assumed that this is the area around the Bahr el-Litani river, in the south of Lebanon, where

¹⁶⁶ Mukiš

¹⁶⁷ Velhartická in: Antalík et al. 2001 p.454 ¹⁶⁸

Bartoněk 1969 p.298 ¹⁶⁹ We

also know the Doric city of Lindos, on Rhodes.

¹⁷⁰ Pokorny J. Indogermanisches etymologisches Wörterbuch; Bd I; II. 1959-1969 Bern-Munich; indoeuropean.info/pokorny-etymological-dictionary/index.htm ; <https://en.wikipedia.org/wiki/Landa> ¹⁷¹ It is also written as Ialanda (it is not identical with the country of Iyalanti in Anatolia /AhT 1A§12/).

¹⁷² Land, landa = country.

¹⁷³ Mynářová in: Jech et al. 2014 p.104, 111. Some Hittite city of Landa is mentioned in the Telipin Edict. Even in one text of Chattušil III., the land of Landa(š) is mentioned, somewhere in the north of the Hittite Empire, near the territory inhabited by the Kaškas, perhaps north of the river Marassanda - Halys /Valachovič, Habaj 2014 p.56, 63/. But Tawagalaw's campaign /AhT 4/ certainly did not go there. This Hittite country, or city, has nothing to do with the country of Landa in Lebanon / ref. note 47/, except that their name comes from the same etymological (IE) basis.

¹⁷⁴ The Story of Sinuhet.

¹⁷⁵ Bekaa, Anti-Lebanon.

¹⁷⁶ Later Phenicia.

in the time of Thutmose III. was located on the Egyptian border. 177 The ancient Ijon, already mentioned in the Egyptian curse texts, the biblical Ijon, Ion ... "And *they conquered* ¹⁷⁸ *respectively* *Ion and Dan, also Abel-maim and all the cities of Naphtali*"... /II. Paralip. 16:4; II. The king. 3:29 p.m. Today, the site of Marjaayoun (Marÿ Ujún) is located there, in the pass, just before the mouth of the Bekáa (Bikaa) valley.

This brings us to Valivanda. Etymologically, this name can be interpreted from Indo-European languages. Vallis in Latin, vallée in French, or valley in English means valley. The suffix "vanda" can be interpreted from Celts. "uindos", which means "white" (cf. also Irish find; Proto-Germanic winidazu). It would therefore be a "white valley", which would correspond to the white peaks of Hermon. It is the same with the name of Lebanon, which is interpreted as "white" ¹⁷⁹ "Ib mountains"; n" in Semitic languages means white. Thus, Valivanda would be identical to part of the Bekáa (Bikáa) valley, or it could be one of the places in this valley. We know that in ancient times the valley itself was called Amqa. The Hebrew Bible recognizes (part of) this southern valley under the name of Mizpah. But of course, other interpretations are also possible (e.g. "vand" in Danish means "water", the same "vatna" in Icelandic; cf. also note 179).

Millavanda.

Millavanda is mostly identified with Miletus in western Anatolia. However, given the assumption that Valivanda and Íjalanda were located in Lebanon, Millavanda should be located south of Íjalanda, as indicated by the direction of the Hittite army's march /AhT 4/. Therefore, I equate Millavanda as a city with today's Arab town of Mi'iliya in Israel, located east of Tel Kabri, about 20 km northeast of Acre. 180 The largest settlement from the Late Bronze Age (1550-1200 BC) and the Iron Age in northwestern Galilee is located there (it was already inhabited in the Middle Bronze Age). It has an area of 24 ha. It is also known as Aloth /1. The king. 4:16/. The fact that this location is not directly by the sea is not unusual (cf. e.g. Rome and Ostia, Athens and Piraeus). However, AhT 5 also mentions Milawat. Since Atriya is also mentioned in this letter, as well as in AhT 4, I assume that Millavanda and Milawata are identical; respectively one name is the designation of the city

¹⁷⁷ Bárta 1999 p.35

¹⁷⁸ Jepsen 1987 p.79

¹⁷⁹ Heller 2010 p.268.

The name valivanda(e) can also be derived directly from Sanskrit (meaning: sand dunes; however, other interpretations are also possible; but also cf. balivande: victims). Valivande is also the name of a village in the Indian state of Maharashtra (Marathi language, very close to Sanskrit). The mere fact that the word "valivanda(e)" can be derived from Indo-Iranian languages (Sanskrit) casts doubt on the possibility that a locality with such a name could be located in western Anatolia. Rather it points to Syria and Lebanon (Maryanna).

¹⁸⁰ Dever 2010 p.230. In the immediate vicinity of Mi'iliya is the modern city of Ma'alot - Taršícha.

A supporting argument for the fact that Mi'iliya was the seat of the Dananites of Galilee, see also note 251.

and the second by the designation of the land, in the region of Asher, which was controlled by the city of Millavanda.¹⁸¹ It is very likely that the Middle Bronze Age Mi'iliya was related to the people of Mi-lim.¹⁸²

Here are the reasons why I don't consider Millavanda to be Miletus:

1., The catalog of ships in the Iliad was apparently once a separate part. This list does not count with the presence of Greek Ionians on the entire coast of Asia Minor. they did not¹⁸³ From the Asia Minor mainland send a single ship against Troy, which would probably have happened if Miletus and other cities in western Anatolia were important Achaean seats. Even if Mycenaean-type ceramics were found there, this does not mean that the Achaeans were also present there.¹⁸⁴ From Rhodes, where the Achaean fortress (Achaia-lalysos) was located in the classical period, ships were sent against Troy.

Also from southern Sporades.

From the analysis of the "Catalog of Ships" it follows that Ílias reproduces a description of events that are based on a real tradition, and the author did not add his own geographical knowledge of his time. There are also cities that no longer existed in Homer's time.

¹⁸¹ Millavanda is a compound word, like Milawata. The root "milla", or "mila", is probably related to the later name of the city Mi'iliya. For the origin of the name Mi'iliya, see Pientka: For the question of the location of Achchijava.

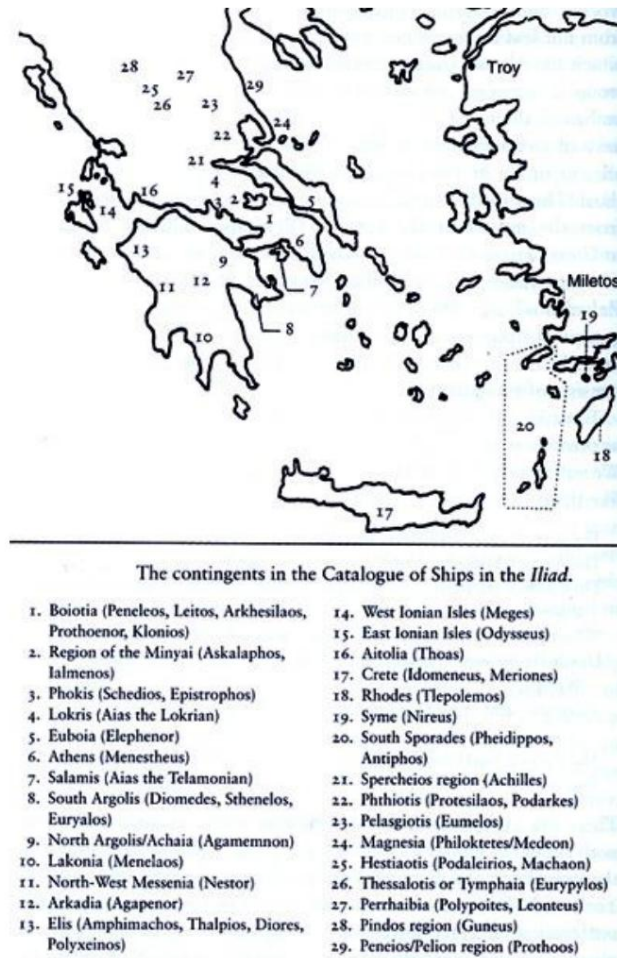
¹⁸² They were the Milys (Mi-lim) who resided in western Galilee / por. p.16n/ and were closely related to the Lycian Milyas and the Solymas. It is likely that the Milyas inhabited Millavanda (the later city of Mi'ilya) already in the Middle Bronze Age and that is why it was named after them. After the demise of Tel Kabri in the middle of the 16th century. BC, the city was apparently captured by the Dananians of Galilee, who probably expelled the Milians from there.

South of Mi'iliya, or to the east of today's city of Karmiel, there was Rama (today's Ramat) and to the north of Hazor, Kadesh of Naphtali. West of Rama was located Adama - Utima / por. note 143/.

And to the northeast of Mi'iliya must have been Edrei - Atriya /Joshua 19:37/, between Kadesh and Enchasor, which was located on the border between the territories of Asher and Naphtali, north of Adamah, which also had to be located near this border.

¹⁸³ Bartonýk 1983 p.202. For other arguments that indirectly exclude the parity of Millavanda = Miletos, see note 264.

¹⁸⁴ And if so, then only as merchants; Lt. Assyrian karum in Kaneš, possibly Ugarit.



Source: Salimbeti: The Greek Age of Bronze. Trojan War

2nd, We know that female slaves, or women in a service-servant position in Pyle, came mainly from the Asia Minor region. These women are referred to as Knidians, Zephyrans, Lemnians, women from Aswia and especially: women from Miletus. 185 These were probably female captives (lawiaiai), or female slaves bought in the markets. They were probably not Achaeans.

3., Miletus is in Homer, a city inhabited by Karmi. 186 Those, according to later Greek authors, in the sixth generation after the fall of Troy, were forced to cede their city to the Ionian settlers, under the leadership of Neleus, the son of the Athenian king Codrus. At that time, the Ionian conquerors of Miletus married Carian women, with whom they killed the men. This also proves that Miletus was not a vassal of (Mycenaean) Greece until then, or part of it. This arrival of the Ionians, probably before 1050 BC, is also confirmed by archaeological finds. 187 Regardless of the finds of Mycenaean pottery in Miletus, the fact that Miletus was a Carian city until the 11th century BC is a sufficient argument for rejecting the parity of Millavanda = Miletus.

¹⁸⁵ Milatiai; Bartonýk 1983 p.147

¹⁸⁶ Ilias

II.868 ¹⁸⁷ Herodotus: History I.146; Grant 2002 p.155.

4., It is assumed that the Hittites during the reign of Muršil II. around 1315 BC they destroyed Miletus. A fire layer 30 cm high should testify to this. find ¹⁸⁸ In that case, it would have to be there from that time numerous artifacts of Hittite provenance. As far as I know, only a fragment of a Mycenaean(!) cup was found in Miletus with a painted typical Hittite motif of a high headdress, but dated to LH IIIB2 (ca. 1250 BC). And several swords of Mycenaean and Hittite provenance, dated roughly to the 13th century. BC, but rather towards its half. So these artifacts are not related to Muršil II. And they don't even have to testify to the Hittite presence in Miletus, those weapons could have gotten there in another way. But of course, the possibility that the city was later conquered by the Hittites cannot be completely ruled out either. Their campaigns are known, especially during the reign of Tutchaliya IV. and Kuruntu from Tarchuntašša, in the region of southwestern Anatolia (Parha, Kaštariya, Lykia; but not Karia!).

Atriya...

Both from the Ugaritic texts and from the Hebrew Bible, we know a city with a similar name. And in both sources it is an identical city. The following quotes prove it:

drink 1., Ugaritic text KTU 1.108 (Rephaic Psalm): ... "Let Rpu drink wine, [the 189 king of ages. Let him god] mighty and noble, the god who resides in Ashtarat, the god who rules in Hadraaj"...

2., Deuteronomy 1:4; Joshua 13:12: ... "Og king of Bashan, who lived in Ashtaroth, killed [Moses] in Edrei"...

The link that identifies Hadraaj and Edrei as the same city is Ashtaroth (or Ashtarat). In both texts it is emphasized that this is the seat of the kings of Basan. Unlike Hadraaj – Edrei which was a border fortress. Of course, its importance must have been considerable, because of the 60 cities of Óg, king of Bashan, only three cities are named: Ashtaroth, Salcha and Edrei. Edrei is today the modern city of Dara'av in southern Syria. Etymologically, it is possible to equate the Old Testament Edrei, the Ugaritic Hadraaj and the Hittite Atriya.

Here I would like to emphasize that the characters from the Ugaritic epics: Keret, Dan-el, Aqhat and others. they were the kings of Bazan and therefore belonged to the Réfajci. They belonged to the same eponymous Amorite dynasty Ditan, which also ruled in Ugarit.¹⁹⁰ This also follows from the following quotes:

¹⁸⁸ Müller-Karpe in: Jockenhövel 2012 p.259; Salimbeti: The Greek Age of the Bronze. Sea Peoples.

<https://salimbeti.com/micenei/index.htm/>.

¹⁸⁹ Rephaim.

¹⁹⁰ For this reason alone, it is not possible to identify Keret with Kirtu, the first known ruler of Mitanni / Bohemia: Antalík et al. 2011 p.251; see also Antalík et al.: On the paths of the house of Baal. pp. 93-117, 2014 Prague/. In Hebrew, the term "krt" is used to excommunicate an uncircumcised person, which means to cut off (from the community of Israel). It is therefore a certain kind of excommunication or curse /Výklady I. 1991 p.93/. And Keret was "cursed" in his own way. The fact that the heroes of the Ugaritic epics were rulers of Bazan is also evidenced by the city of Abilim /KTU 1.18 "About Aqhat", which is identical to the later Abilinia in Antilebanon. That is where part of this epic takes place (cf. also KTU 1.22, where it is written about "vine flowers of Lebanon").

...*"Be very exalted Keret in the land of Réphaia, in the whole assembly of Ditan"*... /KTU 1.15iii; elsewhere Didan: KTU 1.161/. To this: ...*"The whole of Bazan is called the land of Rephaim, as far as Hermon"*... /Deuteronomy 3:8, 13/. Ditan or Didan, related to Akkad. dedan which means west. and ¹⁹¹ He confirms it Babylon - West Semitic god Dagan, Dagon, who was originally Amorite, or the Rephaean god. ¹⁹² In addition to Bashan, his cult is documented both in Mesopotamia and in Ugarit, and generally in ¹⁹³ everywhere where syropalestine, the Amorite Rephaites lived /Dt 3:8/, respectively. Amorites.

However, the Hebrew Bible mentions one more city **Edrei in the land of Naphtali**: ...*"Adama, Ramah and Hazor, Kedesh, Edrei and Enchasor"*... /Joshua 19:36n/. It should be located west of Naphtali's Kadesh and Hazor, near the border between the territory of Asher and Naphtali, and northeast of Mi'iliya. And it would also agree with the fact that Millavanda was claiming Atriya. And also because Basan's Edrei-Hadraaj was, after all, quite far from Mi'iliya, but Mi'iliya would practically be adjacent to Neftali's Edrei. The fact that Atriya/Edrei was close to Mi'iliye and at the same time Millavanda claimed Atriya, which was conditioned by their proximity, is another argument for the identification of Mi'iliye with Millavanda. So I consider this Naphtali city of Edrei to be the Atriya of Hittite sources. All the more so because together with Edrei (Atriya) the city of Adama is also named, which can be identified with Utima mentioned in AhT

5. ¹⁹⁴

This location is best suited to the wider surroundings of the Har Adir mountain (cf. Akkadian "atru", which means elevated), which is a geographical part of the Merom mountain range. Har Adir is located approximately 20 km east of Mi'iliya (presumed Millavanda) and 3 km from today's Lebanese-Israeli border. There is a fortress from the Iron Age I, from the 11th century. BC, which testifies to the strategic importance of this location. However, this does not rule out that the wider surroundings of this place could have been inhabited in the late Bronze Age as well, as evidenced by the nearby site from that time - Tel Roš.

Viluša.

Viluša is usually identified with Ílio, that is, with Troy. Forrer and Hrozný already before 195, which they were identified with Elaiussa (Greek Elaeussa) in western Asia. This was originally an island. At the time,

¹⁹¹ Terrible 1943 p.81; However, it is possible that according to the tribe Dodanim from Javan /Gn 10:4/, the Akkadian is derived naming the west. L. Pecha translates the Amorite word "ditána" as zubor /ESPV 1999 p.26, 330/.

¹⁹² There is also a connection with Dagd, the god of the Tuatha dé Danann. Lt. note 89 and also Pientka: Réfajci in:

www.arpoais8.webnode.cz 193

His cult was later taken over there by the Philistines.

¹⁹⁴ See note 143

¹⁹⁵ Strabo: Geographica XIV 5.6; Terrible 1943 p.125; Steiner G. 2007 p.590n. Elaiussa is generally interpreted from the Greek word "elai(w)á", ie olive. It is still a pre-Indo-European name /Bartoněk 1969 p.210/. However, it is not a unique Anatolian geographical name. In the contract between Muršil II. and Duppi-Tešup from Amurru (§8), a certain Zababa from Ellai is mentioned together with Zababa from Chatti /Valachovič, Habaj 2014 p.75/. Strabo /Geographica VIII.1.2/ knows the Elaiotic Gulf in the region of Assos, near Adramyttiu.

the Roman one was called Elaiussa - Sebaste, today it is Ayas. Given that King Chattušili I had already extended the Hittite dominion to the south, where he seized Arzawa /CTH 4/, forced to pay tribute, he points out that Viluša¹⁹⁶ and Viluša could not be located in the west of Anatolia, near the Aegean Sea. And therefore she could not even be identical with Troy. The Hittite campaigns during the reign of Chattushil I went to the south, to Arzawa in western Cilicia¹⁹⁷ and to northern Syria (Alalach, Chalab, Ebla IIIB), up to the borders of Jamchad¹⁹⁸ and also to the east, ¹⁹⁹ but not to the west.

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From the time of Tutchaliya II. preserved the text in which it is written about the suppression of the coalition of 22 countries, the so-called of the Asshuva coalition. The countries²⁰¹ of Wilušiya and Truwisa are also mentioned among them. ²⁰² Today, most researchers associate Viluša with Ílios and Truwisa with Troy. However, these are two different countries. Other documents for the identification of Troy with two (!) country names Viluša are also missing. By the way, the city of Ullasa²⁰⁴ ²⁰³ and Truwis. in the Levant has a similar shape to Viluša coast, near Simyra. Of course, I do not mean that it is the same city.

Overall, it seems that the western part of Asia Minor has been culturally and ethnically inclined towards the Aegean region and the Balkans since the Neolithic, while the wider area of Cilicia and the northern Levant (Amuk-Mersin) towards the Churite, Mesopotamian and Syro-Palestinian regions. Thus, even local names are mostly similar only within both cultural circles. But of course, that is not the rule, as the names Viluše and Karkīše show after all. Even the westernmost area of Hittite influence - the kingdom of Mira-Kuwaliya, did not extend to the Aegean Sea, but its borders, or the area of interest, they probably marked out the monuments in Karabel, Akpınar, Torbali

Iluz (Ἰλὺζ), is also a geographical name from Byzantine times, somewhere in the area of ancient Laodicea. VD Pantazis tried to connect Iluz, which he considers to be Viluša, with Beycesultan /Klio 91 2009, 2, p.291n/. Duplicate names in Anatolia, however, are not unusual. The fact that in Anatolia and the Levant there are similar names of at least four places or countries that can hypothetically be connected with Viluša (Ílion, Ílios - Troy, Iluz - Lykaonia, Elaiussa - west of Cilicia = Ellaia?, Ullasa - Lebanon), significantly weakens the possibility that Viluša is identical with Troy.

We even know a similar name from southern Thrace (the river Ilissa /Apollónius Rh. I.215/, from Epirus (Ílium /Vergilius: Aeneis 3.335/) and from Greek Athens (river Ilisos); for other similar names, see note 249: Phrygian origin) .

I personally think that Byzantine Iluz is etymologically related to similar names in the Balkans (Vilusi in Montenegro and Bosnia and Herzegovina, Viljuša in Serbia and other similar names).

¹⁹⁶ Terrible 1943 p.125; ESPV 1999 pp. 22, 38

¹⁹⁷ While the spoils of the southeastern campaigns in Syria were objects made of precious metals and works of art, it is written about one campaign of Chattushil I. to Arzawa: "...I took cattle and sheep from them"... The cultural level of the areas west of the land of the Hittites could not be compared with the areas of the northern Levant, so the Hittite interest in the southern Anatolia soon weakened /Müller-Karpe in Jockenhövel 2012 p.242/.

¹⁹⁸ The Hittite army crossed the Euphrates and met the army of the Jamchad king Chammurapi /Mynářová 2015 p.60/.

¹⁹⁹ Chattušili I also undertook campaigns to Khaššuva, Šalachzuva and against the Churites (Hahhum) in eastern Anatolia.

²⁰⁰ ESPV 1999 p.135; Müller-Karpe in: Jockenhövel 2012 p.242

²⁰¹ Logograms for countries. This is the Hittite text CTH 142/85, preserved on 4 fragmentary tablets /Kelder: Chariots of Ahhiyawa. Dacia 2005 p.151/, published in 1977 by MO Carruba. An abbreviated version is also published e.g. in Ahmet Ünal's study: Two Peoples on Both Sides of the Aegean Sea. 1991 p.29; in: <https://epub.ub.uni-muenchen.de/6893/1/6893.pdf> . It is interesting that some of these listed countries have a Churite character.

²⁰² Cline 2019 p.63. It is the only mention of Taruisha in Hittite sources (this is how this country is also referred to in professional literature, but the form of Truwisa is given in the original).

²⁰³ Müller-Karpe in: Jockenhövel 2012 p.248

²⁰⁴ It is possible that the name of the city Ullasa can be interpreted from IE languages. Ullusun was the brother of Iranz, the Manx king from the Median Empire /Klíma 1977 p.31/. Lt. and the Thracian river Ilissa.

and in Suratkaya. And in the south the river Šijanta (Xanthos). Beyond this border was already another world, different from the Hittite one, influenced by the Balkan and Aegean region.²⁰⁵ So even Apasa could not be identical with the later Ephesus. These monuments date back to Suratkaya, to the second half of the 13th century. century BC.²⁰⁶

It is often pointed out that in the contract between Muvatall II. and Alaksand from Viluše from around 1280 BC /CTH 76/, the god of thunder(!) Appaliunaas (dap-pa-li-u-na-as /KUB 21.1.IV.27/), identified with Apollo, is also mentioned. Many see in this the proof that Viluša is Troy and the ruler of Viluša Alaksand is Alexander - Parid. However, we know that according to the tablets with the lin.B script from (then already Achaeans) Knossos, in the Mycenaean pantheon Apollo was called Paiavón (pa-ja-wo), documented also in Homer as the physician of the gods Paiéon and later as **Paián**.²⁰⁷ So Apollo was not known in the mythology of the Mycenaean circuit. Hrozný already drew attention to the fact that this is ²⁰⁸ whose cult was taken over by the Greeks; there is no mention of the Asia Minor gate god, the tablets with lin.B script about Apollo. It was an Asia Minor deity the post-Mycenaean era. whose cult in Greece did not spread until ²⁰⁹ the so-called Door Apollo. ²¹⁰ On the

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The fact that Alaksandu cannot be identical with the Trojan Alexander is evidenced by the fact that the aforementioned treaty is dated to 1280 BC, but the Trojan War should have ended around 1200 BC (dispersion 1260-1180 BC; but most likely around 1209 BC /Marmor Parium/).

One of the Thracian tribes was called **the Paions**, and they considered themselves descendants of the Teukri from 212. At Troy. the same time, the Teukri is another name for the Trojan²¹³ They were apparently worshipers of the god Paiéon, who he was also worshiped in Troy and who, at that time, had nothing to do with Apollo. Apollo standing on

²⁰⁵ Today it is considered that from the LBA, the islands of the eastern Aegean and the western coast of present-day Turkey formed a kind of interface, a separate cultural entity, between Anatolia and the Aegean. And it also included Troy / Roháček M. Metallurgy along the East Aegean and West Anatolian border in the 2nd millennium BC. nl Diploma thesis. UK 2015 Prague/. It is in this area, including the islands of Rhodes and Samos, the country of Troas and the city of Troy itself, that some researchers (Mellaart, Muhly, Mountjoy) place Achchijava /Cenker A: The Ahhiyawa Question: Reconsidered. Türk Tarih Kurumu. Belleten 85 2021 pp. 338, 341n/. At the same time, the land of Troas (with the exception of the city-state of Troy) was very likely a part of Aššūwa (a-sij-a, a-si-vi-ja; cf. p. 41n. and note 220), or bordered on it. Achchijava could not be there for that reason alone.

But it is a fact that related Indo-European ethnicities of Proto-Phrygian origin also lived in western Anatolia, and therefore it is possible to assume that mutual contacts still persisted between them (Troy: Teukrians, Paionians; Troas, Aššūwa: Dardanians, Elymians, Phrygians, Sardians; Sipylus - Zippašlá : Phrygians - Achaeans, Sardians; Lycia: Lukka - Milyians, Solymians, Achaeans, Sardians and perhaps also Sikulians /see notes 249 and 476/). Greek myths also suggest close contacts between the Trojan region (Dardans - Iasion, Harmonia?) and Lebanon (Kadmos), as well as between Lebanese Tyre, Cilicia (Achaeans, Dananians), the islands of Thasos, Samothrace and northwestern Anatolia (Phineus).

²⁰⁶ The time of King Tarkašnaw, a participant of Tutchaliya IV; Lt. also note 5.

²⁰⁷ Bartoněk 1969 p.187

²⁰⁸ Hrozný 1943 p.124, 145. Appaliunaš is not the only god whose cult the Greeks took over from Anatolia. Similar to Akkadian. Erra was a Hittite-Luvian god of war and plague - Jarri /ESPV 1999 p.98/, who came from there to Thrace and Greece as Ares. She is, for example, the goddess Cybele, as well as the Phrygian Korybantians.

²⁰⁹ Akkadian. abullum means gate.

²¹⁰ A. Thyraios /EA 1974 p.60/.

²¹¹ Bartoněk 1969 p.187

²¹² Herodotus, Histories V.13; Bouzek 1990 p.75. In contrast, Homer writes about the Paiones from Axios, who fought on the side of the Trojans /Ílias II.848/.

²¹³ EA 1974 p.611

on the side of the Trojans, mentioned in the Homeric poems, was a god only from later times, when the ideas of the Olympian pantheon were being developed. In Troy they probably did not know Apollo at all. There they worshiped the Aegean god *Paiéón*, *Paiavón*. *Appaliunaas* was worshiped primarily in the Luvian regions of Anatolia (with the exception of its western part; the Aegean sphere of influence).

But Apollo's origin is even more complicated. He is also considered a Nordic god, associated with the Hyperboreans, to whom he went every winter, on a chariot pulled by swans. Here I would like to draw attention to a Scandinavian god named *Pajainen*, who was called *Pajonn* among the Lapps and was identified with *Doragas*, the god of thunder, who was directly derived from the North Germanic *Thor*.
214 That is why the Asia Minor *Appaliunaas* is the god of thunder, and that is why, after being included in the Olympian pantheon, they identified him with the deity they received from the north (or even earlier, in IE antiquity): *Pajainen* - *Thor*, who was also the god of thunder.

Due to the fact that *Viluša* was one of the Arzaw lands and was probably adjacent to the land of the *Šeha* river in the east /AhT 7; CTH 191/, so it is very likely that it was located in the Mersin area. However, she was apparently not identical to *Elaiussa*.

By the way, the Hittites did not provide Troy with any military or material aid, which, considering their friendly relations with the alleged Trojan *Vilusha*, could be assumed. 215

As for *Truwisa*, I do not completely rule out the possibility that she could be identical to Troy, or with **the land of** Troas (determinative for land), if only because it was part of the Ashshuva coalition. However, due to the fact that it is mentioned together with *Wilušia*, it is possible that it was also located in the Mersin area (if the list of countries of the Ashshuva coalition respected the geographical location of these countries), or even in Lycia (in the area of the classical city of Trysa, in near Myra). In that case, *Karakiša*, known from a text from the reign of Tutchaliya II, could indeed be related to the later *Karia* (but not *Karkiša*).

214 Vljková 2006 p.173. The motif of a chariot, or solar barge pulled by swans as a solar symbol, is a very common theme in Early Bronze Age cultures, in almost all of Europe; above all, however, in the Balkans, in the Carpathian basin and in the north of Europe / director. e.g. Paulík J. in: Zborník SNM 93-97, Archeology 9-13/1999-2003, Bratislava; however, we must take some of his conclusions with great reserve; B. Hänsel: Zum Aufkommen des Vogelssonnenbarken - Symbols vor der Urnenfelderzeit. In: Václav Furmánek and the Bronze Age. ASM XIII Nitra 2012/.

215 This also points to the fact that *Viluša* could not be identical to Troy / Pientka: A few notes on the so-called by the sea nation, p. 19/.

Ashshuva.

Very important is the report about the suppression of the coalition of 22 countries, led by the country of Aššuva, from the 15th century. BC, 216 which opposed Tutchaliy I/II. ²¹⁷ on his return from the fighting in Arzawa. of the ²¹⁸ The first listed countries was -ugga, which is generally associated with Lukka. Other countries were also named there, among them Waršiya, Karakiša, Wilušiya and Truwisa. The prevailing opinion is that Ashshuva was located in northwestern Anatolia, east of the Troy area.²¹⁹

216 According to Forrer

Asia. 217 I will refer to him hereafter as Tutchaliya II. This campaign took place around 1445 BC (Eric H. Cline /2019 p.63/ gives the year 1430 BC; however, according to the middle chronology, this was already the period of the reign of Arnuvand I., the successor of Tutchaliya II.). This event was relatively recently dated to the reign of Tutchaliya IV. The general consensus with the dating of these events to the 15th century. BC, it is only in recent years (after finding an Aegean-type sword with an Akkadian inscription, referring to the defeat of Aššuva /ref. note 7/).

218 ESPV 1999 p. 45; Lt. also note 7.

EH Cline thinks about a kind of "pre-Trojan war" /Cline 2019 p.68n/, there should even have been more of those wars. However, to connect the news about the Ashshuva uprising with Achchijava (with the fact that Achchijava is not mentioned at all among the 22 countries of the Ashshuva coalition) is still a bit violent. And the fact that Aššuva is mentioned together with Achchijava in AhT 6 (CTH 183) does not mean that Achchijava can be identified with Mycenaean Greece, and therefore with the Achaeans, who already in the 15th century. BC, they were supposed to attack the towns of the Ashshuva coalition Vilušu (Ilion??) and Truwisu (Trója?).

The fact that Achchijava and Ashshuva are mentioned in the letter AhT 6 is due to the fact that the sender was the Achchijava king, who was actually just explaining to the Hittite king that the islands claimed by the Hittites had been given to the ancestor of the Achchijava king, from the king of Ashshuva, as wedding gift. Nothing more, nothing less. Therefore, it cannot be inferred from this letter that Achchijava also belonged to the Ashshuva alliance. And therefore, any thoughts about the "pre-Trojan war" during the reign of Tutchaliya II. are unfounded.

The ancient ancestor of the Hittite king who defeated Ashshuva around 1445 BC was Tutchaliya II. His great-great-great-grandson, probably Muvatalli II, of course also claimed the islands, which he knew had originally belonged to the vassalage of King Ashshuva. Since Ashshuva after her defeat by Tutchaliy II. in 1445 BC, it belonged to the sphere of power of the Hittite Empire, so Muvatalli wanted to get those islands back from the Achchijava king.

So no war with Achchijava, just a diplomatic negotiation to return the islands; today it is called restitution. At the same time, it is proof of the long tradition of this royal dynasty, even if it was not called Akhchijava at that time.

The effort to move the events described in the Iliad back several centuries stems primarily from the fact that the Achaeans before Troy, according to Homer, also had weapons that were already in the 13th century. They did not use BC. On the other hand, Homer, as the alleged author of this epic, also describes the realities of his time (approx. 8th century BC), but especially of the time that preceded it (11th-10th century BC). There is no doubt that the Iliad also consists of some originally separate parts (e.g. the Catalog of Ships) that were added to the epic. But above all, the stories associated with the Trojan War and in general, with the heroic tradition, were originally sold orally. Thus, as an anachronism, descriptions of weapons that were typical for the 17th-15th century could also get there. cent. BC. It is also possible that such archaic weapons were kept in Mycenaean and early Greek sanctuaries as part of the temple treasure.

219 At the beginning of the text of the Annals of Tutchaliya II, the geographical names of the countries conquered by the Hittite king are mentioned. They are e.g. Arzawa, the country of the Šeha River, Chapalla, Wallarimma, the Limiya River and others that cannot yet be safely identified. These are mainly Arzaw lands. The river Limiya can also be identified with the river Lamos in Cilicia, north of Elaiussa. After the defeat of these countries, when Tutchaliya was returning to Chattush with his army, a coalition of 22 countries came out hostile to him. Unfortunately, most of them cannot yet be reliably identified. Waršia (probably the same as Waršuwa, near Alalach /cf. p.33/) can be related to the land of Lukka in eastern Cilicia (the text "Zlojiny Madduwattowe" /AhT 3/, from approximately the same time /approx. 1440 BC/, is he does not yet mention Lukka, despite the fact that he describes events that also took place in Lycia /cf. p.7 and 30n/), Wilušiia with some city in Cilicia (Ellaia?; Mersin area), Truwisa can perhaps be identified with the country Troas, or with Trysa in Lycia. In that case, as I already mentioned, Karakiša could be identical to Kária. But it's not the same. Namely, not only in Syria, but also in western Cilicia, north of Anamur, there were cities with a similar name - Karkar(a) /note 162/.

Indeed, there are some indications that Ashshuva was located in western Asia Minor. Homer *Ílias* II.835n/, mentions two Phrygians who were called Asios (one in the Dardanelle region and the other in the region of the Sangarios (Sakarya) river, i.e. where the historical residences of the Phrygians were). On the tablets with the lin.B script from Pylu, women from Aswiai are mentioned, together with women from western Anatolia and the eastern Aegean islands. In the Troy region (Troas, Biga peninsula), the city of Assos was located. And the important fact is that the Romans founded a province in western Asia Minor, which was called Asia.

In Egyptian sources from the time of Thutmose III. the land of *Isa (a-si-ja)* is mentioned, which some identify with Aššuva or Alashija. In one case, it is mentioned together with Keftia (Crete).²²⁰

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As I already mentioned, the letter /AhT 6/, written by the Achchijava king, probably to Muvatall II, deals with the issue of the islands that originally belonged to Ashshuva. The Hittite king (according to the statement of the Achchijava king) claimed that his ancestor (Tutchali II.) received the islands from the storm god into his submission. However, King Achchijava explained that even earlier, his ancient ancestor had received these islands from King Ashshuva as a wedding gift. The mentioned ancestor ²²² whom some authors identify with Cadmus. In that case, it could be Kagamuna[š],

Tutchaliya defeated this broad coalition. Piyama-Inara and his son Kukulli were among the captives he deported to Chattush. Later he installed Kukulli as a Hittite vassal, under the king in Ashshuva. The second thing is that he was later executed because of the rebellion against the Hittites.

Kukulli may have come from Aššuva, but he didn't have to. His name (cf. Mitanna Kikkuli) probably points to a Churite or Indo-European origin. His father's name, in turn, refers us to the Luvian region.

Some of the names of the coalition countries (Kišpuwa, Pahurina) point to this. This could mean that at least part of the so-called of the Ashshuva coalition came from eastern Cilicia and Kizzuwatna. It must be remembered that the Hittite king defeated these countries in battle, that is, on the battlefield; therefore, it is not a direct conquest of these countries, in contrast to Aššuva and Arzawa. Therefore, the military encounter could have taken place anywhere; in Cilicia, Lycia and even in Ashshuva.

Ashshuvu Tutchaliya II. he actually defeated /Cline 2019 p.58n, 63n/ around 1445 BC. This is also evidenced by the mention in AhT 6 (CTH 183), where it is written that Tutchaliya (II.) received Ashshuva from the god, into his subordination. Just like the inscription on the sword from the 15th century. BC from Boghazköy, as well as in the Hittite text /Cline 2019 p.64/ it is stated that Tutchaliya defeated only Ashshuva, but no other so-called countries. of the Aššuva coalition are not mentioned there (those countries were definitely not part of Aššuva; cf. e.g. Warsaw, possibly Karakišu). So it seems that the two campaigns were not directly related. Kikulli was then chosen by Tutchaliya in Chattush to be his vassal in Ashshuva (whether he came from the ruling dynasty or not) after he conquered it.

In general, however, it can be stated that this Hittite text is relatively unclear and can therefore be interpreted in different ways.

Incidentally, it is to this time (or shortly after; c. 1440 BC) that the appearance of Madduwatta and Attarissiya is dated; and even in the country of Zippašlá in later Lydia / por. note 249/. It is possible that the conquest of Ashshuva by the Hittites allowed Madduwattaš to receive from the Hittite king as a fief the country of Zippašlá, which was located south (but not immediately) of Ashshuva.

²²⁰ Cline 2019 p.53, 58. In this particular case, the land in the west is referred to as "ka-f-tú" and in opposition to it "a-si-ja", as the land in the east. An inscription on a tablet with lin.B script: "a-si-vi-ja" comes from Pyl, as a designation of the goddess called Potnia = Lady /W. Helck: Die Beziehungen Ägyptens und Vorderasiens zur Ägäis bis ins 7.

Jahrhundert v. Chr. 1979. In: Bartoněk SPFFBU E 28 1983 p.321; review/. Even the inscription in lin. And the writing "a su-ja" is associated with Aššuva /J. Kelder: Chariots of Ahhiyawa. Dacia 2005 p.152/. Herodotus also mentioned the temple of Athena Asséska in western Anatolia /History I.19/; (cf. the city of Assos, in the country of Troas).

²²¹ The country recorded as Isy from Egyptian sources is not the same as Izziya – Issos /ref. p. 30/.

²²² Kagamuna (xa ? -ka-ga-mu-na-aš-za-kán) could quite well have been the ancestor of the king of Ashshuva. Text on table is not completely understandable, therefore it is not clear whether he was the ancestor of one or the other monarch

one of the islands could be Samothrace²²³ and the other Thasos. ²²⁴ There is only one larger island in the eastern Mediterranean; namely Cyprus. Therefore, I assume that these disputed islands were located in the Aegean region, or in the Sea of Marmara.

The Troy area was inhabited by the Dardanians, the Lelegians and the Pelasgians. The Dardanians consider themselves a Thracian - (Illyrian) ethnicity. Then it cannot be surprising that originally the island of Samothrace and nearby Thasos belonged to their subordination. Another brother of Cadmus, Phineus, also refers to Thrace.

In any case, Achchijava must have had friendly relations with Asshuva, at least initially.

Lazpa.

The prevailing opinion is that Lazpa is the island of Lesbos. However, I think that it is related to today's Lazikia, ²²⁵ in the area of Ugarit. Hittite sources do not mention at all that Lazpa should be an island. They only state that it was located by the sea. In the Manapa-Tarhunta letter /AhT 7/, Lazpa is mentioned together with Viluša. It is written there that when Pijamaraduš humiliated Manapa Tarhunta (ca. 1322-1295 BC), the ruler of the Šeha River country, he installed Atpa of Millavanda over him. And then he attacked Lazpa. There were dyers who belonged both to Manapa Tarhunt and to the Hittite king. They all joined Pijamarad and left with Atpa in ships, probably to the land of the Šeha River. Kupanta-Kurunta of Mirá wrote to Atpa to return his dyers to the Hittite king. From this it can be seen that it was a very important professional group that was of great importance to the Hittite king as well as to the ruler of Sheha.

In AhT 7 §4 etc., it is written specifically about purple dyers (SARIPUTI - men) from Lazpa. It translates into English as "purple dyers of Lazpa". ²²⁶ It is nothing more than dyeing wool and

/Beckman, Bryce, Cline 2011 p.138/. G. Steiner even assumes that it is not a person, but a city and a deleted place (if it is a certain person (great-grandfather). [?]), reads as a URU logogram /Steiner 2007 p.605/. However, it follows from the context (AhT 6 §3) that

²²³ Wedding of Cadmus and Harmonia.

²²⁴ Cadmus' brother.

²²⁵ Another name is Latakia, after the ancient city of Laodicea. The name Lázikija (Arab.) is certainly not related to it, but refers to the land of the Laz. Herodotus also knows some Lasonians near (south of?) Cilicia /History III.90; VII.77/. Lazikia is today's name for the entire Syrian coastal plain, up to the Turkish border (Hatay province).

However, we know one more ancient Lazika. It is another name for Colchis. It is interesting that in the classical period, the Caucasian Achaeans also lived north of it. And northwest of Syrian Lazika, in Cilicia, according to Herodotus, the Hypachaians lived.

Is it just a coincidence? I think not. In my opinion, these are the descendants of the "torque wearers" - the Achaeans / por. note 476 and the final part of this study: Dardanians in the Matien mountains; for the Solyma origin of the Lasonis, see p.150/. By the way, according to Pausanias /3.21/, one of the Achaean settlements in the Peloponnese was the city of Las /Thomson 1952 pp.358, 360/.

²²⁶ Rutheford Ian: Religion in Aegean-Hittite Diplomacy. (On the Internet, without year of publication).

Itamar Singer has a detailed article on this issue: Purple-Dyers in Lazpa. In: <http://kubaba.univ-paris1.fr/recherche/antiquite/atlanta.pdf> . The word SARIPUTI - men, reads as "SÁRIPÚTU - men". At the same time, he draws attention to texts from Ugarit. The letter /RS 20.03 is very important; Ugaritica 5.26/, sent from Alalach by the Hittites

textiles with purple. Therefore, the Hittite king and ruler Sheha had his dyers in Lazpa, north of Ugarit. This was probably the northernmost border where Murex was hunted and purple dye was produced. So it seems that the Sidonians in the coastal region of Lebanon²²⁷ in this period, and later the Phoenicians, had, with exceptions, a monopoly on the production of purple.

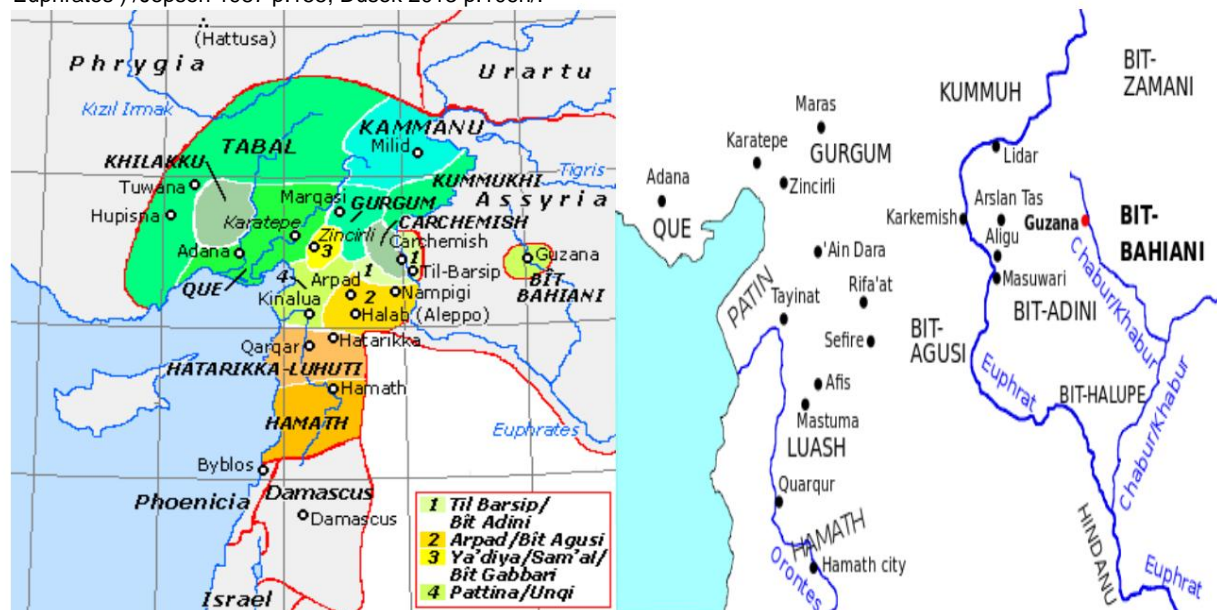
The fact that the country of Lazpa was located in the wider area of the Ugaritic kingdom is also confirmed by the discovery of two ivory engravings from the 8th century. BC. On one was mentioned Hamá (Hamath) and on the other was written the name **Laaš**.²²⁸ It was a country in the northern Syrian region.²²⁹ I assume that the country Laaš (another name Luhuti) was named after Lazpa, which is known from Hittite sources. However, it was probably originally the name of the Syrian coastal plain, including the mouth of the Orontes River, which is still called Lazikia; from the northern borders of the Ugaritic kingdom to the borders of today's Turkish province of Hatay. After the 12th century BC, this already transformed name (Laaš) was transferred further south, to the entire territory of the former Ugaritic kingdom. By the way, in Hittite texts Lazpa is written as "KURLa-az

by prince Sukur Tešub, king of Ugarit Ammishtamr II (mid 13th century BC). It is written there about "SÁRIPÚTA" a man from Panešt. "SÁRIPÚTU" is compared with the Semitic "sarápu" /Nougayrol 1968/, which has several meanings (to melt, purify, burn /NBS 2017 p.905/); among other things, this also means the production of colors by means of high temperature. One letter from Urten explicitly mentions sending wool from Hatti to Ugarit for dyeing (a-na sa-ra-pi) /Lackenbacher 2002/. This is very important, because it clearly points to the fact that the wool, or textiles were sent from the Hittite Empire to Ugarit for dyeing, and there were also purple dyers there. That is why the Hittite king had his dyers there. At the same time, north of Ugarit is today's Lázikia (northern Syrian coastal plain), whose name is most likely related to the country of Lazpa; La-az-pa-an. The material for dyeing was certainly not sent to the island of Lesbos, where there is no evidence that purple was produced there.

²²⁷ Centered in Sidon and Tyre.

²²⁸ Graves states that laas means "stone" /Graves 2004 p.139/.

²²⁹ Moscati 1975 p.59. The land of La'ash is mentioned on the stele of Zakir, king of Hamat and La'ash. La'ash was a country in northern Syria. Its capital was Chazrak, Assyria. Chatarikka, which is identified with today's Tell Afis site: https://en.wikipedia.org/wiki/Tell_Afis. The stele mentions countries such as Ku'e (eastern Cilicia), Bit Agusi (Arpad), Emek (northern Orontes), Gurgum (western slopes of the Amanus mountains), Sam'al (Ja'udi, Zindžirli), Melidd (northern Euphrates) /Jepsen 1987 p.155; Dušek 2013 p.106n/.



pa-an" /AhT 7 §4/, or URULa-az-pa-ya /AhT 20 §24/. So no Lazpaš country, but **Lazpan, Lazpaya**. That also proves something.

There were four ports in the coastal region of the Ugaritic kingdom,²³⁰ while in the east this kingdom reached as far as Ebla. Luhuti - Laash, as a successor country after the Ugaritic kingdom, occupied roughly the same territory as this kingdom at the time of its maximum extent (Niqmadu II., Ar-halba).

The kingdom of Hamá was the successor country after the country of Amurru. After the events related to the appearance of the "sea peoples", the geopolitical situation changed in Syro-Palestine. Ancient Phoenician city-states were formed in the coastal region of Lebanon. Neo-Hittite states emerged in Syria, with a strong Aramaic element. Among them was La'aš, which was the successor state after the Ugaritic kingdom, including the coastal area. To its north was the mountain Džebel Aqra (Cafón, Chazi, Mt. Kasios).²³¹ Between Laash and Hamath, south of the former Ugaritic kingdom, there was also the city of Karkar (perhaps on the territory of the former Karkish).

It seems that Piyama-radu, by basically appropriating the purple dyers, wanted to blackmail the Hittite king. In the land of the river Šeha, where Atpa brought them, they could not produce purple. As a result, the Hittite Empire could suffer significant economic losses, regardless of the fact that diplomatic relations, which were also maintained through the exchange of royal gifts, between the rulers of the Near East and possibly other countries, could cool down.

It is a fact that the Minoans were also able to produce purple. For example, in Kato Zakros, rows of pools where paint was dissolved have been preserved.²³² However, there is no indication that it was also produced on the island of Lesbos. During this period (LBA, LM), these sea snails were collected almost exclusively only on the Levantine coast and on the eastern shores of Crete.²³³ Lesbos did not belong to the Cretan sphere

²³⁰ In KTU 4.390 it is written about a ship from Alashija that landed in the port of Attalig, which is identified with today's Qal'at er Rouss. Together with Gibala (Jebbeh; nearby Tell Twajni was already located inland), Mahada (Minet el Beidha) and Himulli (north of Ugarit, perhaps today's Ra's al-Basit), represented the four ports of the kingdom of Ugarit.

It is also considered that Tel Sukas was also the southernmost port of the Ugaritic kingdom, or bordered it immediately.

²³¹ Ref. letter AhT 20 §24, where it is written about the deities of the lands of Lazpa and Achchijava, who were supposed to help heal the Hittite king. On the border of the Ugaritic kingdom and the country of Lazpa (near the mouth of the Orontes; on today's Syrian-Turkish border), there was Mount Cafon; it was essentially a Canaanite-Hittite Olympus. Mount Hermón was located in Lebanon (Achchijava) /note 53/. These were the two most sacred mountains in the Syrian-Lebanese region.

²³² Pressová 1978 p.62

²³³ ESPV 1999 p.51. For the sake of completeness, it should be added that traces of the production of purple were found in Cyprus, **Kythera, Thera** and **Keu** /I. Singer/. Troy (III-VIIa) in western Anatolia was an exception (apart from the East Aegean Poliochni of the Early Bronze Age), because layers of crushed Murex snails were also found there, although they were nowhere near such huge quantities as e.g. in Sidon /Çakirlar, Becks: Murex dye production at Troia. Studia Troica 18, 2009 p.87n/. Nowhere else in the west of Asia Minor and the adjacent islands, and therefore not even on Lesbos in the Late Bronze Age, were there any traces of the production of purple. Lesbos itself, even if it belonged to the Trojan cultural circle /note 205/, was rather a granary of western Anatolia /Kienitz 1991 p.57/. This alone essentially questions the possibility of purple production on this island, because during its production, an unbearable smell is released, which was

influence; it primarily included the Cyclades, **Kythera, Thera, Keu**, Rhodes and Miletus. 234 Lesbos originally belonged to the Western Anatolian-Eastern Aegean cultural circle, which also included the western coast of Asia Minor, including Troy (Kritsana) and ²³⁵ further south-eastern Balkans (Lake), Halkidiki some Aegean islands.²³⁶

The landscape of the river Šeha.

As I have already stated, its inhabitants were Dananians and Hypachaians, together with Luvians and Churites in the plain of Adana,²³⁷ on the river Seyhan, east of Arzawa and Vilusha, in eastern Cilicia. In Luwian, after 1200 BC, this area was called *ḫiyawa*, no doubt derived from the Hittite name *Achchijawa*. In Phoenician, it was written as DNNYM, that is, the kingdom of the Dananians. Dananians and Achaeans settled there already in the post-Hyksos period (Kilix). At the end of the Late Bronze Age, settlers ²³⁸ refugees from the defunct Achchijawa took refuge there and also from Mycenaean Greece (Mopsos?) probably also moved there.

The name of the country of the river **Šeha** (KURÍD *še-e-ha-aš*; cf. the Kassite **Kuššuchche** /p.21/) can be derived from the Churite "**šeya**", which means river, stream²³⁹, and the name of the river Seyhan is also derived from this. For this reason alone, Šeha could not be located in western Asia Minor. The names of the sons of Muwa-Walwi, the first known ruler of Šeha, Ura-Tarhunt and Manapa Tarhunt, testify rather to Cilicia, respectively. the area inhabited by the Luvians (mainly the Arzavian lands = *Lūja*, respectively *Arzawiya* /old designation/; by the way, the parity is currently unjustly questioned), than for the Aegean coast of Asia Minor. A seal with a Luvian text found in Troy VIIb is related to ethnic movements in the period of the "Sea Peoples", or until

e.g. "famous" Sidon. What is important, however, is that the Hittite rulers had their wool dyed in Ugarit /note 226/ and not in western Anatolia. In other words, it was not only the knowledge of purple production technology that was important, but also its achieved quality, especially the saturation and stability of the color. And high quality was, for example, in the Phoenician period, known almost exclusively only "Tyrian" purple, which was much more expensive than gold (the so-called Tyrian purple; later, in antiquity and the Middle Ages, this purple was called imperial purple; it was a privilege only for the highest elite and represented a symbol of high social status).

I would just like to remind you that Kadmos and his people from Syro-Palestine (including producers of purple) were related to both the Dardanians from Asshuvu and the Teukras from Troy and they maintained friendly relations with the Dardanians / ref. note 377 and p. 108/.

²³⁴ Burian, Oliva 1984 p.243. In Miletus from the end of the 15th century. BC begins with Mycenaean ceramics /Bartoněk 1983 p.180/, mostly of local origin or produced in Cyprus. However, this does not mean that the population had to change there as well. Apparently, the local *Káros* (originating from Minoan Crete?) also took inspiration from Mycenaean Greece at that time. Achaeans were already present in Crete at that time. Of course, I do not rule out the presence of Achaean merchants in Miletus either.

²³⁵ Apparently as far as Beyçesultan inland; the ceramics there have an earlier relationship with the Balkans /ESPV 1999 p.54/.

²³⁶ Lemnos-Poliochni, Chios-Emporio, Lesbos-Thermi, Imbros and others.

²³⁷ City of Adana(wa), *Ādaniya*

²³⁸ LH IIIb2; around 1210 BC. ²³⁹ <https://en.m.wikipedia.org/wiki/Zion>; Lt. also Hrozný 1943 p.194; to that, Lt. p. 22.

On the inscription from Çineköy /AHT 28 §10/ it is stated (in English translation): "Indeed these places were ... for the palace , of the River (Land)" /Beckman, Bryce, Cline 2011 p. 265/. *Hiyawa* was undoubtedly meant by this "river country". At that time, the name *Seha* (KURÍD = River Land) was no longer used.

their reverberations. By itself, therefore, it does not yet prove that Troy belonged to the area where the Luvian language was spoken. Rather the opposite. We know that according to the Iliad, unlike the other participating ethnic groups in the Trojan conflict, there was no language barrier between the Trojans and the Mycenaean Achaeans (although we must take this with a grain of salt).

Šeha is of key importance for the localization of Asia Minor countries in the Late Bronze Age. This also applies to Viluša, with whom she probably lived next door (but not to Mirá; more in the Arzawa section).

It seems that at that time there were friendly relations between the kingdom of the Dananians (later Millavanda) and the country of the Šeha river, which also resulted from the affinity of the population of both countries (Dananians and Achaeans). The situation changed around 1295 BC when Piyama-radu installed his nephew Atpa²⁴⁰ as the ruler of Millavanda and together they began to terrorize the cities and countries of the northern Levant. Viluša and Lazpa were the first countries to attack. Apparently, at that time they also temporarily controlled the land of the river Šeha, ²⁴¹ where Atpa brought dyers from Lazpa. We know that a little later, in the time of Tutchaliya IV, the king of Achchijava was personally present in the country of the river Sheha / AhT 11/, so he pursued his own (Achchijava) interests there. Manapa-Tarhunta from Šeha was already seriously ill at that time /AhT 7 §3/ and soon died. He was succeeded by his son Masturi.

From the time of Tutchaliya IV. comes the text that the people of the land of Sheha were hostile towards the Hittites and boasted that the Hittite king (Muršiliš II.) did not subjugate them, just like Arzawu /CTH 211.4; AhT 11 §1/.

Arinnanda.

Although Arinnanda is not mentioned directly with Achchijava, she is very important for this issue. In the Annals of Muršil II. /CTH 61 II.2; AhT 1B/ is written about military defectors from Attarimma, Huwarsanassa and Suruda who fled to Arzawa from the Hittite king. Because they held "impassable heights", Sharri Kušuch, ²⁴² ruler of Carchemish and brother of Muršil II, gave the order to march "to knock them down". At the same time, the army under the command of the Hittite king also marched there. These "impassable heights" were called Mount Arinnanda: ...*"This Mount Arinnanda is very inaccessible, jutting out into the sea. In addition, he is very tall and robust. Because it is a rock, one cannot go there with horses [chariots] and so I [my Sun], went before the army on foot to Mount Arinnanda"*...

On the entire coast of southern Anatolia, there are only four locations where the mountain range, or just the hill, or rock, runs up to the sea. geographical ²⁴³ To the west and the North Anatolian coast as far as Sinopé, formations of a similar nature do not occur. Of the mentioned four locations, only

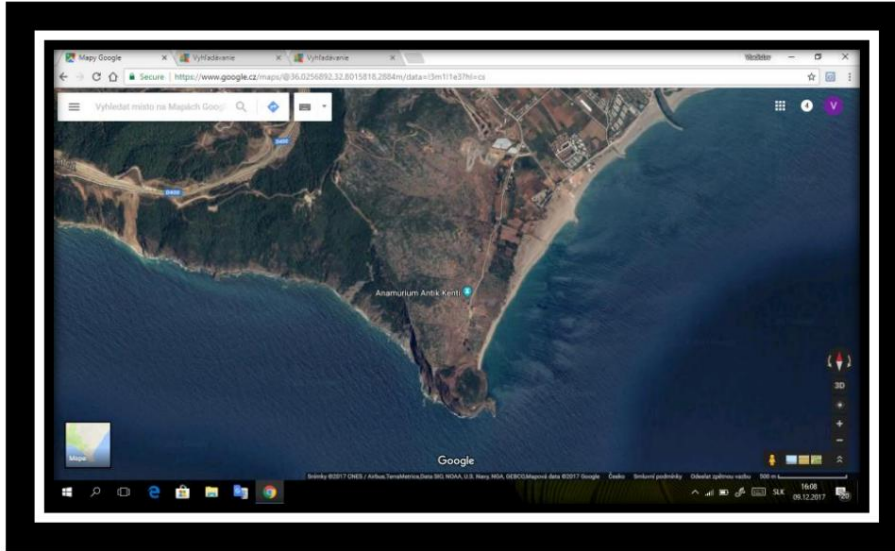
²⁴⁰ With undoubted Achchijava approval.

²⁴¹ Piyama-radu was promoted by Atpa over Manapa-Tarhunta.

²⁴² They drank.

²⁴³ It is well visible on satellite maps.

one fully corresponds to the given description. It is **Cape Anamur**. It is a high, difficult-to-access rock that runs all the way to the sea, so it cannot be bypassed. It's a great place to defend; it is a refuge height. And this place was able to accommodate a lot of people. For the Hittites and the Luvians, the place was sacred, the sun goddess Arinna was worshiped there. In ancient times, a city called Anemurion was located here.



Cape Anamur - Arinnanda

Muršiliš mentions Arzawa first in his Annals. The border between Arzawa and Kuwaliya was the river Astarpa. There is only one river in this area with which it can be identified. Tou 244, which formed the western Arzawa, i.e. already border of Arzawa after its division during the reign of Muršil II. the river is Göksu, behind in Kuwaliya, is Anamur, or Arinnanda. From there, Muršili II. he pursued the fugitives as far as Apasa in Kuwaliya, whose western border was on the river Šijanta (Xanthos).

This is also confirmed by another passage from his Annals: "*When I conquered Mount Arinanda, I returned again to the river Astarpa*"... /AhT 1A §19/. This means that the Astarpa river was located east of Arinnanda, so that river can only be Göksu.

Since the land of the Šeha River was almost certainly located on the Seyhan River in Ádanya and bordered Viluša and probably also Arzawa, Viluša certainly could not have been located in the Troy area. It was probably located in the Mersin area.

From the above overview, it follows that several countries and cities that are mentioned in connection with Achchijava can be located in addition to Anatolia, also in the wider area of the Orontes River and also in the area of Cilicia. There were smaller kingdoms that were Hittite vassals.

Achchijava and Amurru belonged until the 14th century. BC under the Egyptian sphere of influence. This changed during the reign of Šuppilulium I, who first consolidated power in his empire, conquering Cilicia and then

²⁴⁴ Kalykadnos (Greek).

he directed his efforts south into Syria, as far as Lebanon. The king of Ugarit recognized his sovereignty. Since the other states did not want to submit to him, the great king moved **along the Oronto** to the south.²⁴⁵ He subjugated Aleppo, Nuhash, took control of the Syrian Kadesh and Damascus²⁴⁶ and also Arachta and Nija. He plundered Katna,²⁴⁷ subdued Amurra and finally defeated the Mitanni /Lt. also CTH 51/. It is from this period that the first Hittite report about Achchijava /AhT 12/ comes.²⁴⁸ That is, only when The Hittites penetrated to its borders.²⁴⁹

²⁴⁵ Müller-Karpe in: Jockenhövel 2012 p.256 ²⁴⁶ Lalouettová 2009 p.49 ²⁴⁷

Around 1340 BC, when he defeated the ruler of Katna, King Idad.

²⁴⁸ Expulsion of an inconvenient person from the Hittite Empire to Achchijava /AhT 12 §2; CTH 214.12.A/, although recorded only under Muršil II., which is interpreted as a manifestation of the existing friendly relations of both parties /Bartoněk 1963 p.6; Bartoněk 1969 p.296/. Even in the time of Muršil II. /1321-1295 BC/ there were friendly relations between the Hittite Empire and Achchijava, as evidenced by a record in which it is written that when Muršiliš fell ill, the god of Achchijava and the god of the land Lazpa were called to help /AhT 20 §24; CTH 570.1/. Friendly relations between the two countries can be evidenced by the fact that two youths born in Achchijava were together with the future Hittite king Muvatall II, brought up at the Hittite court (Tawagalawa, as one of those youths, rode in a chariot with the Hittite king's personal charioteer). These friendly relations suffered a rift around 1295 BC when Piyama radu together with Atpa attacked Vilusha, which was a Hittite vassal state and later Lazpa. (Already around 1320 BC Achchijava disrupted these friendly relations by supporting the Arzaw king, who acted hostile to the Hittites). Nevertheless, mutual relations and cooperation between the two countries continued even in the time of Muvatalla II, as evidenced by letter AhT 4.

²⁴⁹ The country of Achchiya, mentioned in "The Crimes of Madduvatt" /CTH 147; AhT 3 §1 aÿ/, during the reign of Arnuvand I. (after 1440 BC /Beckman, Bryce, Cline 2011 p.69/), is certainly not identical with Syro-Palestinian Achchijava. All the more so because in the Oracle from the reign of Muwatall II., or subsequent /AhT 22 §25; CTH 571.2/ it is written: "...regarding *the hostile ruler from Aÿÿiya*"... the Achchijava king, despite some conflicts, was not initially considered by the Hittites to be an outright hostile ruler (certainly not in the 14th century BC /see notes 248 and 251 /, while mutual cooperation between the two monarchs continued until the reign of Muwatall II, who probably annexed Milawatu shortly before he died in 1272 BC). Certainly, the name Achchiya cannot be regarded as an older form of the name Achchijava, as some researchers believe, because the names of both countries were used together; and even during the reign of Muwatall II. /AhT 4: Achchijava and AhT 22 §2: Achchiya; there Lt. §7: Malazites; to that, Lt. note 262/. This alone proves that Achchijava and Achchiya were two different countries.

Therefore, I think that in the case of the country of Achchiya, it may be the territory of some local Western Asia Minor ruler. In the quoted letter, localities such as e.g. the city of Dalauwa (Talawa) in Kuwaliya, which is apparently classical **Tios** in Lycia, the mountainous region of Zippašlá (**Sipylos** in Lydia), Pitašša, which is apparently later Pisidia, Kuwaliya (then Pamphylia and the territory of Cabalia, which was located north of classical Lycia, to along the Xanthos River), the island of Alashiya (Cyprus), as well as other countries in southwestern Anatolia. In this letter, Madduwattaš appears as the ruler of the country, somewhere near Kuwaliya (in Kuwaliya itself he was then the ruler of Mazlauwa /AhT 3 §23/). Madduwattaš was an Arzaw vassal who rebelled against the Arzaw king Kupanta-Kurunt. At the same time, he also fought with **Attarissi**, a man from Achchiya, who drove him out of his country. Madduwatta was helped several times militarily by the Hittite king Tutchaliya II, either against Attarissi or Kupanta-Kurunt. At the same time, the Hittite monarch gave him asylum when Attarissiya expelled him from his country. He even gave him as a fief, the kingdom of Zippašlá, which was then to serve as a base for him to attack Arzawa (at that time it also included the country of Mira, whose territory of interest the original Madduwatt's country was in contact with in the east). Therefore, the Arzavian Kupanta-Kurunta occupied this kingdom, but the Hittite king again helped Madduwatta and installed him again as the ruler of Zippašlá. But his country was invaded again. This time it was Attarissiya, a man from Achchiya, also with a hundred chariots /AhT 3 §12/. Madduwattash again fled to the Hittites. The Hittite king helped him once again ("general" Kisnapili), but his army already stayed in Zippašlá. This leniency of the Hittite kings can only be understood by the fact that this region did not belong to the priority area of interest of the Hittites /Müller-Karpe in: Jockenhövel 2012 p.250/. Therefore, even the country of Zippašlá did not have any special meaning for them; and it was definitely not an integral part of the Hittite Empire. Tutchaliya II. gave Madduwatta this country under his control, with the understanding that he must first conquer and occupy it /AhT 3 §4/. simply

he was giving away something that did not even belong to him, just because this country was not among the priority areas of Hittite interest. However, it is interesting that these events took place around the same time when the so-called the Aššuva coalition, as well as Aššuva itself (approx. 1445 BC). Apparently, that is why Madduwattaš received as a fief, the country of Zippašlá, so that he could "control" the territories conquered by the Hittites, in western Anatolia /Lt. note 219/. But Madduwattaš played a double game and had high ambitions; in an attempt to break free from Hittite influence, he rebelled against the Hittites, cooperating with the city of Talawa, whose people turned against the Hittites and killed Kisnapili (§14, 15) when he was on his way to Hinduwa (apparently a connection with the Indus River, present-day Dalaman Çayı). Madduwattaš then reconciled for a time with Kupant-Kurunt of Arzawa, despite the fact that the latter remained an enemy of the Hittite king (§16). Kupanta-Kurunta offered him his daughter as a wife (§16-17), but Madduwattaš later refused (and wanted to return the daughter to him) because Kurunta turned against him again (§20). Then Madduwattash broke the oath given to the Hittite king; and that he would not attack any country that was (to the east) beyond the river Šijanta (**Xanthos**, today's Eýen Çayı). So Madduwattaš, despite the oath, invaded the Arzawa country **and ruled it** (§22). This means that although he was a usurper, he basically became the legitimate king of Arzawa, in circumstances unknown to us.

From the above facts it appears that Madduwatt's original country was probably in the region north of Cabalia /Lt. Fig. and the text on p.2/, in the territory that roughly overlaps with part of today's Denizli and Uşak provinces (the classical territorial unit of Phrygia Pacatiana and the territory lying west of it /perhaps near Hapalla/; the country of Piggajá could also be located there somewhere). This is also indicated by the fact that the Hittite king wanted him to occupy the land of the river Shijanta (§21), which was probably located west of this river (and south of Madduwatta's land; perhaps between the cities of the classical period: Xanthus and Telmessus); and therefore west of the land of Kuwaliya, which at that time was an integral part of Arzawa.

However, Madduwattaš, already as the king of Arzawa, also took lands that were probably located in Cilicia and which previously belonged to the Hittite king's sovereignty (§24): the lands of Zumanti, Wallarimma, Ialanti, Zumari, Mutamutassa, Attarima, Suruta and Hursanassa /cf. note 136/. The Hittite king Arnuvand I. (son-in-law or son of Tutchaliya II.), also "paid back" by the fact that at the time when his former arch-enemy Attarissiya and the ruler of Piggaya /§36/, together attacked the island of Alashiya (Cyprus), which belonged to the Hittite sphere of power, he also often made raids there. However, Madduwattash probably reconciled with Attarissiya because the Hittite king questioned why Madduwattash had allied himself with them. At the same time, he stated that Attarissiya and the ruler of Piggaya are independent of the Hittite king, unlike Madduwatta. After Madduwatta's fiasco in Cyprus (and its possible partial control by Attarissiya), it is possible to assume that Attarissiya obtained from him, also the country of Zippašlá, under his sovereignty, which he had been striving for for a long time (Madduwattaš could no longer expect help from the Hittites, because he invaded the territory, which belonged to the Hittite sphere of influence; the island of Cyprus and territories in eastern Cilicia).

Madduwattaš was thus a great burden in the area of south Anatolia. In addition to the mentioned countries and cities that he invaded, he also wanted to occupy Pitassa (Pisidia) and Hapalla (probably a Phrygian name, similar to Ashshuva; <https://en.wikipedia.org/wiki/Phrygia>). After Arnuvanda I threatened him with military intervention, he returned Hapalla to the Hittites.

After Madduwatta (ca. 1440 BC), Tarchundaras (ca. 1385 BC; certainly not immediately after Madduwatta) ruled in Arzawa. He maintained friendly relations with Egypt (correspondence, upcoming dynastic wedding).

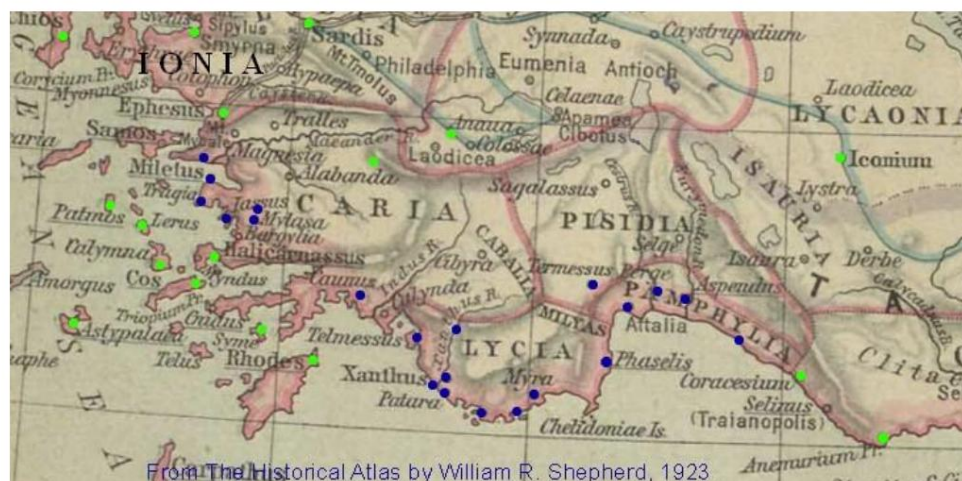
But not with the Hittites. It was during the reign of Tutchaliya III, a contemporary of Tarchundaradu, that Arzawa attacked the Hittite Empire and occupied its territory as far as Tuwanuwa and Udu. At that time, the Hittite Empire was weakened. It was attacked from the north by the Kaškas, who even looted Chattušaš and other Hittite cities /note 259/. In the east, it took part of the Hittite territory as far as Šamuch, the country of Azzi-Khajaša (Azzi-Hajaša) /ESPV 1999 p.47/.

It is surprising, but Greek myths can shed light on the whole matter. Tantalos was the king in the Lydian **Sipylus** (Zippašlá), which was located south of the river Hermos (today's Gediz). Eurythemista, daughter of the river god **Xantha**, is also mentioned as one of Tantalus' wives /Graves 2004 p.390/. Plato derived the name Tantalos from talantatos "poorest", which originated from the root "tla" (to suffer; cf. Tantalus' torment /Graves 2004 p.395/). This resembles the name of the city of **Tlós**, that is Talawu in Kuwaliya. One of Tantalus' sons was Pelops, who inherited Tantalus's Asia Minor states and at the same time became king of the Elis in Pisa, near Olympia, and later conquered the whole

The Peloponnese, which is named after him /Zamarovský 1970 p.319/. One of his sons was **Átreus** (cf. Attarissi, who invaded the country of Zippašlá), the ruler of Mycenae, who received the royal title because he owned the golden fleece /Trencsényi 1967 p.90/. His sons were Agamemnon and Menelaus, important participants in the Trojan War.

According to Strabo /Geographica XII.8.2/, Tantalus, Pelops and Niobé (daughter of Tantalus; she also had a son Ilioneus) were **Phrygians**. Graves also counts Ílos, the son of the Dardanian king Troas from Troy /Graves 2004 p.390, 393/. Namely, according to Strabo /Geographica XII.8.7/, even the Trojans considered themselves Phrygians /cf. note 265 and 476/. Because

The Phrygians were already present in Anatolia at that time, could be answered by the fact that the ruler of Piggaya appeared together with Attarissi; both then together attacked the island of Alashija /AhT 3 §36/. And it was the man from Piggaya who was probably the ruler of the Phrygian land in SW Anatolia (proto-Phrygian origin, similarly to Attarissiya /cf. Appendices: Dardanians in the Matien mountains/), related to the Solymas, Dardanians and other proto-Phrygian ethnicities.



What does this mean? The story of the myth about Tantalus takes place both in the Sipyllian region (Zippašlá), but also in the area east of the Xanthos river - Šijanta (Talawa, Tlós), and therefore in the same places that are also discussed in "Madduwatt's Crimes" /AhT 3 /. They also mention the country of Pitassa (§28), apparently later Pisidia, which Madduwattas also attacked. It is therefore possible that Attarissiya, a man from Achchiya, was a ruler from a dynasty that ruled both in the region of Sipylus (which he eventually acquired from Madduwatta), but the original seats of this dynasty were east of the river Shijanta (Xanthos) ; that is, in the south and east of the land that would later be called Lycia, including the country of Milyas, the Solym mountains (Gülük Dagı), the Beydağları mountains and the territory to the south and east of them (one of the wives of the Sipyllian Tantalus was, after all, Eurythemista, the daughter of the river god **Xantho**). It is also not excluded that this dynasty could be related to the Achchijava kings from Khazor. The country of Achchiya was located in the area where the Proto-Phrygian Solymas and Milys (Termils) lived, who were the descendants of the "torquez wearers" / note. 476/. Together with Attarissiya, a man from Piggaya is mentioned, probably of Proto-Phrygian origin, and therefore a distant descendant of the "torquez wearers" - the Solymas, who were expelled by the Kárms around 2050 BC, from the land of Anaktoria (in the area of the future cities of Miletos and Mylasa) / por. note 476/. Homer already mentions two Phrygians called **Asios during the Trojan War**; one in the Dardanelles area (the "Thracian" Dardanians also lived there) and one in the area of the Sangarios river (that is, where the historical residences of the Phrygians were / Homer: Ílias II.835n/). Even in the time of Thutmose III, the Egyptians knew the land of **a-si-ja** /note 220/. Some kind **Solymus** is mentioned by Ovid as a **Phrygian** companion of Aeneas, originally from the Phrygian Ida /Fasti 4.79/. This also indicates that the Solymas were of Phrygian origin and lived oi. also in the region of Troas and Assos, south and east (Ida) of Troy. The relationship of the Achchiya country to Syro-Palestine is also evidenced by the very name Attarissiya, which is most likely derived from the West Semitic, or of the Ugaritic god, who was called Attar, which is the male form of the goddess Attart, i.e. Aštarte /Heller 2010 p.307/. The Lycian city of Attarima in Cilicia is probably related to him. Certainly the name of this deity is not connected with western Anatolia, or even with Mycenaean Greece. It can therefore be assumed that the bearer of this name had a certain relationship with Syro-Palestine and Cilicia. Some of these "torquez wearers" settled south of the Solym mountains (Gülük Dagı, the city of Termessos) around 2050 BC , but also in the country of Milyas under Cabalia, west of the Solym settlements, where we know them under the name **Milyovia** (apparently an IE component Lykiov) <https://en.wikipedia.org/wiki/Milyas> /. The second part of them then proceeded further east, to Syro-Palestine.

Let's remember who the people of Lukka turned to for help in the first place? To Tawagalawa, the brother of the Achchijava king, who came to their aid. And only subsequently to the Hittites /AhT 4 §1/. Achchijava must have been Lukka for the people, therefore very close. Tawagalawa, as the Achchijava viceroy, could also reside (or temporarily reside) in some country that was an Achchijava territory of interest, such as the Šeha river landscape, in the immediate vicinity of the Lukká landscape. If Tawagalawa resided in Chasora or Millavand at that time, the people of Lukka would have turned directly to the Achchijava king.

In Greek myths, the Solyms (Milys) were indeed described as the arch-enemies of the Lycians /Trencsényi 1967 p.104/. But let's remember what the Lycians were called while, according to myths, they were ruled by Sarpedon: **Termilovia** /Hérodotos Histories I.173/, respectively. They kept saying how they marked themselves in the inscriptions /ESPV 1999 p.216/. There is an undoubted connection with the Miles, which also follows from the text in Herodotus. So it seems that part of the ancestors of the Lycians (Lukka) were close relatives of the "torquez wearers", who in Lycia (and Galilee) appeared under the name Milyae (Mi-lim people). And thus they were also related to the Solymas from Syro-Palestine, as descendants of "torquez wearers" /see p.79n./.

According to Greek myths, after Sarpedon was expelled from Crete, he fled to Cilicia, where he allied with Kilix (at that time, in addition to the Hypachaeans, also Lukkas?) against the Milesians, defeated them and became their king /Graves 2004 p.296/.

The name of the country Lykaonia /ESPV 1999 p.216/, above western Cilicia and eastern Pamphylia, derives from "Lukkawanna", which means: the land of the Lukka people: <https://en.wikipedia.org/wiki/Lycaonia> . This also points to the connections between the Lukka people, the Milys and Kilikia / ref. also Herodotus: History VII.77 et seq.

So it seems that part of the people, who will later be called Lukka, or The Lycians were originally called Mily (**Trmmili**). However, it was not only the descendants of the "torquez wearers", who made up the people of Lukka. Some of the members of the Lukka people could also come from Crete /Herodotus: Histories I.173/. And some of them were probably descendants of the conquered Anatolian population.



The central region of the Lydian kingdom. In the west, it partially overlaps with the former territory of the Zippašlá country.

It is therefore quite possible that the land of Achchiya in the east of later Lycia was an area of interest to Achchiya, as were the islands of Samothrace and Thasos and also the land of the Šeha River in Cilicia (Kilix). This can explain the fact why Achchijava was so involved in the south of the Asia Minor mainland, for example, it is a military alliance with the kings of Arzava; she clearly had to have her powerful interests there; and it did not only concern the land of the Šeha River / Lt. AhT 13; AhT 17; AhT 18 = Kingdoms in the Boundary List/. Then the fact appears in a new light, why the cities of Atriya and Utiya, then belonging to the sovereignty of the city of Millavanda in western Galilee (during the reign of Atpa's son; Atpa - Pijamaraduš), had to exchange hostages with the cities of Lukka in Lycia (/AhT 5 / cf. also the Milians in Lycia **versus** the Mi-lim people from western Galilee, i.e. from the land of Milawata; they were apparently close relatives /cf. p.26n/). Already around 1320 BC, Millavanda, together with Achchijava, was involved militarily in SW Anatolia / por. note 262/; primarily in their assistance to the king of Arzaw against the Hittites. Pijamarad's appearance about 25 years later (with Achchijava tacit approval) and the invasion of the lands of Viluša and Lazpa, as well as a little later (about 15 years; around 1280 BC) the aggression against the country of Lukka in Cilicia (the city of Attarima?) **were** all only by the continuation of the Achchijava policy of confrontation "on the edge of the knife" against the Hittites.

The fact that the countries of Achchiya and Achchijava were somehow close to each other could seemingly be indicated by the two consonants "ch" in their names (as opposed to the names "Achajici, Achaiwoi, Achaiwiá"). But even so, I think that the name of the country Achchiya, as opposed to Achchi-java (a compound word), was after all named after the Achaeans, the descendants of the "torquez-bearers", like the Hypachaeans in Cilicia.

Thus, by conquering Amurru and Katna, Šuppilulium I approached the Achchijava border. At the same time, the rulers of Bazan and Achchijava also became ²⁵⁰ which bordered immediately on the west Hittite vassals. The border of the Hittite influence in Transjordan, at that time, reached as far as the Yarmuk River. Šuppilulium finally conquered Amqa in the Bekaa valley /EA 170, 175/. That was at the time

It is therefore likely that part of the land of Lukka in Lycia (where the "man from Achchiya" ruled) and the land of Lukka near the Gulf of Iskandaria, together with the land of the Šeha River, belonged to the Achchijavian sphere of interest. Greek myths also know a ruler from this region (Lycia, Xanthos): the Lycian king Íobatus, whose "guest" was Bellerofontés. He, in addition to "having to fight with the famous Solymas" /Homer Ílias VI.184, 204/, also killed Chimaira in Lycia, whose parents, Echidna and Typhon, lived with the Arim in Cilicia, respectively. on Mount Kasios (Balafón, J. Akra) /Graves 2004 p.133n; Zamarovský 1970 p.80n; see also note 53 and 476/. The Chimaira Bellerofontés threw down from Mount Olympos (Tahtali; Beydaýlari mountains), in the Solyma country, where flames of fire still shoot from the ground between the rocks: the personification of the Chimaira /Ílias VI.179n/. In this context, I would like to draw attention to the site of Beycesultan, on the upper course of the river Maiander (Menderés). It is a protourbarian center and one of the first centers of metallurgy development in the area. It was inhabited from the Chalcolithic (approx. 4750 BC) until approximately 1200 BC, when it was finally abandoned. In the EB II period it was present with Troy II. In EB III there was a double temple with horned altars, reminiscent of the sacred horns in Minoan Crete /Peýírka et al. 1979 p. 297/. It is not even possible to rule out a connection with palace buildings in Crete /ESPV 1999 p.54/. Even if Beycesultan is relatively far from the area of the original land of Mylias (Anaktoria; Miletos, Mylasa), it can still be confirmed by Herodotus' statement about the arrival of people from Crete to this area. This is also evidenced by the Karst Great God from Labraunda, depicted with a double ax (labrys). It primarily refers to Minoan Crete /Kienitz 1991 p.184/. However, contrary to what the Greek myths claim, people from Crete to Karia and further east would have arrived before the arrival of the "torquez wearers": according to the myths, Pelops should have come to **Greece from Anatolia**, and not the other way around. However, it is not possible to directly identify the Asia Minor Attarissiya with the Mycenaean Atreus, son of Pelops, if only for reasons of time. The events in which Attarissiya, as a man from Achchiya, took part are now dated to roughly 1440 BC. And the Mycenaean Atreus lived, according to Greek myths, only one generation before the Trojan War. So around 1240 BC. His father Pelops should come from Anatolia around 1270 BC (of course, these are only hypothetical dates). Unfortunately, we do not have any concrete information about Pelopon on the Parian marble /Bartonýk 1983 p.18/. If Pelops came to Greece less than 200 years later, after the events in which Attarissiya, the ruler of Achchiya, was a participant, it means that the name of the country Achchiya could not have **originated** in Mycenaean Greece, but in Asia Minor! Thus, before leaving for Greece, Pelops belonged to the dynasty that ruled in the country of Achchiya in southwestern Anatolia (Lukka/Lykia) and also in Zippašlá (Sipylos). And its members included his ancient ancestor, who was called Attarissiya. It is not by chance that Pelops' descendants were given Anatolian names (Atreus, Agamemnon...). The roots cannot be denied.

As for the further appearance of the Peloponnese on the Greek mainland, especially the conquest of the Peloponnese, it is already beyond the scope of this study.

Just as an interesting point, I will mention that the Sipylos mountain is named after the soothsayer of the god Apollo, Sibylla Herofilé, also known in Italy as Sibylla Kúmska. She came to Cumae and then to Etruscan Rome, from Asia Minor Erythreia (Erythrai) / Zamarovský 1970 p.372; SAK 1974 p.560; EA 1974 p.558/, which was located opposite the island of Chios and also, near Magnesia below Sipylos. It was in the area where Mount Sipylos is located, near Smyrna, in later Lydia, that the Tyrsenes lived /Herodotos: History I.94/, who, among other ethnic groups, also participated in the ethnogenesis of the Etruscans. By the way, according to Eustathius, the original Sibyl was the daughter of Dardanus.

In this letter, Attarissiya, the ruler of Achchiya, is identified as LÚ URUA-ah-hi-ya-a (similarly in AhT 22), in contrast to AhT 2, where the Achchiya king is identified as LUGAL KUR Ah-hi-ya-u- wa-ya, or in AhT 4 it is identified as LUGAL KUR Ah-hi-ya-wa-a. I remind you that the letter AhT 4 (Achchijava) and the text AhT 22 (Achchiya) come from the reign of Muwatall II. Attarissiya, as well as another unnamed king of the Achchiya country, in contrast to the kings of Achchijava, are indicated only as rulers of some local kingdom / for this cf. note 309 and 310/.

250 The kings of Ashtaroth, Halun and Busrun are directly identified as servants of King Hatti /EA 197/. Ruler (mayor) Ashtaroth, Ayyab, was still an Egyptian vassal /EA 364/, but another Ashtaroth ruler, Biridashwa, cooperated with the Hittites (and Habiru). Together with Arsawuy of Ruhizzi, they occupied the region of Apu (the area around Damascus, where Biryawaza, a faithful servant of the pharaoh and protector of the city of Kumid, an Egyptian stronghold in Lebanon, ruled at the time).

Tutankhamun's death (year 1325; or 1323 BC).²⁵¹ After the assassination of a Hittite prince who was to marry an Egyptian queen (perhaps Anchesenamun), Šuppiluliuma I launched a revenge ²⁵² which was apparently northern land of Egypt", was traditionally the Palestine, i.e. the upper Reten, which the campaign entered "into the northernmost territory, which was considered an integral part of the Egyptian empire (the border of its territory of interest, however, was only at the Syrian Kadesh). It could not have been southern Syria because the Hittites had already conquered Amqa. However, the captives he brought brought a plague to the Hittite Empire. It is actually a precedent, because for the first time the Hittite army reached northern Palestine, similar to Muvatalli II later. raided Millavanda. ²⁵³ apparently to the area controlled by Chazor (Achchijava),

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Already in the time of Haremheb, Egypt is renewing its imperial policy. Sethi I recaptured Kadesh and the ruler of Amurru, Benteshin, defected to the Egyptian side. and subsequently ²⁵⁵ This sparked a war with the Hittites Egypt lost both countries. His son Ramesse II, who ascended the throne in 1279 BC, already in the 4th year of his reign²⁵⁶ took Amurru, which triggered the battle of Kadesh a year later. Even after the battle of Kadesh, there was a battle between the Hittites and Egypt. At the time of the death of Muvatall II, in the 7th year of the reign of Ramesses II, the latter invaded the country of Upe (Eg.), Apa (Hittite), south of

²⁵¹ ESE 2007 p.519; Precisely as a result of this campaign under the command of Lupakki and Tarchunta-Zalma (Šuppiluliumaš

I. was staying in Karchemiš at that time /Müller-Karpe in: Jockenhövel 2012 p.256/), the annexation of Íjalanda probably also took place, and at the same time the kingdom of the Dananians probably also disappeared. The northern part of his influence (the area of the lower reaches of the Litani River, up to roughly the current Lebanese - Israeli border) became a Hittite vassal territory. Its southern part - Milawata, became a vassal state of Achchijava. Íjalanda was a disputed territory, but it fell under the sovereignty of the Hittite king. I remind you that at that time there were friendly relations between the two countries, which, apart from the first disagreements between them, probably lasted until the death of Mušil II. (1295 BC). Around this year, Pijamarad and Atpa's performance is scheduled - an attack on Viluša and a little later on Lazpa. His son and successor Muvatalli II, at the very beginning of his reign as a young man, had to deal with these problems. Roughly 15 years later, even before the battle of Kadesh, he undertook a campaign to Cilicia (Lukka), and then to Millavanda /AhT 4/. At that time, Millavanda still belonged to Achchijava sovereignty, but that was soon to change. It is clear from AhT 5 (Milawata letter) that Millavanda in the time of Chattušila III. (apparently, however, shortly after the battle of Kadesh, at the end of Muvatall's reign), it belonged to the Hittite ruler. At the same time, the bordering Neftali towns of Utima and Atriya (which the Milawat ruler had claimed before) came under Milawat sovereignty (the southern part of Asher territory).

The fact that Galilee belonged to the Lebanese cultural circle at that time and was at the same time influenced by the Syrian-Hittite environment is evidenced by archeology / por. p. 74/.

However, the Danaans lived in this territory even after these events, we can even assume that at least some of them became part of the Kingdom of Israel. One of Solomon's princes was Baana, the son of Husai in Asher and Aloth /1 King 4:16/. The name Chusai, or Chushai, refers to a member of the tribe of Dan (cf. the name of the son of Dan: Chushim; with reference to "Cushitic" Cilicia in the region of Adana) and Aloth is the city of Mi'iliya. This probably proves that the Galilean Dananians in the Asher region lived as early as the 10th century. BC and their city **of residence** was Mi'iliya, until the 13th century. BC, also known in Hittite sources as Millavanda.

²⁵² Müller-Karpe in: Jockenhövel 2012 p.257 Avdijev

²⁵³ 1955 p.316. The pestilence, the epicenter of which was probably in Egypt, then affected the whole Front exit. This is also documented by texts (incantations; for averting the plague) from Chattuš. It is believed that her victims may have included members of Akhenaten's family, which may also have contributed to the end of the Amarna experiment.

²⁵⁴ Mi'iliya, Kabri, Akziv, Akko, Dor.

²⁵⁵ Shaw 2003 p.311 ²⁵⁶ Stele

at Nahr el-Kelb, 1276 BC. Between the Hittite-Egyptian war conflict and the Egyptian loss of Amurru in the time of Sethi I and the 4th year of the reign of Ramesses II, it is possible to place the events described in Tawagalow's letter AhT 4.

Damascus. 257 In any case, it is clear that the Hittites claimed this territory as it follows from the fact that Ramesse II. he had to campaign there also in the 10th year of his reign (1269 BC; the Syrian city of Dapur is mentioned there), that is, in the time of power struggles between Urchi Tešuba and Chattushil III.

Arzawa and its lands.

The main Arzawa lands included: Mirá-Kuwaliya, with the city of Apasa, the country of the river Šeha, Chapalla, Viluša and Arzawa itself (older forms: Arzawiya, Lûja).

Early Hittite records /especially CTH 291; "Laws"/ refer to Arzawa and neighboring Kizzuwatnu, like the Luvian lands. 258

257 This territory was acquired for the first time by Šuppilulium I. Then the rulers of Bazan became his vassals /EA 197/. Muvatalli II. there he installed his brother Chattushil as ruler. However, as a result of the campaign in the 7th year of the reign of Ramesses II, he had to leave the land of Apa because the Egyptians conquered it /Mynářová 2015 p.89/.

The country of Apa is probably also mentioned in the Tawagalawa letter /AhT 4 §4/, as Aba-, where the Hittite army returned, after conquering and ravaging the country of Íjalanda. This means that the country (city) Aba-, had to be located north of Íjalanda. 258 <https://en.wikipedia.org/wiki/Kizzuwatna> ; <https://www.historyfiles.co.uk/KingListsMiddEast/AnatoliaArzawa.htm> .

I. Yakubovich /2010; in: A. Matessi: The Making of Hittite Imperial Landscapes. Journal of Ancient Near Eastern History 2018; de Gruyter Inc./ suggested that the home of Luwian speakers was the Lowlands (roughly the area of today's Konya), thus rejecting the prevailing hypotheses about its more western origin (by this he means Arzawa, which according to most researchers today is wrongly located in various places in the western Anatolia / already Garstang and Gurney 1959/).

Lt. also Yakubovich: From Lower Land to Cappadocia. 2014, academia.edu



The spread of the Anatolian group of IE languages through the Caucasus, into Anatolia. Source: www.historyfiles.co.uk

During the decline of Hittite power in the first half of the 14th century. BC, Arzawa was an important state under King Tarchundaradu, which was also recognized by Egypt. This is evidenced by the Amarna correspondence /EA 31, 32/ and the planned dynastic wedding.

In the time of Tutchaliya III. (ca. 1385 BC), who was a contemporary of Tarchundaradu, the Hittite Empire was going through hard times. It was threatened by the Kaškas from the north. Chattušaš and Šapinuva were burned.²⁵⁹ From a later period, there is a report that ...*"From one side (i.e. **from the north**) the Kaška enemy came, attacked the land of Chatti and made a boundary from Nenašša. From the other side (i.e. **from the south**) came the enemy from Arzawa and he attacked the lands of Chatti and made Tuvanuvu and Uda a border"*... Further, Azzi is mentioned with a border in Shamuch and Ishuva on the Upper Euphrates,²⁶⁰ who defeated Tegarama and the border was near the city(?) of Kizzuwatna. At that time, Arzawa occupied the "Lower Land" (KUR.ŠAPLITI), which at that time represented the southern edge of the Hittite Empire. ²⁶¹ From the Egyptian sources of that time, the message was preserved that: "the country of Chatti is paralyzed, split" /EA 31/. And it was from Shamucha that Tutchaliya III began the reconquest of the Hittite land, with the active help of his son, Šuppilulium.

Since Arzawa had already joined the anti-Hittite coalition during the reign of Šuppilulium I (approx. 1370-1330 BC), this monarch undertook a campaign to Arzawa. The situation apparently stabilized for a while, but after the death of Arnuvand II. (1321 BC), Muršiliš II ascended the Hittite throne.

Then the Arzawa king Uchcha-Ziti rebelled against the Hittites, apparently reuniting the individual Arzawa lands, while he went over to the side of the Achchijava king, and Millawanda joined the



Luvian languages in Anatolia. Source: Wikipedia

²⁵⁹ It is generally believed that there were only three rulers of this name, but they are conventionally referred to in succession from Tutchaliya I to Tutchaliya IV. /Müller-Karpe in: Jöckenhövel 2012 p.248. In addition, Lt. ESPV 1999 p.390; however, four rulers are mentioned there: Tutchaliya I.-IV./.

The Kash first seized the mountains of Tarikari and then raided Chattus. The Grand King was forced to relocate his residence; probably to Šapinuva. However, the Kaškas also looted and burned it. Thanks to this, approximately 4,000 tables and their fragments have been preserved. Destruction from this period can also be documented in Alaca Höyük, Kayalipinare (Šamucha?), and in Kuşaklı-Şarişi /Müller-Karpe in: Jöckenhövel 2012 p.252n/. ²⁶⁰

The territory of the northern part of Arzawa, in some periods is also referred to as "Lower Land" /Kienitz 1991 p.39; Müller-Karpe in: Jöckenhövel 2012 p.254/.

²⁶¹ Müller-Karpe in: Jöckenhövel 2012 p.252n., 254. It is mostly located in the Konya area and the Taurus foothills /A. Matessi 2018/.

Achchijave /CTH 61.2; AhT 1B §1/.²⁶² Between 1320 and 1312 BC, Muršiliš attacked Arzawa. He used the fact that Arzawa did not want to hand over military deserters to the Hittites as a pretext. It was then that Manapa-Tarhunta, ruler of the country of the Sheha River, allied himself with the king of Arzawa, Uchcha-Ziti. Fighting took place both in the east and in the west of Arzawa. In the west of Mashhuiluva in Kuwaliya (which at that time, together with Mirá, was an integral part of Arzawa), he conquered the city of Impa and attacked the city of Hapanuwa. In this battle, Mashhuiluva defeated Piyama Kurunt, who was the son of Uchcha-Ziti. At the same time, the army of Muršil II advanced from the east, from Karchemiš and from Šalapa to Arzawa. and his brother Šarri-Kušuch (Pijašili). Prince Piyama Kurunta of Arzawa, stood against the army of Muršila II. near Walma, on the river Aštarta (Göksu). Muršiliš defeated the army of Piyama-Kuruntu and chased them to the city of Apasa. All the land of Arzawa fled /CTH 61.1A III; AhT 1A §18/. Some fled to Mount Arinnanda, where they fortified themselves, others to the city of Puranda (Tapalazunaulis, son of Uchcha-Ziti led its defense). Other Arzawania, led by Uchcha-Ziti, fled to an unspecified island(s), where the former Arzawa king died shortly after. At that time, the Hittites deported 15,500 prisoners to Chattush. The fighting in Arzawa lasted two years. The key events were the conquest of the city of Puranda and Mount Arinnanda. After the end of these battles, another 66,000 prisoners, as well as cattle, were deported. In this context, the fact that Piyama-Kurunta, who lived on the island, came out of the sea²⁶³ and the king of Achchijava came with him is important. And Muršiliš II. he had Piyama-Kurunta taken out of the ships, and together with the captives from the cities, he deported him to Chattush. /CTH 61.1A III; AhT 1A §25/. It is not known how the king of Achchijava ended up. The text is not entirely clear. But it confirms the close relations between

²⁶² This text continues. Gulla and Mala-Ziti (Hittite commanders) took troops and chariots and invaded <the country of Millawanda>. The text in brackets is only reconstructed, based on the mention of Millawanda before /Beckman, Bryce, Cline 2011 p.29/. Rather, it seems that these commanders attacked Arzawa to punish Uchcha-Ziti for allying himself with the king of Achchijava /AhT 1B §10/.

The fact that in the Annals of Muršil II. she is kuwalian Apasa, already mentioned as a city belonging to Uchcha-Ziti /AhT 1B §5/. After Mashhuiluva captured the city of Impa, Piyama-Kurunta, the son of Uchcha-Ziti, met him in battle. However, Mashhuiluva defeated him, continued his campaign and attacked the city of Hapanuwa. Part of the Mirá country supported Mashhuiluv, and so after his victory over Piyama-Kurunt and especially after the Hittite victory over Arzawa, Mira became part of the Hittite country / AhT 1B §2/. After Muršiliš re-divided the Arzaw lands (after the battle at Arinnanda and Puranda), he returned the land of Mirá-Kuwaliya to Mašhuiluv and thus also the city of Apasa /Valachovič, Habaj 2014 p.80 (§4)/. It appears, therefore, that either Uchcha-Ziti, or some of his predecessors, dispossessed the Mira-Kuwaliya sovereigns, as rulers of the sovereign lands, and made them his vassals. Thus, he reunited (some) Arzavian lands. Therefore, against him and later also against his son Piyama-Kurunt, Mashhuiluva rose up (whom his brothers expelled from the country; perhaps because they remained loyal to the Arzav king) and waged war with them, primarily in the west of Kuwaliye (in the area between the rivers Kaštariya - Aksu and Shijanta - Xanthos), supported by the Hittites. At that time, the Arzaw ruler was supported by the rulers of the Achchijava and Millawanda countries, which at that time still belonged to the Egyptian sphere of power and thus tried to defend the Hittite hegemony. In this context, it is then understandable why Pijamaradu was a protégé of the Achchijava king, despite the fact that he invaded the territories of Hittite vassals. Since Achchijava (Chasor) had correct relations with Egypt at that time, the Hittites did not attack it yet, but they dealt with Arzawa all the harder. After the battle at Arinnanda and Puranda, it de facto ceased to exist as an independent state, and its territory became an integral part of the Hittite Empire (it later appears as Tarchuntašša).

²⁶³ Understand: on ships. It is unlikely that **the Arzavian** Piyama-Kurunta with the Achchijava king came from the Aegean region. The island from which he came out was probably Cyprus, which was located directly opposite Cape Anamur, that is, Arinanda. But Rhodes or the Sporades also come into consideration.

It is from the 10th year of Muršil II's reign that we have a documented report of a solar eclipse /KUB XIV 4.24/, which can therefore be absolutely dated with the greatest probability to 1312 BC (a smaller part of researchers mentions the year 1308 BC).

Achchijava and Arzawa, as well as the fact that Achchijava was not located on the territory of Asia Minor. It also points to the fact that Arzawa was located near the Mediterranean Sea (and not somewhere in the west of Anatolia; it is even sometimes considered the successor of Ashshuva). And it is also in accordance with the Annals of Chattushil I. /CTH 4; Lt. Hrozný 1943 p.125/, where it is stated that Arzawa together with Viluša were at the South Sea.

So it seems that even before Pijamarad's appearance, the countries of Arzawa, Šeha, Achchijava and Millavanda formed a tighter coalition. Achchijava outwardly initially maintained a neutral attitude, and Mirá, along with Ugarit, Lazpa and Bázan, were then already pro-Hittite. However, the Achchijava kings, first covertly and later quite openly, supported the kings of Arzawa and other countries in the region in their efforts to limit the influence and power of the Hittite Empire in the Levant.

Muršiliš II. after the defeat of Arzawa, he divided it into already existing lands /AhT 1A §27/:

1., the kingdom of Mira-Kuwaliya with the city of Apasa²⁶⁴, where he installed Mashhulijuv as his vassal as ruler, but after his rebellion against the Hittites (perjury and inciting Pitašsha against the Hittites), he installed Mashhuliju's adopted son Kupanta-Kurunt instead.

Muršiliš II. he came to the city of Shallapa (probably in the region north of Ádaniye), in the neighborhood of the country of Lukka, but Mashhulijuv refused to come there because he was aware of his wrongdoing. Mashhulijuv then fled (by sea?) to the land of Masha (in the northern Levant), from where they did not want to hand him over to the Hittites. That's why Muršiliš II. he invaded this country. Then the people from the land of Masha handed him over to the Hittite king /Valachoviř, Habaj 2014 p.80n. § 4.5/.

2nd, Chapalla (Hapalla) in western Anatolia, where he installed (reinstalled) Targašnalli, who submitted to the Hittites after the defeat of Uhha-Ziti. At the same time, Muršiliš left military garrisons there.

Chapalla must have been located between the Lower Earth (from where it was attacked by Hannutti, commander of the army of Šuppilium I and Muršila II /CTH 40/) and the kingdom of Mira. This would roughly correspond to the region of Pisidia.

3., The country of the river Šeha, where Manapa-Tarhunta ruled. He made him his vassal again, despite the fact that he had acted hostile towards the Hittites.

²⁶⁴ The capital of the land of Myra, cannot be identical with the classical city of Myra in Lycia, nor Apasa with Ephesus. The classical city of Myra was located south of the former Kuwaliya (in the south of later Lycia). And Lycia as a whole certainly cannot be identified with the kingdom of Mira. However, it is possible that the city of Myra in the south of Lycia was founded by refugees from the original cities of Arzawa, after the defeat of Arzawa by Muršil II. After all, in AhT 1A it is written that "the whole land of Arzawa fled". And the territory on which the city of Ephesus was later located was, after all, the territory of the Kars; Kuwaliya and Mira, whose capital was Apasa, certainly could not be located there. Kuwaliyská Apasa, originally had to be located east of the river Šiyanta (Xanthos), which was the western border of Kuwaliya / por. p. 60/. Therefore, it is also likely that the city we know today as Ephesus was founded by refugees from Apasa, with the approval of the Kars. It is also likely that today's Beycesultan na Maiandra, according to current knowledge the most important seat in the region, is identical to the original capital of the land of Mirá. After all, Beycesultan was located in the western part of the territory of Mira (cf. picture and text on p.2).

By the way, Mirá may also be mentioned in the text with lin. in B, from Knossos, as Me-ra /A. Ůnal 1991 p.21; see note 201/. Another country mentioned in the Knossian texts is possibly Maša (Ma-sa).

Arzawa itself already Muršiliš II. among the divided Arzaw lands he does not mention. Later, in the 2nd half In the 13th century, its territory became part of Tarchuntašša.

When considering various possibilities for the localization of countries related to the Achchijava issue in Anatolia, the following solution emerges as the most likely:

1., Ashshuva bordered the land of Troas in the west (but it is possible that it was also part of it - Assos) and reached roughly to the northern course of the river Sakarya, where it met the western border of the Hittite Empire. It was inhabited by the Dardanians and other ethnic groups of Proto-Phrygian origin (e.g. Elymos) and also Lelegs and Pelasgs. 265 The Dardanians were relatives of the Trojans (Teukri).

2., The kingdom of Mira-Kuwaliya was located in part of the territory of the classical regions in Pamphylia, Pisidia, Isauria and Cabalia, up to the river Xanthos; to the north it probably reached as far as the territory known as Lower Earth, as far as Tuwanuva in western Cappadocia, where it met with the Hittite Empire. Since the division of the kingdom of Arzawa, during the reign of Mursila II, the eastern border of Mira was formed by the river Göksu (the more easterly area, Arzawa's own territory, became an integral part of the Hittite Empire during the reign of Mursila II). In the northwest, his area of interest extended to the former country of Zippašlá (now the country of the Lydians - Tyrsenians)²⁶⁶ and in the southwest, the western border of Kuwaliye was the river Šijanta (Xanthos, today's Eýen Çayı, in the province of Antalya). This is also confirmed by the contract between Muršil II. and Kupanta-Kurunt of Mirá and Kuwaliya, when the city of Wiyanawanda, i.e. classical Oionanda, on the river Šijanta/Xanthos is mentioned as the western border of the kingdom of Mirá-Kuwaliya. So the kingdom of Mira

Kuwaliya should thus be located between the Astarpa/Göksu River and the city of Wiyanawanda, on the Šijanta River, as far as Fethiye Bay (later the western part of this country will be called Cabalia).

In this treaty, a strict **prohibition** is given to Kupant-Kurunt **to cross the border** formed by these rivers and establish cities there (§9, 10), because east of the Astarpa river was the territory of the former Arzawa, which was now an integral part of the Hittite Empire, and the area on west of the river Xanthos, already represented the territory in which the Hittites for certain reasons showed interest (cf. also the Hittite "general" Kisnapili, who was killed by the people of Talawa-Tlós while he was on his way to Hinduwa /AhT 3; note 249/ , apparently on the Indus River, today's Dalaman Çayı, i.e. west of the Xanthos River). Even the city of Aura, which was located on the other side of the river Šijanta (Xanthos), west of the city of Wiyanawanda, where Kurunta could no longer enter, is even mentioned in that treaty.²⁶⁷ The city of Aura is also mentioned in connection with the predecessor of Kurunta. Muršiliš II. during his campaign from Carchemish, he entered Arzawa via Shalapa and then reached the city of Aura (already beyond the border of Kuwaliya). Mashhuiluwa, the later king of Mira and Kuwaliye, who then occupied the city of Impa, met the Hittite king there

²⁶⁵ Ilias X.429. Homer states that Mygdón led the Phrygian expedition against the Amazons, one generation before the Trojan War, together with Priam, who had the Phrygian Hekabé as his wife /Ílias III.186/. Mýz and Mygdón are already known by Apollonius of Rhodes in this area in connection with the voyage of the Argonauts, i.e. during the Mycenaean period.

The Mygdons are sometimes associated with the Phrygian Bebrykas /Bouzek 1990 p.76; Lt. also Pseudo-Apollodorus: Bibliotheca/.

²⁶⁶ Herodotus: History I.94

²⁶⁷ Valachovič, Habaj 2014 p.81

/AhT 1B §5/. From this prohibition it is clear that Apasa, as the capital of Mira-Kuwaliya, cannot be identical with Ephesus, on the coast of the Aegean Sea. The river Šijanta - Xanthos was strictly defined as the western border of Kuwaliya. The area of interest of the kingdom of Mira in the west was in the 2nd half. 13th century BC, marked by Luvian monuments (Akpınar, Karabel, Torbali, Suratkaya).

Since Muṣiliš II. installed Mashhuiluwa, as the ruler of the lands of Mira and Kuwaliya, this kingdom was firmly tied to the Hittite Empire ...*"The border I gave you is (at the same time) the border of Chatti"*... Even Hittite military garrisons were installed there. The same applies to Chapalla and to the land of the Šeha River (even though its inhabitants later boasted that the Hittite king Muṣiliš II did not conquer them, as he did Arzawa). In the area southwest of the river Kaštariye (today's Aksu) and the city of Parha, i.e. in the territory lying south of the western part of Kuwaliya, the Lukka people lived.

3., The actual, original territory of Arzawa was located in western Cilicia (Cilicia Tracheia), where it was already placed by E. Forrer (1926). A. Goetze (1940) placed it in Pamphylia. In the west it bordered Kuwaliya on the Göksu River, in the east with the country of the Šeha River, in the southeast with Viliša and in the north with Mirá. However, the borders of Arzawa changed over time. During the previous reign of Tuthaliya III, its northern border was further south.

In some periods Arzawa formed a single unit, as apparently during the reign of Tarchundaradu, in other times these countries formed autonomous units, with varying degrees of loyalty to the Hittite Empire. This autonomization began during the expansionist policy of Šuppilulium I, when a part of its territory was annexed (Tarchuntašša, Shallapa) and culminated under Muṣil II, when Arzawa, as an important state in Cilicia until then, lost its importance and took its place in the second half of 13 century BC expanding Tarchuntašša (the original territory south of the Lower Earth). Since then, Arzawa has been written only as the "land of Arzawa" (at that time it was already part of Tarchuntašše). Since its defeat by Muṣil II, it has been an integral part of the Hittite Empire, without a ruler from the home dynasty. Similarly, as a brother, or later a relative of the Hittite king (Sharri-Kushuh, Talmi-Teshub...) ruled in Carchemish, so also in Arzawa a member of the Hittite royal dynasty was undoubtedly installed (in the time of Tuthaliya IV he was Kurunta, who then he already ruled from Tarchuntašša). The Hittites captured part of the Arzav elites, soldiers and probably civilians (Arinanda, Puranda...) and included them in the Hittite army.

4., The coastal region of southern Anatolia by the Aegean Sea was inhabited by the Kários. In the east, their border was probably the current Dalaman Çayı river (ancient Indus). To the east of it was already the land of the Šijanta River (apparently in the area of Fethiye Bay). The Karst cities later included, for example, Halicarnassus, Miletus, Ephesus, Colophon, Lebedos, Teos. The northern border of their settlement ended at Smyrna (today's Izmir) and on the island of Chios. Northwestern Anatolia, including the Troy region and the islands of Lesbos, Lemnos, Imbros, and Samothrace, were inhabited by the Lelegians and Pelasgians, as well as the Dardanians and other Proto-Phrygian ethnicities. The central part of western Anatolia was inhabited by close relatives of the Pelasgians, the proto-Indo-European Tyrsens (probably Turša, Tereš, from Egyptian sources, some

from the distant ancestors of the Etruscans),²⁶⁸ together with the proto-Phrygian descendants of the "torquez wearers". The west of this area was called Zippašlá in Hittite sources and originally belonged to the power sphere of the country of Achchiya (south and east of the later country of Lukka), before the Peloponnese left there for the Peloponnese.

The following facts are important for locating Arzawa:

1., Arinnanda in Kuwaliya, i.e. Cape Anamur. Muršiliš II. from there he drove as far as Apasa, the fugitives from Arzawa. Arzawa bordered in the west with Kuwaliya, on the Astarpa/Göksu river (treaty between Kupant-Kurunt of Mirá and Muršil II. / https://en.wikipedia.org/wiki/Astarpa_River/).

So Arzawa could not be located in western Anatolia. Its western border was located before Cape Anamur, which no longer belonged to Arzawa during the reign of Muršil II. And the city of Apasa must therefore have been located in Kuwaliya, between Cape Anamur (Arinnanda) and the river Šiyanta. That these events took place in the coastal area of southern Anatolia (Cape Anamur, Kuwaliya in the region of later Pamphylia) is also evidenced by the fact that when "the whole land of Arzawa fled"

/AhT 1A §18 (Arinnanda, Puranda)/, so the king of Arzawa took refuge on an unspecified island.

2., The country of the Šeha river in Cilicia. It bordered Kizzuwatna in the north. In the west, the land of the Šeha River bordered Arzawa. To the southwest of Šeha and south of Arzawa, the land of Viluša was probably located (probably in the Mersin area). Probably to the east of the country of the river Šeha, there was the (Cilician) country of Lukka.

3., Tuvanuva/Tyana, near Kemerhisar, south of today's city of Nigde. Under King Tutchaliya III. formed the northern border of Arzawa (at that time, the land of Mirá was also an integral part of it Kuwaliya). Incidentally, this is the only more precise geographical location of Arzawa known from Hittite sources. And it is definitely not western or northern Anatolia.

4., in the Annals of Muršil II. /CTH 61.II.2; AhT 1B §5/ the sequence of cities and countries through which the Hittite army passed is stated; from east to west: Karchemiš, Shallapa, Arzawa, Aura. It clearly follows that the eastern border of Arzawa was located west of Shallapa. Most likely, Arzawa was located in western Cilicia, west of the Sheha River country and north of the Vilusha country. The city of Aura, which is mentioned in the text after Arzawa, was located west of the river Šiyanta (Xanthos), in western Lycia.²⁶⁹ It follows that Arzawa could not be located west of the river Šiyanta, and certainly not on the Kar coast. And it also could not be located in northwestern Anatolia, where it is currently mostly located.

²⁶⁸ There is similarity of some Etruscan and IE words. Examples: Cath, Cautha (Etruscan sun, solar god), katúh (Sanskrit shine), kaita (Lithuanian shine); tin (Etruscan day), dinam (Sanskrit day), diena (Latvian day); Tinia (Etruscan god), tin (Irish fire); ikkas (Etruscan horse), equus (Latin horse); Munthu (Etruscan moon goddess), moon (English moon), mene (Greek moon), Monat (German moon); papa (Etruscan grandfather), papa (French father).

²⁶⁹ Ref. page 60

The assumption that the kingdom of Mirá bordered the land of the Šeha and Šeha rivers with Viluša, allegedly resulting from the Milavata letter /CTH 182; AhT 5/, after reading the Karabel inscription by Hawkins²⁷⁰, is considered as evidence that the kingdom of Mira was located south and Viluša north of the Sheha River country, in western Anatolia. However, this assumption is based only on unfounded assumptions, namely that: 1., Mira's own (central) territory was located in western Anatolia; 2nd, Viluša is identical with Troy; 3., the country of the Sheha River, was located in western Anatolia; 4., the Milawata letter was written by Tutchaliya IV. to King Mirá, Tarkašnav.

²⁷⁰ Hawkins 1998 p. 1-31. According to JD Hawkins, the caravel relief, on which he read the text: "*Tarkashnawa, king (of the land) of Mirá, (son of) Alantalli, king of the land of Mirá, grandson of ... king of the land of Mirá*", marked the northern border of the kingdom of Mirá (together with Akpınar). It is generally believed that the Milawata letter was addressed to Tutchaliya IV. To Tarkašnav, King Mirá / JD Hawkins: The Arzawa letters in recent perspective. British Museum Studies in Ancient Egypt and Sudan. 14 (2009) p.73n; TR Bryce 1999; Lt. also a silver seal with the name of Tarkašnawa; original reading Tarkodemos/. This letter also mentions Walma, whom the Hittite king wanted to re-install as king of the country of Viluša, identified with Troy. According to AhT 7 (Manapa-Tarhunta letter), Viluša was supposed to be adjacent to the land of the Šeha River (or located near it). Hawkins then deduced the following hypothesis from Milawata's letter: Since the land of Mira (with the city of Apasa, which was supposed to be classical Ephesus) was located south of the land of the Šeha river, then Viluša would have to be located north of the land of the Šeha river. Therefore, it should be identical to Troy. In all three cases, these are the Arzavian countries, which are, with the exception of exceptions, located in western Anatolia. Well, Milawata (Millavanda) is considered classic Miletus; to this day there is essentially a consensus on this issue /TR Bryce, Anatolian Studies 35 (1985) pp.13-23/.

Due to the fact that in this area (where there are Luwian monuments with reference to the rulers or nobility of the kingdom of Mirá), other Hittite (or Luwian) monuments are almost completely absent, so I assume that it was only an area of interest of the kingdom of Mirá, respectively, this is the area where they reached in the second half of the 13th century. BC his conquests. Mirá's own territory was located further east (south of the "Lower Earth").

One inscription on the Luvian relief from Akpınar, in the Sipylus Mountains, north of Karabel, also indicates this. The name Ku(wa)lanamuwa mentioned there, or Ku(wa)lamuwa is also found on monuments in Hanyeri and Imamkula (Prince Kuwalanamuwa). These reliefs come from the 13th century. BC and are located in the Gezbeli pass, in the province of Kayseri (the settlement of Mazaka in the 2nd thousand BC), in the area of a rich occurrence of Luvian and Hittite monuments and finds. At the same time, the male figure from Hanyeri is similar to the one on the Hemite relief on the Ceyhan River / www.hittitemonuments.com/ /. This also suggests that the core of the Mira kingdom was located in the southern part of central Anatolia (south of the Lower Earth) rather than in western Asia Minor, where, with rare exceptions, no Hittite or Luwian monuments and artifacts are found. The monuments in Akpınara (Kuwalanamuwa) and other Western Anatolian localities are probably a monument to the military campaigns of the Kingdom of Mirá, in the second half of the 13th century. BC.

In the contract of Muršil II. with Kupant-Kurunt from Mira and Kuwaliye (§ 9,10), the outer borders of both these countries are defined by the rivers Aštapa (Göksu /ref. p.49/) and Šijanta (Eğen Çayı) /Valachovič, Habaj 2014 p.81n/. So at least during the reign of Muršil II. (but apparently not only at that time), the territory of the countries of Mira and Kuwaliya had to be located only between these rivers / por. also note 262/.

As I have already pointed out /see pp.27-29/, it is unlikely that Milawata's letter would be written by Tutchaliya IV. and apparently it could not even have been addressed to Tarkašnav, the king of Mirá. In fact, its beneficiary was probably the son of Atpu, the former ruler of Millavanda. At the time of writing this letter, Millavata was already a Hittite vassal. At that time, the former king of Viluša, Walmu, apparently also lived in it, who was then restored to the throne by the Hittite king (the envoy of the Hittite king Kulan-ziti brought Atpa's son to Millavanda in Galilee, wooden tablets addressed to Walmu, on which apparently a decree was published about his installed on the throne of the land of Viluše).

So unless Milawata's letter was addressed to Tarkashnaw, the Mirá king, and the core of the Mirá territory was south of the Lower Earth, then Hawkins' entire construction is untenable. Then there is no reason to place Viluša (or indeed Arzawa) in northwestern Anatolia. And there is no reason to place the country of the Šeha River there (after all, it is not mentioned either in the Milawata letter or on the Karabel inscription; only the Manapa-Tarhuta letter /AhT 7/ indicates that it was probably adjacent to Viluša).

Today, researchers try to place the Šeha river region on the Menderes river, but mostly on the Gediz river,²⁷¹ or Bakırçay.²⁷² Of course, there are border(?) monuments of the Mirá kingdom. So the territory located **east** of these monuments, in the second half of the 13th century. BC, it must already have belonged to the sphere of interest of the Mira kingdom. In that case, there are only two options. Either Šeha was located above Mirá²⁷³ and then Arzawa²⁷⁴ would have to be located somewhere in the area west, from the middle course of the Sakarya, which, however, contradicts the written sources. Or Šeha was located only in a narrow coastal strip, approximately from the area between Ephesus and Smyrna (Izmir) to the Troy area (Troas, Assos). In that case, however, it would probably not be called the land of the Šeha River, because there are countless rivers there, and this name indicates that the land of the Šeha River was located by only one larger river of that name. And besides, in the area of the Gediz river, that is, where Hawkins supposes the land of the Šeha river, the land of Zippašlá, or also the country of the Tyrsens. In the south, according to this logic, Šeha would have to border Mira-Kuwaliya²⁷⁵ in the south, somewhere above the city of Ephesus. However, the area of the Šeha river was a territory that was bound to only one larger river. north, ²⁷⁸ so Given the assumption that it would be adjacent ²⁷⁶ ²⁷⁷ as well as with Viluša in the to Mirá in the south, it would have to occupy the entire central part of the Aegean coast in Anatolia. But that was certainly not the case, as can be seen from the above interpretation. In this case, it is clearly a persistent effort of some researchers to identify Viluša with Troy.

The Luvian monuments are located in the central part of western Anatolia, about 20 km from the Aegean coast (at least in Karabel), almost in one line. Between them, the river Sakarya and the land of Izauria, there are almost no Hittite and Luwian monuments. This also proves it

²⁷¹ Hermos.

²⁷² Caicus.

²⁷³ North of Akpınar.

²⁷⁴ Viluša also belonged to the Arzaw lands; it also bordered the land of the river Šeha.

²⁷⁵ If we consider Apasa, as the capital of the Mira-Kuwaliya kingdom, to be Ephesus. But the western border of Kuwaliya was located on the river Šijanta - Xanthos. On the Aegean coast of Kária, the Kuwalian Apasa definitely could not be located anymore / por. note 264/.

²⁷⁶ Its successor was essentially the kingdom of the Dananites (or Hiyawa in the Ádana region), which was located between the rivers Seyhan and Ceyhan.

Even the efforts of some contemporary researchers to locate Arzawa in northwestern Anatolia, or even to declare it a successor country after Aššuva, are only purposeful / por. note 94/. Arzawa is mentioned as Arzawiya in Telepin's proclamation, already in the Old Hittite period, and there are fragmentary mentions of it from the reign of Chattushil I and Murshil I /Chronicles; CTH 13/. Important mentions of it are in AhT 3 (ca. 1440 BC) and even before that (ca. 1445 BC), in connection with the so-called by the Asshuvu coalition / Lt. p. 41n/. At the same time, Aššuva and Arzawa appear there as two different and separate countries / por. note 201, 219/.

The core of the problem is therefore the so-called Ashshuva coalition and the location of the Wilušiya and Truwisa countries, which were part of it. And of course, the geographical location of the Šeha river country is also a cardinal problem. At the same time, the other facts are overlooked, according to which Arzawa was safely located in the south of Anatolia and Šeha in the southeast of it.

²⁷⁷ The Kingdom of Mira is today mostly located in SW Anatolia because the city of Ephesus is located there, which is considered to be Apasu, the capital of the Kingdom of Mira-Kuwaliya. Although Kuwaliya was part of the Mirá kingdom in some periods, this was not always the case. In fact, the land of Mirá in the west was relatively far from the marked monuments in Karabel, Akpınar, Torbali and the Latmos mountains (the west of the central territory of the land of Mirá was probably located in the Beycesultan area /cf. fig. and text on p.2/).

²⁷⁸ If we consider Viluša as Troy.

about the sudden increase in interest of the land of Mira in these western territories, shortly before the collapse in Anatolia. This "expansion" of Mirá roughly coincides with the expansion of Tarchuntašša to the west during the reign of Kurunt and Tutchaliya IV. It seems that Tarchuntašša acquired some territories that originally belonged to the kingdom of Mirá-Kuwaliya (part of the territory south of the Lower Earth and part of Kuwaliya: the campaign to Parha) and at the same time Mirá expanded to the north. This is also why it is necessary to reject considerations about the predominantly Luvian character of the settlement in this area, before the second half of the 13th century. BC, only on the basis of Luvian inscriptions on monuments from the second half of the 13th century. BC (mainly in Karabel) and seals with a Luvian inscription from Troy, but only from layer VII b1 (12th century BC), i.e. after the fall of "Homeric" Troy.

During the reign of Muwatall II, Tarchuntašša became the seat of the Hittite king and remained so until the beginning of the reign of Muršil III. (dethroned Urchi-Tešub). Kuruntu, son of Muwatall II. already installed by Chattušili III. under King Tarchuntašša, after the deposition of Muršil III. (the contract /KBo IV 10 + KUB XL 69 + 1548/u; CTH 106/, however, refers to Ulmi-Teššup, as the appointed king)²⁷⁹. Tutchaliya IV confirmed him as the ruler of Tarchuntašša. (contract on a bronze tablet /Bo 86/299/). Already during the reign of Šuppilulium I., the Hittites consolidated their control over the city of Tarchuntašša, which until then was part of Arzawa. Tarchuntašša was originally a city, or it was a city-state, within Arzawa. It is most often located in today's Konya, or in the Göksu Valley, or in the Kayseri region. It could not be located too far from Tuvanuva, which Šuppiluliuma recaptured from Arzawa, and at the same time he also captured the Arzawa fortress Shallapa(re) and the city of Tarchuntaššu. It was therefore a part of the Arzaw territory that the Hittite king annexed. I assume that these locations were located west or south of today's Kemerhisar. ²⁸⁰ Because Tuvanuva was a Hittite city, while Tarchuntašša and Shallapa originally belonged to Arzawa. The very name Šallapa brings us to the Churit environment. The fact that Muwatalli II. chose Tarchuntašša as his seat, points out that his interest was then focused on the lands located to the south of the Hittite Empire. In this case, it is primarily Syria and Lebanon.

I do not assume that the transfer of the country's capital was exclusively related to religious reform, as assumed by I. Singer /1996, 2006/.

In the Tawagalawa letter, a kind of Kurunta is mentioned, in connection with the events in Millavanda. It is not certain whether he was Kurunta, the later ruler of Tarchuntašša and a contemporary of Tutchaliya IV. (1237-1209 BC). In the positive case, he would have to rule at least 40-50 years after the letter was written (approx. 1280 BC). The name Kurunta was common at that time. Apparently, it was the name of Louvijského

²⁷⁹ For the person of Ulmi-Tešuba and his possible identification with Kurunta, see: RH Beal: Kurunta of Tarhuntassa and the Imperial Hittite Mausoleum: A New Interpretation of §10 of the Bronze Tablet. *Anatolian Studies* Vol.43, 1993 pp.29-39. See also: OR Gurney: The treaty with Ulmi-Tešub. *Anatolian Studies* Vol.43, 1993 pp.13-28.

²⁸⁰ Tuvanuva - Tyana was located there [/https://en.wikipedia.org/wiki/Tarchuntašša/](https://en.wikipedia.org/wiki/Tarchuntašša). Tarchuntašša is thought to have been located in Türkmen-Karahöyük, near the Turkish city of Çumra, southeast of Konya.

And that on the basis of the Luvian stele, which describes the victory of a certain Hartap over the Phrygians / por. note 283; site research in 2019/. However, it can only be a coincidence of names, and there is also a large time gap between the two rulers, who are called Hartapu /note 283/.

By the way, it is in Tarchuntašša that we can expect to find other written monuments that would clarify the relations between the Hittite Empire and Achchijava in the 13th century. BC.

deity or hero. 281 We know Piyama-Kurunta from Arzawa, Kupanta-Kurunta from Mirá, but also the Hittite "general" Hattuš-Kurunta from the time of Chattušil III. If the Kurunta of the Tawagalawa letter was the same as Kurunta, the king of Tarchuntašša, he would have been approximately 60 years old at the time of his enthronement (more precisely: confirmation of his position) by Tutchaliy IV. And the events described in the Tawagalawa letter would have been experienced as a young man, or still as a boy. So he would be the crown prince /Lt. note 285/, because he was the son of Muvatall II. and he would live in Tarchuntašša, which at that time was the seat of the Hittite king. Therefore, it should come as no surprise that he came to Millavanda after its occupation by the Hittite army. After the death of Muvatall II, Kurunta sided with Chattushil III in his dispute with Ur̥i-Tešub, for which he was then entrusted with the government of Tarchuntašš. Also Tutchaliya IV. he later confirmed him as the ruler of Tarchuntašš (a contract on a bronze tablet found near the "Sphinx Gate" in Chattuš). During Kurunt's reign, the territorial expansion of Tarchuntašša took place to the south and west, occupying the territory of the former Arzawa and Kuwaliya (Pamphylia and Cabalia). He also led a war with the people of Lukka

(Parha) which he eventually won. He then designated himself as the great king (a rock inscription in Hatip, near Konya, but also his seal, found directly in Chattush), which can be understood as claiming the right to the Hittite throne and trying to exercise this right by conquering Chattush, perhaps still during the reign of Tutchaliya IV.²⁸² Therefore, some researchers speak of Kurunt's interregnum, even though no records of it have survived. The second thing is that it was only a temporary success. Kuruntu was soon replaced by Hartapa.

It is therefore obvious that between Tarchuntašša and Chattuša there was a conflict at the end of the 13th century. BC to a conflict in which Tarchuntašša was eventually temporarily successful.²⁸³ It seems that she outlived Chattuša by several years.

If we put all these facts in context, they complete the mosaic quite well. If Muvatalli came with an army to Millavanda, then it is logical that his son Kurunta also came there, for whom no title is mentioned. In the next part of the Tawagalawa letter, a great king is mentioned, but by him the king of Achchijava was meant. At that time, Tarchuntašša was still just a town, or

281 Kurunta from Hatti, Kurunta from Karachna... /CTH 52/.

²⁸² Müller-Karpe in: Jockenhövel 2012 p.267. Mieroop /2010 p.162/ writes that Kurunta apparently in the years 1228-1227 BC, temporarily removed by Tutchali IV. from power.

283 In the hieroglyphic Luvian inscription, on the wall of the southern acropolis of Chattuš, it is stated that Šuppiluliuma II. (son of Tutchaliya IV.), undertook campaigns to the country of Lukka and at the same time attacked Tarchuntašša (perhaps as a response to the temporary conquest of Chattus by Kurunt). It is likely that already at that time, it was ruled by the Great King Hartapu, the son of Muršil III. (Urchi-Tešub), who is considered the nephew of Kurunta <https://en.wikipedia.org/wiki/Kurunta> ; <https://en.wikipedia.org/wiki/Hartapu> /.

Tarchuntašša apparently rebelled and Šuppiluliuma temporarily subjugated her. However, later inscriptions prove that Tarchuntašša regained its independence, expanded and survived the demise of the Hittite Empire /Müller-Karpe in: Jockenhövel 2012 p.268/. Of course, only until the invasion of the so-called sea peoples who penetrated along the southern Anatolian coast and into northern Syria, between 1190-1185 BC. Thus, it is obvious that the demise of the Hittite Empire had to happen before this date. However, certain indications show that Hartap's royal line continued in the following period (a Luvian inscription from the 12th century BC from Karahöyük near Elbistan /epigraphic similarities with other Hartap inscriptions/ and a Luvian stele from Türkmen-Karahöyük, made to commemorate the victory of Hartap, over the Phrygians from the 8th century BC; which, however, can only be a coincidence of names).

/Two articles published in Anatolian Studies, Vol.70, 2020 pp.1-27 and 29-43/.

city-state, at that time it did not yet occupy a large territory as far as Kaštaria and Parha. Since Tarchuntašša was the seat of Muvatalla II, it is very likely that the Hittite army came out of this area and through the Cilicia Gate, arrived at the city of Shallapa, in eastern Cilicia. Since Pijamarad's message reached the Hittite king in Shallapa,²⁸⁴ Muvatalli did not stay in Lukka any longer, but proceeded quickly through Valivanda to Íjalanda.

In Lukka, the problems were probably solved by the brother of the Achchijava king, Tawagalawa. We can only assume that they were related to the burning of the city of Attarimma, and that Piyama-radu had a hand in that as well. We can also assume that Pijamarad's message was just a pretext, as the next course of events suggests.

The fact that Pijamarad's brother Lahurzi waited for the Hittite army in three places indicates that he wanted to lure him into a trap. Fortunately for Muvatall, the Hittite army defeated the enemy and laid waste this land (Íjalanda), except for Atriya. Kurunta apparently did not take part in this fight, maybe he was still in Lukka at that time.²⁸⁵ In the letter it is written that Muvatalli ravaged this country, for the sake of the city of Millavanda. It follows that Millavanda was located near Íjalanda and at the same time Íjalanda could become a threat to Millavanda in the future. Since he did not refute the fortress of Atriya ²⁸⁶, it can be assumed that Millavanda claimed it, which the Hittite king respected, but he did not yet know that the ruler of Millavanda, Atpa, and Piyama-radu were related. At that time, Millavanda was still a vassal state of Achchijava. This is evidenced by the arrival of the brother of the Achchijava king in Millavanda, after it was occupied by the Hittite army.

VI. Chazor and the mutual relations between Syro-Palestine and the Aegean region.

It is surprising how many personal names in Palestine and Lebanon from the Bronze and Iron Ages begin with "Achi, Ahi". It is likely that some of these names may be derived from local names, such as Hittite kings were called Chattušili after the city of Chattuše. In the Luvian region²⁸⁷ there are many names derived from the god Tarchunta; most often in the form Tarchu-, Tarku. ²⁸⁸ Therefore, I assume something similar in the Achchijava region as well. We already know Achiman among the Enaks /Num 13:23, Joshua 15:14/. In Taanach (Taanek) Achi-ia-mi /TT3/ is mentioned, which resembles an Achaeon.²⁸⁹

²⁸⁴ He wanted him to become a vassal of the Hittite king.

²⁸⁵ He could even be the crown prince /AhT 4 §1/ whom Piyama-radu did not consider representative enough, due to his youth.

²⁸⁶ Which he entered.

²⁸⁷ Arzawa, Mirá, Chapalla, Viluša, Šeha.

²⁸⁸ For example Tarkumuwa, Tarhunta.

²⁸⁹ I will list other names from the Hebrew Bible: Achisamech from Dan /Ex 31:6, 35:4/, Ahias, son of Ahitob /1 Sam 14:3/, Saul's wife Achinoam, daughter of Achimas /1 Sam 14:50/, priest Achimelech /1 Sam 21:2n/, Achish, king of Gath /1 Sam 21:10n/, Ahithophel of Gil /2 Sam 15:27/, his son Ahimaas /2 Sam 15:27/, Achiam /2 Sam 23:33/, Ahikam /2 King. 22:12n/, Achi son of Guni (Naphtali) /1 Par 5:15/, Achimoth /1 Par 6:10/, Ahitob /1 Par 6:37/, Achi of Asher /1 Par 7:30/, Achiman /1 Par 9:17/, Achikar /Tob 1:21/, Achior /Jud 5:5/.

A dedication inscription from the 7th century was found in Ekrón. BC, which was built by **Achaeus**, the ruler of this Philistine city. Akajus is related to the Greek "achaios". more ²⁹⁰ It is likely the earlier that the temple in Ekron was dedicated to the goddess "ptgjh", or "ptnjh", 291 At the together with what is read as "potnia" and in Greek it means ruler beginning of the 12th century BC Peleseth, the Teukrians (Trojan Achaeans?) also came to Canaan, as part of a coalition of "sea peoples" (Tjekker), from northwestern Anatolia (Assos, Troas). Regardless of the fact that the relatives of the tribe of Peleseth, they could also come there in the following period (after 1140 BC), either

Solomon's princes /1 King 4:3n/: Ahijah, Achilud, Achisar, Achinadas, son of Iddo, Ahimaas in Naphtali, Baana, son of Achilud, to whom Taanach, Megiddo, Bethshan and Jezreel belonged. Another Baana, son of Chusai (Dan) in Asher and Aloth (Mi'iliya /cf. note 251/). Achiram, King of Tyre, Solomon's ally.

The leading men of the tribes together with Moses and Aaron, after coming out of Egypt: from Dan: Ahiezer /Nm 1:12/, from Asher: Ahior /Nm 31:27/, from Naphtali: Ahira /Nm 1:15/. It is interesting that the most names with the prefix "achi-, ahi-" are associated with the tribes of Dan, Asher and Naphtali, which I assume inhabited Ahchijava and the Dananite kingdom. This is also why I think that these names were mostly not originally related to the Semitic 'ah-, i.e. **brother** / Hebrew interpretation of the meaning of the names see: Novotný 1956/. It is likely that at least some of them were related to the name Achaeans (cf. also the name of the Greek hero Achilles).

I would like to point out that among the Semitic peoples in Syro-Palestine, kinship relations developed along the paternal line (X son Y; thus: X ben Y). In the Aramaic environment, belonging to a certain house was determined (e.g. Bít Adíni, Bít Bachiáni; but also among the Hebrews: e.g. the house of Joseph).

290 Dušek in: Antalík et al. 2011 p.314. It was also in Ekrón that typical gray Trojan pottery was found (it has significant similarities with Gray Ware in northwestern Anatolia; it comes from the Canaanite layer /stratum/, dated to the late 13th century BC /S.

Heuck Allen: Trojan Gray Ware at Tel Migne- Ekron. Bulletin of the American Schools of the Oriental Research No.293 1994 pp. 39-51; see note 340/). In the late Bronze Age, in the 12th century BC, a fortified city was re-established here by new settlers (Ekron belonged to the "Philistine" pentapolis). In addition to the fact that Aegean-type pottery (LH IIIC) was directly produced here, some facts indicate that the architecture of Ekron could have been influenced by Troy VI and VIIa /Zangger 1995 pp.183-187/. I would just like to note that another name for the Trojans was Teukri, which was originally a proto-Phrygian tribe (later their relatives appeared in the Balkans, as a Thracian-Phrygian tribe: the Paions). They were relatives of the descendants of the "torque wearers". At the same time, in the wider Troy area (Troas, Assos), their close relatives the Dardanians lived (probably relatives of the Caucasian Achaeans /Additions: Dardanians in the Matien mountains; cf. also note 476/) and co-existed with them there. also the Pelasgians (according to Xantho of Sardis, they were Anatolian Pelasgians of Lydian origin /Burian, Oliva 1984 p.250/). The Dardanians and Pelasgians belonged to the allies of the Trojans - the Teuks. At the same time, Teukri (Tjekker) and Pelasgians (Peleseth) were later part of the coalition of "sea peoples", among them they cooperated the most with each other and in the coastal zone of Palestine after 1140 BC, they were basically neighbors (Tjekker was based in the wider area of the city of Dor, until Karmel and Peleseth in the north, at least after Tel Qasil, but also in the Jezreel valley /Pientka: Several notes on the so-called sea peoples, pp. 12-14, 16n, note 101/). It is therefore not excluded that at least in Ekron (Akajus) and Gath (Achish; by the way, Goliath was also there /1 Sam. 17:4, 23/), Peleseth coexisted with Tjekker. Similarly, as in the city of Dor, the Teukrians coexisted in the 12th/11th century. cent. BC, with Šekeleš - Šikila /Pientka: A few notes on the so-called sea people. note 103/. G. Thompson directly connected the Teuks with the Achaeans /1952 p.353/; but Blegen also considered the Trojans to be an offshoot of the Achaeans / ref. pp. 83 and 85/. So it is not excluded that Akajus from Ekron was a descendant of Teucres from Troy /pl. also note 291/ and from this it would then follow that the Teukri really belonged to the Achaeans (or were related to them).

Ekron was originally a city of the tribe of Dan /Joshua 19:43/, which at least from the 14th/13th cent. BC, he belonged together with Reuben and Gad to the original community of Israeli tribes /Pientka: Who represented Merenptah's Israel/. Given in the middle of the 14th century BC still belonged to the so-called of the Shechem coalition /Finkelstein 2016 p.33n/ (possible relationship between the Labai people of Shechem and the original Israel). Distant relatives of the tribe of Dan, they lived as Dananians in Galilee and eastern Cilicia, along with the Achaeans.

²⁹¹ A-ta-na-po-ti-ni-ja: goddess Athena from tablets with lin.B writing from Knóss (V 52) /Bartonyk 1983 p.204/. The inscription in line B "a-si-vi-ja" comes from Pyl, as the designation of the goddess Potnia = Lady, which is associated with Ashshuva in western Anatolia. Herodotus also mentioned Athena Asséska in western Anatolia /cf. note 220 /. It is therefore not excluded that the goddess "ptnjh" from Ekron is related to this Western Anatolian (Trojan? - city of Assos, country of Troas) Atana Potnia. Another Ekron deity, Baal-zebúb /Bardtke 1988 p.176/, could also have come there from Anatolia / ref. Zababa of Hatti, Zababa of Ellai; note 195/ Originally, however, Zababa was the god of the city of Kish, in central Babylonia.

Rhodes, or from Cyprus. about a ²⁹² As for the name Akajus; it is probably from Crete, from man named Ikaus from Ekron, documented in the inscriptions of Esarhaddon and Ashurbanipal from the 7th century. BC. Even the name of Achish, the king of the Philistine Gath, which is documented in the and Achish are associated with the Hebrew Bible, is ²⁹³ As long as names like Akajus, Ikausu Achaeans. "achaios", and then also the geographical name Tell Wakkás (Chasor), could be related to the Achaeans.²⁹⁴ In some languages, e.g. in classical Greek dialects, unlike ²⁹⁵ as e.g. wanax – "w" was no longer written before vowels. In the case of Wakkás, it anax. of Mycenaean Greek, would then be in an inverted guard (an Arabicized expression).

Let's recall what is written about Hazor in the Hebrew Bible: ..."Hazor **was formerly the head of all those kingdoms**"... /Joshua 11: 1-10/, i.e. city-states in Galilee and the south Lebanon, as current research more than convincingly proved. and ²⁹⁶ Cities are mentioned there countries whose kings were subject to the king of Hazor: In the Sharon (or coastal) plain, it was the city and country of Dor under Carmel, the cities in the area of Kineret, Naphtali was Merom, ²⁹⁷ in the country Maserephot (Masjaf?). ²⁹⁸ in Asher Achzaf,²⁹⁹ in Lebanon, the valley of Mizpah (south of the Bekaa) and the waters The kings who were subordinate to the king of Hazor are also mentioned there: Canaanite, Amorite, Hittite, Perizzite, Jebusite and Hivite.

Hazor was an extremely large walled city (205 acres, 83 ha), with about 40,000 people living there. ³⁰⁰ In the royal Upper City (30 acres), monumental representative buildings such as palaces and temples were built. In the Lower Town (175 acres), where there was also

²⁹² Cyprus was later known from Assyrian sources as lad(a)nana, which is related to the name Dananians /Kienitz 1991 p. 68; Bartoněk 1976 p.193/. It is believed that Mycenaean pottery, which spread along the Syrian and Palestinian coasts, was produced primarily in Cyprus, where they had already since the beginning of the 14th century. BC Mycenaean Achaeans their settlements. At the same time, Troy also had intensive trade relations with Cyprus. In the LH IIIB period, Cypriot workshops produced Levantine-Helladic pottery, which differed in some features from the mainland Mycenaean pottery. /FH Stubbings: The Recession of Mycenaean Civilization. CAH 1965; review by A. Bartočka SPFFBU E11 XV-1966 p.161; Pientka: A few notes on the so-called sea peoples, note 97/. ²⁹³ Dušek in: Antalík et al. 2011 p.314 ²⁹⁴

Ref. Wakkás - Ikausu = Akajus /p.69/. However, it is more likely that the name Tell Wakkas, or Tall Wakkáz /Bardtke 1988 p.160, Jepsen 1987 p.20 and 62 (another, more frequently used name of Chazor is Tall al-Kadah, or Tell el-Qedah; "judges' hill"; i.e. rulers)/, is related to the name of Achchijavy and therefore to purple (achchu, achchi), apparently similarly to the name of the port city of Akko (in the Amarna texts "Akka"; HB: "Acho"; part of the "Chasor coalition" /Finkelstein 2016 p. .36/). The name Achchijava, as well as "-achchu, -achchi", is always consistently written with two consonants "ch". Unlike the names derived from the naming of the Achaeans: Achaiwoi, Akaj(us), Ikausu, Akija; the land of the Achaeans - Achaiwiá, and also from names and names derived from the word "ah-" (brother). For the etymology of the name of the country Achchiya, see note 249.

²⁹⁵ Loss of digamma "w".

²⁹⁶ KJ Hesse: Contacts and Trade at Late Bronze Age Hazor. Doctoral Dissertation in Archaeology, Umea University, 2008; Dever 2010 p.81, por. also note 359.

Khazor could easily be compared with the most important sites of the Late Bronze Age that we know in Syria up to the Turkish border. It was the largest city of Canaan in the Late Bronze Age /Finkelstein, Silberman 2010 p.81/. Unlike the residences of the Mycenaean rulers, which were considerably smaller.

²⁹⁷ Lake of Gennesaret.

²⁹⁸ Hazor is also located in Naphtali.

²⁹⁹ Finkelstein /2016 p.35n; fig.3/ lists as cities of the anti-Sichem coalition in the 14th century. BC: Megiddo, Rehob, Akshaph, Akko and Hazor.

³⁰⁰ Bardtke 1988 p.163

business district, approximately 20,000 people lived there. 301 In the Late Bronze Age, houses with a sophisticated sewage system were built there. There was found a lot of Mycenaean 302 The lower final phase city was destroyed by human intervention. Findings of material culture from ceramics. of the of the Late Bronze Age (ca. after 1210 BC) and the Iron Age I., were insignificant.

The history of Hazor begins in the early Bronze Age EB II-III, from about the 28th century. BC. Even then, it was a city with a planned development that dominated the wider region. An important role was played by k. as a distributor of ceramics. Chirbet-Kerak. The importance of the city is also evidenced by the discovery of 16 seal cylinders from this period. After 2000 BC, from the MB I period until the emergence of the Mitanni empire (ca. 1600 BC), Chasor was a vassal of Katna (ruler Amut pi'el and his son Ishchi-Addu, a contemporary of the Assyrian ruler Shamshi-Adad). It is also mentioned in Egyptian curse texts, from the 18th century. BC, also in the Amarna correspondence (Hasura, Hasuri). During the reign of Jasmach-Adad and Zimri-Lim, Hazor was part of the trade route Hazor - Katna - Mari. From 18./17. cent. BC dates to a tablet on which laws were written in the style of the Hammurabi Code. At that time, together with Chazor, cities in the Bekaa valley and in the region of Apum (Damascus) were under the rule of Katna (Qatna), as well as the city of Kadesh in southern Syria, where Ishchi-Addu resided for a certain time. Katna at that time had hostile relations with Jamchad (Aleppo), with whom it was often in a state of war. Jamchad even incited an uprising in the south of Katna. After the demise of Mari, Katna along with Chasor became a vassal of Jamchad for a time. However, at the end of the 1st half of the 2nd millennium, Khazor already fulfilled the function of the main administrative center of the area.³⁰³

301 Dever 2010 p.80; At the same time, in the 13th century BC, in all of Canaan, the total number of settled population exceeded only a little over 100,000 people /Finkelstein, Silberman 2010 p.78; Dever 2010, on page 176, puts the number at 140,000; apparently in both cases the authors meant only southern Canaan - Reten/. The fact that the Canaanite vassals requested only dozens of soldiers (archers) from the pharaoh to defend their cities also testifies to the sparse population of Canaan. Even though we know that in the 13th century BC there was a significant decrease in the urban population, even so the role of Chazor seems to be dominant, if only in terms of the ratio of the number of its inhabitants to the inhabitants of Canaan. 302 Bardtke 1988 p.162; especially LH IIIB1-2; LH IIIC pottery is not yet found in late bronze Chasor /see note 296/. This only proves that Chazor disappeared shortly before 1200 BC.

³⁰³ Mynářová 2015 p.47; ESPV 1999 p.130; https://en.wikipedia.org/wiki/Tel_Hazor . Between 2000-1550 BC, belonged to the hegemony in the region of western Galilee and the coastal region up to Tyre, including the city of Tel Kabri, which apparently no longer belonged to the sphere of influence of Katna. Khazor fully became the most important city in the area, probably only after the battle of Megiddo in 1457 BC, when Thutmose III. defeated a military coalition led by the ruler of Kadesh (who was a Mitanni vassal at the time).



Source: commons.wikimedia.org/wiki/File:Near_East_topographic_map-blank.svg

In the Middle Bronze Age MB II (1800-1550 BC), Chasor was a city with a palace and a temple, surrounded by a mound of rammed earth (terre pisée), with a pincer-shaped gate. 304 It was a Hyksos fortress then.³⁰⁵ Hyksos cities and settlements included Megiddo, Taanach, Tel Kabri, Jericho, Eglon, Laish, Bethel, Shiloh, Bethsur, Hebron, Lachish, Gezer, Tell Beth Mirsim, Tell el Far'a, Beth Shemesh, Shechem and Tell el Ajjul. 306

Chazor experienced its heyday in the 14th century, in the Amarna period. 307 At that time it was ruled by Abdi-Tirshi, who is mentioned in the Amarna correspondence, in letter EA 228, as a servant of the Egyptian king and the ruler of Khazor. 308 But in another letter /EA 227/, which is addressed to the Egyptian ruler, the ruler of Khazor is no longer referred to as a servant of the Egyptian king and is, as the **only Canaanite ruler, referred to as a great king: ..."LUGAL URU.ÿa-su-ri.KI "...** 309

304 ESPV 1999 p.230; Jepsen 1987 p.81. Similar gates were later part of Celtic oppida. The temple in Chasor has a counterpart in Temple III from Avaris, from the period of the 14th dynasty /Bietak 1979/.

305 Jepsen 1987 p.81 306

Šaruhen 307

Bardtke 1988 p.165

308 Mynářová 2007 p.231. His name probably refers to Tiros, as the god of young wine, or to thyrsos, badge of the power of the god of wine, Dionysus / por. note 401/.

309 He is designated as LUGAL URU, which roughly means "great king of the (seated) city (land)"; he is thus designated as the great king (Sumerian logogram GAL = great). This would correspond to the mention in the book of Joshua /11:1n/ that "Hasor was the head of all those kingdoms", but formally (until) then he was subordinate to the Egyptian ruler. Similarly, (LUGAL KUR - king of the country), the kings of Babylon, the Hittite Empire, Mitanni, Alashiya (but not in AhT 2), Assyria (until AhT 2; approx. 1230-1210 BC), Egypt (but beware! also LUGAL) were referred to URUMi-iz-ri-i /AhT 2 §13/ and also Achchijavy (but beware! also LUGAL KUR URUAh-hi-ya-wa /AhT 4 §8; AhT 12-16/).

Therefore, even the Hebrew Bible unequivocally claims that Chazor was basically the hegemon in the area (Galilee and eastern Lebanon). This is very important. It is proof that in Syro-Palestine in the 14th century BC, there was a state body headed by a ruler who had the title of great king, and who was recognized by the Egyptian monarch. Although the King of Khazor formally regarded the pharaoh as his master, at least in EA 227, where he is identified as LUGAL, in contrast to EA 228, he no longer referred to himself as his servant.³¹⁰ This was quite unusual for Egyptian vassals in Canaan at that time. So it seems that the Chasorian ruler who commissioned letter EA 227 promoted.

The ruler of no other country, neither in the Hittite, nor in the Egyptian, nor in other texts, was so referred to at that time / for that cf. note 29; but that is probably a completely different time/. It would be surprising if the Hittites did not regard the ruler of Khazor as a great king when the Egyptians accepted him as such! Basically, Hittite sources do not mention Chasora at all. This is a bit strange, because the Hittites were in direct contact with the countries that Chazor controlled in the Amarna period and even penetrated them (Bekaa - Amqa). Also the country of Bazan, located east of Chazor (they had hostile relations with each other), unlike the previous period /EA 364; Ayyab/, was already a Hittite vassal at that time, or its ruler collaborated with the Hittites /EA 197; Biridašwa/. Also the land of Kussuriya (Gessur, Geshur), which was located between Bazan and Hazor, is mentioned in the Hittite text, precisely in connection with the king of Ahchijava, but Hazor is not mentioned there /AhT 14; Lt. note 458/. For the Hittites, Khazor was also with its vassal states, the country of Ahchijava (Arab. **Wakkás**), with a ruling great king /AhT 2; AhT 4/.

In contrast to the designation LUGAL, it meant LÚ URU, or "Sharu", in Syro-Palestine (and actually in the entire Far East), just a designation of the rulers of city-states or small kingdoms. But Abdi-Tirši may not have been the one marked as LUGAL. It could have been his successor who won this title. We know for sure that the Ahchijava king was referred to as a great king in the Tawagalawa letter /AhT 4; there is also the address "my brother", i.e. around 1280 BC. And then as equal with the great kings of the Far East and Egypt, in the time of Tutchaliya IV. and Shaushgamuwa from Amurru, that is, after 1230 BC.

³¹⁰ In this context, I would like to draw attention again to the AhT 2 letter, where the Ahchijava king is equated with the Far Eastern ruler (LUGAL KUR Ah-hi-ya-u-wa-ya). On the Pylos and Knossos tablets, the local rulers of Mycenaean Greece are called "wanax" (wa-na-ka). However, this word has a broader and less specified meaning than the later "basileus" in Homer. It roughly corresponds to our word "lord" /Bartoněk 1983 p.139/. In contrast to the ruler of Khazor, who is clearly titled as a great king, which the pharaoh also respects.

In practice, it looked like only great kings (LUGAL) communicated with each other as equals, kings (LÚ, šarru) with kings, and princes, governors, mayors (rubûm, chazani - chazannum, rabisûtu - rabiñnu) with princes, governors, mayors.

Mycenaean rulers (shaft graves; circle A) resemble sudden riches rather than being equal partners of great kings, including pharaohs /Pavúk 2012 p.34/. And it also applies to later times. For the Egyptians, they were only "foreign peoples on their islands", good for mutual trade (oil, wine, fabrics) and supplying the pharaoh's harem, but otherwise more or less uninteresting.

By the way, the Egyptian texts do not know any great king from Tanai, or from Haunebut (they only know the lady from Haunebut - Ahhotep, who was the mother of Ahmose, the pharaoh who definitively expelled the Hyksos). There is even no correspondence between Mycenaean Greece (Tanaja), the Aegean-Anatolian region (Haunebut) and the Near Eastern rulers, including Egypt. If the ruler of Mycenaean Greece had the title of great king, then undoubtedly there would have been a mutual exchange of letters between him and other great kings, if only because of dynastic weddings and the exchange of royal gifts. That is, all the great kings of the Near East and Egypt were considered to be related to each other. After all, it was not by chance that they used the address "my brother".

Mycenaean Greece was a confederal arrangement of city-states, as was the Khasorian coalition (Ahchijava). However, the king of Chasor was the supreme ruler in the area, while the rulers of the states of Mycenaean Greece acted more or less independently. There was no Mycenaean kingdom that was administered from a single center, as previously assumed (the exceptions perhaps being Argos, Mycenae and Tiryns in the Argolis and Pylos in Messenia, which controlled larger territorial units). Mycenaean palaces were centers of power of independent rulers, and small Mycenaean states controlling territories defined by significant geographical boundaries were a prototype of Greek city-states from the 1st millennium BC /A. Bartoněk: The rise and fall of the Mycenaean states in the light of linear documents. SPFFBU E 22-23 1977-8 p.198 (however, this is in complete contradiction to what J.

Kelder 2012)/. The ruler of the coalition of states of Mycenaean Greece (at least according to Homer), acted only as "primus

Already in the story of Sinuhet, it is written about the ruler of Upper Reten, who was called Amunenši. This means that part of the territory of Galilee and southern Lebanon was then administered by an independent ruler.

At the same time, the capital of the country /B 90n/, which was located south of the country of Jaá, i.e. probably Íjalandy, is mentioned here. If he did not mean the Egyptian city of Ictaej, it could also be e.g. Chazor or Tel Kabri.

The king of Khazor is also mentioned in connection with the three cities that he took away from Ayyab, the ruler of Bashan Ashtaroth /EA 364/, with whom he was enmity. According to EA 148, the king of Hazor left the city and joined SA.GAZ,³¹¹ because the king of Sidon was ravaging the land. But apparently it was only a short episode, because life went on here. The city housed a monumental palace complex from the 14th-13th centuries. cent. BC, similar to Syrian structures. Also construction the type of the temple can be considered ³¹² Hittite. ³¹³ The Ibni dynasty ruled there. One or Syrian, a tablet from Mesopotamia contains a mention of the name Ibni from the 18th-16th centuries. cent. BC.³¹⁴ This name³¹⁵ already appears in Mari, in connection with the trade between Mari and Chazor in the 18th century. BC. Akkadian Ibni corresponds to Hebrew Jabín. ³¹⁶ In any case, this is a proof of the continuity of the rule of the Ibni/Jabin dynasty in Chasor at least during the Hyksos period, as well as the fact that this dynasty belonged to the Hyksos, or at least collaborated with them. It is possible that this name was also preserved in the name of a figure from Greek mythology - Abanta (Danaeus), father of Acrisius of Argos and Proito of Tyrinth, who was the grandfather of Danae and the great-grandfather of Perseus. In any case, Abbas is a Semitic word and means father; "ab ~ ib" are synonyms. ³¹⁷ By the way, The Abants lived in Euboea, were considered Ionians, but had nothing to do with them except in name. by ³¹⁸ However, it is interesting that they (exclusively) traded with the oldest Greek the colony of Al Miná on the Oronte, in the Levant.

Chasor was not the only place in Syro-Palestine where Mycenaean pottery was found in large quantities. The existence of several Mycenaean trading centers such as Ugarit, Tell Abu Hawam, Tell Sukas is assumed. From there Mycenaean goods reached the surrounding areas. By the end of the 1970s, more than 60 sites were known in Syro-Palestine,

inter pares". In no case could he be an equal partner of the great kings of the Near East and Egypt.

³¹¹ Habir. According to the book of Judges, King Jabin did not live in Hazor at that time, but in Haroseth /Judges 4:2/. At the same time, it is stated there that there was peace between the Habira (members of the tribe of Heber Zinejský) and King Jabin /Judges 4:17/.

³¹² Dever 2010 p.80

³¹³ Jepsen 1987 p.104

³¹⁴ So from the Hyksos period. From Chasor, but only from the Late Bronze Age, comes a letter /Chasor 10/, which was written by a certain Addu-apdi, to Puratputra, probably the king of Khasor ("may the gods and the Sun ask about your health...your sons (and) **your earth**" /Mynářová 2013 p.94/). It is interesting that the suffix "-putra" means "son" in Sanskrit. So this is an Indo-Iranian name. This would mean that the ruler of Chasor was a person who belonged to the Marijanna, or to the Javanese, similarly to many other urban states of Syro-Palestine (but not to the Achaeans /cf. notes 419 and 474/). The name of another ruler of Khazor, Abdi-Tirši, probably refers to the god of wine Dionysus /note 401/.

³¹⁵ In the form of Ibni-Addu (Ibni Adad). He was the recipient of several shipments of tin /Mynářová 2015 p.32/.

³¹⁶ Dever 2010 p.80; Jabin, the king of Hazor, who was defeated by Joshua, or Barak / Joshua 11; Sd 4/. See Appendices.

³¹⁷ Stehlík 2003 p.282; the connection between Perseus (Danavian) and the city of Joppa (the border with the area occupied by the tribe of Dan) is also important in this case, even though it was only recorded in the Roman period.

³¹⁸ Herodotus, Histories I.146

with finds of Mycenaean origin.³¹⁹ These findings are located from Alalach, Karchemish and Ugarit in the north, through Byblos, Tyre, Hazor, Laish, Megiddo, Beth Shean, Jerusalem, Hebron, Lachish, Ashdod, Ashkelon and Gaza in the south, as far as Amman, east of the Jordan River. Mycenaean pottery is also found in large quantities in western Asia Minor. There, however, it is concentrated only in some areas such as Troy - Beşik Tepe, Miletos, Ephesus, Müşgebi, Panaztepe, Iasos, Klazomeny and with rare finds in Colophon, Smyrna, Izmir and³²⁰ That can in Beyçesultan. in some cases to testify either to the establishment of Mycenaean trading centers in this area, or what is more likely, only to mutual trade, or even only to the imitation of Mycenaean models. Mycenaean-type pottery is also found in Kilikia³²¹ and therefore near İyawa.³²² This may be evidence of the immigration of a new population both³²³ and from Syro-Palestine. In central type, with exceptions (Ma'at Anatolia, pottery from Late Mycenaean Greece, Mycenaean Höyük, Gödelesin, Fratkin), is absent.

Findings made by archaeologists in this area are essential for this issue. And the fact that the finds from Galilee³²⁴ have a rather "Phoenician" character and the finds point north to Tiro and the coastal area of Lebanon. ³²⁵ In other words, Galilee belonged to the Lebanese cultural circle. And it was in the Galilean country of Naphtali that Chazor (Wakkas), Ijon (İjalanda), Edrei (Atriya), Adama (Utima) were located; and in the area of Asher it was Tel Kabri (Danun) and Mi'iliya (Millavanda). At the same time, we know that in 14.-13. cent. In addition to the Mycenaean, the material culture in Chazor had a Hittite (Syrian) character. ³²⁶ This means that at that time, Khazor was also under Hittite cultural influence, although de facto, it still belonged to the Egyptian sphere of power (with a small interlude, at the end of the reign of Šuppilium I.).

There is no other country except Palestine and Lebanon where so many names beginning with "Achi, Ahi" are found. Not even in Achaean Greece. It does not matter at all that some names come from the reign of King Solomon, or even from the 8th century. BC, such as names on Samara ostrakas. ³²⁷ Not all the population of Galilee and Lebanon in the post-Hyksos period went to Cilicia and Greece. Some of those who remained in Syro-Palestine eventually, after 1207 BC, joined the confederation of tribes known as Israel.³²⁸ There are many reasons to assume that

³¹⁹ Bartoněk 1983 p.182n. Currently, more than 111 /A of these locations are known. Ünal 1991 p.24; Lt. note 201/.

³²⁰ Mountjoy 1998 p.53n; Beckman, Bryce, Cline 2011 p.272n.

³²¹ Tarsos, Mersin and Kazanlı. The presence of Mycenaean ceramic material at these sites is given to connections with the presence of Mycenaean culture in Cyprus, e.g. in Enkom /Pavlatová 2022 p.13n/.

³²² Especially in the LH IIIC stage.

³²³ Resp. from the Aegean islands.

³²⁴ Asher, Naphtali, Zebulun.

³²⁵ Dever 2010 p.231; see also the map of the distribution of Tyrian ceramics in the Upper Galilee on p.230.

³²⁶ Jepsen 1987 p.104; Dever 2010 p.80 ³²⁷

Dušek 2013 p.187n.

³²⁸ That is why Joseph Flavius considered the Solym (Achaean) to be the ancestors of the Jewish people /see note 476/. And that is why even the first book of Maccabees claims this about the Spartans (Dorians).

A few notes on the Israel (Merneptah) stele and the Berlin pedestal. The Berlin pedestal was purchased by L. Borchardt in 1913. In 2010-2012, a more detailed study of this relief was carried out

the origins of the Greek nation of the Mycenaean period can also be found here, in Syro-Palestine. Local names such as Dor, Ion and Akaj are older than in Greece. And the name Achchijava also originated here. Awareness of the common origin of Jews and Greeks persisted even in the 2nd century. BC. In the letter of the high priest Jonathan to the Spartans and in the letter of Areius of Sparta to the high priest Onias, it is written that in the old writings it is stated that: "**Jews and Spartans come from the family of Abraham and are brothers**"... /1 Maccab. 12:5-23/.³²⁹ Herodotus writes about the humble beginnings of the Greek nation: 330 ...*"The Greek element has used, as it seems to me, the same language since its inception: after it was weak due to its separation from the Pelasgians, but from small beginnings it grew into a number of nations, because most of the Pelasgians and numerous other barbarian nations joined it"*... It is therefore quite possible that the Dananians were also among the founders of the Greek nation of the Mycenaean period (the Greek Danaos; they probably also included the Galilean-Euboean Abants: Abás, related to the Ibni of Chazor?). Xúthos also joined the "Hyksos" Dananians (in Egypt) /Hérodotos: Dejiny VII.94/; furthermore, the Achaeans (Kadmos) also belonged to them, and along with them came the "Phoenicians" (Gefýranians - Gešúranians); all peoples originating from Syro-Palestine, who, after arriving in Greece in the post-Hyksos period, controlled it as a small but well-armed force, also possessing two-wheeled chariots, which was a typical Hyksos weapon. And precisely the Aegean **331** These conquerors originally war chariots do not **the pre-Asian type.** belong to the Egyptian type, but to

/ van der Veen, Ch. Theis, M. Gorg/. The correctness of the interpretation of the name Israel (*Ya-Sr-il*) written on this pedestal has been confirmed. Israel is listed here as Egypt's enemy along with Ashkelon and Canaan. It is dated to around 1350 BC and thus should be around 140 years older than the Merenptah stele (but a possible range is from 1400-1213 BC). ĵapek /2018 p.23/, dates it to the reign of Ramesses II. (without giving further facts). It is therefore possible that the people called Israel lived on the territory of Palestine already in the 14th century. BC, or even earlier.



Berlin Pedestal



Stele of Merenptah

This raises other questions about the Exodus and also about the origins of the nations of Israel and Judah, i.e. the ancestors of the Jewish nation / Pientka: Who represented Merenptah's Israel; Pientka: Judeans; Lt.

also note 488/. <https://www.bible.ca/archeology/bible-archeology-victory-stele-of-merneptah-israel-1205bc-israel-berlin-statue-pedestal-relief-1350bc.htm> 329

The Spartans, i.e. the descendants of the Dorians, "are the brothers of the Jews". In this context, it is interesting that in Heb. brother = 'ah- /cf. note 289, 338/.

330 Herodotus: History I.58

331 Pressová 1978 p.93

from Syro-Palestine, conquered the native population and thus became the ruling class in Mycenaean Greece.

The arrival of a new population from Syro-Palestine to Greece in the late Bronze Age can also be evidenced by finds of statuettes of Syrian deities from Syria and Lebanon, dated exclusively (?) to LM III (LH III), which reached Crete and the Aegean region.³³² It was certainly not an object of trade or booty. Apparently, these were also household gods, which are also mentioned in the Hebrew Bible. Examples can be Laban's idols /Gn 31:19n/, but also Micah³³³ and his teraphim /Judges 17:5/. It is believed that the teraphim belonged to the cult of the ancestors, represented by the god "ilib" among the Western Semites, which means "god of the fathers".³³⁴ We also know a similar custom of ancestor worship from non-Semitic environments. For example, Muvatalli II also took the statues of his father's gods with him when he moved his seat to Tarchuntašša.

On the tablets with the lin.B script, it was also possible to read Semitic words, which according to Ventris³³⁵ Chadwick testifies to contacts with Syria. ethnic In my opinion, this is another evidence of the arrival of some and from Syro-Palestine to Greece.

From Syro-Palestine, the rulers of the Mycenaean cities took over the elements of oriental despotism. In contrast to the military democracy society depicted by Homer, we see powerful rulers in the garb of oriental despots, with a sophisticated bureaucratic apparatus and a centralized economy. This centralized palace power gives the impression of a polity much more closely connected to the early societies of the Near East than to the Greek states of the 1st century BC.

millennium BC.³³⁶ This also proves that at least some of the ancestors of the Mycenaean Greeks, especially their ruling class, came from the Near East.

It is likely that the ancestors of some Dorians also came to Greece from Syro-Palestine.

Heracles with Iardana's slave³³⁷ begat the Heracles, i.e. the ancestors of the Dorians. "Return

³³² Pressová 1978 p.111; Bouzek 2005 p.80.

These bronze statuettes are also known from the western Mediterranean (Milyovia? /cf. note 560/), but also from central (Kourim) and northern Europe. According to prof. Bouzek date back to the end of LM III and represent the Syrian god **Rešef** /Bouzek: Prehistory of the Aegean region. ĽAS reports, suppl.79, 2010, p.33/. This may refer to some statuettes found in the Aegean region. But e.g. the statuette from Kouřimi comes from an unclear find context, and the same applies to some other non-Aegean statuettes of gods.

³³³ This is the priest of the god **Mikal-Reshef**, as his "temple of the gods" testifies. Ephraim lived on the sacred mountain /Judges 17:1n/. Lt. also a stele of an Egyptian dignitary dedicated to Mékal, lord of Bét-Šeán /Mynářová 2015 p.57/. The temple of Mekal was also located there /Avdičev 1955 p.373/. Lt. and the name of Saul's daughter Mikol /2 Sam 3:13n/. This is proof of the persistence of old cults in this area. More in the article Pientka: On the question of the location of Achchijava; at:

www.arpoxis8.webnode.cz ³³⁴ Stehlík 2003 p.282; Heller 2010 p.293n.

³³⁵ Pressová 1978 p.205; Bartoněk 1987 p.29n.

³³⁶ Bartoněk 1983 p.150

³³⁷ Ref. with the Jordan River. According to some myths, she was not a slave, but a Lydian ruler /G. Thompson 1952 p.159/. In Crete, where from the 12th century BC the Dorians also lived, there is the river Platania (Keritis), which in ancient times was called Iardanos /Pressová 1978 p.20/, apparently as a reminder of their old homeland.

Herakles" was a disaster for the entire post-Mycenaean Greece. Didn't they come by chance from Palestine, through Asia Minor and Macedonia - Pindos, all the way to Greece? Instead of them, another tribe, belonging to the coalition of "sea peoples", settled in the area of Dor³³⁹ : Ceker, Tjekker (which Indo-European were originally 340 whose ruler - Bader (Beder), probably had the name of the Teukri from Troy), character. 341 What enabled the Dorians to prevail over the people of post-Mycenaean Greece? Besides the fact that this country was in a state of disorder and anarchy, it was their great military organization and above all their weapons of iron. The arrival of the Dorians in Greece marks the beginning of the Iron Age there. Where did they get the iron? In Macedonia? Definitely not. The monopoly on iron production at that time was almost exclusively held by the Hittites.³⁴² The Philistines, as well as the Dorians, probably acquired knowledge related to iron production in connection with the mining of the "sea peoples".

338 Ref. the city and country of Dor in the north of the Sharon (coastal) plain below Carmel (belonged to the sphere of influence of the city of Chazor, i.e. to Achchijava /cf. p. 69n/; however, in the late Bronze Age, it was probably in the function of the capital of this area Ginti-kirmil and only later was he replaced in this function by the city of Dor /Finkelstein 2016 p.49/).

The name Iardanos is reminiscent of the Jordan River. Heracles (in this case the ancestor of the Dorians) was worshiped in Tyre. Lt. p.75, where there is a quote from the book of Maccabees that Jews and Spartans (Dorians) are **brothers** ('ah-) and come from **the family of Abraham**. Of course, they did not come from the family of Abraham (Terachites). Rather, it is about their mutual coexistence, sharing of common values (religion, culture, way of life, etc.). Those who remained in Canaan were an integral part of those (non-)Canaanite ethnicities that later became part of Israel (apparently in the territory of Asher).

The Dorians were probably part of the Galilean-Lebanese Achaeans (the country and the city of Dor then belonged to the Khazar coalition /Joshua 11:2/). Who knows whether in later times, the Israelites did not equate the terms Achaean and brother ('ah-) and thus became synonyms /cf. note 289/.

339 The name of the city Dor resembles the Akkadian term for fortress; Lt. e.g. Dûr Kurigalzu, Dûr-Šarru-kén /Oppenheim 2001 p.96/. However, in Hebrew, "dor" means "**generation, lineage**" /Heller 2010 p.293/.

340 EA 1974 p.61; Bouzek 1990 p.75. Typical gray pottery of Trojan provenance from the time just after the fall of Troy VIIa (apparently from the end of the 13th to the beginning of the 12th century BC), is documented in Cyprus and in the Syro-Palestinian region /Pavúk: Gray Ware as a Phenomenon. In: B. Horejs, P. Pavúk eds: Aegeo-Balkan Prehistory 2008; Spider 2015; <https://www.ff.cuni.cz/2015/10/splneny-sen-troji> ; was found e.g. iv Ekron; there are also other parallels with Troy; Zangger 1995 p.183n/. Teukris could also come from Troy to Canaan (Tjekker) via the island of Cyprus (cf. also Teukros from the island of Salamis in Greece, who after the Trojan War in which he participated founded the city of Salamis in Cyprus /NK Sandars/). Some researchers assume that one of the (pre)Trojan wars is connected with the destruction of the Trojan VIh layer (however, today we know that Troy VI was destroyed by an earthquake; Poseidon in Homer; however, it is not excluded that the damaged walls of the city could have been overcome by foreigners attackers /Homer: Odyssey XII.69n; Ilias V.638n: Herakles with six ships/). However, the Trojan War itself is related to the destruction of Troy VIIa, around 1210 BC /Pientka: A few notes on the so-called sea people/.

³⁴¹ Venamon; Jepsen 1987 p.108n. The name Bader can be translated from German and means "lazy man". However, it is also known from the Arab environment (Palestinian Hebron), already from the 6th century AD In Arabic, "bader" means "full moon".

³⁴² Iron products appear in the Eastern European region from the last third of the 3rd and then at the turn of 3./2. millennium BC, on burials of the pit culture /Bátora 2006 p.239n; Vladár: The search for the context of historical development. SHN 12 Nitra 2005 p.257; the authors probably had in mind the subsequent cultures after the pit culture/. This could ultimately point to the ancestry of the Hittites.

From the second half of the 2nd millennium BC, the number of iron objects in the eastern Mediterranean increases. It was primarily the island of Cyprus, which the Hittites considered to be their sphere of influence, and iron products were brought there primarily as part of commercial exchange (e.g. copper). Next, it was Egypt (and Babylonia), where iron objects came mainly in the form of exchange of royal gifts and as part of diplomatic relations. From the Late Helladic period LH IIIC.1, iron artifacts also come from Greece and the Aegean islands /Bátora 2006 p.243/. But these iron objects certainly did not come directly from the Hittite Empire, which de facto did not exist at that time, but were related to migration movements at the beginning and during the 12th century. BC, in the eastern Mediterranean. Some of them can even be associated with the arrival of the Dorians in Greece.

in Anatolia (however, the Philistines had already settled in northwestern Anatolia long before, and the Dorians - the Heracleians began to rule in the future Lydian region already around 1190 BC /cf. note 344/).

It is not excluded that the Dorians, during their advance to Greece, at the end of LH IIIB, merged with the population that arrived there from the Eastern Balkans - with carriers of k. Coslogeni (they also settled in Troy VIIb, immediately after the destruction of the city VIIa), who were forced out by the people of Babadag of Dobruja.³⁴³ This could refer to the first arrival of the Dorians in the Peloponnese and their temporary retreat to Macedonia. Their return from northern Greece three generations later could then be the return of the Heracleians.

Herodotus states that the Heracles ruled for 505 years in Asia Minor, and were the predecessors of the Lydian Mermnads. ³⁴⁴ This would mean that the beginning of their rule in Anatolia would fall in the beginning of the 12th century. BC, which was precisely the time of the "sea peoples". This also proves that the Dorians (Heracles) came to Greece (primarily Macedonia, Épeiros, western Thessaly, Dóris) from Palestine, via Anatolia, where some of them remained. And it had to happen before the events related to the "sea peoples".

Homer writes that in the time of Odysseus, in addition to the Achaeans, Praetres and Pelasgians, the Dorians of three tribes lived on Crete. . century BC).

From 10.-7. cent. BC the capitals of the pillars come from Megiddo, Chazor, Ramat Rachel, Beth-kerem, but also from Cyprus and Jordan. They are referred to as proto-ionic and proto-aioic. These heads, which are apparently of Phoenician origin, in the 8th century BC Cypriot and Ionian Greeks took over and developed them further. ³⁴⁶ We see that these Eastern Mediterranean stimuli were still a source of inspiration for the Aegean region.³⁴⁷

³⁴³ Pientka: A few notes on the so-called sea people, note 58, 109. This is handmade, polished pottery with a dark surface; the so-called HMB ceramics / Majerová: On the question of the origin of "barbarian" ceramics in the Aegean region at the end of the Bronze Age and its relation to the Chakan culture. *Musaica* XXV 2007 p.23n/.

This pottery is found both on the Greek mainland, but also in Crete, Cyprus and even in the western Mediterranean.

³⁴⁴ History I. 6-7; Gyges, as the first Mermnad, began to rule in 685 BC. The beginning of the reign of the Heracles in Anatolia could then be dated around 1190 BC (that is, two to three generations before they definitively settled in the Peloponnese). And that was the time of the appearance of the "sea peoples". There is even a possibility that some Dorians even before that took part in the war against Troy, where they should have arrived from the island of Rhodes (Tlépolemos). In this context, I would like to draw attention to Pamphylia, a country in southern Anatolia. One of the Doric phyla was also called Pamphyloi ("men of all tribes"). Coincidence?

In this context, it seems interesting that Iardan's slave, with whom Heracles, according to the myths, fathered the Heracles, i.e. the ancestors of the Dorians, is also mentioned as a Lydian ruler /note 337/. Doesn't Greek mythology refer to the presence of the Dorians in western Anatolia (Lydia = Sipylos, Zippašlá; after 1190 BC, the Heracles were supposed to rule there), where they basically formed as a community of tribes, even before the Trojan War? And that on the one hand from the Syro-Palestinian component (the Solyms) and on the other hand from the Anatolian component (the Solyms in the country of Achchiya and Zippašlá; Pelops also came from the dynasty that previously ruled in these territories, who went from there to the Peloponnese; similarly to the Dorians later).

³⁴⁵ Odyssey XIX.173

³⁴⁶ Jepsen 1987 p.127; Moscati 1975 p.51 ³⁴⁷ Ref.

also the orientalizing style in Corinth in the 7th century. BC. In addition, Lt. also Bouzek 2015 p.92n.

We must not forget that Al-Miná, at the mouth of the Orontes in the Levant, was the oldest Hellenic colony outside the motherland. 348 Just by the way, it was this port city that focused on trade with the Euboean Greeks, i.e. the Abants (cf. Abás).

We know that the Greeks took the writing from the Levant, and they consider themselves intermediaries The Phoenicians. However, this issue is more complex. Phonetic writing appears in the Far East sometime in the 18th-15th century. cent. BC and in Sinai, as the Proto-Sinaitic script, which is based on Egyptian. And a little later also in Ugarit, where it was written in alphabetical cuneiform. However, it is interesting that in Canaan itself, in the second half of the second millennium BC, we meet the so-called in proto-Canaanite phonetic script. And that in locations such as Tell Sukas, Kadesh, Kumidi, Tábor, Bet Shemesh, 349 but also in Lachish, Gezer and Tell el-Azúl. 350

VII. On the issue of the "Porteurs de Torques" phenomenon.

Achaius of Ekron (whose name is connected with "achaïos") is not an uncommon name in Canaan.

The last known ruler from Byblos, from the reign of the 13th Egyptian dynasty, was called Eglija/Acai.

This ruler belonged to a dynasty that at the turn of the 3rd/2nd thousand BC, took control of Byblos.

The ancestors of this dynasty came from Anatolia and its members wore neckerchiefs. ³⁵¹ That's why they were CFAs

*Called by Schaeffer "torque wearers". 352 A silver statuette was found in Ugarit

348 ESPV 1999 p.21; Bartoněk 1976 p.191n. It was located near the former Ugarit, which in the Late Bronze Age was one of the gateways to Syro-Palestine for Mycenaean-type goods. Even on its territory, the existence of a Mycenaean trade emporium was assumed. 349 Bohemia in: Antalík et al. 2011 p.242 350 Moscati 1975 p.74

351 Bárta 1999 p.127,

130 352 Porteurs de Torques. Schaeffer CFA: Aperçu de l'histoire d'Ugarit d'après des découvertes faites à Ras Shamra. Ugaritica I Paris 1939 pp. 3-52; Schaeffer CFA: Porteurs de Torques. Ugaritica II Paris 1949 pp. 19-119; Schaeffer CFA: Les foudements préhistorique d'Ugarit. Ugaritica IV Paris 1962 pp. 151-249.

of a man, with a golden neckerchief, from the beginning of the 2nd millennium BC.^{353,354}



Some researchers assume that these "torquez wearers" belonged to the Indo-Europeans who came to Anatolia from Europe. privileged³⁵⁵ Torquays were commonly worn by members of higher ranks, that is classes in some IE peoples. ³⁵⁶

In the Hittite-Mitanna treaty /CTH 51, 52/ it is stated that Aki-Teshub, the brother of the king of the land of Nija, rebelled and united (IE) marjanna (with chariotry and infantry). He allied himself with the king of Arachta, **Akija**. The Hittite king Šuppiliuma I conquered Arachta and Akija, Aki-Teshuba and their maryanna (**IE**), deported to the country of Chatti. At the same time, it is stated there that he conquered Katna. So Arachta must have been north of Katna and south of Nija. It is therefore clear that she could not belong to Achchijava, which does not exclude the possibility that Akija belonged to the descendants of the "torquez bearers", as his name suggests³⁵⁷ (in this context, it is interesting that he collaborated with Maryanna). Is a

³⁵³ It is generally believed to represent the god Baal-Hadad, holding a scepter, a scepter /fig. on the right; Lt. also Souýková 1979, fig. 240/. Another, similar figure with torquise was found in Ugarit (it is believed to be Baal-Shamem; fig. left). Both figurines have a neckpiece and are dated to the 19-18. cent. BC /ESPV 1999 p.48/.

If these statuettes represented Baal-type deities, it would be proof of the taking over of Canaanite religious ideas by foreign invading groups: "torquez wearers". Personally, I think that they represent the original deities of the "torquez wearers".

³⁵⁴ A bronze figure with a torquaze was also found at Judaïdah, on the upper bend of the Orontes River. She is armed with a spear and a mace / Gernez G. 2012 paragraph 39; see note 386/. Another figure with a torcuze, from an unknown place in the Levant, probably from the beginning of the second millennium, was acquired in 1943 by the Harvard Art Museum. He has a conical ("Phrygian") cap and carries a vessel <https://www.harvardartmuseums.org/art/303840> (see picture in the middle). Torquays in these cases represent the insignia of (divine) power.

³⁵⁵ Bouzek 2013 p.105; Gernez G. 2012. Currently, there is a tendency to abandon this hypothesis. As I will show in the next explanation, I think it is premature.

³⁵⁶ For example Scythians, Parthians, Celts, Illyrians and Thracians.

³⁵⁷ Mynáýová in: ýech et al. 2014 p.98. Similarly (ch/k), the name Achilles (shepherd) is also written on the tablets with lin. in letter B, from Pylos and Knossos: "a-ki-re-u"; <https://en.wikipedia.org/wiki/Achilles> . Lt. also the inscription on the tab. lin.B from Knossos: a-ka-vi-ja-de /p.103/.

it is all the more likely that the "torque wearers" lived in addition to Byblos and Ugarit also in Qatna, in *Hamath and in Judaidah, among which Arachta was definitely located.³⁵⁸

In the letter of the king of North Syria, the king of Canaan (Achchijava?) also mentions Akija (Akia),³⁵⁹ as a messenger of the king of North Syria. I also recall the name Achi-ia-mi from Taanach /TT3/; por: Akija – Achia(mi) – Akaj – Akajus; and also: ^{Amela} aji-ia; Lt. with (J)ahi.

It is surprising how many clues in the Cadmus myth lead us to the Thracian cultural environment. As I already mentioned, it is the Thracian island of Samothrace, where Kadmos married Harmonia, with whom they had a daughter Semele, the future mother of Dionysus (Zagrejský), who was originally a Thracian god. ³⁶⁰ Herodotus states that the cult of Dionysus was taken over by the Greeks from Cadmus of Tire and from the people who came with him from "Boeotia" the Boeotian country /Herodotus:

³⁵⁸ In EA 137 (Goleniščev), in line 20 it is written: "...i-nu-ma ji-mur amélua^{Amela}ji-ia i-nu-ma"... /Knudtzon 1915 p.572/ and translates it: "...Als mein Bruder sah, daß"... It is a fact that "aji-ia" (sometimes also written as "ŠEŠ-ia" = achum) in West Semitic languages means "my brother" and the suffix "ia" itself means "mine". But in the letters between the kings of Egypt and the Eastern rulers (Mitanni, Hatti, Alashiya...), who address each other as "my brother", "aji-ia" is written separately /cf. note 29/; does not connect with "amelu" /EA 20n, 33n, 38, 39, 41 etc./.

EA 137, line 13, it is written: "...a-na ia-ši ki-ma amélutu^{Amela}ja doubts whether MEŠ-za-ni aji-ia(!)"... In this case, I have in letter it is possible to translate as: "...auf mich wie die Regenten, meine Bruder"... Here it is probably not written about a brother (my brother), but about the "rulers" of Ajiya, i.e. about the Achaeans (chazani achija). This letter was sent from Byblos, and yet we know that its rulers (at least in the 1st third of the 2nd millennium BC) belonged to the descendants of the "torque wearers". One of them was Egija/Akaj / note 428; Lt. also **Akija**, king of Arachta/. So they were first Indo-Europeans and they probably lived there even in the 14th century. BC. (By the way, the exclamation mark after the text was not put by me, but by Mr. Knudtzon). The entire passage (line 12-14) could be translated as follows: "...Since the silver was not delivered, they reviled me as the governor of the Achaeans and despised me"... instead of: "...Since the silver was not delivered, they reviled me to me as governor, my brother, and they despised me"... This second sentence does not make good enough sense (similarly also in EA 89). Surely Rib Addi did not mean his (insidious) brother, because the letter was not addressed to him. Would he address the pharaoh like that? That's probably difficult. It is unthinkable that Rib-Addi would allow himself to address Pharaoh as "my brother". Unlike the kings of Hatti, Babylon, Mitanni, Alashiya and later Assyria, he was only a servant of the king of Egypt (*Irish*)! However, let's remember how the Hittite king objected to the fact that the Assyrian ruler Adad-nirari I. dared to call him his brother / KUB XXIII 102, I 10-19; https://en.wikipedia.org/wiki/Adad-nirari_I; Peřírková 2000 p.42/. And after all, he was also a king; the ruler of an emerging power! We could expect a similar, if not even harsher, reaction from the Egyptian monarch. Therefore, I think that this letter is actually talking about the governors of the cities who also ruled the Achaeans.

It is also very likely that the land of Jahi is actually the land of the Achaeans (cf. Hypachaeans of Cilicia in Herodotus /History VII.91/; cf. also geographical names in the area of Hermon, pointing to the Achaeans).

The name Džahi, Džachi, was certainly not related to kinship relations (brother), like other geographical names; e.g. Hachila /1. Sam. 26:1/.

³⁵⁹ EA 30; Knudtzon 1915 p.269n. The name Akia also appears in the third part of the Assyrian royal list /Prosecký 2015 p.129, 134/. The names of the kings of this third group (the Sulili dynasty) probably belonged to the Amorite ancestors of the father of Šamši-Adad I. /Peřírková 2000 p.18/. At the same time, we know that the Amorites coexisted with the "torque wearers".

The fact that a king from northern Syria sent a letter **to the kings of Canaan** shows that these Canaanite countries formed a coalition. At that time, apart from Amurru, there were only two significant power groups in Canaan. On the one hand, it was the Shechem coalition and, on the other hand, a coalition of city-states, whose leader was Chazor /Finkelstein 2016 p.33n/. Although the king of Jerusalem implemented his own policy, he was not an equal opponent of Shechem (according to HB /Joshua 11/, the Jebusites were subordinate to the king of Hazor).

According to the name, this messenger could belong to the descendants of the "torque bearers". Likewise, as well as part of the inhabitants of Achchijava, whose "capital" was precisely Chazor.

³⁶⁰ Bouzek 1990 p.61; Lt. also note 401.

³⁶¹ At that time, the land of Fenech, known from the Story of Sinuhet /Bárta 1999 p.24/. It can be translated from Egyptian; fennec means "ship builder" /Avdijev 1955 p.334/.

History II.49/. Together with Iásión, the brother of the Thracian Dardanus, Kadmos belonged to the founders of the cult of the Kabeiros, in Samothrace (Dardania). This cult was spread e.g. also in Troy, on Imbra 362, thus in **Syro-Palestine** the Thracian cultural circuit. **And it was from there that he got to** and on Lemna,

The originally Phrygian goddess Kybele was closely associated with the cult of the Kabirs.

Near Samothrace, towards the Thracian-Pelasgian Chalkidiki, is the island of Thasos, which was the name of one of Cadmus' brothers. Before the arrival of the Greeks, Thasos was called Odonis and was inhabited by the Thracian Sinti tribe. built by the "Phoenicians" of Tire ³⁶³ There was the temple of Heracles, which when they set out in search of Europe. And in Tyre, in turn, there was a temple ³⁶⁴, which was Melkart.

Taskus, and he was the son of Inó. And one of Cadmus' grandsons was called Melikert, dedicated to Heracles of

Most of the sacrificial gifts in Dodón, until the classical period, consisted of simple ceramics that came from the more northern Balkan regions (Macedonia /Levi 1995 p.18/). This also testifies to the awareness of a certain kinship between the Phrygians, the inhabitants of Macedonia and Greece in the classical period.

Samothrace and Thasos could be the islands that Kagamuna[š], ³⁶⁵ received as a wedding gift from the king of Ashshuva /Aht 6/. Kagamuna is mentioned as the ancestor of King Achchiyava (or Ashshuva?).

In the Argonautica³⁶⁶, it is written about **Fyneus of Agenor**, who ruled in northwestern Anatolia (in the region of the Sea of Marmara; the Thracian city of Salmydessos is also connected with it), far from the coast, opposite Bithynia, which was inhabited by the Thracian tribe of Bithynia. He was the brother of Cadmus and king of **Thrace**. So his brother Kadmos should also be of Thracian origin. Furthermore, it is written there about the wild Thracian Bebryks, who are often identified with the Phrygian Mygdons.³⁶⁷ According to Homer and other ancient authors, this area was inhabited by o. also Lelegians, Pelasgians, "Thracian" Dardanians and other Phrygian ethnicities (Phrygians were considered by ancient authors to be Thracians).

However, we also know the Dardanians in the Balkans. Specifically, they lived south of the Danube, in today's southern Serbia, in northern Macedonia and in Kosovo, west of the Struma River (ancient Strymon). They are considered a Thracian-Illyrian ethnicity. In my opinion, it was originally a Proto-Phrygian (later Thracian-Phrygian in the Balkans) tribe that lived in the area where they started in ³⁶⁸, which probably the Illyrians. also found a reflection in the Greek myth "about the relocation" of Cadmus, the seat of

³⁶² Bouzek, Hošek 1978 p.127. Dardanos also founded the priestly college of Saliv /Graves 2004 p.624/.

³⁶³ Grant 2002 p.247

³⁶⁴ Herodotus, History II.44. It is confirmed that some myths may contain a grain of truth (the Tyrian Kadmos and his brother Thasos; the relation of Tire to the island of Thasos).

³⁶⁵ Ref. note 222. In the Ugaritic text KTU 1.6 "On Baal", the word "kgmn" is mentioned. This is translated as "desecrate, pollute". It is a term denoting a sacrifice to the deceased /Stehlík 2003 p.147/.

³⁶⁶ Apollonius of Rhodes, Argonautica II.175n.

³⁶⁷ Bouzek 1990 p.76 ³⁶⁸

Already since the Eneolithic, in addition to the Vučedol culture, the Glasinac culture developed there, which arose from the domestic subsoil (k. Bubanj-Hum II, III; thanks to the contributions of k. Kostolac, and subsequent cultures: Vučedol, Cetina and group Belotij-Bela crkva); at the same time, its development was also influenced by the steppe people (Glasinac I), who came to the Adriatic region in the Eneolithic from the Eastern Balkans: Veneti, Andi-zéti, Labatae, Bebrykov? (ca. 3100/3000 BC) and later also from Carpathia

also settled on and Harmonia to 369 where they had a son Ilyrios together. A part of the Dardanians the Illyrian country, the Aegean coast, east of Chalkidiki, above Thas. 370 The Dardanians came to the central Balkans from the Carpathian basin, together with other Proto-Thracian-Phrygian tribes (in the following text I use the term "Proto-Phrygian tribes" and "Proto-Phrygians")³⁷¹.

But the Dardanians and other proto-Phrygian tribes also resettled in Anatolia. This event can be connected with the end of the existence of Troy III,³⁷² and with the arrival of the "torquez wearers" from the Balkans to Anatolia, around 2100 BC.³⁷³ The ceramic styles of the southeastern Balkans can also be

basins: Siculotae, Sardiotae, Apulovia (before 2200 BC). In the Middle Bronze Age, people also arrived there from the north, from the area of the Middle Bronze Age mound cultures of the Danube (the so-called Glasinac mounds; Glasinac II). / https://bs.wikipedia.org/wiki/Glasina%C4%9Aka_kultura ; PDŸ 1978 p.378, 434n/. The territory on which the Glasinac culture spread during the Iron Age is primarily associated with the Illyrian tribe Autariat.

369 Graves 2004 p.200

370 Bouzek 1990 p.76

371 The Proto-Thracians and Proto-Phrygians were descendants of the Proto-Indo-Iranian tribes who settled in the eastern part of the Carpathian Basin and east of the Carpathian Arch, as a younger steppe people (Eastern Pit Culture), after 3050/3000 BC. Their descendants also included the people of the Nyírség-Zatín, Protonagyrev, Nir cultures and related Post-Cotofeni groups from today's Romania. The Proto-Phrygians only formed in the central Balkans, primarily in northern Macedonia, Albania and northern Greece, where they penetrated roughly between 2300 - 2100 BC, as a result of events in the Pannonian Danube region (the arrival of the Maghrebian-Iberian people KZP in western Pannonia and subsequent migrations to central Balkans). The Proto-Phrygians (in the central Balkans) were thus close relatives of the Proto-Thracians (from the common Proto-Indo-Iranian-Pre-Thracian branch, in the eastern part of the Carpathian basin and east of the Carpathian arc), but their further development followed different directions, although later, in the Younger Bronze Age, they they connected the roads again /Pientka: Patriarchs and their descendants, note 34; Lt. also notes 447 and 476/.

372 Already the demise of Troy IIg around 2250 BC can be connected with oi. also with the arrival of Indo-European conquerors from the area of expansion of the late Ezero culture (Sveti Kirilovo), in the eastern Balkans (Proto-Thracians). Even already in Troy I (middle phase), a fragment of an anthropomorphic stele was found /Rutter 2011, Lesson 7/, which has parallels in c. Mikhailovka. Troy II is known for finds of anthropomorphic vases (prototypes already in Troy I), similar to which are known from the Carpathian basin (near Baden - Ózd, KK IVa; although it is assumed that they are not related /Nevzánky SIA 1/2002 p.93/. It is not yet considered that these Central European anthropomorphic vases, which are older, could influence their Trojan counterparts. However, T. Horvath /Annales Universitatis Apulensis admits this as one possibility. Series Historica 20/2, Alba Julia 2016 p. 63/). A potter's circle is documented for the first time. Troy III (2250-2100/2050 BC) is already built of stone and not of clay bricks, as in the previous period. However, the remains of material culture from this period are rare, and even what was found points to a lower quality of life, but at the same time to a certain continuity with the previous development (ceramics). Contacts with central Anatolia and Cilicia are documented. Troy III was **destroyed** and partially burned / Bouzek: Prehistory of the Aegean Region. News ŸAS suppl. 79, 2010, p. 20/.

Troy IV (2100/2050-2000/1950), roughly contemporary with Lerna IV (EH III), brings innovations. For the first time, a dome-shaped furnace (fixed fireplace) appears here and a new type of residential house appears, but it is rebuilt from adobe bricks, on a stone foundation. Straw-making of ceramics begins, sporadically documented already at the end of Troy III (apparently in connection with the arrival of a new people from the Balkans; cf. Post-Cotofeni groups in Transylvania, older phase FBZ III / Pientka: Patriarchovi a ich potomkovi, note 34, p. 21 /). However, material culture is very poor. Contacts with the Syrian coast are documented for the first time /Caskey 1964/ ("torquez wearers"?).

A vessel with winged handles and spiral plastic decoration has parallels in Lerna IV /Rutter 2011, Lesson 7/.

Overall, there seems to have been a significant divide in material culture between Troy III and IV. At the same time, Troy IV is connected to Anatolian development (architecture, ceramics).

As for the dating of the Trojan layers and the Aegean chronology, which differ more or less among different authors, I am primarily based on the data presented in the lectures of prof. J. Rutter /<https://sites.darthmouth.edu/>.

³⁷³ Torqueses are documented in southern Anatolia and northern Syria already around 2500 BC (Džerablus Tahtani, Birecik, Tell Beydar, Umm el-Marra, etc. /Gernez G. 2012; cf. note 386/) and even in the pre-Sargonic city of Ur.

In this context, it is interesting that even in Central Europe and especially in the Balkans, even much **earlier** than in the Far East /Novotná SIA 1/1981 p.121/, the first torquoids appear. Proof of this is, for example, a rich grave from Stehelčevsi in Bohemia from the Middle Eneolithic (Rivnác culture), where a tork was found together with a violin-shaped idol, which has parallels in the Aegean region, in Anatolia and in the southern Balkans /Bouzek 2015 p.61/. A similar copper turquoise of the Baden culture also comes from Leobersdorf, in Lower Austria /Jazdzewski 1981 fig. 68:14/, but also from Lichtenwört and Königshöhle near Baden. They are also known from other areas of the Carpathian Basin, from the end of the Eneolithic: Marosdécze, Obéba, Szörek, Törökkanizsa, Decea Muresului, but also from the Serbian branch of the Somogyvár group: Kinci, Zarub. In Slovakia, several necklaces were found in a depot from Vejká Lomnica - Burchbrich, from the late c. Baden (further finds of torques in Slovakia see: Novotná, SIA 1/1981 p.125). They are also known in Moravia from the end of the Eneolithic. They also occur in the later period; e.g. filled with Nitrian culture. Bón assumed their West Asian origin / Ondráček: Moravian Proto-Unetic Culture. SIA 2/1967 p. 422n; Novotná: Zur Stellung und Funktion einiger typen der Bronzeindustrie in der älteren Bronzezeit. SIA 1/1981 pp. 121-129; the author considers the Torkés to be a product of Inner Carpathian development and looks for their genesis in the Bodrogkerezvár and Baden cultures; p. 122/. In general, however, the appearance of these torques at the end of the Eneolithic is related to the so-called by the southern "post-steppe" stream, from the Balkans, primarily from the area of the **Mureş** River (rich deposits of Transylvanian copper and gold, but also salt), which advanced against the Danube /PDý 1978 p.331/. In the Carpathian Basin, Torques are associated with the Somogyvár-Vinkovci cultural circle (northern Croatia, western Hungary, eastern Austria), as well as Post-Cotofeni groups, such as Schneckenberg-Glina III (Transylvania and its adjacent territory above the Balkan Mountains). The Somogyvár Group penetrated as far as the Nežider Lake area, the Vienna Basin and then further north. This current began to manifest itself already during the Protogyrév horizon (Alsónémedi) and brought with it other elements of the Vučedol-Zók character (from the western part of the Vučedol complex: Zók-Somogyvár /PDý 1978 p.319n; respectively Somogyvár-Vinkovci).



Expansion of Vuýedol culture. Source: Wikipedia

Golden torquaze (more precisely from the electron; from the period of the culture with bell-shaped cups) was also found in the north. Italy, in the megalithic tomb (Gonnostramatza) https://monteprema.blogspot.com/2013/01/oro-e-torques_2.html . Apparently it is an import.

In the Levant, however, we have to distinguish two groups of torquez findings. While in the first group, which cannot be attributed to only one specific ethnic group, there are finds without weapons, in the case of the graves of "torquez wearers" in Syria and Lebanon, these are generally equipped with weapons and date roughly to the turn of the 21st/20th century. cent. BC, i.e. to the transitional period EB IV /MB I. Therefore, I think that while the first group mentioned here (without weapons, located mainly in the area of the western Euphrates, whose finds date back to the 25th century BC), is generally related to production of decorative jewelry (necklace) from tin bronze (which began to be produced in Anatolia and Mesopotamia already in the 4th millennium BC /Bouzek: AR 2004 p.297; see also PDy 1978 p.356/), and in this second group with **weapons** (from the EB IV /MB I breakthrough, located further west of the first group; namely: in the coastal region of Syro-Palestine, in Jezreel, in the Bekaa, in Anti-Lebanon, in the valley of the Orontes and Jordan rivers), this jewel is already elevated to a badge of power and social status of their bearers. Proof of this is oi. als

compare with Troy IV-V ceramics /Bouzek 2013 p.101/. Considering that in Troy IV-V it is possible to observe a continuous development, without any significant break, we can only assume that there was no exchange between those people who settled in the wider Troy region around 2100 BC and the (new) Trojan population. a bigger conflict, which probably also resulted from the close relationship between them. However, we have to reckon with the (non-violent) arrival of a new population in Troy at the end of Troy V, or at the beginning of Troy VI.

According to Blegen, Troy VI, unlike the older layers, is characterized by its own, specific culture, and therefore assumes that it belongs to a completely new population that penetrated here at the turn of the 3rd and 2nd millennium BC from the Balkans . 374 At the same time, Blegen concludes that it was a different component of it

figurines of gods, decorated with a golden neckerchief / por. note 353/ and also the fact that some Torquays are also made of precious metals. But above all, at that time, these torkets symbolized the belonging of their wearers to a certain social and ethnic entity. The wearers of this jewel belonged to the invading groups of conquerors from Anatolia, but their origin must be sought in the Balkans. The fact that they belonged to a foreign element in Syro-Palestine is also evidenced by the change in burial rites (mass burials, box graves).

In the next period, especially in Central Europe, in the early Bronze Age, the torquaze became **a model** for typical hryvnias with eyelets, as an important form of copper raw material ("calibrated" weight) /PDÿ 1978 p.331n/.

(Schaeffer – Ugarit: UM I 2100-1900 = EB IV /MB I; UM II 1900-1750 = MB II A).

³⁷⁴ Graves from Ugarit are sometimes associated with graves from Mokrin in Serbia, in the Balkans (torquez, **double spiral**, headdress) / Gernez G. 2012 paragraph 61; see note 386/, although only a few weapons were found there. 312 graves from the Early Bronze Age (2100-1800 BC; Maros-Kultur; or the Periam-Pecica complex) were discovered in the Mokrin necropolis /N. Tasiÿ ed: Kulturen der Frühbronzezeit das Karpatenbeckens und Nordbalkans. 1984 p.33n;; M. Giriÿ: Einige Sozialerscheinungen auf den Gräberfeldern der Maros-Kultur. SIA 1/1981 p.52n;; D. Srejiÿ: Culture of the Bronze and Early Bronze Age on the soil of Serbia. 1994; Jovanovic: Burial Rites and Social Structure of the Maros culture in Northern Serbia. Master's degree. work. 2016, Hradec Králové/. 10 Torquays were found right in Mokrin. Of the other localities of Maroš culture, one was found only in Szöreg /Jazdzewski 1981 ryc.83:1/ and in Obéba (Obéba-Pitváros).

The Mokrin graves yielded three samples of haplogroup R1b-Z2103, which is associated with the eastern steppe region (Don, southern Urals) and one sample of J2b-(L283?), a high-status individual, which is associated with the Eastern Mediterranean and Aegean Neolithic /C. Quiles: Maros shows Yamnaya-derived East BBC ancestry and local admixture. Indo-european.eu/2020/05; estimated share of individuals in Mokrin: 8% WHG, 37% EHG+CHG and 55% farmers from the Aegean Neolithic/. Steppe haplogroup R-Z2103, **connects** Maroš culture with Nyírség Zatin, Nir cultures and related Post-Cotofeni groups in Romania (also joimuÿ, Copaceni and Livezile/Bedelev; originally attributed to Cotofeni, or Schneckenberg /Diaconescu, Step by Step: Yamnaya culture in Transylvania. Praehistorische Zeitschrift 95 2020 p.17n/).

The Central Balkans is very important for our issue (mainly northwestern Bulgaria, southern Serbia, Kosovo and northern Macedonia). Above all, because the Solyms, Dardanians, Mygdons, Brigs, Serds, Sikuls, etc., before they penetrated into Anatolia and Egeida around 2100 BC, lived for a certain time in this area of the Balkans. At that time, the Brigos, and after them a little later also a part of the Dardanians, Mygdons and Serds, separated from the other proto-Phrygian tribes (which we also know in Syro-Palestine as "torquez wearers").

In Bulgaria, 12 golden Torquays from the Early Bronze Age were found in six locations. The most significant find is a depot from Svišÿov, in the Veliko Tarnovo region. There, Alexandrov distinguishes two variants of torkets: 1. flattened ears, 2. coiled ears. Two golden torquazes were also found in Romania /Popescu 2013; in: Heyd, Aydingün, Guldoÿan: Kalingeçit - Selimpaÿa - Mihalich... Sheffield Studies in Aegean Archaeology, Oxford 2016, p.169n/. Similar but copper torquoids were also found in Transylvania (Decea Muresului; ocher graves) from the end of the Copper Age. Torquays are already known in this area from the late Baden culture. Parallels to the Torquaises from Bulgaria (including the precious metals used) can be found in Syria: Byblos XXII (2130-2040 BC; or "not older than 2000 BC" /Harding 1984/) and in Ugarit II.1 (2000 BC). In the northeastern Balkans we have copper parallels in the Monteoru culture (2200-1700/1600 BC). In the area of the Middle Danube, these are the locations in Banát: Novi Kneževac and the already mentioned Mokrin (BA1-2). A crescent-shaped ax was found in Hoskovo, Bulgaria, similar to which are known from western Turkey and the Levant (EB IV; 2200-2000 BC /Heyd, Aydingün, Guldoÿan: Kanligeçit - Selimpaÿa -

Mikhailich..., Sheffield Studies in Aegean Archeology 2016, p.175n). It is in the Levant that this type of ax is found in the context of finds of Torqueas.

Even on the southern coast of the Black Sea in Ikiztepe (Turkey), a gold torque with earrings was found, dated between 2400-2100 BC /Stefan Alexandrov: Bronze Age gold torques from Bulgaria. In: http://naim.bg/contentFiles/ARH_2011_2_res1.pdf ; Stefan Alexandrov: Early and Middle Bronze Age in Bulgaria... Gold&Bronze, Sofia 2018 p.85-96/. Turquoise from the turn of the 3rd/2nd. millennium BC was also found in Turkish Eskiyaar; the finding from Alac Höyük is uncertain; both sites are located south of Ikiztepe. Another turquoise was also found in Karataş-Semayük, in Lycia, south of the Beydaglari mountain range /Mellink 1964/. However, it is still dated to EB II (2700-2400 BC). /Turan Efe, M. Erkan Fidan in: Anatolia Antiqua 2006, pp. 15-43. In: https://persee.fr/doc/anata_1018-1946_2006_num_14_1_1062/.

The above shows a close relationship between the Balkan region, Anatolia, Syria and Lebanon, where "torque wearers" and their ancestors lived everywhere. At the same time, these tortoiseshells (mainly made of precious metals) were a sign of the power and high social status of their wearers.

Some "Torque people", such as The Dardanians penetrated from the west of Anatolia (the area of Troas, Assos), through the Anatolian Black Sea coast, to the Armenian mountains /Herodotos: Histories I.189/, where they were later probably also known under the name Phrygian (Eastern) Muskovi /pl. note 677/. It is also possible that a small group of them reached the Caucasus (Colchida; Frixos - golden fleece), where they were later, in the classical era, known as Caucasian Achaeans /Bouzek, Hošek 1978 pp.83, **116** ; Lt. note 476/. But above all, it was the progress of the other "torque wearers" - the Solym, etc., through western (Lydia - Sipylus, Karia - Anaktoria) and southern Anatolia (Milyas, Achchiya, Tarsos), through Cilicia (Hypacháji, western Muskovi), further to Syro - Palestine /Leg. note 386 and 476/ and Egypt.

Torkéz was also found by F. Petrie in Káhún, in Egypt, together with a mirror depicting a statue of the goddess Hathor (see fig., by the way, Hathor was "Mrs. Byblu" /Bárta 1999 p.127/); https://monteprema.blogspot.com/2013/01/oro-e-torques_2.html. Even the inscriptions in Káhún indicate that some of its inhabitants came from Syro-Palestine, so Hathor was worshiped here in her role as the goddess of foreign lands /Davidová 2006 p.269/ and at the same time she was associated with e.g. also with Sinai and its copper mines ("Lady of turquoise"; Sérabit el-Chádim /Bárta 1999 p.165/).



Finding torquez in Káhún

Specifically, the Káhún documents mention the commanders of the Asian units and the scribes of the Asians /Trigger 2004 p.141/.

Other turquoises in Egypt come from graves in Fayyum, Mostagedd, Deir el-Ballas, Abyd, Tell el Maschút (silver) and Lahun. "Canaan" pins (toggle pins; common especially in the graves of "torque wearers" in Syro-Palestine /cf. note 386/), gold earrings, metal appliques such as rosettes, discs and narrow strips of precious metal (headbands) found in Tell el-Dabaa, Tell Maschút, but also in Sidon, Bybla and in Serbian Mokrin /R. Thyrsa Sparks in: https://www.researchgate.net/publication/32894460_Canaan_in_Egypt_Archaeological_Evidence_for_a_Phenomenon ; p.32n, fig.3.3/. This also proves that the "torque wearers" penetrated as far as Egypt. The Egyptian sources of the "torque wearers" in Canaan apparently know them as "ly anaq" /<https://en.wikipedia.org/wiki/Anak/>.

a certain population, which **under the name Achaeans**, became the bearers of the Mycenaean civilization. Despite this, their Trojan relatives remained relatively isolated, creating their own, specific, but purely local civilization. 375

I assume that these Achaeans (in this period still Proto-Phrygian tribes, whose ancestors lived in the eastern part of the Carpathian basin), crossed at the beginning of the Early Bronze Age (from BA0) through Banat, to Serbia and Kosovo, where roughly after 2300 BC from separated themselves. One part of them (e.g. Brigovia) continued through Macedonia and southern Albania, to northern Greece (a little later, after 2100 BC also to the whole of Greece: catastrophic horizon at the end of EH III). The second part of them settled for a certain time in the central Balkans

In the period after the first transitional period, there is a slow penetration of foreigners into Egypt, mainly Asians (*Aamu*). Therefore, the construction of the "Ruler's Walls" was started in the time of Amenemhet I., which was supposed to prevent the penetration of Asians into Egypt. This is evidenced by the presence of Asians in Tell ed-Dabaa and Kahún (but probably also in other, as yet unexplored locations), papyrus Brooklyn 35.1446, but also frescoes from Beni Hasan, the similarity of Temple III in Dabaa (14th Dynasty) to the Middle Bronze Age temple in Chasor, the worship of Canaanite deities in Egypt, mentions in the Hebrew Bible /Gn 12:10n/, but also in the story of Sinuhet; etc. /Bárta 1999 p.151n; Shaw 2003 pp. 179, 183, 203n/. In addition to Asians of Semitic origin, IE "torque wearers" also came to Egypt at the beginning of the Middle Kingdom. It is possible that they later became part of the Hyksos. They were apparently the "fifth column" that joined the Hyksos, who came from Syro-Palestine, directly in Egypt. But the first people who probably joined the Hyksos and thus opened the gate to Egypt were the inhabitants of Avaris (14th dynasty; some of them could even be related to the Hyksos).

Anthropology also proves that in the 2nd transition period, people lived in Egypt who were significantly different from the local population. Specifically in Tell ed-Dabaa, its inhabitants even differed from the usual West Semitic type and were more similar to the types found in burials from that time, in Central and Northern Europe /Trigger 2004 p.142/. These findings also seem to confirm the hypothesis of the arrival of some groups of migrants from Central Europe, via the Levant, all the way to Egypt. And at this time and in this space, they could only be "torque wearers" (at least based on the current state of knowledge).

It is interesting that scarabs from the period of Hyksos rule in Egypt, unlike the previous period, are decorated with geometric motifs; specifically **a double spiral** /Guidotti, Cortese 2006 p.103; Mynářová in: Maříková Vějková 2009 p.214/; Lt. Ugarit, Mokrin (the double spiral motif is very common in the Carpathian Basin and the Balkans). This could indicate that the Hyksos also included "torque wearers". Many seals in the shape of scarabs with spiral decoration from the Hyksos period were found precisely in Palestine /Garbini 1971 p.108/.

At the end of the 1st transitional period, there is a great retreat from urban life in Palestine. It is attributed to the destructive or disruptive activity of new immigrants, in whom, among others, I also see "torque wearers". There was the emergence of transitional settlement types that spread (from Palestine, but also from Jordan) further west, through the Sinai Peninsula, to the area of today's Suez Canal and then beyond. Apparently these people, known from sites of the transitional Early/Middle Bronze Age EB IV/MB I, constituted the Asian threat mentioned in the Teachings of King Merikareus of the Herakleopol dynasty, as well as in the Nefertei prophecy relating to the reign of Amenemhet I, i.e. , who had the "Ruler's Walls" built /Trigger 2004 p.125; Lt. also Bárta 1999 p.143n/. This mention of Asians and "Ruler's Walls" is completely new in Egypt. Of course, not all of these Asians belonged to the "torque wearers", rather it can be said that they only "rode" on the Asian invasion wave. It must be emphasized that the cultural background of these people is completely different from the culture of the Hyksos kings and their subjects in the Second Transitional Period. From the reign of Amenemhet I, there is mention of the first military campaigns in the Far East. His name is also associated with the transfer of the capital from Thebes to Ictaej, near Lišt, in the Fayjúm region /Trigger 2004 p.125; Shaw 2003 p.174n/. The monuments of the "torque wearers" are found both in the eastern Delta (Dabaa, Maschúta), and also in central Egypt (Ballas, Abydos, Mostagedda), but above all it was the Fayyum region (Fayyum, Láhun) and, above all, the city of Kahún.

It is also not excluded that some group of "torque wearers" penetrated as far as the Arabian Peninsula, to the Taimá oasis, where "Syrian" axes and ribbed daggers were found from the early 2nd millennium BC /R. Eichmann in: Jockenhövel 2012 p.221/.

375 SPFFBU E 11 XV-1966 p.150. CW Blegen Book Review: Troy. CAH 1961; A. Bartonýk.

(southern Serbia, Kosovo, northern Macedonia and northwestern Bulgaria). There, a part of the Dardanians and Serbs separated from them. Around 2100 BC, the others advanced through southern Thrace, crossed the Dardanelles, while some of them settled in the Troy region and others continued as "torque bearers", further through southern Anatolia (Anaktonia, Milyas, Tarsos) to Syro-Palestine. Roughly less than 600 years later, in connection with the post-Hyksos events, their descendants from Lebanon (Kadmos and the Achaeans) also came to Greece.³⁷⁶

376 Pientka: A few notes on the so-called sea peoples; note 9

At the time of the arrival of the Proto-Phrygian tribes in Greece, between the years 2300-2100/2000 BC, in addition to the original inhabitants, there were already Pelasgians and other ancient Indo-European ethnic groups from the area of pit graves, whose origin is sought in the Pontic-Caspian steppes. They were the descendants of the steppe people /note 447/, who in the first phase of the spread to pit graves, around 3400/3300-3100 BC, occupied territories in the northeastern Balkans, stopping on the Danube east of the Iron Gate. It wasn't until around 3100 BC that they advanced from there through Banát and Šumadija, all the way to the eastern Adriatic region. This wave also sporadically hit the Pannonian Plain (Sárrétűdvári, Tiszavasvári; then probably from the northeast). In the second phase (3050/3000-2800 BC), a younger, proto-Indo-Iranian wave from the south took over, primarily the Pannonian Plain (basin) in the Tisza basin and Transylvania. At the same time, the people of the older and younger waves penetrated east of the Carpathian arc and into the seaside region of the southeastern Balkans.

In the period after 2900/2800 BC, ethnic groups, represented by the corded pottery culture (dominant haplogroup R1a-M417), began to spread from the east to central and northern Europe, but they only minimally influenced further development in the Balkans and the Aegean region at that time (with exceptions, mostly indirectly).

The bearers of the bell-shaped cup culture spread from the west and arrived in the Carpathian basin around 2500 BC. The invasion of the bell-shaped cup people in the wider area of today's Budapest (the Csepel group) was stopped by the people of the late Makó/Kosihy-ýaka culture, the post-Baden and post-steppe people, but also the Nyírség-Zatín and above all the people of the Somogyvár-Vinkovci group, part of the late Vucedol culture complex (on their formation (in addition to the domestic Eneolithic bedrock, the steppe component also participated). It can be assumed that between them and the people of the bell-shaped cups, there were military clashes that ended their further invasions to the east / Pientka: Subarejci and Aesir; in the section: Axis and Aravisks; at www.arpoxis8.webnode.cz ; Lt. also note 447/.

Maghreb-Iberian bearers of the culture of bell-shaped cups (KZP) apparently did not significantly influence further development in Central Europe from the ethnic point of view. This is evidenced, for example, by the fact that in the following generations among the populations in this area, a characteristic phenotypic feature disappeared: even extreme shortness of the head (Armenoid type), characteristic in Western and Central Europe, exclusively for the bell-shaped people, but they very significantly influenced further development in terms of culture /PDý 1978 p.318/. Their material culture was taken over by the victors; a people originally from the area of pit graves. This post-steppe people (haplogroup R1b-M269; its next line L23 and subsequent L51, L151), this cultural heritage of the Maghreb-Iberian people of bell-shaped cups took over and spread further in Europe (however, it was bell-shaped pottery, together with the so-called accompanying pottery KZP; and, on the one hand, it was the emergence of the proto-Unetic culture and the cultures of the Unetic complex (sublines of haplogroup R1b-L11 (L151): P312 and U106). /For this issue, see Pientka: Patriarchs and their descendants; note 34/.

As a result of the clash between the people of the bell-shaped cups and the post-steppe people, including the people of the Epišnur, as well as probably due to climatic changes (climatic crisis from the 24th century BC), there were ethnic movements at the turn of the Eneolithic and the Early Bronze Age in the Middle Danube, as a result of which there was a migration of ethnic groups of IE origin (descendants of the steppe people) from eastern Austria, Moravia and Bohemia, to Germany, Alpine countries, to the Pada plain and then further through western Europe, but also to other movements to the south of the Balkans. At the same time, in connection with the arrival of the KZP people in the Carpathian basin, the southern stream from Slavonia and southern Hungary (Zók) penetrated deeper into the territory of today's western Hungary and eastern Austria (Zók), as part of the Vuýedol complex (Somogyvár - Vinkovci group), whose people were thus higher participated in the mentioned events. In the following period (2200-2000 BC; the beginning of BA1, synchronized with EH III), the descendants of the steppe people migrate from the Adriatic region (their share in the creation of the Cetina culture, the successor of the Ljubljana culture; where Cetina had significant contacts with the Nagyrevá culture), to the western Peloponnese and to southern Greece, then to eastern and southern Italy, eastern Sicily and Malta /Pientka: Patriarchs and their descendants, note 34/. At the same time, already before this time (approx. 2400/2300 BC), the Carpathian Basin was penetrated from the south by cultural (and ethnic) influences originating from the South Balkan region, with the intermediary being the Pitváros/Maros group and some

later, k. Nagyrév / Lieut. note 388/. (The first culture, which in the Early Bronze Age /Egeida, Balkans/, brought some elements of the Anatolian-Aegean character to the Middle Danube, was already the Cotofeni II culture /D. Srejovič: Kulture bakarnog i ranog bronzanog doba na tlu Srbije. 1994/).

To the oldest Indo-European ethnicities in Greece, which came there from the Eastern Balkans in the first half of the 3rd millennium BC (Greek Thrace: Sitagroi Va, Dikili Taš IIIB /Renfrew 1986 in: Bulatović 2014 p.120), and which are represented by pottery with cord impressions, belonged to the so-called ancient Indo-European ethnicities, originally from the area of pit graves in the northern Black Sea /Pientka: Patriarchs and their descendants, note 34/. Importantly, haplogroup R1b-M269 is present in Greece and Cyprus; whereas in both countries there are cup-shaped ceramics with cord impressions /Bouzek 1990 p.35/.

Cultural influences from the central and eastern Balkans in northern Greece can be observed already in the previous period (the Baden culture in northern Greece is related to groups in the Balkans, especially in Serbia / Njemejcová-Pavúková SIA 1/1984 p.77/). In Petromagula in Thessaly, bowls of the Bratislava type were found, which still belong to the period Baden Ib-c / Batora SIA 2/2000 p.375n; to that, Lt. Njemejcová Pavúková SIA 2/1981 p.276 fig.12; T. Horvath 2016 p.63 note 29/. Bowls of this type were also found in Banat, Kosovo and southern Bulgaria, in the context of k. Cernavoda III /Njemejcová-Pavúková SIA 1/1999 p.45/. In the Thessalian Pefkakia, a pendant in the shape of an anchor was found, which is common in the northeastern Balkans / Bouzek 2005 p.57; fig. 13/.

At the beginning of the second half of the 3rd millennium BC, post-steppe ethnicities penetrated into northern Macedonia, Albania and Greece (at that time mainly carriers of haplogroup R1b-M269; pottery with cord decoration), from the area of the original expansion of the Vučedol culture (in this case, it is specifically its younger phase - the Ljubljana culture, which was based on the Vučedol-Kostolac bedrock and was strongly influenced by the KZP: Serbia, Bosnia and Herzegovina and Montenegro /Bulatović 2014 p.125n, 132/; later, pottery with cord decoration also occurs in the Protocetina and Dinar cultures). Apparently, these ethnic groups participated in the destruction in Argolis, e.g. Lerna IIID (inlaid pottery with cord impressions was found in Lerna IV /Bulatović 2014, Fig.3:28/), in Tiryns, in Asina..., but also in many other locations, at the end of EH IIA, between 2450- 2400 BC.

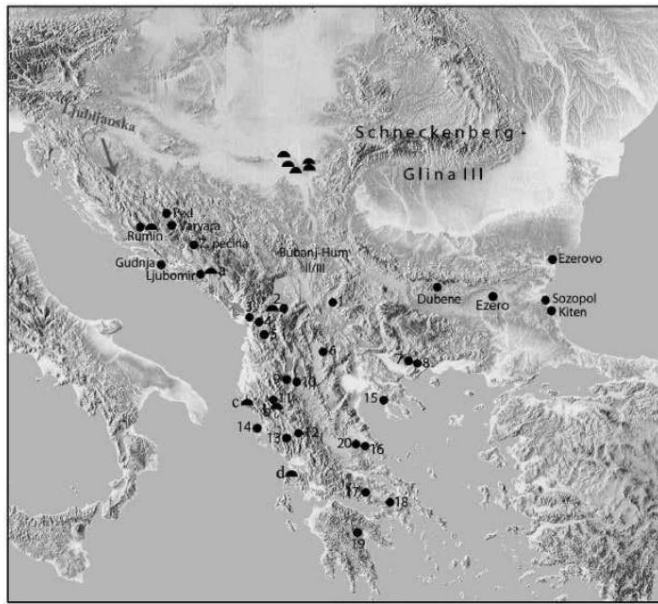
So, from the 2nd half of the 3rd millennium, there was a significant intervention of the post-steppe people, who were the creators of pottery with cord ornament (3rd horizon), from the southwestern Balkans; oh also to Greece /A. Bulatović: Corded Ware in the Central and Southern Balkans. The Journal of Indo-European Studies 2014 p.122n/.

It is assumed that this post-steppe people must have been in contact with the steppe area even then, because we find significant similarities between the catacomb culture and Greece (but apparently only cultural diffusion). They are primarily war chariots, antlered sides of horse bits, spears... /Anthony 2007 p.369; to that, Lt.

Lichardus, Vladár: Karpatenbecken-Sintašta-Mykene. SIA 1/1996 pp. 55-56; there emphasis on Anatolia, the Caucasus and the North Pontic region: short swords, pyrauns, pithos.../. But also shaft graves: Agios Stefanos, Mykeny / Mallory, Adams 1997 p.91n; Rutter 2011, Lesson 16/; however, they rather have their prototype in box graves, groups Schneckenberg /Pientka: Patriarchs and their descendants p.22; Lt. also Bartoněk 1969 p.223/.

From the end of stage FH II (EH II/III; 2300-2200 BC), the oldest steppe mounds (ceramics with cord decoration) in Greece and Albania come from /Bulatović 2014 p.123, Häusler SIA 1/1981 p.60; pottery with cord decoration is also found in Macedonia/, apparently descendants of the younger, proto-Indo-Iranian post-steppe wave (haplogroup R-Z2103; ancestors of Brigos and relatives, proto-Phrygian ethnic groups), originating from the east of the Carpathian basin and Banat.

Note Bulatović's 3rd horizon of ceramics with cord decoration in the Balkans includes both the carriers of haplogroup R-M269 (Ljubljana culture approx. after 2500 BC) and the carriers of haplogroup R-Z2103 (approx. after 2300 BC; steppe tumuli in the Serbian and Romanian Banat, in Albania and Greece).



The third horizon of ceramics decorated with string ornament in the Balkans. 2nd half 3. thousand - start 2. thousand BC.
Source: Bulatovič 2014.

After 2450 BC, many settlements were destroyed by fire, especially in the aforementioned Argolis, in Korinthia /Bartoněk 1969 p.204/, in Arcadia (Asea), in Laconia (Agios Stephanos) and even in Agios Kosmas, in western Macedonia. In Boiotia (Eutresis) there was also a cultural divide, but there are no traces of fire, as in Argolis. However, a considerable number of settlements in the interior were abandoned at the end of EH IIA. Depopulation on the east coast of Greece, in the Argolis and the Cyclades /A is also being considered. Bartoněk: rec. J.L. Caskey, Greece, Crete and the Aegean Islands in the Early Bronze Age. 1964; SPFFBU E 11 1966 p.152n;; JB Rutter, 2011: www.dartmouth.edu/~prehistory/aegean/?page_id=104 , Lesson 3.8;; [https://en.wikipedia.org/wiki/Helladic_chronology#Early_Helladic_II_\(EHII\)](https://en.wikipedia.org/wiki/Helladic_chronology#Early_Helladic_II_(EHII)) /.

At that time, the Korakou culture (2650-2450/2400 BC) was destroyed on part of the Greek mainland, which was characterized by the construction of corridor houses (Corridor House), thols (Tíryns), further compared to the previous period, even an extreme increase in metal artifacts made of copper, but already also from tin bronze (in the Egeida already from the beginning of the 3rd millennium BC (Sitagroi IV, Limantepe), in contrast to Central Europe (there with exceptions - the Tisapólgár culture, from BA2). The Korakou culture is also known for a lot of gold jewelry (e.g. . Zígouries) and objects made of gold and silver (cups, plates...). However, after the fire destruction of its residences around 2450/2400 BC, it ends primarily in Argolis, but in some places in Greece (Messenia, Laconia, Aetolia, Akarnia and Boiótia ? /Rutter 2011, Lesson 8/) survived until approximately 2200 BC (continuity between EH II and EH III/MH is documented in settlements, e.g. Lithares, Phlius, Manika, etc. https://en.wikipedia.org/wiki/Helladic_chronology).

In the following period (EH IIB; 2450-2200/2150 BC), also due to the arrival of post-steppe ethnic groups in central and western Greece, the center of gravity of further development shifted to other areas (primarily Euboea and the east coast of central Greece: Lefkandi I culture; Cyclades and Western Anatolian region: Kastri group). It is important that in many places of Greece (such as in the entire northern Peloponnese), there is no cultural phase of EH IIB (Lefkandi I) and a new settlement in EH III (Tíryns) begins immediately after EH IIA (documented e.g. also at the site Column, in Aegina).

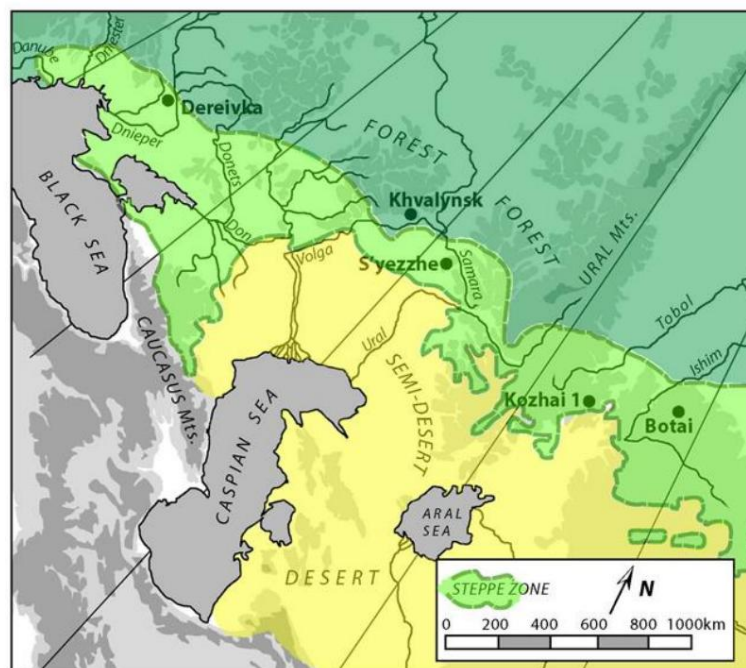
At the end of EC II in the Cyclades and other Aegean islands, there was a sudden break, while many settlements were hastily abandoned /Bartoněk 1983 p.239; Caskey 1964/. During EC III (2150-2050/2000 BC), there is not enough evidence for the settlement of the islands there. Continuity between the Lefkandi I/Kastri phase (EC IIB, resp. EC IIIA), to the Phylakopi I phase (MC I, or EC IIIB /Rutter 2011, Lesson 4/). This wave, which at that time also affected Troy IIg (deposits of gold and silver jewelry as well as bronze weapons, approx. 2250 BC /Bouzek: Pravěk egejské oblasti. Zprávy ĽAS, suppl.79, 2010, p.19/), can perhaps also be attributed ethnic groups of steppe origin from the Eastern Balkans.

At the beginning of EH III (2200 BC), there was the arrival of a new population, again from the Adriatic region, to the western Peloponnese and to the central Mediterranean (near Cetina).

It was in the period of EH III (Tiryns), when there were further strong impulses from the Balkans to Egeida, that these areas were settled by a completely new population of different origin and culture, whose previous settlements are found in the north /Caskey 1964/. It is characterized by a simpler way of life. In the entire EH III period, there is not a single settlement in western, central and southern Greece where architectural continuity with the previous period would be preserved. The almost complete absence of graves and a significant decrease in metal artefacts, compared to the previous period EH II /Bátora, J: rec. Maran, J. in: SIA 2/2000 p.375n./. After a certain hiatus during EH IIB, also in Argolis, at the beginning of EH III, new inhabitants permanently settled around the ruins of the "House of Roof Tiles" (Lerna IV) and other destroyed settlements. That is also why in Tiryns (but also in Servia and Kastanas; 2nd half of the 3rd millennium BC /Bulatovič 2014 p.129/), which was then rebuilt by these Indo-European ethnic groups coming from the north, the bones of a horse, an animal previously unknown in the Egeida, were found / Rutter 2011, Lesson 3; Bartoněk 1983 p.245/.

It was the horse that enabled the steppe peoples to be highly mobile (wagon and horseback riding; at least from the beginning of the 4th millennium BC; k. Srednij Stog, k. Botai), to introduce advanced cattle breeding and to carry out large-scale trade exchange. And that is also why the mythical Centaurs (half man, half horse) are closely related to the Lapits, as one of the steppe ethnic groups; probably distant relatives of the Lapiths (Kaini Taurski?; cf. the "Thracian" tribe of Kains /Pientka: Patriarchs and their descendants, note 59). We find traces of the Lapiths not only in Thessaly and Orchomen, but also in Attica, Corinth, Elis, Arcadia, Argolis and the Cyclades /Thomson 1952 p.343/. Important is the fact that the names of the tribes that resemble the names of the Lapits are found in the Western Balkans (Iapydes east of Istria, in Liburnia and Labeatae, in southern Illyria, near Skodra: there is also Mala Gruda; this is the area of expansion of the Ljubljana culture).

Incidentally, there are some connections between Lerna IV and Troy IV; e.g. import of ceramics from Troy /Caskey 1964; Rutter 2011, Lesson 8/.



The area of the Pontic-Caspian steppes, where horse breeding spread in the Eneolithic. Source M. Gimbutas: Das Ende Alteuropas. 1994

Today it is already certain that roughly 200 years after the events that were connected with the demise of Lerna IIID, part of the Proto-Phrygian tribes (Hg R-Z2103; cf. p.100n) separated in the central Balkans. A little later, around 2100 BC, they first invaded Anatolia through the Dardanelles (and then further into Syro-Palestine: 2040/2000 BC); but at the same time to Greece (in its north already after 2300 BC; barrows of the post-steppe people, with ceramics with cord decoration), which is evidenced by the catastrophic horizon on the territory of mainland Greece at the end of EH III /Jockenhövel 2012 p.280; Bartoněk 1983 pp. 240, 244n/; at the same time a little later also in **Boiotia**, at the turn of EH III/MH I /A. Bartoněk: rec. JL Caskey 1964; SPFFBU E 11 1966 p.152/. However, it is interesting that Lerna IV

According to Greek myths, the Dardanians were divided into Trojans - Teuks³⁷⁷ and the Dardanians themselves living in the wider area of Troy, in the country of Troas and Assos. Undoubtedly, these were "torquez wearers" who penetrated from the Balkans into Anatolia³⁷⁸ and some of them, like the Solymys and Milys, all the ³⁷⁹ This process of theirs can be traced, for example, in Tarsus, way to Syro-Palestine. in western Cilicia. At the end of the Early Bronze Age, the fortified settlement there was destroyed by fire. Above the fire layer there is a new type of pottery that has analogies to Western Anatolian forms. And therefore it is associated with the arrival of a new population from western Asia Minor. ³⁸⁰ It is also interesting that precisely in Troy IV (2100/2050-2000/1950), contacts, in addition to the South Anatolian one, also with the Syrian coast are documented for the first time /JL Caskey 1964/.

it continued without an obvious interruption of development, until the phase of Lerna V (already MH; however, the arrival of people from Messenia is documented there; descendants of K. Cetina).

Just at the beginning of the Middle Helladic period, box graves appear in Greece /Bartonýk 1969 p.223/, the origin of which must be sought in the region of Transylvania (Schneckenberg group). Such box graves from the beginning of the Middle Bronze Age (2000-1800/1750 BC) are also found in Syro-Palestine /Bárta 1999 p.155/. There I attribute them to "torquez wearers", i.e. Solymys and related ethnic groups /Pientka VAP, p.102/.

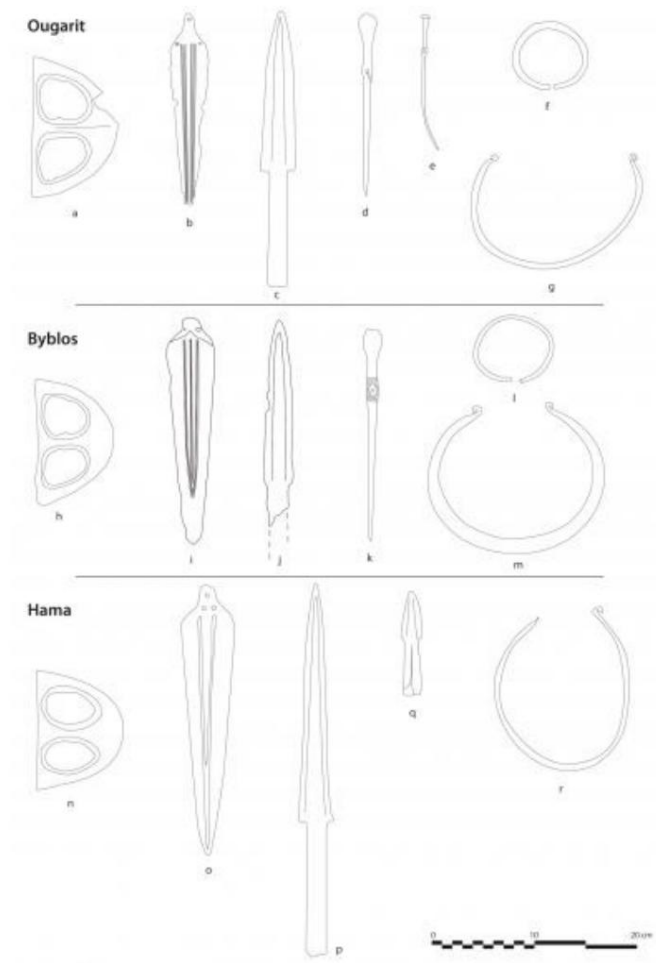
If this extinction horizon (end of EH III) should be attributed to the Achaeans (then still proto-Phrygian tribes), who separated from the mainstream in the Balkans, Kadmos and his people would in the 16th century. BC, they came to a related environment (Boiotia - Thebes).

³⁷⁷ EA 1974 p.611; Zamarovský 1965 p.93. The mythical founder of the Trojan royal dynasty (Teukrovia) was Dardanos, brother of Iasion. However, Teukri also lived on the island of Salamis in the Saronic Gulf, in Cilicia (in Cilicia Tracheia), in the area around the city of Olbé /Strabón: Geographica XIV.5.10/, in Cyprus and allegedly in Athens /Graves 2004 p.624/. That is also why G. Thomson identified them with the Achaeans /1952 p.353/. After the Trojan War, a part of the Teucers went to the Balkans, in addition to Syro-Palestine, to their relatives, where they were known as the Paions on the river Struma /Herodotus: Histories V.13; Bouzek 1990 p.75/. From one indefinite mention in Herodotus /History VII.75/, it follows that the Teukrians (relatives of the Paions) originally lived together with the Myzians in the Balkans, from where they together expelled the Thracians from the area of the Strymon River (Bulgarian Struma) to Anatolia. Then the Strymonian "Thracians" were called Bithynians; however, they were actually of Phrygian origin /por. p. 129/. By the way, to the west of the river Struma, the oi lived. The Dardanians and east of it, the Serdos.

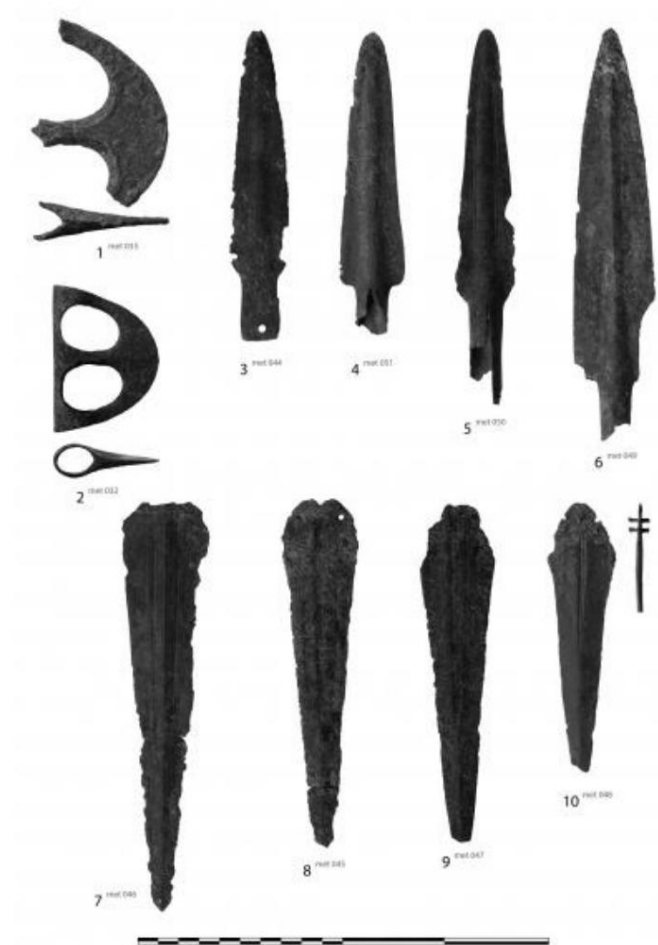
³⁷⁸ Bárta 1999 p.127

³⁷⁹ Ugarit, Byblos, Hama, Tell Sougha...

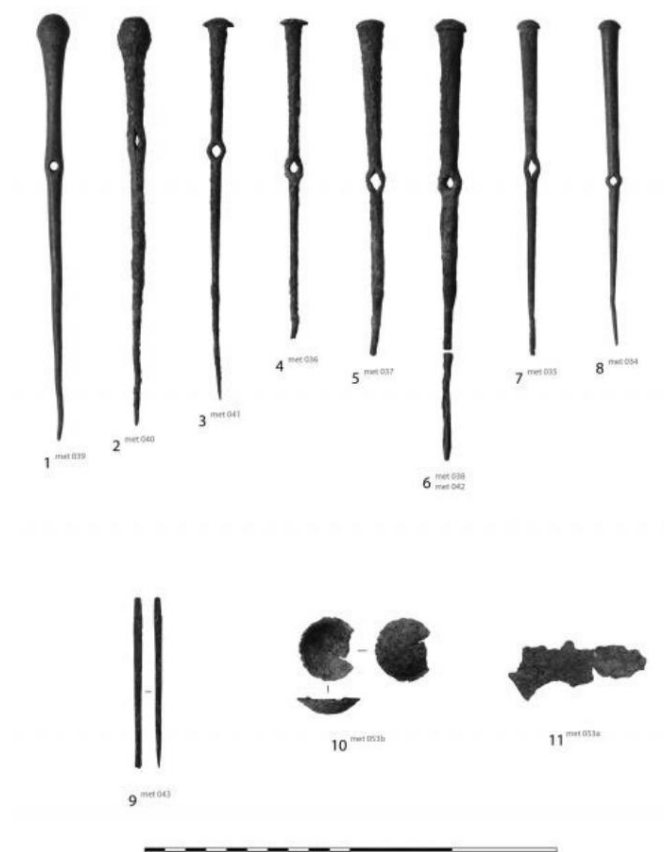
³⁸⁰ ESPV 1999 p.372; to that, Lt. Pientka VAP, note 476, p. 148n.



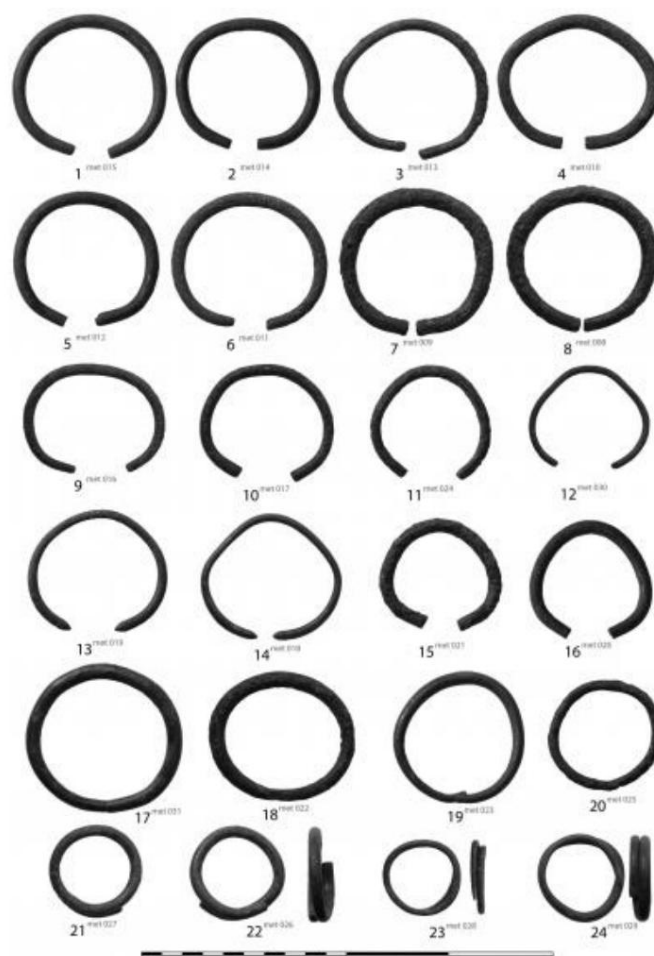
Comparison of inventory (weapons and ornaments) from the graves of "torquez wearers" from Ugarit, Byblos and Hama /Gernez 2012/.



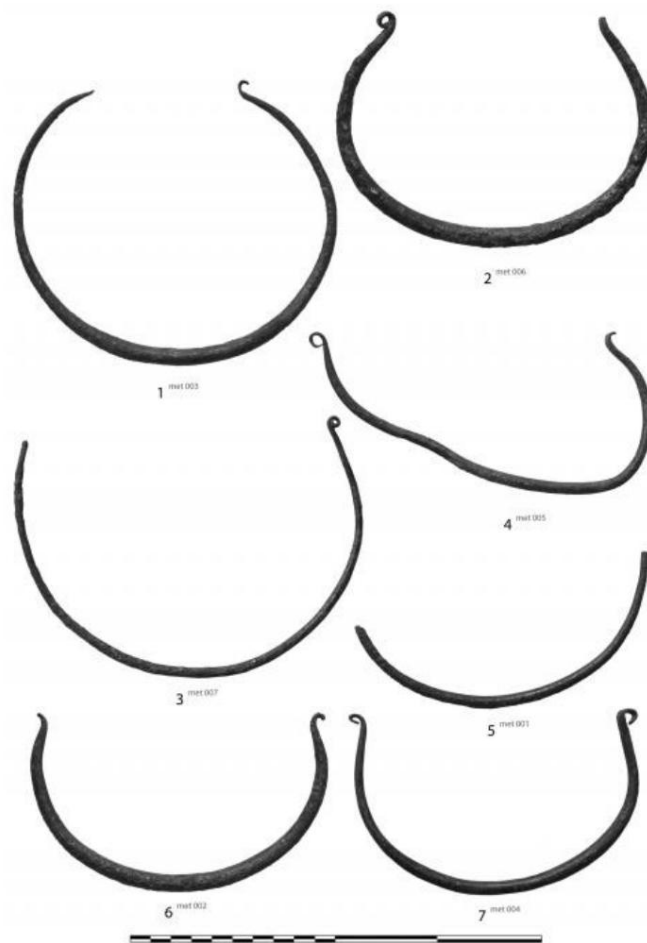
Tell Sough. Axes, spears and daggers.



Tell Sough. Toggle pins, a chisel, a bowl and a fragment of a decorated object.



Tell Sough. Bracelets.



Tell Sough. Torques, neck braces /all photos are taken from Gernez 2012/.

The arrival of the ethnic groups, referred to as "torquez wearers" from Anatolia to Syro-Palestine, took place at a time of great economic and social changes in the Near East. This happened at the end of the 1st transitional period, when, thanks to the famine and events in Egypt, the trade with Syro-Palestine, from which both countries had benefited until then, stopped (EB IV and EB IV/MH I; ca. 2200/2100-2000 BC). There was a retreat from urban life in Palestine and a return to nomadism, or a semi-nomadic way of life. 381 Many cities, among them e.g. and Tel Kabri in front of the palace, disappeared. However, it is interesting that in Syria, apart from the coastal area³⁸², there is no evidence that the existence of city-states such as Hama and Aleppo was interrupted.³⁸³ In Palestine itself, it seems that after the turn of the 3rd and 2nd millennium BC, one of its political and economic centers, was located south and east of the Dead Sea, where

381 Bárta 1999 pp. 143, 155; Mynářová 2015 p.29. This is basically confirmed by the Story of Sinuhet, where it is not stated that the local rulers, as well as Sinuhet himself, lived in cities, or in some urban centers.

382 Bárta 1999 p.143

383 Bárta included Ebla among these cities /Bárta 1999 p.143/. According to Biř, Ebla was also destroyed around 2000 BC /Biř 1990 p.52/. This agrees with the fact that "torquez wearers" were also present in Ebla / see note. 386/. Ebla IIIA (after 1950 BC), compared to the previous period, is a completely new city /ESPV 1999 p.83/.

The Hebrew Bible /Gn 14:2/ indicates the existence of city-states. ³⁸⁴ It was the same in other areas (e.g. Jerusalem, Hebron, but probably Shechem, etc. /cf. also note 68/).

At this time, there was a great migration of Amorite tribes from Syro-Palestine to the east, to Mesopotamia. It was the Amorites, together with the Elamites, who contributed significantly to the demise of Sumer.³⁸⁵ It is not excluded that one of the causes of these movements was **the arrival of the "torquez wearers"** in Syro-Palestine.³⁸⁶ This could probably contribute to starting these events

³⁸⁴ Bárta 1999 p.147; NBS 20176 p.169; texts from Ebla attest to the existence of city-states such as Sodom.

³⁸⁵ Amorites appear in Sumerian texts already in the second half of the 3rd millennium BC / por. notes 47 and 89/ as MAR.TU and in Akkadian as Amurru. In order to prevent their penetration, the Sumerian Shu-Sin had the northern wall built, but it did not stop the Amorite nomads. At the same time, the ruler of the Šimaški state in the east first seized Elam, and later also part of Mesopotamia, including the capital Ur /Mieroop 2010 p.91n/. As a result, there was the demise of the 3rd Ur dynasty, the rise of power of Isin and Larsa, and the emergence of the Old Babylonian Amorite state.

³⁸⁶ In Tell Sougha, which is located in the north of the Bekaa valley (Anti-Lebanon), southeast of Byblos (apparently the territory of Kedem: cf. Sinuhet), bronze objects dated to approx. 2000 BC were found by chance, probably in graves (axes, spears, daggers, bracelets, toggle pins and torkets; specifically, the ax from Tell Sough has close similarities to Balkan (Hoskovo) and Greek ones /Bouzek 1990 p.41n, fig.6:4; cf. also note 376/).



Map with findings of Torquays in Syro-Palestine /Gernez 2012/.

also climatic changes, the onset of a dry period from the 24th century BC, with a peak around 2200 BC, thus also crop failures and famine. 387 At that time, the entire eastern Mediterranean was affected by drought.

The Hittites and Luvians certainly did not belong to the wearers of Torquays, but in any case they included the inhabitants of the Carpathian Basin and the Balkans, thus also the ancestors of the Phrygians and Thracians. Due to the neighborhood and contact between the Thracian territories and western Anatolia, further due to the finds of torques in the Balkans, which have counterparts in Anatolia and Syria (also made of precious metals), as well as to the number of clues in the myth of Cadmus, related to the Thracians, I assume that was discussed

It is the second largest collection from the "torque horizon" period after Byblos (deposits; A: 3 gold torques; B: 4 silver torques; C: 41 bronze and 3 silver torques). Other important finds from this period come from Ugarit, Hama, from Tell Sian and Qal'at-er Rouss, south of Ugarit, from Judaidah (al-Kabir!) on the northern Orontes, from Amrit north of Byblos, from Megiddo, Ma'abarot and Barqa'iv Jezreel, from Ma'ayan Barukh and Enan in the northern Jordan valley below Hermon, from Jezzine and also from Qatna and Ebla /Guillaume Gernez: La collection d'objets en bronze de Tell Souhga (ca 2000 av. JC) et la question des "Porteurs de Torques" au Levant. Syria.

Archaeology, Art et Histoire. 2012; in: <https://syria.revues.org/1557>; see also: Chronologie et Peuplement de l'Ougarit du Bronze moyen. In: www.persee.fr/doc/mom_1955-4982_2008_act_47_1_2520/. So, the finds attributed to "torque wearers" are concentrated in addition to the area of Ugarit, Byblos and Hama, also in Jezreel, under Hermon and in the Bekaa area, i.e. also in the areas where I assume that Achchijava was located. Even in Sidon, a grave was discovered, in which daggers, a spear, a disk with concentric rings (similar to the Bible) and of course a torque were found /Claude Doumet-Serhal, Daffydd Griffiths: Bronze artifacts from Burial 42 at Sidon. AHL Issues 26-27; 2007/8/.

Since the "Torque people" are associated with the production of tin bronze and the Kabeiri (Héphaistos) are also associated with metal processing, it is possible that this cult was brought to Syro-Palestine by the "Torque wearers" /Lt. note 476; Gebeleizis/. Since Kadmos and Iasion (Dardanus's son) are closely related to the Kabeiras, this would point to the "Thracian" environment, where this cult and the "torque wearers" came from, just as the shrines of the Kabeiras in the Thracian cultural circle and their cult in Troy and Syria (texts from Emar). Also, the fateful necklace that Harmonia received from the gods as a wedding gift (the work of Hephaestus) may actually have been torque.

Other characteristic finds from this period, which are also found in the graves of "torque wearers", include toggle pins with pierced necks. The oldest specimens are those from the Kuro Arax and Majkop cultures in the Caucasus. From there they spread both to the Near East (also Mesopotamian Ur approx. 2500 BC, north Mesopotamia, e.g. Tepe Gaura, northeastern Syria, e.g. Mari, Iran, e.g. Tepe Giyan), to Anatolia (Troy I 2800-2500 BC, Külüoba, Karataş-Semayük EBA II, a little later: Alişar, Alaca Höyük, etc.). On the other hand, they spread to the North Caucasus region and then to the Volga and North Pontic (catacomb culture) steppes and also appear in Bulgaria.

In the Balkans, in the Carpathian basin and on the middle Danube, there was probably an independent or independent development of needles of this type, at the beginning of the Old Bronze Age. In the Balkans (Bulgaria, former Yugoslavia; but also in the Aegean region: Troy and Therme) and the Carpathian Basin (Somogyvár, Pitvários groups; but also Danubian EBA), most of the oldest specimens here were made of bone. But copper products also appear from BA1 onwards (Schneckenberg group and Nagyrév, Hatvan cultures). These bone toggle pins appear after about 2100 BC both in the Aegean region (Peloponnese, east coast, but also Lerna /there they are probably related to the progress of Proto-Phrygian tribes/, Crete - Mallia, Samos) and in Anatolia (except for bone, already also made of metal; Troy, **2200/2100-2000** BC and the Armenian mountains, after 2000 BC; there, too, they are probably related to the progress of the "torque wearers"). Well, very abundant finds of bronze toggle pins are precisely in Syro-Palestine (Ugarit, Byblos, Hama, Souhga, Megiddo, Qal'at er-Rous, Gaza, etc.) and in Egypt. There, it is also possible to (partially) attribute them to "torque wearers" and their descendants, who were also part of the Hyksos. Therefore, it is interesting that one grave (in ed-Dabaá?) contained, in addition to a gold toggle pin, a scarab with the name of the Hyksos king A-weser-re (Apopi) /Charvát PA 2/1976 p.343/.

/ For a detailed article on this issue, see P. Charvát: The Toggle Pins and their Diffusion through the Old World during the Early Bronze Age. PA 2/1976 p. 341n; However, I do not agree with the author on the issue of the distribution of these needles; Lt. also Bertemes, Heyd: 2200 BC – Innovation or Evolution? The genesis of the Danubian Early Bronze Age.

Tagungen des Landesmuseums für Vorgeschichte Halle, Band 12, 2015 p.10n/.

387 Bouzek 2015 p.22; Mynářová 2015 p.30; Nováková et al. 1998 p.71

about the Proto-Phrygian tribes, who after 2100 BC invaded Greece from the central Balkans, and also from the central or northeastern Balkans, crossed over to Turkish Thrace (where they lived for a certain time; since then we can speak of them as "torque wearers" /cf. p.148/). From there they passed through the Dardanelles to Anatolia and then on to Syro-Palestine.³⁸⁸

Today, this assumption is also confirmed by genetics. The most frequently occurring "steppe" haplogroup in **the Balkans** is R1b-L23 and its subline R1b-Z2103. Most of the R1b haplogroup lineages found in **Greece** today originate from the Carpathian Basin and the Balkans; the dominant R1b haplogroup in Greece is the R-Z2103 line (together with the minor haplogroups R-M269 and R-Z2110 /C. Quiles 2019, Book 2., p.193-196/). Also in **Anatolia**, most IE lines of haplogroup R1b also belong to subline Z2103 and minor PF7562. However, the "steppe" haplogroup R1b-Z2103 occurs as an enclave in **Lebanon as well**; and that in a frequency of 7% /M. Haber et al. 2017/.³⁸⁹ What does that mean? At least the fact that the same line of "steppe"

³⁸⁸ In addition, ref. depot of gold torquoids from Svišŕov and finds of other gold torquoids in the Balkans /note 374/. And also the residences of the Dardanians and Serds in the central Balkans.

Some researchers assume that the "torque wearers" came to Syria from Central Europe (Unetic culture and related groups). It cannot be ruled out that one of the primary impulses could also come from this area. It is mainly the still unsolved question of Ore Mountains tin and the trade related to it, even as far as Mesopotamia /Schŕnil 1928/. However, we cannot lose sight of the contacts of the Unetic culture, with k. Wessex, which together with k.

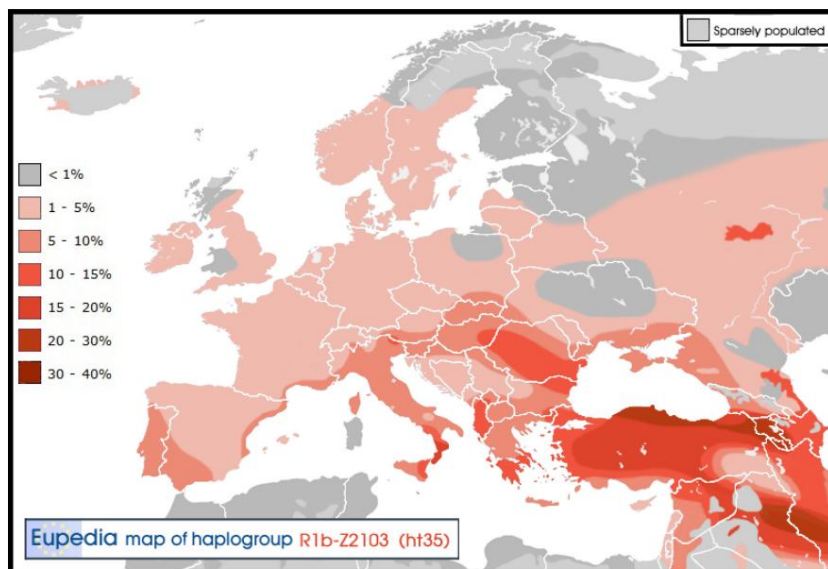
Armorican tumuli, controlled western European trade networks with Cornish and Devonian tin (at least in the Atlantic region); ŕnetická k. would in that case only mediate this business. However, the fact that Northwestern Anatolia is connected to the Thracian cultural circle and that Torquays are found in greater quantities precisely in the eastern part of the Carpathian Basin and in the Southeastern Balkans (they have the closest parallels with the Syrian ones, including the precious metals used), indicates that "the wearers Torquays", came out of this cultural circle. Certain similarities with the Unetic region (torques, weapons, box graves) may testify to intense cultural influences. A cultural complex like Somogyvár-Vinkovci is connected with the so-called by the southern current from the central Balkans in EH II. The subsequent, southern current, represented by the Pitváros-Maros group, influenced by the South Balkan region (EH II/III), was already prominently manifested in the Protonagyŕév culture. Both participated in the creation of the Nagyréva culture (EH III; on part of the residential ecumenium of Makó-ŕak and the post-Baden people in central Hungary). At the same time, together with the KZP, they also had a decisive influence on the creation of the Unetic culture (through K. Nagyrév /Ondráŕek: Moravská protounetická kultura. SIA 2/1967; p.426n/).

The oldest Torquays undoubtedly come from the area of the Bodrogkerezŕúr and Baden cultures and the subsequent cultural areas of Somogyvár-Vinkovci and Schneckenberg-Glina III. They are **older** than those we know from the Near East. They were probably first produced in this area. They probably used Transylvanian copper and locally also Alpine (Mondsee group, Mitterberg in Salzburg) and Slovakian (from sites such as Špania Dolina). However, the Balkan and Central European Torquays from that time (Eneolithic) are made of copper, while the Mesopotamian ones are already made of bronze. But how could the Torquays get from the south of Europe to Mesopotamia? What could the Balkans offer her?

So it seems that it was not only Ore Mountains (and Cornwall, Devon?) tin, but also Transylvanian copper (and perhaps also gold) that was imported as far as the Euphrates. And with these commodities, even torque - neckerchiefs, like the prototype of the bronze, Mesopotamian ones, could have gotten there. Troy probably played a mediating role in this /PDŕ 1978 p.358/. And later, from this area as well, it could reach the Balkans (there already from the middle of the 3rd millennium BC) and further to Central Europe (BA2), knowledge of bronze metallurgy (there were, however, more centers from which it spread). ³⁸⁹ eurogenes.blogspot.com/2017/05/canaanite-genomes.html; eupedia.com/europe/Haplogroup_R1b_Y_DNA.shtml; indo-european.info/ie/Greek; https://en.wikipedia.org/wiki/Lebanese_people#cite_note-110 notes 99 and 100; and other articles after entering into the search engine: "R1b steppe Lebanon".

Some authors associate this haplogroup of steppe origin with the invasion of "sea peoples". However, today, the presence of this haplogroup in Lebanon, geneticists place as early as approximately 1740-1600 BC /M. Haber 2017; C. Quiles 2019, Book 2., p.195/, so definitely /eupedia.com/genetics/R1b/ is not related to the "sea peoples" at this time. And it cannot be attributed to the descendants of the Crusaders in Lebanon either. They were the carriers

haplogroups R1b; subline Z2103, is found both in Greece and in Lebanon (in the rest of Syro-Palestine, the frequencies of this haplogroup are minimal or zero, except for northern Syria). Therefore, it is possible to claim that both in Greece and in Lebanon (at that time) these were related ethnic groups. In the case of Lebanon, Syria and partly also Anatolia, they could have been, almost certainly, "torquez wearers" at this time. This is no longer just some hypothesis of mine, it is simply **a fact**.



Distribution of haplogroup R1b-Z2103. High frequencies in northern Turkey and the Caucasus (up to 30% of Armenians, distant descendants of the Phrygians, are carriers of this haplogroup), testify to the penetration of IE invasion groups, also in this area (Ikiztepe, Eskiypar, Dardanians in the Matien mountains, Caucasian Achaeans). Higher frequencies in Albania, southern Italy and eastern Sicily (also the Kilikyrians there) are also worth noting, which is most likely related to the Cetina phenomenon. This also testifies to the interconnectedness of both phenomena. Source: Eupedia

I remind you that according to Greek myths, Lebanon was the homeland of Cadmus and his siblings, and the Hypachians are associated with Cadmus' brother Kilix. In Lebanon there are geographical references to the Achaeans and the Kabirs worshiped by them. And there was the land of Jahi, that is, the land of the Achaeans (see below). I have already mentioned that the last known ruler of Byblos from the 1st third of the 2nd millennium BC was called Akai.390 This ruler, a descendant of the "torquez wearers", belonged to the ruling dynasty whose founders, in the time of the 12th Egyptian dynasty, controlled Byblos.

It is certainly no coincidence that the story of Sinuhet mentions a chief from the lands of Fenech, whose name was Manus. As I write elsewhere, the lands of Fenech cannot be identified with the Phoenicians at this time.

of those lines of haplogroup R1b, which are still common today in Western Europe /M. Haber 2017/. In the area of Syro-Palestine, except for Syria and Lebanon, almost nowhere else, haplogroup Z2103 does not occur.
390 Similar to Akajus from Ekron, whose name is connected with "achaios".

Mann, son of Tuiston, was the originator and founder of the Germans. 391 Mannai was an Iranian tribe, known from Assyrian sources of the 9th century. BC, who lived south of Urmia. 392 Khachamanish was a Persian royal dynasty. Manes (Di manes, lat.) are the spirits of the ³⁹³ One Greek phylum was also called Dymanes. 394 Another chief dead in Rome. mentioned in the story of Sinuhet, is Meki from Kedem. This name also has no Semitic character. I assume that the bearers of these names in Syro-Palestine belonged either to the Amorites or to the "Torquez bearers", which were Indo-European, more precisely Proto-Phrygian tribes that migrated as far as Syria³⁹⁵ and Lebanon. 396

In the Story of Sinuhet it is written: ...*"I set out for Byblos, and I arrived in Kedem"*...³⁹⁷ Apparently, Byblos, where the "torquez-bearers" also ruled together with the Amorites, and the territory of Kedem, where the Kadmonians apparently lived, belonged into one territorial entity, which at that time was controlled by related rulers.³⁹⁸ This is also confirmed by this passage in the Story of Sinuhet: ...*"Let Your Majesty order that Meki from Kedem, a resident of the upper Kash, Manus from the lands of Fenech be brought. They are the chiefs, the witnesses"*...³⁹⁹ Therefore, we can assume that not only in Bybla (Eglia/Akkay), but also in other Galilean-Lebanese countries, including the territory of Kedem, the ruling class in the Middle Bronze Age, apart from the Amorites, were precisely the "bearers Torquays" - Achaeans.⁴⁰⁰

Then the fact why Joseph Flavius put Japheth's (IE) son Tiras /Gn 10:2/ in connection with the Thracians is shown in a new light.⁴⁰¹ The fact that one of the Thracians

³⁹¹ Tacitus, Germania

2,392 Peřirka et al. 1979 p.435

393 EA 1974 p.363

394 However, it is possible that this is still a pre-Indo-European name. Because it is also found in Enák Achiman (Hit in Hebron = Arba /Nm 13:22/; but he could easily have been a "torquez bearer" /Pientka: Judejci; note 61/), in Manus, the father of King Atya /Herodotos History I.93; (Lydian Tyrsenes; protoIE)/, among the Urtian (descendants of the Churites) Menua and even Samson's father (an Amorite Dananite) was called Manue /Judges 13:2/. In meaning, "man" comes from the pre-IE word "mana", which means "power, influence".

³⁹⁵ Ugarit, Hama, Judaidah, Qatna. The name Meki is believed to come from the Semitic word "malakum", which is documented as a royal title already in Ebla (málaku /Hruška 1987 p.194/). However, it is unlikely.

³⁹⁶ Byblos and the land of Fenech, Tell Sougha (Bekaa) and the region below Hermon, where geographical names occur, referring to the Achaeans (Deir el-Aachayer, Aachaich, etc.). The arrival of the "torquez wearers" in Syro-Palestine, in many ways resembles the arrival of the Dorians in Greece some 900 years later.

397 Bárta 1999 p.15. In another translation /Jepsen 1987 p.70/: ...*"I set out for Byblos, returned to Kedem"*...

This translation is probably more accurate than the above text.

398 Ref. note 386; Tell Sougha in Bekaa, Anti-Lebanon (Territory of Kedem). Lt. also Pientka: A few notes on the so-called sea peoples; note 9 (Kadmos, Kedem, Geshurania).

I remind you that from that time in the Story of Sinuhet, Amunenši is mentioned as the sovereign ruler of Upper Reten (Galilee, southern Lebanon). From a slightly later period, Chebbed is mentioned in Egyptian sources (steles from Serabit el Chadím) as the brother of Prince Reten /Trigger 2004 p.128/. In the Bible, its ruler, a descendant of the "torquez wearers", from the time of eg. 13th dynasty, fifth in line, prince Antin (another reading: Inten; cf. with the name of the Lycian princess: Anteia-Steneboia in connection with Bellerophon, "who had to fight with the famous Solymas"; it is a non-Semitic name), gave the title "ruler of rulers" /Bárta 1999 p.129/.

399 Bárta 1999 p.24

400 The story of Sinuhet, which takes place in part in Upper Galilee (the country of Jaá; Íjalanda), belongs to the oldest records in which Indo-Europeans probably already appear. In this context, I refer again to the geographical names that refer to the Achaeans, in the area of Hermon in Lebanon / ref. also note 358/.

401 Joseph Flávius: Jewish Antiquities. Book 1, ch. 6.1; Tiras – Týros (Súr), according to Tyras, Tiras – Dniester? In the Ghetto-Dacian environment there are place names such as Tyrodiza, Tyritaké and Tyras /Bouzek, Hošek 1978 p.126, 349/ as well as the Getan tribe Tyragetae; with reference to the river Dniester - Tyras. I remind you that Kadmos had the epithet "Tyrean" in Herodotus.

tribe was called Sithoni and lived on the middle finger of Chalkidiki. 402 Doesn't it resemble the name of the city Sidon? However, unlike Tiras (IE), Sidon was the first-born son of Canaan⁴⁰³ /Gn 10:15/. However, "torquez wearers" also lived in Sidon.

As a foreign element in Syro-Palestine, in the period of consolidation of the economy and society after the 1st transitional period in Egypt, box graves stand out. They date to the earlier phase of the Middle Bronze Age (2000-1800/1750 BC). These are graves lined with stone blocks.⁴⁰⁴ They certainly have no connection with the Ghassul box graves from the Chalcolithic, there is a large time gap between them. Rather, we could assign them to European box graves. Specifically, these are graves from the area of the Schneckenberg group, possibly also of the Unetic culture.⁴⁰⁵ But the box graves are primarily found in Transylvania (a steppe tradition from the period of the Kemi-Oba and Michajlovka cultures). period box graves, which were a kind of foreshadowing of later shaft graves. ⁴⁰⁶ They are also found in Greece at the beginning of the Middle Helladic 407

However, Tiroš is mentioned in KTU 1.39, who was the god of young wine / Stehlík 2003 p.266; note 8; also in Hebrew "tiroš" means "wine must". I remind you that Herodotus claimed that the cult of the Thracian Dionysus, etc. also as the god of wine, brought to Greece by Tyrian Kadmos / por. note 360/. At the same time, Tiras, together with Javan from Japheth, belonged to the ethnicities that are considered to be Indo-European /Gn 10:2/. Lt. also the name of the ruler of Khazor, Abdi-Tirši (derived from Tiroš, or from thyrsos, which was a wooden staff wrapped in vines, ivy and pine cones worn by Bacchantes; it was Dionysus's weapon and his badge of power).

402 Bouzek 1990 p.76

403 Canaan's father was Ham. I would like to draw attention to the seeming paradox that the Semitic ethnicities did not come from Shem, but the Proto-Elamite ones. Both Semites and Hamites are descended exclusively from Ham (Protohamites). So they are Semitoamites, or today the name Afro-Asians is coined, which is, however, inaccurate, because Proto-Hamites (more precisely: those who spoke Proto-Hamitic languages) originally also inhabited a significant part of Europe (Impresso, impresso cardium cultures; perhaps also near Starýjevo-Křiš and a culture with linear ceramics; however, one can rather consider some form of "proto-Anatolian" language there). Their members were carriers of the dominant Y-DNA haplogroup G2a (and the minor ones J1, R1b-V88, T, etc.), similar to the members of the Chasún cultures in Mesopotamia and Impreso on the Syrian coast, as well as the Dzhan Hasan 2B and Hacilar II - I cultures, in the middle Anatolia, which were of great importance for the emergence of some Neolithic cultures in South-Eastern and Central Europe / Peýírka et al. 1979 pp. 103, 119, 124n; Brentjes 1973 pp.99-100/).

The name Semiti is conventional, modern and was actually introduced by mistake. And this despite the fact that apparently Semitic nations such as Assur and Aram come from Shem. Originally, however, they belonged to the Proto-Elamites /Klíma 1976 p.46/ and only later became Semitic.

However, **primarily** Afro-Asiatic languages spread from **Africa** to the Levant, primarily with Hg E1b1b carriers (haplogroup E1b1 is already documented in Natufian; aDNA extracted from skeletal material).

Thus, we must understand terms like Semites or Hamites only in a linguistic and not an ethnic sense. For more, see Pientka: Patriarchs and their descendants; and articles at: www.arpoxais8.webnode.cz .

404 Bárta 1999 p.155

405 Cabinet graves of the Unetic culture may be related to domestic developments (Velvary - rivnác or Baden culture; Most - culture of bell cups; but also older development - KNP). But it is more likely that it was a mediated influence from the Balkans (Transylvania; Schneckenberg group), when, in addition to the change in the funeral rite, there are also other practices known from this and Anatolian environments (e.g. burial in storage tanks; cf. also a violin-shaped idol, originally from the southern Balkans, together with a torquez in Stehelýevs and a two-headed "Anatolian" idol from Ostopovice /Bouzek 2005 pp.58, 61/).

The box graves themselves probably have their origin in the Eneolithic cultures in the Crimea, from where they were then taken over by the Mikhailovka culture, spread out in the area between the lower Dnieper and the Don.

⁴⁰⁶ Schneckenberg Group in Transylvania. As I already mentioned, Torquays are also found in the Northern Balkans (cf. note 374); oh also in the Periam-Pecica culture on the Maros River and on the lower Tisza, which was also influenced by the Aegean-Anatolian cultural circuit /Jazdzewski 1981 p.298n./, already from its oldest phase (Pitváros; EH II/III).

407 Bartonýk 1969 p.223

Since in this period it is possible to associate this burial rite with the Indo-Europeans, I assume that the box graves in Syro-Palestine belong to the descendants of the "torquez wearers".

In Syro-Palestine, these graves have a much richer inventory than the shaft graves there, there are objects of a luxurious nature and mainly **weapons**. Apparently, these were graves exclusively for high-ranking members of society, who were probably of foreign origin.

⁴⁰⁸ Sarcophagi and graves belong to another foreign element in Syro-Palestine carved in rock; the so-called royal tombs in Bybla. the ⁴⁰⁹ However, they are related to a completely different cultural environment.

The Ugaritic texts also speak of a war between followers of the cult of the moon and the cult of the sun and the expulsion of those who worshiped moon deities. ⁴¹⁰ The cult of the sun in the Far East was mainly practiced by the IE ethnic groups and the Réfai. ⁴¹¹ It is therefore possible that the worshipers of the solar deities in Ugarit were "torquez wearers". Ugarit was abandoned after 2200 BC precisely in connection with the events in Egypt during the 1st transition period, when Byblos also fell victim to fire.

⁴¹² At the turn of the 3rd and 2nd millennium BC, (EB IV/MB I), a new ⁴¹³ people came to Syro-Palestine, which, e.g. in Ugarit they represent mass graves from layer II.1. the graves of the "torquez bearers", ⁴¹⁴ nomadic groups armed with axes, daggers and spears. There were also sheds for the production of weapons and jewelry.

In Ugarit, the "torquez wearers" together with the Amorites (Rephaim) contributed to the establishment of the Ugarit kingdom⁴¹⁵ and the royal dynasty of Ditan.

⁴⁰⁸ Bárta 1999 p. 155n.

⁴⁰⁹ ESPV 1999 p.58; Bárta 1999 p.128. This is probably an Egyptian influence.

⁴¹⁰ Kosidowski 1985 p.58

⁴¹¹ Apparently (o.i.) distant descendants of the Ghassuli people.

⁴¹² Bárta 1999 p.127

⁴¹³ In Ugarit and Bybla there are double and triple burials. The "torquez wearers" came to Byblos already around 2040/2000 BC (the extinction horizon of Byblos XXII). They became the ruling class there and members of the royal dynasty were recruited from them.

It is interesting that multiple burials under a mound are also found in the culture of pit graves (approx. 3400-2800 BC), in the eastern part of the Carpathian basin and in the Balkans. Migration movements of the local ethnic groups began from this area at the end of the Eneolithic. After 2300 BC, they also arrived in Greece (from the end of EH II, respectively from EH II/III) and around 2100 BC, also in Anatolia.

⁴¹⁴ Ugarit and Byblos maintained friendly relations with Egypt even in the era of the "torquez wearers". In addition to their own gods, the rulers of Byblos also worshiped Egyptian deities. Overall, it seems that Byblos at that time was under the significant influence of Egyptian culture / Bárta 1999 p.130; Shaw 2003 p.179/. Even in Ugarit, since the time of Senusret I (a carnelian with his name engraved was found there), products of Egyptian provenance are found more often. In the "Story of Sinuhet" it is written that Egyptian speech could be heard in the upper Reten. Apparently, not only Byblos, but the "torquez wearers" as a whole, maintained friendly and commercial relations with Egypt. And that's probably why they also settled in Egypt (cf. note 362; grave in Káhuna and other finds of turquoise in Egypt).

⁴¹⁵ ESPV 1999 p.393

The above shows a close relationship between the "native" Amorites and the newly arrived IE "torquez wearers". Their mutual coexistence is evidenced by documents not only in Ugarit and Bybla, but also in the whole of Syria-Palestine.⁴¹⁶

In the Amarna archive, the letters of the rulers of Syro-Palestinian cities have been preserved, whose names have an Indo-Iranian, although apparently partly slangy character. These include: Indaruta in Akziva, Satatna and Surata⁴¹⁷ in Akko, Suvardata in Gath, Yidya⁴¹⁸ in Ashkelon, Yashdata and Biridiya in Megiddo, Shuttarna in Mushihun, Amawasha in Bazan, Biryawaza of Damascus, Biridashawa of Ashtaroth, Artamanya of Ziribashani, Mayarzana of Chazi etc. The name Abdi-Tirši comes directly from Khazor, which refers to the god Dionysus and also the name of another probable Khazor ruler of Indo-Iranian origin, Puratputra. ⁴¹⁹ Indarut has the name of the Indo-Iranian god Indar. Suvardata is similar to the name Suryadata from Sanskrit and also has the same meaning as the Churite Akishimige, which means "gift from the sun god". Also Biryawaza, Biridašwa and Biridiya⁴²⁰ are IE names. It is unlikely that these names belong to the Dananites or the Kadmonians. They were originally non-Canaanite ethnicities,⁴²¹ but they spoke the Amorite (then already Semitic), or perhaps also the Churite⁴²² language.

The Indo-Iranian character of these names points to their possible origin. And that is the region of Subartu, later Mitanni. As a result of Egyptian campaigns in Syro-Palestine, primarily against the Mitanni empire (Thutmose I, III), it is possible that some Indo-Iranian chieftains sought support from the pharaohs, who then installed them as rulers of Canaanite cities. We can even

⁴¹⁶ It is possible that the sons of Het, mentioned in the Hebrew Bible from the time of Abraham, i.e. from the last third of the 19th century. BC / e.g. Gn 10:15, 15:20, 23:3n, 27:46 ...; Pientka: Terachites/, related to the Chatti people (originating from the southwest Caucasus, before they came from there to Anatolia: the Hattians), but certainly not to the IE Hittites. However, it is likely that they were also considered "torquez wearers" who coexisted with the Hattians /Pientka: Judeans; note 61/. Attempts to connect these Hittites with the hieroglyphic Hittites in Syria (12th-8th century BC) are only a baseless way out of necessity.

Ezekiel wrote about Jerusalem: *"Your family is from the land of Canaan; your father is an Amorite and your mother a Hittite"*... /Ezek 16:3/. The fact that the Amorites originally inhabited Jerusalem is also evidenced by the Rephaia Valley in Jerusalem (the Rephaia belonged to the Amorites). Flavius and Tacitus indicate Judah and the Solym as inhabitants of Jerusalem. The Hebrew Bible knows them under the names Judah and Jebusites. As Jebusites, they began to be called Amorites and Solym, after their expulsion from Egypt (they were the Hyksos and their descendants who settled in Judea and Jerusalem /Additions: Danaos, Danaoi; Pientka: Judeans/). Well, the Solym were descendants of the "torquez bearers", related to the Milyae (amélut mi-lim) from Galilee / por. note 476/.

⁴¹⁷ Resp. Curate. For the Indo-European (Indo-Iranian) issue in Syro-Palestine, see Jordi Vidal: La cuestión indoeuropea en los estudios ugaríticos. Gerión 2010; <https://revistas.ucm.es/index.php/GERI/article/viewFile/GERI1010120029A/13728>

⁴¹⁸ Resp. Widiya.

⁴¹⁹ Ref. note 314

⁴²⁰ Ref. with the name Bardija from the Behistun inscription /Klíma 1977 p.55/. The name Biridašwa can be derived from Sanskrit

"pritasva", which means "his horse is expensive" /Mayrhofer II 182/.

Just to lighten things up, I will state that the name of the Churite god Šimige is possibly hidden in Šemík, from old Czech (and above all German: "Schemig") legends. In that case Šemík would be the personification of the solar deity; it would be a sun horse. Jewish migrants (diaspora) could have brought this name to the Frankish environment. Similarly, the name "mezulán", which is mostly a designation of the devil in fairy tales (cf. Mezulla, a lower Hittite but originally Hattite goddess), could have reached the Czech environment. Beelzebub also has his counterpart in Ekron's Baal Zebub. It is also mentioned in the New Testament.

⁴²¹ At least the Dananites were of Amorite origin.

⁴²² Alternatively, in a Sub-Arean language.

to consider also that some of them were brought up as children and young men in the Egyptian royal court,⁴²³ which was then a common practice, so that they would become Egyptian vassals as adults.

After all, it is not by chance that these rulers, as the pharaoh's subjects, admit that they did not inherit the land from their ancestors, but received it from the pharaoh. ⁴²⁴ The Egyptian ruler wanted to have obedient and loyal vassals from the rulers of cities in Canaan, and not rebellious descendants of the Hyksos.

So it seems that in Syro-Palestine at the beginning, or during the first half of the second millennium BC, two different Indo-European ethnicities meet.⁴²⁵

The first was the "people of Torquays", who came there from Anatolia and were of Proto-Phrygian origin from the Balkans. They were Achaeans. The name was apparently not originally related to Achchijava. The most likely solution is that the name Achaeans has **the same origin** as the name ⁴²⁶ I would like the Persian (Haxámanish: haxá = friend, **successor**). to remind that, apart from Phrygian and Achaimen Macedonian, Greek has the most linguistic similarities with Persian.

⁴²⁷ In that case, the name Achaean (akai, achai – haxá) could originally have been the title of an Indo-European chieftain, a leader, and only later passed to the entire tribe. Therefore, I think that the name Achaeans was not originally related to the name Achchijavy, but they are names that arose **independently** of each other. The name Achaeans originated from the Indo-Iranian "haxá" - successor, which was originally a dynastic title;⁴²⁸ The name Achchijava originated from the Churite-Akkadian "achchu, achchi" - purple; and Indo-Iranian "java" - barley; while the Javanese was the later name of the Greeks (Ionians). Only later may the two names have become identical. Thus, it is clear that Forrer's equation⁴²⁹ does not apply.

Paradoxically, the "Minyian Greeks" did not have to call themselves Achaeans at all until the 16th century BC (perhaps with the exception of the Thessalian country Achaia Fthiotis /Strabón: Geographica XI.2.12/; these Achaeans had close relations with the people from the Boeotian country /Thompson 1952 p. .350, 361n/). Also in the Peloponnese, no ethnic groups were called Danaans until then. They apparently began to call themselves that only after people from Syro-Palestine, represented by the mythical Cadmus, came to Boiotia (and with Danaos from Egypt to the Peloponnese). Before, they may have been called only as Minyans

⁴²³ Ref. also an inscription in Karnak, where it is written that the great chieftains of Reten brought their children to the pharaoh as a tribute /Mynáýová – Rychtaýík 2015 p.207/; Lt. also p. 25.

⁴²⁴ Letter of Abdichib from Urusalim /EA 287/.

⁴²⁵ The Hebrew Bible also states that the Indo-Europeans lived among the Canaanites and among members of Shem's branch: ...*"Blessed be the Lord, the God of Shem, but Canaan will be his slave. May God let Japheth spread, let him live in Shem's tents, but Canaan will be his slave"*... /Gn 9:25-27/. ⁴²⁶ <http://www.iranicaonline.org/articles/achaemenid-dynasty>

⁴²⁷ Bouzek 1990 p.34 ⁴²⁸ This may also

result from the name of the ruler in the Bible: Eglíja/Akaj. Eglíja is a name, and Akaj is probably a ruler's title (or the name of a dynasty), which also results from the Old Persian "haxá" = successor. Ruler Egel, who is listed as the predecessor of Eglíja/Akaj, was probably identical with him /Bárta 1999 p.130/. So only Egel, Eglíja was a personal name: **Eglíja Achaean**. It is a fact that in one text he is mentioned only as Akaj /Bárta 1999 p.130/, which means Achaean.

However, it is nothing special. For example, Cadmus' brother Phineus is referred to in the Argonautica as an Agenor, after Agenor, their father.

⁴²⁹ Ref. note 2. Even the later Cilician Hiyawa (a Luvian name, most likely derived from Achchijava), is connected, according to the bilingual from Çineköy, with the Dananians (Phoenic. DNNYM), but no longer with the Achaeans, who also lived there (Hypachais; cf. p.20/ This also indicates that the name Achchijava was not originally related to the Achaeans.

/Boiotia - Orchomenos; mentioned in Iliad II in the Catalog of Ships; also at Apollonius Rh. e.g. I.1055, II.97, also in the form of Minyas Aiolovec: III.1093 etc./ and the Argives (Argolida; pre-Greek name; unrelated to Indo-European); even in connection with the Pelasgians. And of course, they were also called after the tribes from which they came (a possible connection with the Achaeans, or with the Achaean country, is indicated only by a single text of lin. B, from Knossos, dated to approx. 1400 BC: "a-ka-vi ja- de" /C 914/). It was under the rule of people from Syro-Palestine that the beginnings of the (proto-)Hellenic nation of the Mycenaean period began to take shape in Greece, which thus consisted of different, mutually unrelated ethnic groups.⁴³⁰

The second ethnic group were the Indo-Iranians from the Subart region (Mitanni), who left for Syro-Palestine. They included rulers of Canaanite cities who had Indo-Iranian names. They were apparently called Javanese. ⁴³¹ They came from the Marianna caste, charioteers, which was

⁴³⁰ The Pelasgians were the hegemon primarily in the northern and eastern parts of the Greek mainland (cf. but also e.g. the Western Aegean Dodona in Epirus), approximately between 2450-2100 BC, also together with some old Indo-European ethnicities, originating from the area of the spread of pit graves (e.g. Lapiths in Thessaly and central Greece). Originally, they probably resided together with the Tyrséns west of Lake Azov. From there they spread to the Balkans (there, for example, with the Veneti and the Andes) and later also to Anatolia, still within the older steppe wave. A part of them migrated from Anatolia, around 2450 BC, to the Aegean region.

The situation on the Greek mainland changed with the arrival of Proto-Phrygian tribes from the central Balkans (the beginnings of their movements fall already after 2300 BC; the catastrophic horizon in Egeida is dated to the end of EH III; ca. 2100/2000 BC). Already during the MH, however, there was a more or less consolidation of relations /Matthäus in: Jockenhövel 2012 p.280/. Other ethnicities of Indo-European origin were gradually added to these newly arrived Proto-Phrygians (Lerna IV, which they apparently inhabited, passes in the MH I period, into the Lerna V phase, without an obvious interruption of the continuity of development), living on the territory of mainland Greece; and later the Pelasgians, as well as other "barbarian" tribes, from almost the entire Aegean region /Herodotos: History I.58/. These "barbarian" ethnicities could also include the "Protoilys" from the western Peloponnese (descendants of Cetina), but also the pre-Hellenic population, which I professionally call the Proto-Greeks (e.g. Arcadians and Kynuros in the Peloponnese /Herodotus: History VIII.73/, but also also Dryopes, Molossians, Kaukónians, Kuretiens, Lelegians, Kárians, Eteocretans, Telchinians...), and also other ethnic groups, now unknown. Herodotus also considered the Arcadians to be Pelasgians /History I.146/. A 2017 archaeogenetic study published in the journal Nature, looking at ancient mtDNA polymorphisms of Minoans (Crete) and Mycenaean Greeks (19 individuals), concluded that the two ethnicities were genetically very close to each other, but not identical to the present by the Greek population (there is a certain continuity, however, the Neolithic component was "diluted"). 74-78% of Mycenaean DNA was found to be from early Neolithic farmers, originating from Anatolia and Aegeida (Y- haplogroup G2a, J2); and 8-17% belong to ancient populations originating from the Caucasus region (CHG) and Iran. Unlike the Minoan, the Mycenaean DNA also contains the EHG component at a frequency of 4-16% (hunters and gatherers from Eastern Europe and Siberia), which was related to the inhabitants of the Eurasian steppes. Lazaridis et al. admit that they cannot model the Mycenaean Greeks as a mixture of Anatolian Neolithic and Pontic-Caspian steppe populations because the Iranian component (read: "Indo-Iranian") predominates over EHG. However, the results of the study of matrilineal mtDNA polymorphisms relate only to a part of the Minoan and Mycenaean population, where the autochthonous component prevails.

/Lazaridis, J. et al. Genetic origins of the Minoans and Mycenaeans. Nature 2017, 548; nature.com/article/nature23310;; https://en.wikipedia.org/wiki/Mycenaean_Greece#Genetic_studies ;; Lt. also note 389/. For the steppe Y haplogroup R-Z2103 in Greece, see note 389.

⁴³¹ Descendants of the Achaeans (and possibly also the Javanese) are apparently some of today's Druze who live in western and southern Syria (Golan Heights), northern Jordan (Hauran), southern Lebanon (Hermon region, Mt. Lebanon; cf. the concentration of Roman temples in this area) and northern Israel (Galilee, Carmel). This is the area where Achchijava and the ancient kingdom of Bazan were located. According to their own tradition, the Druze consider themselves descendants of the biblical Jethro, a Midianite priest and Moses' father-in-law. The Midianites are considered a southern branch of the Mitanni and part of their population was of IE (Indo-Iranian) origin. By the way, in Deir el-Achayer (the gods of Kiboreia) and in Rachaya al-Wadi, the Druze also live. And it was in Rachaya that the prominent Druze family Al Aryan lived <https://en.wikipedia.org/wiki/Rashaya> (the form with "ariya" is obvious here). Etymologically, the name is possible

a privileged class in the Mitanni empire.⁴³² These IE ethnicities (haplogroup R1a-Z93) inhabited primarily Syria. In Lebanon and Galilee they lived among the Amorites and Canaanites, only as a small ruling class (apparently as vassals of Egypt, the Mitanni and later the Hittites; with the exception of Ahchijava). And they probably also lived in the Syrian Lazika - Lazpa.⁴³³ This could explain them

Just unload oi. also from the Greek "dryś", which means "oak" (cf. the mention of "Bazan oaks" /Ezek. 27:65/).

The origin of the name of the Celtic druids is similarly explained /Filip 1995 p.83/. It is unlikely that they were called according to Muhammad al-Darāzi from the 11th century. AD, who was a religious apostate. Rather, it was the other way around.

It is not yet confirmed that today's Druze are carriers of the Y-haplogroup R1a-Z93, which is generally associated primarily with Indo-Iranians. On the contrary, in addition to the haplogroup R1b-V88 /eupedia.com/genetics/R1b/, which in Syro-Palestine is primarily related to the Amorites and the lines of those haplogroups that occur mainly in Western Europe (heritage after the Crusaders), Hg R1b-Z2103 is also confirmed / Lebanon Y-DNA Distribution - Page - Anthrogenica. 16.9.2018/, which on the one hand points to "torque carriers" - Achaeans, but also to Indo-Iranians who, in addition to Hg R1a-Z93, were also carriers of R1b-Z2103 / Pientka: Patriarchs and their descendants, note 34; Note 5/. According to Marshall et al. 2016, has a significant portion of Druze Y-DNA, ancient Armenian (understand Phrygian) and Iranian (Indo-Iranian) origin and comes from the area between the Black Sea, Caspian, Caucasus and Iran /Reconstructing Druze population history. nature.com/articles/srep35387/.

I would like to point out that only part of the Druze can be considered descendants of the Achaeans (and Javanese?). From a genetic point of view, it is a multi-ethnic population; oi were undoubtedly involved in their ethnogenesis. also Canaanites, Amorites, as well as Arabs and even Crusaders from Western Europe.

⁴³² The family Lévi also came from this caste; their eponymous ancestor was the Indo-Iranian Arpakshad /Gn 10:21/, or Arpoxaios from the northern Black Sea /Herodotus: Histories IV.5; see more Pientka: Origin of the Levites; Pientka: Patriarchs and their descendants/. However, IE Marijanna did not live only in Mitanni, but in the whole of Syro-Palestine (cf. e.g. IE names of the rulers of Syro-Palestinian cities; CTH 51; cf. also today's name of Ijón - Marjaayoun). There we know them as Javanese. From the inscription of Rameses III. /KRI V, 40/ we learn that he organized his borders at the border with Phenicia (Djahy) and prepared local princes, garrison commanders, *maryana* for the attack of the "sea nations" /Lalouettová 2009 p.231/. It follows that the Maryannu were a military force in the region of Galilee and Lebanon (upper Reten) and Egyptian vassals, because the Hittite power had already collapsed at that time, and not only in Syro-Palestine.

It was the IE component (Javanese, mariyannu) that established itself as the ruling class among the Churits. It was so prominent in Canaan that the Egyptians in the time of the New Kingdom referred to this country as "Charu" - the land of the Churites /Graefe in: Jockenhövel 2012 p.177; Lt. also the Israel stele/. It was probably related to the rise of power of the Mitanni empire, which in the 2nd third of the 2nd millennium BC, controlled a significant part of Syria, and therefore the countries in the Lebanese region and in Syria became its vassals /Lt. note 130/.

⁴³³ In the Ugaritic text KTU 1.23 "Shachar and Shalim" /Stehlik 2003 p.253/, the term "agn" is mentioned, which is interpreted from Indo-European as fire. From this comes the lat. ignis. The Ugaritic form is closer to the Sanskrit "agni", which is the name of the Indian god of fire. This Indo-Iranian word is a reminder that Canaanite was influenced by Indo-European languages, already before the Amarna period /CH Gordon in: Kramer 1977 p.153/. CH Gordon also mentions some parallels between the eastern Mediterranean and the Aegean region. It is, for example, the deified tripod "pithoi" (Homer) and on the other hand the deified throne (Hittite text).

We also know geographical names in Syro-Palestine, which can be interpreted from IE languages. It is e.g. the local name of Aruna in the gorge through which Thutmós III. with the army to Megiddo /Jepsen 1977 p.87/; aruna means sea in Hittite. The name of the city of Dapur, which we know from the campaign of Ramesse II. to Syria, about 1269 BC, may also be of IE origin. Enák Anér performs in HB /Gn 14:13,24/. In Greek "aner" means "man" /Hrózný 1943 p.144/. Inar is the Hittite god of male strength. The name of the ruler of Khazor, Abdi-Tirši, is probably related to the Thracian-Greek god Dionysus /note 401/. The name of another Khasorian ruler, Puratputra, has an Indo-Iranian character, as do the names of many other rulers of Syro-Palestinian cities. The name Ari-Teshub from Kadesh may be related to the Indo-Iranian "arya". I can also mention the already mentioned Íjalanda, i.e. the land of Jaá, the land of Landa, Valivanda and the city of Ulassa, which can be interpreted from Indo-European (Indo-Iranian) languages.

They are also names known from the Hebrew Bible. The name of Abraham's second wife, Ketura, is very close to the presumed Proto-Indo-European form "k(w)etur, k(w)etwor", which means "four" /Bartoněk 1983 p.93/, even though it is traditionally derived from Hebrew. "qe túrá", which means "scented" /NBS 2017 p.500/. Keturah was, among others, the mother of Midian. The Midianites belonged to an ethnic group that partly consisted of Indo-Iranians and are considered the southern branch of the Mitanni / Hrózný 1943 pp. 128, 180; ESPV 1999 p. 240/. The allusion to the Kushite (in this case Syrian) origin of Moses' wife proves that the Mitanians and Midianites were related.

extraordinary relations between Achchijava and Lazpa. Namely, when King Muršiliš II fell ill, the gods of both countries were called to help /AhT 20 §24/.

It is likely that the Achaeans, and later the Javanese, dominated the purple trade, including its production. Apparently, this is also why they had above-standard relations from Lazpo; this seaside country above the Ugaritic kingdom, was one of the centers of its processing. Since the Javanese did not have their own term for purple, they adopted the Churite-Akkadian term (achchu, achchi). When (the Hittites?) added the name of this ethnic group (Javanese - Java), the name Achchijava was created (the same is true of the name of the god Kunijavani /note 43/).

It is logical that Achchijava, together with Aššuva, initially had above-standard relations. 434 In both countries, the descendants of the "torquez wearers" lived; in Asshuva and Troas known as Dardanians and Elymians, in Troy as Teukrians and in Achchiava known as Achaeans.⁴³⁵ The inhabitants of these countries were therefore related. It is therefore possible that the "Achaean" Kadmos⁴³⁶ from Tire married a Dardanian(?) Harmoniou (cf. Mount Hermón in Lebanon), they had a wedding on the island of Samothrace, and this and the nearby Thracian island of Thasos could be the islands that Kadmos received as a wedding gift from the king of Asshuva /AhT 6/. However, it is not excluded that it could have been islands in the Sea of Marmara (it was in this area that Fíneus of Agenor, brother of Cadmus, lived).

The fact that the Hittite king claimed the islands originally belonging to the Achchijava king⁴³⁷ /AhT 6 §3/ is related to the fact that he considered Ashshuva as his vassal state.⁴³⁸ And these islands originally belonged to Ashshuva. However, this does not mean that the Hittites were physically present there. They only claimed these islands. So it is very likely that Achchijava had her powerful

Zipporah, daughter of the Midianite priest Jethro /Ex 12:1; Pientka: Who was Moses, note 16/. Mitanni was primarily located in Syria. This is also confirmed by Habakkuk's prophecy, where the name Kushan is in parallel with the name Midian /Abak 3:7/. The close relations of Mitanni (then already Chanigalbat) with the Midianites is also pointed out by the figure of Balaam /especially Ex 22:5, 23:7/, who came from Petór (Pitru, western Euphrates) and also by the tradition associated with him (Deir 'Alla in Transjordan).

⁴³⁴ The dynastic wedding of Cadmus and Harmonia also testifies to this.

⁴³⁵ In Syro-Palestine they were also known as the Mi-lim people, i.e. the Milys, but also the Solymys, the Dorians, and later the Teukrians.

⁴³⁶ Since Kadmos was the son of King Agenor of Tyre, he belonged to the ruling class in that city (in the neighborhood of the Dananian kingdom?). We can only assume that he belonged to the Achaeans (like Aeglijā/Achaeus of Byblos); that is, to the descendants of "torquez wearers". However, he was apparently named after one of the Kabeiros (Kadmilos); Lt. but also a tribe of Kadmonians who inhabited the Lebanese area together with the Achaeans, but also a Semitic designation for the east (kedemu). The hypothesis that Kadmos belonged to the "carriers of turquoise" can be indicated by the fact that in today's Turkish province of Aydin, there is a mountain called Topçambaba Dagi, which in ancient times was called the Cadmus mountain range (northwest of the residences of the Solymys and Milys). From it flowed the river Cadmus, which flowed into the river Lycus, which was a tributary of the Maiandra /https://en.wikipedia.org/wiki/Topçambaba_Mountain/.

The fact that Kadmos belonged to the Achaeans is indirectly proven by a number of clues that connect him to the Thracian environment: his marriage to the Dardanian(?) Harmonia in Samothrace; he was a co-founder of the cult of the Kabeiros together with the Dardanian Íasion (this directly connects him with the Solymys /cf. p.139/; for this, cf. the cult of the Kiboreia gods in Deir el-Aachayer).

Cadmus' brother, Phineus of Agenor, was a Thracian king in northwestern Anatolia; his other brother is associated with the Thracian island of Thasos. For this reason alone, Kadmos could not belong to the Dananites of Amorite origin.

Even the close relations of the people from the Boeotian country (where Kadmos came from Lebanon; Thebes) to the Achaeans from Thessalian Achaia Fthiotis /Thompson 1952 pp.350, 361n/, point to at least a certain affinity between them.

⁴³⁷ Probably Thasos and Samothrace.

⁴³⁸ This is what happened after the defeat of the so-called of the Ashshuva uprising, approximately in 1445 BC, by Tutchaliyom II. : ... "Thus says... *Tutchalija, the Great King: When I destroyed Ashshuva and returned to Chattush*"... /Cline 2019 p.64/.

interests also in countries outside the motherland in Syro-Palestine. In addition to the mentioned islands, it was a part of eastern Cilicia,⁴³⁹ a territory in SW Anatolia (Achchiya), but originally (16th-15th centuries) 440 at least BC), it could also be mainland Greece, as a territory of interest.

I date the arrival of the people of "torque wearers" in Syro-Palestine to approximately 2000 BC, according to the finding situation in Ugarit and Byblos.⁴⁴¹

The Cadmean cycle is not the only Greek myth associated with the Thracians. I have already mentioned the nation of the Paiones in Thrace, who considered themselves descendants of the Trojans and worshiped the Aegean god Paiaon, who later merged with the Asia Minor Appaliunas. It is also Dionysus, but also Orpheus and the Orphic mysteries and teachings associated with him, which formed a kind of bridge between the religious and philosophical interpretation of the world. In that sense, according to prof. Bouzka, Thrace was "the birth godmother of Greek culture".⁴⁴² The Greeks also took over from the Thracians the god of war Ares and the goddess Bendis - Artemis. And it is also no coincidence that not only the Dardanians fought on the side of the Trojans, but also the Thracians from the Balkans, for example the Bithynians, led by King Rhés.

As for the language that the Thracians (and before that the Proto-Thracians and Proto-Phrygians) spoke, opinions differ. Unlike Greek, Thracian is considered a satem language, but there are few written documents and the important thing is that they only come from the later (classical) period. So the older form of the Thracian Jazyk lin.B script is the so-called we do not know the language. Greek is known to be a Kentum language, but rather peculiar.⁴⁴³

Q in Greek, while in other dialects the development led to the change of this consonant in P.⁴⁴⁴ This process also took place in other IE languages, of the South Indo-European branch.⁴⁴⁵ So it cannot be ruled out that Proto-Thracian and Proto-Greek have common roots and did not differ much from each other at the end of the 3rd millennium BC /Bartonyk 2007 p.26; Lt. also Erhart 1982 p.18/. This is also indicated by the fact that **Phrygian is very close to Greek**, with which it could form a language union as early as the 3rd millennium BC. Both languages share a number of exclusive phonological, morphological and lexical features. Terms such as "wanax, lawagetas", which are not borrowings from Greek, but are shared terminology. Also, in later times, Greek-Phrygian relations were very strong, also because the two nations were close to each other in terms of language.⁴⁴⁶

This is similarly indicated by common interferences between Phrygian and Macedonian. I remind you that the Phrygians originally belonged to a **pre-Thracian** cultural circle, very close to the Indo-Iranian language, from which both the Thracians, the Phrygians (and Armenians) and the Greeks emerged.⁴⁴⁷; This indicates that Greek and Thracian came from one

⁴³⁹ Šeha river landscape; later known as ĭiyawa.

⁴⁴⁰ Boiotia, Argolida, Euboia, Achaia. On the issue of the Achchiya country, see note 249.

⁴⁴¹ Ref. note 362.

⁴⁴² Bouzek 1990 p.46

⁴⁴³ PDy 1978 p.433

⁴⁴⁴ Palatization.

⁴⁴⁵ PDy 1978 p.375

⁴⁴⁶ Bišovský in: Antalík et al. 2011 pp. 493, 503; Zemánek et al. 2009 p.121

⁴⁴⁷ PDy 1978 p.435; Jazdzewski 1981 p.371; Zemánek et al. 2009 p.121. Briefly on the differentiation of the Proto-Indo-Iranian language in the Carpathian basin and the Balkans, see Pientka: Patriarchs and their descendants, note 34, in the chapters: Sikuls and Sards; Veneti.

They were descendants of the so-called steppe people / e.g. M. Gimbutas 1956-1994; D. Anthony 2007; JP Mallory 1997, 1999; N. Kalicz 1968; see also note 376/, originating from the cultural circle of pit graves (Pit-Grave culture; Yamnaya). This people from the Pontic-Caspian steppes, already between 3400/3300 - 3050/3000 BC, reached the territory east of the Carpathian arc (northeastern Romania, and a weaker wave probably from the northeast and eastern Hungary; other graves; haplogroup R1b-M269, from which the R-L23 line originates).

This wave therefore headed to Moldavia (3400-3200 BC) and, after crossing the Prut River, also to eastern Romania (3380/3320-3050 BC). The Foltesti II – Cernavoda II complex was hit there. In the south of today's Romania, the steppe people then turned to the west, and along the course of the Danube, penetrated as far as the Iron Gate (haplogroup R1b-M269 in the older phase).

In Moldova and northeastern Romania, the older steppe people encountered the Cucuteni B -Tripolje C culture (dominant haplogroups G2a, I2a and minor E1b1b, J2a, T1a). At that time, many settlements in the Late Tripil were destroyed. Part of this people retreated to the east (Tripolje C).

The result of contact between the Cucuteni-Tripolje culture and the pit culture in Moldova was the creation of k. Usatovo (Tripolje C2) on the lower Dniester, the origin of which is placed between 3400/3300-3200 BC. Culturally, it is close to the Cotofeni I culture in Romania, less so ethnically. In addition to the "autochthonous" ethnic groups and the older steppe wave in the more eastern regions of today's Romania (west of the Carpathian arc), the proto-Indo-Iranian ethnic groups of the younger wave (after 3050/3000 BC) who penetrated from the printing took part in the formation of the Cotofeni culture. area to western Transylvania, including their advance **upstream of the Mures River**, along the Oraşti Mountains, far inland /Lt. pp. 144 and 147/. Similarly, from the substratum of the Cucuteni-Tripolje culture, the Gorodsk group arose, west of the Dnieper (in the area of contact of the eastern extension of spherical amphorae and the pit culture; older steppe people; western region of the pit culture).

A little later (3100-2900 BC), a steppe wave from the northeastern Balkans (east of the Carpathian arc) crossed the Danube roughly at today's Silistra and penetrated as far as northeastern Bulgaria, including Dobrudja and the territory lying northeast of the Balkan Mountains (northeastern group; Shumen and Varna regions /E. Kaiser & K. Winger: Pit graves in Bulgaria and the Yamnaya culture. *Praehistorische Zeitschrift* 2015, 90, pp. 114-140/). At the same time, it also crossed the Danube further west, in the region of Montana and Vraca (northwestern group), and we can also see weaker isolated interventions in the Thracian plain. The zone of steppe influence then included both the Turkish one (Kanligeçit), as well as Greek Thrace (Sitagroi, Dikili Tash; zoomorphic sceptre, pottery with cord decoration).

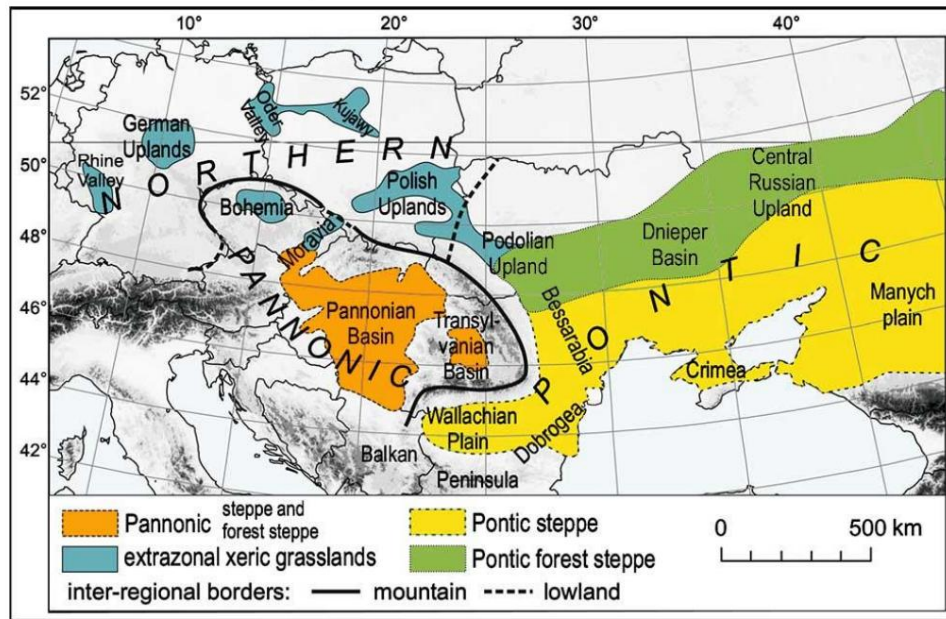
More distant manifestations of steppe influence can be seen in Thessaly (e.g. Pefkakia Magula; pendant in the shape of an anchor), but also on the island of Thasos - Skala Sotiros and in Troy I (anthropomorphic stelae).

In the second quarter of the 3rd millennium BC, the number of kurgans in the Eastern Balkans decreased sharply; on the contrary, there was a further spread of Lake /Heyd, Aydingün, Göldeyan: Kanligeçit - Selimpaşa - Mikhailich... *Sheffield Studies in Aegean Archeology* 2016, p.170n/. After 2400 BC, significant changes took place in Thrace (large settlements with citadels, mass production on the wheel of turned pottery, tin bronze). Extremely rich graves appear.

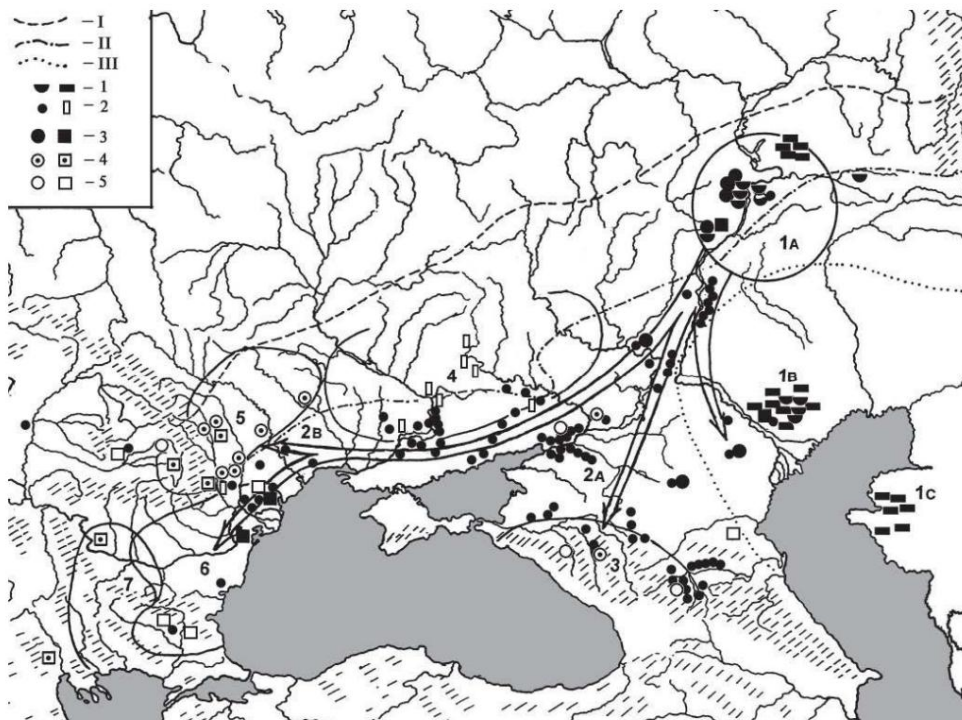
An example can be the necropolis of Dubene, whose existence is synchronized with the horizon of the treasures of Troy II and Poliochni. Almost 20,000 small objects made of gold were found there (mainly beads; similar ones in Izvorovo, Rupite, Hoskovo and even in central Serbia - Bare), but also a golden dagger, the like of which we know from Mali Gruda in Montenegro; then there are "treasures" in Hoskov, Panayot Hitov, etc.). Already in this period, the post-steppe people gradually merged with the original population (descendants of the Ezero, Sitagroi, etc. cultures), which later resulted in the formation of the proto-Thracian ethnic group.

Already in the earlier phase of the spread of the steppe people in the second half of the 4th millennium BC (3380-3320 BC), there was a migration of the original northern Balkan populations, due to the pressure of the steppe ethnic groups to the south, to northern Bulgaria, between the Danube and the Balkan Mountains (Old Plain) , to the former residential area of the Gumelnita-Kodžadermen-Karanovo VI complex and partially up to the former area of Saculta-Krivodol (the Cernavoda III culture was formed on their bedrock; this was before the creation of the more northern Cernavoda II /Bulatovič 2014 p.118n; Němejcová-Pavůková SIA 1/1999 p.48/). In the younger phase of the spread of the pit grave culture, in the years 3050/3000-2900 BC, there was a massive intervention from the area north of the Balkan Mountains, through the Iron Gates, along the Danube and Tisza (independently of the older wave), into eastern Hungary and Transylvania (haplogroup R-L23, dominant in the western areas of the pit and later catacomb culture in Ukraine, and especially R-Z2103; this steppe wool has its origin in the eastern pit culture). At the same time, the steppe people of the older wave continued to gradually spread to the west, while between 3100-3000 BC, they penetrated into Banat and Serbia (Hg R-M269).

Note 1: The absolute chronology data presented here are adapted from Frinculeas et al. 2015, Kaiser & Winger 2015 and roughly according to Buchvaldek et al. 2007/.



Expansion of the steppe and forest-steppe zone in the Pontic region and in Pannonia. Source: Kajtoch et al. 2016; adapted from C. Quiles 2019



Expansion of scepters (stone sceptres) in the shape of horse heads in the Middle Eneolithic.

VA Dergačev: About scepters, about horses, about war: studies in the protection of the migration concept of M. Gimbutas. St. Petersburg, 2007. 1., locations k. Chvalynsk 2nd, Novodanilovka 3rd, therefore Majkop 4th, Srednij Stog 5th, Cucuteni Tripolje 6th, Gumelnita-Karanovo VI and Bolgrad-Alden 7th, Krivodol-Saculta

Also in the Balkans (above the Balkan Mountains and near the Black Sea coast), there are burials under barrows, with beaker-shaped ceramics (beaker vessels), possibly egg-shaped, decorated with cord impressions, and stone scepters also in the shape of animal, mostly horse heads (which are found throughout the steppe region from the eastern Caspian to Moldavia and the eastern Balkans). It is a cultural phenomenon that had

symbolic meaning as "divine object"; it testifies to the growing importance of tribal chiefs /Bátor 2006 p.27/ and at the same time, to the emergence of an elite warrior class. And of course, it points to the great importance that steppe ethnicities attributed to horses (however, stone scepters were also shaped like a star or a mace).

The two branches of the steppe wave, both in eastern Hungary and Transylvania, as well as in the eastern Balkans, were separated from each other by the residential oikumene of the "Kurganized" culture of Coşofeni II, synchronized with Baden III-IV and Kostolac; and of course, the mountain ridges of the Carpathian arc.

In the southern Balkans, settlement on telli continued and maintained close relations with Troy I-II, as well as with Poliochni III and IV on Lemna (synchronized with Troy I and the initial phase of Troy II) and Thermae on Lesbos. From there, on the contrary, cultural influences penetrated to the north, to the lower Danube, but also to the Carpathian Basin /Kalicz 1963; some of his hypotheses are already overcome today. The area south of the Balkan Mountains (Lake B1, XIII-VII) was initially affected by the nomadic wave only sporadically /Bouzek 1990 pp.32-35; Todorova: Das Chronologiesystem von Karanovo im Lichte der neuen Forschungsergebnisse in Bulgarien. SIA 1/1981 p.209; N. Tasic: Eneolithic cultures of the central and western Balkans. 1995/, with the exception of the south-eastern region of Bulgaria; Sliven and Jambol areas; however, they penetrated there only in a younger phase: 2900-2600 BC, where these newly arrived ethnicities took over most of the shapes of the older ceramics k. Lake B2 /Bouzek 1990 p.34/. Then it could reach Troy (middle phase Troy I /EH IIA/, anthropomorphic stone stele / Rutter 2011, Lesson 7; similar to Michailovka /C. Quiles 2019, Book 1., p.205n./).

In the final phase of Michaliy, culture Ezero VI-IV (more recently mentioned VII-IV; Ezero B2), cord decoration begins to appear on bowls, with a flat, inwardly widened rim, which are otherwise typical of the Kostolac, Bošáca cultures (originally classified as groups) and Vučedol /Nýmejcová-Pavúková SIA 2/1981 p.275n/. And at the same time in Poliochna III and IV, pottery decorated with cord ornament appears and there are evident influences from the environment of the Vučedol culture /E. Unyieling SIA 1/1968 p.26n; Bouzek 2005 p.62/.

Note 2: The first intervention from the steppe region (Suvorovo - Novodanilovka), in the Eastern Balkans, took place already between 4200-3900 BC, apparently as a result of the colder climate in this period /Anthony: The Horse, the Wheel, and Language. 2007 p.258/. But already in the previous period of 4600-4200 BC, there were apparently trade contacts (exchange of goods over long distances) between the Pontic region, the Balkans and the Carpathian basin, but also the first combat clash. For example stone scepters found in the Hungarian Csongrád Kettőshal (non-kurgan burial) are dated as early as 4370-4239 BC /Horváth et al: Multidisciplinary Contributions to the Study of Pit Grave culture Kurgans of the Great Hungarian Plain. In: Transitions to the Bronze Age. Archaeolingua Budapest 2013, pp. 165, 169; "steppe ochre pit culture", or "ochre graves". In this study, steppe cultures are divided into 5 periods.

They were probably carriers of some lines of the haplogroup R1a-M417, then R1b-M269 and lines derived from it, or even archaic R1b-M343 (genetic groups EHG and ANE). These early invaders were not yet a homogeneous ethnic group, but a cluster of different clans, or even tribes. At that time, to the north of the lower Danube, many settlement tellas, belonging to the cultural complex Gumelnita - Kodžadermen - Karanovo VI and k. Varna. The first invasions occurred already at the end of the first stage of the KGK VI complex; at that time, some housing estates permanently disappeared, but others, despite unfavorable circumstances, continued until stage III, when they too end up with a fire layer. In total, more than 600 tellas were burned and dozens of skeletons found in settlements are considered evidence of massacres /Anthony: The Lost World of Old Europe: The Danube Valley 5000-3500 BC. 2009 p.45n; Bulatovič 2014 note 21, Grasgruber 2019 p.62/.

All this indicates several invasion waves, over a longer period of time. Military conflicts can explain the fact why a significant part of the graves in the Varna cemetery were cenotaphs, i.e. symbolic graves (56 out of 281 /Tichý et al. 2006 p.301n; Bouzek 1990 p.30/).

Ceramics decorated with cord ornament ("autochthonous") also begin to appear in the settlements of the BSK complex (Bubanj - Saculta - Krivodol; hillforts: Krivodol, Šuplevec, Zaminec, Skalet; lowland settlements: Bubanj, Crnobuki) already in the Saculta III/IV phase, approx. 4200 BC /A. Bulatovič: Corded Ware in the Central and Southern Balkans. The Journal of Indo-European Studies 2014 p.113n/. The fortifications of the BSK complex tell a little about the troubled times at that time. At the same time, there are certain indications of the population of the KGK VI complex moving to the territory of BSK, but also to Anatolia /Bulatovič 2014 p.113, note 19, 20/.

Violent interruption of the development of flourishing cultures Gumelnita - Kodžadermen - Karanovo VI, Varna, Vinča D, late Lengyel and large population movements to the north and northwest are indirect evidence of a catastrophe of such proportions that cannot be explained only by climate changes or epidemics. Direct evidence of the invasion of us

it provides not only an inventory of other graves of men under the mounds, but also the occurrence of the entire complex of Indo-European cultural signs. And in addition, today we have direct genetic evidence of the early penetration of steppe groups to the south of the Balkans. Traces of the Yamnaya cluster have been detected in three individuals from Bulgarian Eneolithic burials, from the 5th millennium BC, the oldest being a man from Varna; 4711-4550 cal. BC /Mathieson et al: The Genomic History of Southeastern Europe. Nature 2018, 555, p. 197-203; Grasgruber 2019 p.81/. /W. Anthony 2007, chap. 11; https://en.wikipedia.org/wiki/The_Horse_the_Wheel_and_Language ; https://eupedia.com/europe/Haplogroup_R1b_Y-DNA.shtml ; https://en.wikipedia.org/wiki/Varna_culture ; Todorova SIA 1/1981 p.208/.



Source: Wikipedia



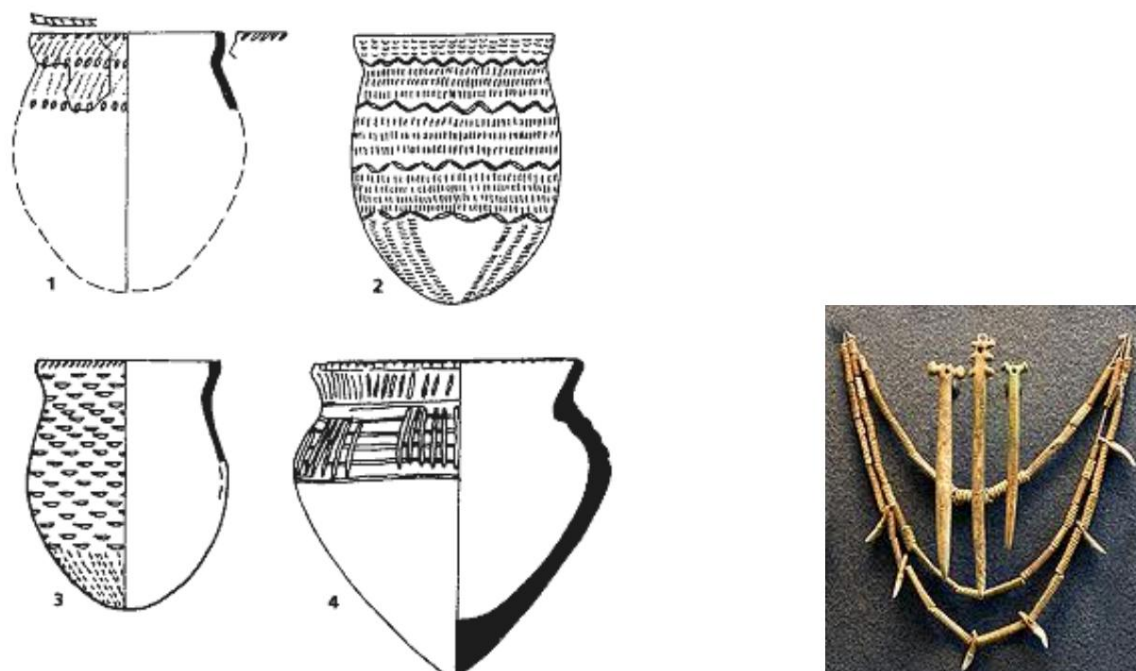
Steppe and Danubian sites at the time of Suvorovo – Novodanilovka intervention approx. 4200-3900 BC. Anthony 2007

On the other hand, in parallel, **the** spread of agricultural cultures, represented by the Cucuteni A culture (it grew out of the subsoil of the Boian and Hamangia cultures), from the area of the Seret, Prut and Dniester rivers, to the east, to the residential area of Tripolje, and then all the way to the Dnieper, for the first time into the forest-steppe area (influences are evident only in the territory of the original expansion of the Jelšan culture), creating the Cucuteni A – Tripolje AB complex.

At the beginning of the 4th millennium, the Gumelnita - Kodžadermen - Karanovo VI cultural complex in eastern Romania, after a long hiatus (as evidenced by a thick layer of humus /Tichý et al: Pravěk Evropy I. 2006, p.375/), replaced k.

Cernavoda I (4000-3750- BC), apparently as a result of the assimilation of steppe ethnic groups, by the local population of Gumelnit (Cernavoda I culture shows a similar burial rite as we know in the Pontic region / Heyd: Das Zeitalter der Ideologien: Migration, Interaction und Expansion im prähistorischen Europa des 4. und 3. Jahrtausends v. Chr. Transitional Landscape? Bonn 2016 p.53n./).

In northeastern Bulgaria, after the transitional phase (ochre graves), the Varna culture was replaced by the Pevec group (cord decoration is also found on vessels there /Roman 1992 in: Bulatovič 2014 p.116/). In the South-Eastern Balkans in Bulgaria, the development lived in the Gumelnite IV phase (synchronized with Jordanów, Ludanice, Saculta IV, Bodrogkeresztúr, Balaton II – Lásinja, Sitagroi IIIb-c) /Vajsová: Stand der jungsteinzeitforschung in Bulgarien. SIA 1/1966 p. 37n/. Further development in Bulgaria, south of the Danube, however, until the emergence of Ezero (belonging to the Western Anatolian cultural circle) and Cernavoda III, it is not entirely clear (Cernavoda I, Pevec, Galatin?). Migration movements of populations k. Cernavoda I in the Balkans, can be related to Gimbutas' second kurgan wave, about half of the 4th millennium BC /Bulatovič 2014 p.118/.



Ceramics and bone industry of pit culture (ochre graves) /M. Gimbutas: Das Ende Alteuropas 1994/. Image source: Wikipedia.

I will go back to the period after 2800 BC.

The Srem-Slavonian Vučedol culture also participated in the creation of the Makó-žak culture (Hg R-M269, G-M201 / Mathieson I: The Genomic History of Southeastern Europe. Nature 555 (7695), 2018 p.197-203/). The people of the Makó culture, who also spread to the eastern regions of Hungary, were primarily carriers of haplogroups G-M201, R M269 and R-L23.

The people of the Nyírség-Zátin culture had a different origin, in which the haplogroup R Z2103 (together with R-L23 and G-M201) was probably dominant. They were the descendants of that steppe wave from the area of the eastern pit culture, which between 3050/3000 - 2600 BC, massively affected the east of the Pannonian Plain in several phases, independently of the older wave.

Steppe people of the older wave, who arrived along the Danube in central and northeastern Serbia, between 3100-3000 BC (mainly Banat and Šumadija /D. Srejović: Kulture bakarnog i ranog bronzanog doba na tlu Srbije. 1994/), carrier of haplogroup M269* (xL23); https://en.wikipedia.org/wiki/Haplogroup_R-M269; note 15/, began a little later (apparently also under pressure from Cotofeni II) to penetrate into the surrounding areas. Some of them remained settled in Serbia and northern Croatia, where they participated in the creation of the Vučedol culture, and in the Western Balkans they participated in the formation of the Glasinac culture and other cultural groups. But part of them passed through Serbia to the Adriatic region (e.g. in the Odmut VI cave, in Bosnia and Herzegovina, corded pottery was found

ornament, dated to the years 3090-2690 BC, which some researchers, however, only connected with the later Ljubljana culture /Bulatovič 2014 p.120, note 29/), and also to Albania, to the settlement oikumena k. Maliq II (that's when line PF7562 from the Eastern Balkans could also have gotten there; see below).

A little later, the second part of them, from Serbia and Kosovo, through northern Macedonia and Albania, arrived no later than the beginning of the 2nd half. 3rd millennium BC, to northern Greece. There is also cup-shaped pottery decorated with cord impressions /Bouzek 1990 p.32n; Bouzek 2005 p.62n and fig.13/. This wave is probably responsible for the destructions in Argolis (Lerna IIID), Corinthia, etc., between 2450-2400 BC.

As I already mentioned, in Hungary around that time (2800/2700 BC /Pažinová, Beljak SIA 1/2014 p.83/), the Makó-ýak culture began to develop: 1., in the basin of the Pannonian

Danube (parallel with the flow of the Tisza), on the church grounds; at the same time, post-steppe ethnicities penetrated there, mainly from the south, from the environment of the Vučedol culture /R-M269, G-M201/. 2., in the Tisza basin: on the steppe, late Baden and Kostolac bedrock /R-Z2103, R-L23, R-M269, G-M201/, in a younger phase concurrently with the Nyírség-Zatín culture, which arose partly also on the bedrock k. Makó-ýaka, but above all, with the participation of steppe ethnic groups at the beginning of FB II (originating from the area of the Eastern Pit Culture; R-Z2103 /Kalicz: Neue Aspekte über die chronologie der Nyírség-Gruppe. SIA 1/1981 p.67n/).

In the Srijemsko-Slavonia region, earlier, after the penetration of the steppe ethnic groups (R-M269), into the settlement oikumena k. Kostolac, developed by Vučedol (from about 3000 BC). In the next period, the Vučedol culture coexisted in the Central Balkan region, concurrently with the late c. Kostolac. Even then, Vučedol culture spread to the surrounding areas. Probably with the influence of the Vučedol-Zóka metallurgical center towards the south, in the Aegean region, it is possible to connect the hatchet deposit from Petralona in central Macedonia, in northern Greece, as well as the finding of the Kozarac type hatchet in Triad, near Thessaloniki. Maran /2001/ dates them to the late phase of FH I, or at the beginning of FH II; 2900-2500 BC /Bátora 2006 p.39/.

At the end of EH IIA, around 2450/2400 BC, shortly after the arrival of KZP bearers in the Danubian region, extensive destruction occurred in Greece, primarily in the Argolid region, where Lerna IIID and Tiryns were also destroyed at that time. Undoubtedly, the people of the younger Vučedol, i.e. Ljubljana, culture participated in them (R-M269, G-M201). In this context, it is important that in many places of Greece (eg northern Peloponnese), there is no cultural phase EH IIB /Rutter 2011; Lesson 3/.

From about 2300 BC, in the EH IIB/EH IIIA period, post-steppe ethnicities (R-M269) gradually penetrated from the north of Greece and the central Balkans to Corinth, to Arcadia and to the Argolis, where they settled during the EH III (also in Lerna IV = EH IIIB, which was rebuilt around the ruins of the "House of Bags". On the other hand, at that time the Cyclades Islands were catastrophically affected (sudden break at the end of EC II /Caskey 1964; cf. Bartoněk 1969 p.205/), which were then almost depopulated. This wave of destructions, which are probably also "responsible" for the post-steppe ethnic groups from the South-Eastern Balkans (part of the late k. Ezero, Sveti Kirilovo stage; EBA III), also affected Troy IIg (2250 BC). However, Crete was not affected by this invasion /JL Caskey 1964/.

Note 3: The names of the rivers that are part of the Tisza river basin are interesting: Torysa, reminiscent of Taruisha, Truwisa, i.e. the alleged Troy, or the Lycian city of Trysa; Laborec, resembles Labraid from Kár, or labrys (double axe); Ida, the same name as e.g. Mount Ída near Troy, or on Crete /Pientka: To some hydronyms and toponyms of eastern Slovakia. www.arpoxais8.webnode.cz/. Initially, I assumed that these names were not related to the intervention of the nomadic wave, from the area of the cave culture. I thought that they came either from the pre-Indo-European or from a later period, from the Anatolian environment, as the name of the Šariš region (medieval Latin name Sarosiensis; cf. the name of the Cilician river Seyhan of the classical period: Saros and the Hittite city of Sarissa). However, due to the absence of any artifacts of an Anatolian character, as well as the minimal Anatolian influences in the subject area (with exceptions), in the Reinecke BA – HB period, I now think that these are relics of the Indo-European language, either of this original steppe current, or epišnúr cultures, represented by the culture of Eastern Slovakian mounds (Lubaczów group of KŠK, which preceded the epišnúr Mierzanowice and Košťan cultures in time).

According to Anthony /The Horse, the Wheel and Language, 2007 p.229/, these Proto-Indo-European languages included archaic dialects that were later preserved only in the Anatolian languages. Therefore, even the names of some watercourses and other geographical names in eastern Slovakia may have an "Anatolian" character, but in

the facts are based on the Proto-Indo-European language (these may also include the geographical name Warsaw / note 476/, the name of the river Úpa, etc.).

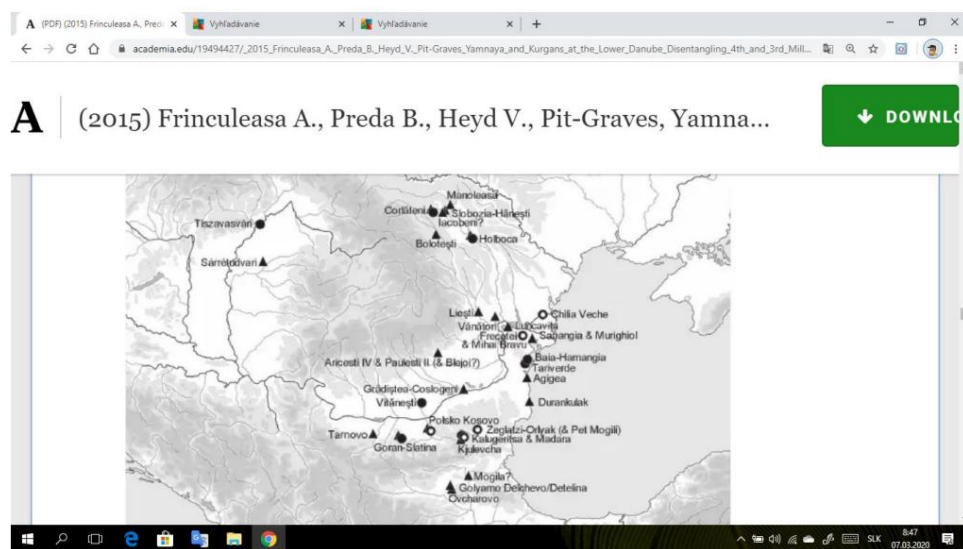
/ Lt. e.g. Bartoněk 1969 p.213; a section on the early separation of Anatolian languages, specifically Hittite, from other IE languages; <https://historyfiles.co.uk/FeatureMiddleEast/AnatoliaLanguage01.htm/>.

The belonging of this language to the bearers of the East Slovak burial mound culture can be indicated by the fact that their burial mounds were also spread along the courses of the above-mentioned rivers. However, I consider it less likely, because the monuments of this culture probably come from the period (before 2600/2500 BC?), when the Proto-Indo-European language had already partially differentiated into daughter branches.

On the other hand, the steppe origin of this language can be evidenced by the fact that the steppe people also reached the territory of eastern Slovakia; pottery associated with the pit culture was found here, both in fortified lowland (Barca type) and fortified highland settlements (Gemer, Spiš: Dreveník; Viss group /Vladár SIA 2/1964 p.370/), of the late Baden culture (KK III; between the years 3100-2900 BC; this is the period when the Proto-Indo-European language begins to differentiate more significantly), which was affected by the steppe people. Barca IV/1 is considered by Vladár to be the westernmost site of the pit culture in the North Carpathian environment. At the same time, he emphasizes the influence of the pit culture on the early phase of the Nitrian culture /Vladár: Searching for the context of historical development. SHN 12/2005 p.252n; Bátor: Die Anfänge der Bronzezeit in der Ostslowakei. SIA 1/1981 p. 7n/. Another Barca-type locality located further west is Stránska v Gemeri /Nevizánsky SIA 1/1999 p.85/. However, the steppe people penetrated there from the south, from today's Hungary.

By the way, Old Indo-European relics also include the Hungarian name of the autochthonous Slavs in Hungary: Tóth, tót. According to J. Stanislav /Old Slavic language 1. p.46; 1978/, this name comes from IE "teuta", which means people, nation (cf. mythical nation Tuatha dé Danann, Celtic god Teutates, Germanic Teutons, Illyrian queen Teuta...).

According to the latest findings, which are supported by 14C data, the arrival of the bearers of the pit culture in the east Balkans and to Pannonia, took place in two phases: 3300-3050/3000 BC and 3050/3000-2600/2550 BC / Frinculeasa, Preda, Heyd: Pit-Graves, Yamnaya and Kurgans at the Lower Danube. Praehistorische Zeitschrift 90, 2015 p.82/. In the older phase, the ceramics of the pit culture are accompanied by Tripolje C2 ceramics, Horodistea Foltesti and mainly, Baden-Cotofeni cups. This wave (R-M269) hit sporadically already in an earlier phase, including today's Hungary (Sárrétudvari-Örhalom, Tiszavasvári etc. /Horváth et al. 2013 p.171/. Based on 14C data from Hungary and Romania, the beginning of this older phases to 3400/3380-3320 BC /Horvath 2016 p.91/. In the region of eastern Bulgaria, this wave penetrated between 3100-2900 BC to the south, as far as Ovcharov and Varna.



Distribution of Pit-Grave culture west of the Black Sea in the 2nd half 4th millennium BC

It is generally believed that the younger steppe wave arrived from the Balkans, through the Iron Gate, along the Danube and Tisza, to the Pannonian region and Transylvania. In Hungary during this period, apart from the Balkan R1b lines L23 and Z2103,

line M269 also documented. As I mentioned above, it is likely that some bearers of this line, already in the older phase of the spread of steppe ethnic groups (3400/3300-3100 BC), sporadically came to the Pannonian Plain from the northeast (Moldova, Saint Romania), and therefore more less independent of the southern East Balkan steppe wave (in the area of the lower Danube). It is all the more likely that in this older phase, the steppe people in the Balkans stopped east of the Iron Gate (see fig.). At that time, he had not yet continued to the Pannonian Plain and the Banat.

In the younger phase, we can observe several directions of the spread of the steppe people.

1., Direct massive steppe intervention along the Danube and Tisza, into the Eastern Pannonian plain and Transylvania (3050/3000 BC; apart from haplogroup R-L23, it was primarily "Proto-Indo-Iranian" R-Z2103, originating from the Eastern Pit Culture, whose bearers influenced the Eastern groups the Makó culture (in the Tisza basin) and a little later (beginning of FB II), participated in the creation of the Nyírség-Zatín culture (Nir in Romania) and Post-Cotofeni groups in Romania such as Zimnicea-Mlajet, Zabala, Livezile and a little later also Copaceni, Jöimus, etc. It is likely that the younger steppe people penetrated the Carpathian basin in several waves, over a longer period of time, as indicated by various, not quite homogeneous Post-Cotofeni groups, as well as the Nyírség-Zatín culture, which although partially on the subsoil near Makó-ýak, but it is significantly different from it in terms of culture and ethnicity.

2., The descendants of the older steppe people spread from the area between the Danube and the Balkan Mountains, where they temporarily resided (from 3400/3300 BC), to northern Serbia and Banat (3100/3000 BC; R-M269; since then a complete inventory, known from the environment of the pit culture /Frinculeasa et al. 2015/), and rarely penetrated the Thracian plain as well. Steppe elements spread to southwestern Romania and eastern Serbia, also through the Cotofeni II culture.

By this time (approx. 3000 BC), it is possible to include the division of Proto-Indo-European into its daughter branches /Kruskal, Black in: D. Valent: When the ancestors of the Slavs, Greeks and Iranians spoke a common language. In Vivo magazine, 26/07/2018/.

Let's sum it up. The R1b-L23 line (and also PF7562; Balkan, Anatolia, Caucasus /C.

Quiles 2019, Book 1., p.99/). The bearers of these lines, who came from the Pontic-Caspian steppes, through Moldavia (k. Usatov ca. 3400/3300-3200 BC), they advanced further to the Balkans to the Danube (ca. 3400/3300-3100/3050 BC), which they crossed roughly in the area of today's Silistra and penetrated into the area of Bulgarian Dobruja and Shumen (3100-2900 BC).

In the second, younger phase of the Pit-Grave spread, carriers of haplogroup R-Z2103, originating from the Eastern Pit Culture, along with carriers of haplogroup R-L23, advanced along the Danube and Tisza (independently of the older wave) until they arrived after 3050/3000 BC to the Pannonian Plain and Transylvania. In northern Serbia and Banat, an even older steppe people (R-M269) penetrated from the area east of the Iron Gate, after approximately 3100 BC. Other carriers of R1b haplogroups (M269, L23, Z2103 and PF7562?), penetrated from the areas east of the Carpathian arc, in the years 2900-2600 BC, through the Balkan Mountains, to the area of Sliven and Jambol, where they coexisted with the people of the Ezero B2 culture. From eastern Bulgaria, they then invaded the southern Balkans, the Aegean islands (Cyclades; 2300/2200 BC), but also northwestern Anatolia, where they destroyed Troy IIg (2250 BC).

From the southeastern Balkans (Jambol, Sliven), in the first half of the 3rd millennium BC, steppe ethnic groups penetrated into Turkish and Greek Thrace (Sitagroi).

At the beginning of the second half of the 3rd millennium BC, another post-steppe wave, represented primarily by the steppe haplogroup R-M269 and the "autochthonous" G-M201, which were characteristic of the Vuýedol culture /I. Mathieson et al: The Genomic History of Southeastern Europe. Nature 2018 555 pp. 197-203/, migrated from the area of the settlement oikumene of the Ljubljana culture, to northern Macedonia and to Greece (probably this wave was "responsible" for the destruction in Argolis, Lerna IIID).

Other ethnicities (haplogroup Z2103), which penetrated

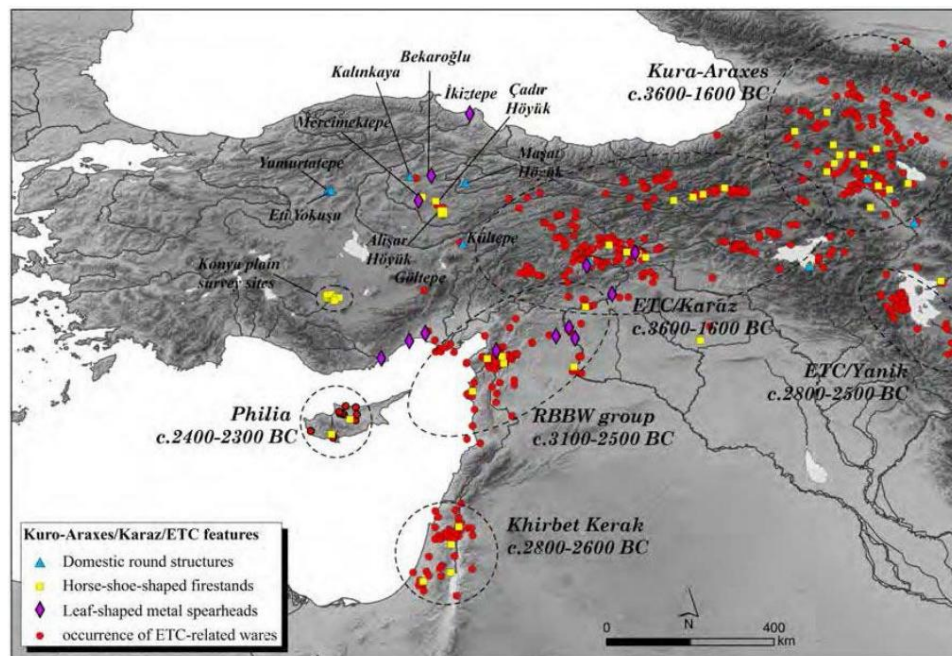
also due to KZP pressure after 2450/2400 BC, from the Carpathian basin (related to the people of the Nyírség-Zatín, Nir cultures and post-steppe, Post-Cotofeni groups in Romania) to the central and western Balkans (Eastern Adriatic region), together with the carriers of R-M269 and G M201 (Ljubljanská district), participated in the emergence of the Cetina culture in the Adriatic region (the Cetina district also migrated to the western

Peloponnese). After the year 2100, related ethnicities (without the "Vuýedol component G-M201"), whose dominant haplogroup was R-Z2103, invaded from Macedonia, Albania and Epirus, also into the whole of Greece (catastrophic horizon at the end of EH III) and at the same time into Anatolia (there already as "torquez wearers"). The phenomena of Cetina and "Porteurs de Torques" were closely linked genetically.

The PF7562 line, now very rare, occurring mostly in the Balkans and Anatolia, probably already between 4200-3900 BC (together with R-M269 and some R1a lines), penetrated the Eastern Balkans and during the 3.

millennium, also to the Western Balkans (up to 5% in Albania). Among its bearers, we can include oi with a certain degree of probability. also some ethnicities that marginally participated in the genesis of the Illyrians. Other ethnicities that could belong to (minority) carriers of haplogroup R-PF7562 can, in accordance with its occurrence in Anatolia, with a certain degree of probability include the Hattians (their proto-Indo-European, steppe component), possibly also the IE Hittites. There is no consensus among researchers whether they came to Anatolia from the Balkans or through the Caucasus.

The historical Hattians, as we know them, of course gradually "Anatolised"; they were autosomally dominated by the Anatolian Neolithic (AAF, ACF; possibly also the older AHG), but also by the Caucasian genetic group (CHG), whose presence in central Anatolia can hypothetically be linked to the spread of some k elements. Kuro Arax to the west, after 3600 BC. This could explain the affinity of Hatti with the languages of the Northwest Caucasus; e.g. Adyghe /Pientka: Hattijci/. The culture of the Dolmen of the Western Caucasus, including the adjacent part of the northwestern region of the expansion of the Kuro-Arak culture, possibly even a part of Majkop probably belonged to the speakers of the Proto-Hatian language, in contrast to its central and eastern region, which belonged to the speakers of the Proto-Churitic language, who in the western region of its distribution in the Armenian mountains, asserted themselves only after 3600 BC.



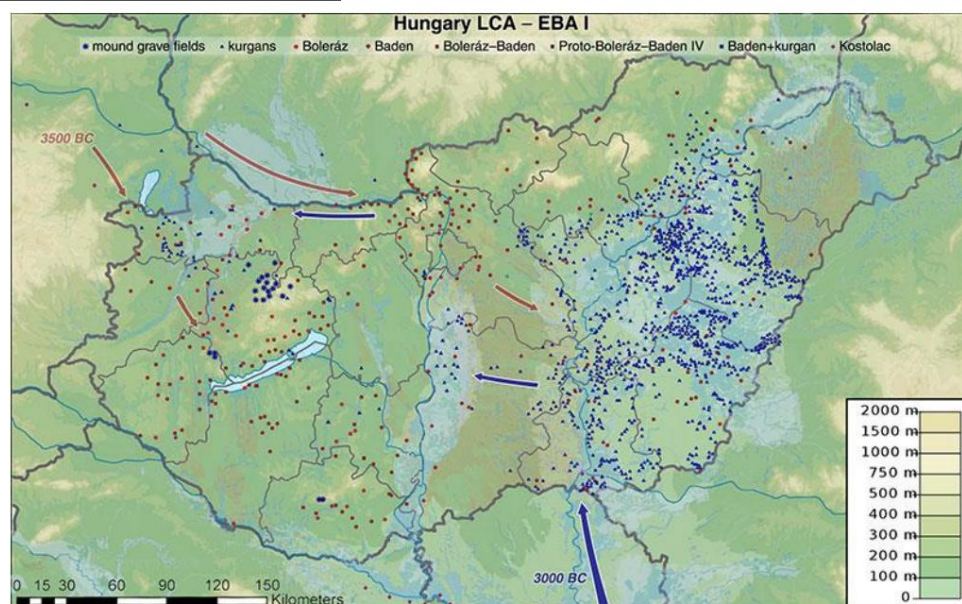
Distribution of elements of early Transcaucasian origin. Source: Massa 2016, adapted from C. Quiles: Proto Anatolians: from the Southern Caucasus or the Balkans? /indo-european.eu/2020/3.

Traces (of the Proto-Indo-European component) of the Hattians can actually be found in the Pontic-Caspian region: Hati and Skol (Scythians = Scythians /Herodotus: History IV.6/) in the Iron Forest (Central Russian Highlands?), according to Germanic sagas / Viřková 2006 p.252/ ; Lt. and the Germanic Chatts, but also the Auchats from Lipoxai (apparently the ancestors of the Lapiths), which according to Herodotus, was one branch of the ancestors of the Scythians /Herodotus: Histories IV.5-6/. However, it is not certain whether this proto-Indo-European component (Hatti - Ādi) participated more significantly in the eastern Black Sea and in the Armenian mountains, in the ethnogenesis of the non-Indo-European Hattians, or whether this name was simply transferred to them / Pientka: Subarejci and Aesir; Pientka: Hattians/. Only genetics can confirm this (the presence of PF 7562, or another steppe haplogroup aDNA, among the Hattians).

Anthony /2007/ assumes that the Indo-European Hittites came to Anatolia from the Balkans (just like the speakers of other Anatolian IE languages, e.g. Luvian /J. Mellaart/). I don't think that's likely. Hittite sources indirectly mention that their ancestors came from the east (the sun), from the sea (the Black?

Caspian?), or from a large lake (Urmium?, Van?; in the Hittite text the word "aruna" is used /Komorovský 1986 pp.28-29/). The material culture of the Hittites of the oldest period shows certain similarities with the Caucasian region and the Pontic steppes (e.g. near Majkop), but definitely not with the Balkan or Aegean region. And importantly, the Hittites were among the first peoples to be able to produce and process iron. The oldest non-meteoritic iron artefacts include finds from Anatolia (except Tilmen Hüyük, it is mainly Alaça Hüyük and Troy II; 2800-2500 BC). But even in Eastern Europe (the second oldest ferro-metallurgical center), we encounter the beginnings of its processing in the culture of pit graves, already in the last third of the 3rd millennium BC and then at the turn of the 3rd/2nd millennium BC. millennium BC, in the Volga-Ural region / Batora 2006 p.239n; Vladár: The search for the context of historical development. SHN 12 2005 p.257/. If the Hittites had come to Anatolia from the Balkans, the knowledge of iron production at that time would certainly have spread there as well (this is exactly what happened in the South-East Pontic region: Chalybos, Tibaréni /<https://en.wikipedia.org/wiki/Chalybes> ; PDÿ 1978 p.555, note 4/). According to Damgaard et al. /The first horse herders and the impact of early Bronze Age steppe expansions into Asia. Science, Jun 2018/, there is no evidence of steppe admixture (specifically EHG) in Bronze Age Anatolia, in aDNA samples, from the Hittite environment. Regardless of the small number and unrepresentative selection of the examined samples, it should be remembered that the Indo-European Hittites represented a ruling, but apparently not too numerous, layer in the populations of central Anatolia (except for Chattush and other administrative

The fact that in the case of the steppe ethnic groups it was not just a non-violent infiltration, but a real invasion by foreign conquerors, either between 4200-3900 BC in the Eastern Balkans, or even later, after 3400 BC in the Northern Balkans, in the Pannonian Plain, Transylvania in Banat, in north-eastern and central Serbia, there is evidence of a number of barrows of the steppe people with multiple burials (in the Carpathian basin alone, their number today is from 2,000 to more than 10,000 kurgans; but originally there were many more /Horvath 2016 p.91/). Some barrows were marked with stone anthropomorphic stelae, often with the depiction of an axe; even car parts were found in them (eg Plačidol in Bulgaria /R. Tichý et al. Pravýk Evropy I., 2006 p.382/). Even if these aggressors did not come all at once, but gradually, in several waves and over a longer period of time, as friendly clans from different areas of the Pontic-Caspian steppes and forest-steppes, it is, by the standards of the time, also taking into account the number of the original population, a huge mass of newly arrived migrants, who thus definitively subverted the existing order of the "Danube Civilization". The Baden culture, which was remarkably homogeneous in the Carpathian basin until stage IIb, begins in stage III, a bifurcated development. We can observe the same in the Cotofeni II-III culture /Nýmejcová-Pavúková SIA 1/1984 p.76n/. On the other hand, it made it possible to start a qualitatively new development in the following period. This steppe people brought with them new religious and ideological ideas (including burial rites: barrows, multiple burials, "frog position", ocher dye), social status, new culture and lifestyle, but also new technologies and economy. Among the most significant is the revolution in cattle breeding, associated with shepherding and horse riding, the origins of which are connected with k. Chvalynsk and elites k. Suvorovo-Novodanilovka (however, it is probably documented only in the village of Srednij Stog and then only in the Central Asian village of Botai-Tersek; beginning of the 4th millennium BC). The revolution of secondary products is also closely connected with this: the production of wool, milk (tolerance to dairy products is related to this; the (absence) of the gene for lactase) and their processing. The use of draft power, for plowing and pulling, is also associated with livestock. However, we meet some of the above-mentioned examples already in the previous period (e.g. near Baden). Proto-Indo-European terms for wool, milk and milk products, plow or share and wheel are not found in archaic Indo-European Anatolian languages, suggesting that a common late ProtoIE language still existed between 4000-3500 BC / D. Anthony 2007; D. Anthony, D. Ringe: The Indo-European Homeland from Linguistic and Archaeological Perspectives. Ann. Rev. Linguist. 2015, p. 201n./.



Source: indo-european.info; Quiles Carlos 2017

In the EH III period, further movements occur in the central and Adriatic Balkans, but also in the middle Danube. Even somewhat earlier (2400/2300 BC), cultural influences radiate from the area inhabited by the people of the Pitváros group to the area above the middle and upper Danube. Subsequently (ca. 2200 BC) it was a direct migration from the area of expansion of the Unterwölbling and Leithaprodersdorf groups (dominant haplogroups R1b-L51 and R1b-Z2103) to the area of expansion of the early Maroš culture (Pitváros group). Furthermore, there was the Cetina phenomenon (also haplogroup R1b-Z2103), which is associated with migrations in the central Mediterranean. The carriers of the dominant haplogroup R1b-Z2103 are also associated with the second wave of the arrival of Indo-European ethnic groups in Greece (if these migrations also include the one from the 1st half of the 3rd millennium BC /see p.89/, then it would already be about the third wave), which was also responsible for the destruction of cities in Greece, at the end of EH III, or at the turn of EH III/MH I (Boiotia). These conquerors can already be considered proto-Phrygian tribes. Then they also penetrated into northwestern Anatolia. At the same time, at the end of EH III, there was another intervention in central Greece (Lerna IV, Korakou) and the Peloponnese (Olympia), from Messenia, in the western Peloponnese, where they arrived already at the beginning of EH III from the Adriatic region (descendants of Cetina).

However, connecting these ethnic movements with the Luvians from Anatolia, as some researchers believe /Caskey 1964; Lt. Bartonýk 1969 p.218/, without clear evidence, only on the basis of apparent linguistic similarities, is untenable, if only for chronological reasons. Anatolization of Aegean ceramics is connected primarily with older cultures (EH IIB), such as Lefkandi I (Euboea; there also finds of seals and sets of ceramics for eating and drinking, originating from Asia Minor /Bátora SIA 2/2000 p.375n/) and the Kastri group (Cyclades, western Anatolia), while strong Anatolian influences can also be observed in Attica, Argolis, Thessaly and Macedonia /Bartonýk 1983 p.237/, i.e. wherever the Pelasgians also lived, in the EH IIB period (2450/2400-2200 /2150 BC) /Rutter: www.dartmouth.edu/~prehistory/aegean/?page_id=104 . 2011; Lesson 8/. The ancestors of the Luvians, at the time of the beginning of the flourishing of the Lefkandi I culture (2400 BC), were just beginning to establish themselves in central and, above all, in southeastern Anatolia (the first mentions of them are probably related to the period of the reign of Sargon of Akkad; the Luvian(?) Nurdagga or Nur- Dagan of Purushchanda). There are no documents for their existence at that time in western Anatolia.

Note 4: The Lefkandi I culture is characterized by red-black polished pottery, which is clearly derived from Western Anatolian prototypes (depas amphikypellon, beaked vessels, two-eared cups, pyxides...). This pottery is widespread in Western Anatolia (Limantepe, in the settlement area of the Pelasgian Tyrsens; which was ancient **Larisa** /Pelasgian geographical name/), in the coastal area of Thessaly, on Euboea (Lefkandi, Manika), in Aegina, on the island of Mélos (Phylakopi), in eastern Attica (which is clearly connected with the Pelasgians) and in Boiotia (Eutresis, Orchomenos, Thebes). This pottery does not seem to have penetrated south into the Peloponnese (except in the area around the Saronic Gulf; consistent with the Pelasgians not being present there either).

Today, the spread of this pottery is primarily explained by the system of trade networks between western Anatolia, the Cyclades and eastern Greece. However, I think that it is mainly related to ethnic movements at that time / por. also Bartoněk 1969 p.199; when he writes "about the direct mass arrival of the new population".

However, not only ceramics were Anatolised, but also architecture (megaron, apsidal "longhouse": Thebes, Pefkakia; fortifications with bastions: Limantepe, Kastri, Chalandriani on Syre, Panormos on Naxos...). All these fortresses were abandoned at the end of the Kastri phase and cultural continuity was interrupted /Bouzek 2010 p.15/.

The Lefkandi I culture in the next stage of EH III, gradually transitions to the Tírýns phase (2200/2150-2050/2000). It gradually spread until it included the following areas: Argolis, Achaia, Arcadia, Élis, Boiotia, Phocis, Lokris, Euboia and the Ionian Islands (Ithaca, Lefkos).

It was also found in more remote areas; e.g. in Thessaly, Macedonia and Troy IV /Rutter 2011, Lesson 8/. These territories are also mostly associated with the Pelasgians. And that is precisely why pottery of the Tírýns type was not found either in the Cyclades or Kythera, where there is no trace of the Pelasgians /Thompson 1952 p.156/. She was not even found in Crete; but there at that time, the Pelasgians were probably not yet present.

Therefore, I think that the linguistic parallels between pre-Greek and Asia Minor, but also Balkan and Apennine languages /Bartoněk 1969 p.211; Bartoněk 1987 pp.21-40/, primarily by geographical names (-s/s/os, -tōs; -nthos, -ndos, -nda), can be linked to the Anatolian wave that at **the end of EH IIA** (2450 BC) hit Greece from **the east**, and which can thus be connected with the arrival of the old-IE(?) Pelasgians and their close relatives the old IE(?)Tyrseans (Pelasgian Tyrseans /Sophocles, Hellánik, Antikleides in: Strabón/), but also others, of yet unidentified ethnic groups (Kastri-Cyclades group), from western Anatolia to Egeida.

At the same time, from the beginning of the second half of the 3rd millennium, an invasion wave hit Greece from the northwest (Ljubljana culture, ca. 2450 BC; Hg R-M269 and G-M201). These migrations were responsible for the destruction in Argolis (Lerna IID), Korinthia and others.

A little later (2300-2100 BC; Hg R-Z2103), the Indo-European aggressors came from the north, primarily from Macedonia and Albania, creators of pottery with cord decoration, whose origin can be traced to the east of the Carpathian basin. The distribution of violin-shaped idols is also associated with these movements (apart from Anatolia, also the middle Danube, Carpathian basin, western Balkans and southern Greece; oh also in Lerna IV) and bone needles "toggle pins" (middle Danube and Carpathian basin, southern Greece / J. Maran: Seaborne Contacts between the Aegean, Balkans and the Central Mediterranean in the 3rd Millennium BC. In: B. Horejs, P Pavúk eds: Aegeo-Balkan Prehistory 2008; cf. and note 386/). It is with this wave from the end of FB II that it is possible to connect steppe tumuli (ceramics with cord decoration), in Greece and Albania /A. Häusler SIA 1/1981 pp. 59-66; A. Bulatović 2014 p.123n; see p. 89/, whose origin, however, must be sought in western Transylvania and Banat. One barrow from Vran even had an access corridor (dromos). The prototypes of box graves (Agios Stefanos) that appear in Greece at the beginning of the Middle Helladic period also come from this environment (Schneckenberg group) /Bartoněk 1969 p.223/. Box graves from Syro-Palestine also come from the same time period (EB IV/MB I and subsequent; approx. 2000-1800/1750 BC) / Barta 1999 p.155/.

Around 2450 BC, part of the Pelasgians (and after them also part of the Pelasgian Tyrseans; cf. Chalkidiki: Kréstón nad Tyrseíou / Hérodotos: Dejiny I.57/) invaded from western Anatolia, into the eastern Aegean region. It was probably the Pelasgians who participated in the spread of k. Lefkandi I; but certainly not in the Cyclades (Kastri group) and probably not in Euboea either. It is all the more likely that the aforementioned parallels of geographical names occur in addition to Anatolia, the Aegean region and the Balkans, and also in Italy (Tyrhéns = Pelasgic Tyrseans).

The spread of gray (in Greece: Minyan) ceramics is probably already associated with the Pelasgians (but certainly not only with them) in Anatolia. The one on the Greek mainland already has its origins in Lerna III and in general also in Argolis and in the Orchomen area, already in the EH IIA (Fine Gray Burnished Ware) period. There, however, it is a domestic development, although apparently influenced by the Anatolian region. It is there, in northwestern Anatolia, that gray pottery appears since the turn of the 4th/3rd century.

millennium BC - Sinope (also Pelasgians) and later from EH II, also in western Anatolia /Brentjes 1973 p.144; for an introduction to the issue of gray Miny ceramics, see P. Pavúk: Gray Wares as a Phenomenon. 2008; In: B. Horejs, P.

Spider eds. Aegeo-Balkan Prehistory/). The spread of the Kastri group in the Cyclades, however, is the "conscience" of other, although apparently related ethnic groups (Tyrseí?).

The Proto-Thracians and Proto-Phrygians were not related to the spread of the corded pottery culture complex /M. Buchvaldek: Corded pottery culture in Central Europe I. Praehistorica XII 1986 pp. 9, 10/, resp. the culture of individual graves, or the culture of battle ax hammers in the 1st half. 3rd millennium BC, in Central and Northern Europe, but the cultures that represented them were genetically linked to the area of pit culture in the steppe and forest-steppe zone,

which spread to the southwest (successor: catacomb culture), but also to the southeast (successor: Poltavka culture) from the territory where the corded pottery culture complex (KŠK) was formed.

In addition to Central and Northern Europe, KŠK also developed in the forest zone of Western Russia and Belarus, in the territory of the original settlement of Eastern hunters and gatherers (primarily near Volosovo; Y-haplogroup Q-L54, genetic groups ANE and EHG), ridge cultures (Pit -Comb Ware; 65%EHG + WSH + WHG; also the presence of R1a haplogroups) and partly also in the territory of the eastern extension of spherical amphorae (today, the coexistence of the spherical amphora people with the KŠK and pit culture people is already documented); from the Baltics, to the region of the middle and upper Volga and the central-western Urals. This is the eastern variant of the KŠK, i.e. the Fatyanovo-Balanovo culture, approx. 2900-2050 BC https://cs.qaz.wiki/wiki/Fatyanovo-Balanovo_culture/, which, however, genetically with k. She was not related to Volos, she just migrated to its territory.

Note Hydronyms in the Vistula, Oka and upper Volga river basins correspond to Baltic dialects; in the eastern area of expansion of the Fatjana culture, however, we must also count on the presence of speakers of Proto-Uralic languages.

The origin of the Fatjanov culture and the KŠK in general is sought in the territory of the Middle Dnieper culture /PDÿ 1978 p.282/. However, even today some researchers question the migration from this area and the origins of the KŠK are sought in the Central and Northern European area /E. Neustupný ed: Archeology of prehistoric Bohemia/4. Eneolithic. 2008 p. 123n/. However, I consider it unlikely, which is also confirmed by the latest genetic studies. Both cultures were most likely derived from an early variant of the Middle Dnieper culture (anthropologically, the people are of the Fatjan culture, close to the KŠK people; paleoeuropoids, dolichocephalics; EHG, ANE). The Middle Dnieper culture was contemporary with the second phase of the Jam culture and later became its successor in this area. Gimbutasová assumed that the Middle Dnieper culture was the main center of migrations from areas (bordering) with Yamnaya, to Central and Northern Europe https://cs.qaz.wiki/wiki/Middle_Dnieper_culture/. The Middle Dnieper culture is also considered a contact zone between the inhabitants of the steppe regions (Yamnaya) and the inhabitants of the northern forest region. At the same time, it is considered a mediator of cultural contacts between the West (KŠK, únětická k.) and the East (k.

Fatjanovo-Balanovo) / Batora 2006 p.51n; see also Grigoriev SIA 2/2019 p.225n., where he writes about backward Central European impulses in Eastern Europe, in the early 2nd thousand BC; especially in the culture of Babino and Abashevo/. It is the Fatjan culture that is considered the result of the spread of the Middle Dnieper culture to the east. The presence of the genetic cluster EEF (early European farmer) in the population of the Fatjanov culture indicates that we cannot directly connect it with the previous Yam culture, where this admixture is absent. The Fatjanovská culture contributed to the emergence of the Abashevo culture, which in turn participated together with the more southerly k. Poltavka, on the creation of Sintašta. KŠK thus developed under significant influences from the south, from the steppe region. Currently, a massive migration around 2500 BC, from the area of the pit culture /Haak et al: Massive migration from the steppe was a source from Indo-European languages in Europe is even considered. Nature 522, 2015, pp. 207-211/. In this study, the results of the aDNA study of 69 individuals between the years 6000-1000 BC are presented, the most significant of which is that in the individuals of the corded pottery culture (KŠK) in Germany, 75% of the origin from k. Yamnaya, which is supposed to testify to a massive migration from the steppes at that time (approx. 2500 BC). However, V. Heyd calls for some caution when drawing such unequivocal conclusions. It points not only to the small number of examined samples and younger groups of KŠK graves, in which Bell Beaker could have been admixed, but also to the presence of archaic R1b haplogroups in KŠK individuals (R1b-M343). Also, the stated ratio of 75:25 does not correspond to archaeological knowledge /V.

Heyd: "Kossinna's smile". Antiquity 91, 2017, pp. 348-359/. The KŠK people (R1a-M417) **for the first time began to ethnically mix more massively** in Bohemia and Germany, with the post-steppe people (R1b-L151), originally from the Pannonian region /Pientka: Patriarchovia a ich potomkovia, note 34, p.14/. Of course, it is not excluded that there was also mutual contact between KZP and KŠK individuals (or perhaps also those individuals originating from the Pannonian region who took over their material culture).

As far as the cultural influence of the Yam culture on KŠK is concerned, it was evident from the very beginnings of this culture, including its predecessors (e.g. the Middle Dnieper culture), especially in northern Ukraine and Belarus. Massive migrations from the area of the pit culture already took place in the second half of the 4th and the first half of the 3rd millennium BC to the Balkans and the Carpathian Basin (except for the older Suvorovo-Novodanilovka wave). At that time, there was a significant decrease in the number of R1b populations in the steppe zone, which was taken advantage of by R1a populations that partially filled this space in the east and became the dominant entity there already at the end of the 3rd millennium (R1a-Z93). As far as the ethnic mixing of both populations is concerned, I would like to point out that in the older phase of the KŠK, robust individuals of the Cromagnoid, or of Paleo-Europoid morphology (similarly to the Dnipro-Donetsk culture and the Srednij Stog); therefore, these were still little differentiated and more or less unmixed populations. Even the material culture of the oldest KŠK has a uniform, relatively homogeneous character; the so-called pan-European horizon KŠK /M. Buchvaldek: Corded pottery culture in Central Europe I. Praehistorica XII. 1986 p. 39n/. In individuals of pit culture

in the following period, we can observe a predominantly less extreme, mesocranial variant /Grasgruber 2019 p.78/, which we can attribute to their assimilation with populations from the Caucasian region (CHG). It is therefore obvious that, at least in the years 2900-2450 BC, the populations of the KŠK and the Yam culture (or subsequent post-steppe cultures), with exceptions, did not mix significantly even though they lived next to each other. This is basically confirmed by archaic aDNA analyses, which find a low representation of haplogroup R1b (mainly archaic R-M343) in populations of the older phase of the KŠK (higher representation is only in the late KŠK; R-L151; and in subsequent cultures). In any case, both populations differed so much from an anthropological point of view in the period in question that the KŠK people could not be the result of direct migration from the steppes /Menk 1980 in: Grasgruber 2019 p.78/. However, these findings are in direct conflict with current archaeogenetic studies. I think there is a solution to this problem. Both populations (with dominant haplogroups R1a and R1b) came to the Pontic-Caspian steppes **independently** of each other, at least as early as the 7th/6th century. millennium BC. Their further population development took place independently until the middle of the 3rd millennium BC .

Of course, there was significant mutual cultural (and only partially ethnic) influence of both populations (mainly through trade, communication and cooperation). But only in the period after 2450 BC, there was also a significant ethnic mixing of R1a (KŠK) and R1b (progressive people) populations in Central Europe. And that is also why it could be found that **the younger KŠK** in Germany was dominated by a steppe component (referred to as Yamnaya; in fact, this steppe component came from the post-steppe people from **the Pannonian region**, who took over the material culture of the KŠK (but also KZP /Pientka: Patriarchs and their descendants, note 34, p.14/); or, in rare cases, it could also be the archaic haplogroup R1b-M343 /Allentoft et al. 2015; Mathieson et al. 2018/).

In Poland, Hg R1b is documented in KŠK, already around 2700 BC, and in Germany, in the Rhine region (epimaritime people KZP + KŠK) around 2600/2550 BC.

Although radiocarbon data for the oldest KŠK come from Poland (3000/2900 BC), they are mostly not accepted due to certain doubts. However, similar data also come from the Czech Republic /Papac L. et al. 2021/. This testifies to the relatively early and rapid spread of KŠK in Central Europe.

According to the latest knowledge, the Yamnaya culture had either a limited or only an indirect role in the origin and spread of KŠK to Central Europe. It points to the significant contribution of the northeastern European forest-steppe in the Eneolithic (there also the Middle Dnieper culture), to the creation of the KŠK. Early(?) KŠK groups in Bohemia, according to this study, were genetically diverse (significant genetic similarity with GAC and Yamnaya). In addition to the dominant R1a haplogroups, the R1b-L151 (L11) haplogroup is also present in Bohemia, which is the most common R1b line among individuals of the older(?) KŠK (unlike KZP: R1b-P312) /Papac L. et al: Dynamic change in genomic and social structure in third millennium BCE central Europe. Science Advances, Vol.7, Issue 35, 2021/. Haplogroup R L151 in KŠK individuals is probably related to the Protogryevian intervention (or even earlier, generally with the Pannonian: Makó-žak culture) into the KŠK environment. In the following period it was the Pitvários group and early Nagyré forms: Kötöres and Ökörhalom /Bóna 1961/1962 type; in: PDý 1978 p.320; Buchvaldek SIA 1/1981 p.25/, which was influenced by developments in Moravia, Bohemia and Austria (proto-Unite culture, Unterwölbling and Oggau Wipfing groups).

As for the Zlota culture, where there are also high 14C data, it was originally associated with the cord complex, but it is probably an autochthonous culture (k. globular amphorae, GAC), influenced by KZP, KŠK and k. Baden /PDý 1978 p.282/. However, at k. spherical amphorae, haplogroup R1a is also documented /Semenov & Bulat 2016/, apparently from the KŠK environment.

Slavonia and Sirmium is considered to be the area from which the church culture originates /Tasiý ed. 1984; Tasiý 1995/. Nýmejcová-Pavúková thought about its creation already during the hiatus between Bubanj-Hum Ia-Ib /SIA 2/1981 p.265/. She also considered whether the North Aegean-Thracian culture of Junacite XIII-IX - Sitagroi Va did not participate in its genesis (it was culturally connected to the southern Balkans and not to the West Aegean, or even to the East Aegean-Anatolian region, as e.g. k. Ezero), or was only present with her /Nýmejcová-Pavúková SIA 1/1991 p.85; SIA 1/1999 p. 60/. In any case, k. Apart from local groups, Kostolac is also based on the Baden culture in Serbia /Nýmejcová-Pavúková SIA 1/1991 p.89/ and is parallel to Baden III and IV. In southwestern Romania and eastern Serbia, it coexisted with k. Cotofeni II, which partly influenced it /Srejoviý 1994, Tasiý 1995/. In its material content, in all its phases, there are church ceramics /Nýmejcová-Pavúková SIA 2/1981 p.265/. The Kostolac culture further spread to western Hungary and the southernmost part of Slovakia (Iža), but also to Kosovo, as far as northern Macedonia, with enclaves in Bosnia-Herzegovina and Croatia. Kostolac culture was influenced by the Anatolian-Aegean region (e.g. houses with a rectangular base and apse, ceramics imitating their metal models), less so by the steppe component;

there was a retreat from the nomadic way of life /Srejovič 1994/. An important branch of their economy was copper ore mining and metallurgy (Šuplja Stena). In Serbia, Bosnia and Herzegovina and Croatia, it coexisted with the older k. Vučedol. In Serbian Pomoravlje k. Kostolac coexisted with k. Bujanj-Hum II. The development of the church culture was interrupted by the arrival of a new steppe wave of nomadic ethnic groups, which headed all the way to the Adriatic coast. They are represented, for example, by a mound with gold jewelry from Barama, near Kragujevac, and also a mound with a golden dagger and a silver ax from Tivat (Mala Gruda) /Srejovič 1994/.

The cultural groups of the Baden complex, which were affected by the steppe current, also included the Viss group, from northeastern Hungary and eastern Slovakia (including the enclave on Spiš and the subsequent Nyírség-Zátin), characterized by cord ornament and thatching. (KK III /Nýmejcová-Pavúková SIA 2/1981 p.261n/.

This is the original cultural group of the late Baden cultural circle, affected by the steppe wave.

Nýmejcová-Pavúková connected the Viss group with finds from Nevidzian in western Slovakia /Nevidzany-Viss Ossarn/.

Although these groups were part of the Baden complex III, but unlike the Nevidzians and Ossarnu, the people of the Viss group were affected by the steppe wave). Cultures such as the Makó-ýaka (on the steppe, Baden and Kostolac subsoil in the east and on the Kostolac subsoil in the west of Hungary, under significant influences from the environment of the Vučedol culture) then grew and further expanded from the subsoil of the Baden and Pit cultures in Hungary. Partly also from the subsoil of Makó-ýaka and the Nyírség-Zátin group (northeastern Hungary, northwestern Romania - near Nir, eastern and southern Slovakia) was formed at the beginning of FB II under significant steppe influences (eastern pit culture). The Protonagyre culture arose from the late Baden-steppe groups, under the influence of the KZP and the Somogyvár-Vinkovci group / PDý 1978 p.319; Lt. also note 373/ and at the same time the Pitváros group, possibly other southern groups, participated in its creation. An important culture that arose from the Kostolac bedrock and was directly affected by the steppe wave is k. Vučedol and her groups. From the original Siem Reap-Slavonia region, the older k.

Vučedol spread to southwestern Hungary (Zók), to the Ljubljana Marshes, Bosnia and Herzegovina, to the Adriatic coast, but also to the Banat. In the next phase, it was formed into the Vinkovci-Somogyvár group in the Srijemsko-Slavonia region and in the south of western Hungary, and into the Ljubljana culture in western Slovenia and on the Adriatic coast. Vučedol culture significantly influenced the surrounding cultures and groups in the following period.

The massive intervention of invading groups from the environment of the pit culture in the Carpathian basin can be dated to the end of the KK IIb stage of the Baden culture /Nýmejcová-Pavúková: On the issue of the duration and end of the Boleráz group in Slovakia; SIA 1/1984 pp. 77, 132/. Southeastern influences, however, can be traced already in the Baden Ib period. Apparently also due to the spread of the late Kostolac culture to the north, part of the people of the late Baden culture (KK IV, synchron. with Jevišovice B, Kostolac-Vučedol, Cotofeni III) moved from the lowlands to the foothills and mountainous areas, where they built fortified settlements (bošac culture in western Slovakia and eastern Moravia, strongly influenced by Kostolac; the remnants of these populations probably lived there in the mountainous regions until the beginning of the Bronze Age /Bátora 2006 p.192/). At the same time, the late Jevišovice culture spread from eastern Moravia to Slovak Záhorie.

On the contrary, groups with late k. Baden in eastern Slovakia: Gemer, Spiš (influences from the Bošák-Kostolac area are also documented there later), directly affected by the steppe stream, originating from the Pontic steppes.

Gimbutasová /1956-1994; https://en.wikipedia.org/wiki/Kurgan_hypothesis/, assumed the arrival of the steppe people, already in the environment of the late Lengyel, Polgár and subsequent Bodrogkeresztúr cultural circles (4500-4300 BC; cf. a rare grave in Csongrád-Kettőshalom; traces of the Yamnaya cluster in a man from Varna).

According to the author, this people should also have participated in the creation of k. Baden. The comparatively early penetration of steppe elements in the Carpathian basin can be evidenced by e.g. graves with ocher (e.g. Tiszapolgár and Lengyel cultures), change of religious ideas: solar cult (ýiýarovce), a certain form of social differentiation: emergence of patriarchy; in the later period of the Polgár complex, also contacts with the Transcarpathian late culture Cucuteni B - Tripolje C. However, we can consider a more massive intervention from the area of Tripil groups, influenced by the steppe current in the Carpathian basin, only at the very end of stage IVb of the Polgár complex, synchronized with: Jordanów - Ludanice - Balaton II/Lasinja I, classic phase of Bodrogkeresztúr, Cernavoda I, and subsequently, during stage IVc of the polgár complex, synchronized with: Retz - Bajý - Bodrogkeresztúr/Hunyadihal (Saculta IV) - Lažýany - Balaton III/Protoboleráz (approx. 3850-3650 /3500 BC). It was during this period that the first partial unification of development in the Carpathian Basin took place, even before the creation of the cultural complex Cernavoda III - Boleráz /Nýmejcová-Pavúková SIA 1/1979 p.17/. (The label cultural complex does not mean that both cultures had the same genesis. On the contrary, both K. Cernavoda III and K. Boleráz originate from different cultural foundations /Nýmejcová-Pavúková SIA 1/1999 p.64/. They are united only some typological features (e.g. pottery), typical for the given period).

Also the temporary nature of the settlement of the people of the Retz group in Serbia and the use of caves (Vindija, Velika vo Visnjici) indicate the presence of a nomadic element in the society of that time /Tasiš 1995/. Also, the tradition of long houses, dating back to the Neolithic, ends precisely in the period of the Retz-Bajř group /Němejcová-Pavůková SIA 1/1979 p.42/.

It is during the period of the emergence of the Retz-Bajř group and related groups in the Carpathian basin, including Transylvania, that the decoration of ceramics with furrowed punctures occurs, which is a typical decorative element also on ceramics from the final phase of the Eneolithic (the Kostolac culture, which significantly influenced the Bošac culture, the Nyírség-Zatín group, late Eneolithic groups in Romania /Pavúk - Šiška SIA 2/1971 p.344/, so these are cultural groups clearly influenced by the intervention of the steppe component.

In the period preceding the appearance of groups of the Retz-Bajř type, we observe the expansion of the Late Lengyel culture far to the west, as far as Bavaria, but also to the north, to Lesser Poland (Brzeř Kujawski) and to the southwest (the final phase of the Thessalian Neolithic; the Rachmani culture, contemporary with the Balaton group II-Lasinja). At the same time, the Bodrogkerezťur culture spread to the west (Ludanice), to the southeast (Sedmohrady) and also to the north to Lesser Poland (Zlotniky and related groups). Shortly afterwards, there followed a sudden weakening of the internal domestic substratum, which was interfered with by foreign influences, as evidenced by the entire cultural content of the Retz-Bajř group and related groups. The continuity of the development from the earlier late Lengyel settlement can be observed on ceramics, but it is still difficult to explain what caused such a fundamentally different formation of the material content and other manifestations of the Boleráz group and the classical culture of Baden, compared to the previous period /Pavúk - Šiška: Neolithic and Eneolithic settlement of Slovakia . SIA 2/1971 p. 348n/.

However, the steppe people did not directly participate in the creation of the cultures of the Baden complex /Němejcová-Pavůková SIA 1/1984 p.77/, specifically Boleráz Ia, but significantly influenced the culture of Cernavoda III (nomadic lifestyle - mobility, nomadic component of the economy of Cernavoda III /Tasiš 1995/). This certainly did not happen in the oldest stage KK Ia (Boleráz; marked according to Podborský 1997), because it still grows out of domestic (Lengyel, KNP?) traditions, but in the following stage KK Ib (Boleráz-Cernavoda III), especially in Romania, as early as it happened; Lt. and southeastern elements in the Boleráz group in KK Ib /Němejcová-Pavůková SIA 1/1979 p.42/. However, the presence of steppe elements, already in the material culture of previous groups, such as Retz-Bajř, must be taken into account. The spread of the individual cultural groups of the late Lengyel and Polgár complexes can, in my opinion, be linked to the initial impact of the Suvorovo-Novodanilovka culture in the Eastern Balkans, which affected the Gumelnita - Kodžadermen - Karanovo VI cultural complex and the Varna culture, roughly in the years 4200-3900 BC.

Although this steppe stream directly affected only the marginal areas of the Carpathian basin, the consequences of this incursion into the Balkans were strongly felt by the people living there (refugees - massive migrations, interrupted trade and cultural contacts...).

Note 5. Typological similarities in the ceramics from the telles in Ezer, Karanov VII, as well as from the Mihaliř site, in comparison with Boleráz ceramics, but also with classic Baden ceramics in the Carpathian basin /Němejcová-Pavůková SIA 2/1981 pp.270-282/ and chronological discrepancy between k. The lake and the cultures of the Baden complex (Ezero XIII-VII = Boleráz Ib - Cernavoda III; respectively up to Baden IV? /Němejcová-Pavůková SIA 2/1981 pp.268 and 280/) raise the question of whether the Boleráz group and the classical culture of Baden, they are not, after all, separate cultures that developed parallel to each other; true, Boleráz would be a bit older than classic Baden (about 200 years).

For example, bowls with a flat, inwardly widened rim occur in the Boleráz phase (KK Ia,b), and then only in the Kostolac, Bošaca, Vuředol phase (KK IV). Headless idols are found on the lower Danube, in k. Cernavoda III (KK Ib), but in the Carpathian basin as far as Baden II, III. Baden Ib from Nitrianské Hrádek-Vysoký breh, seems to be younger than the classic Baden phase, from the same locality. Younger manifestations of the Boleráz group can only be observed in the horizon of Viss (KK III) and Ůna (KK IVa /Němejcová-Pavůková SIA 1/1984 p.75/). Of course there are more examples, but I just want to indicate the problem.

This hypothesis is supported by the fact that, unlike the Carpathian basin, in Bohemia and Moravia there is a lack of evidence of a genetic link between k. Boleráz and the classic phase of Baden. There have not yet been identified findings that would correspond to the transition phase Fonyód - Tekovský castle from the Carpathian basin /E. Neustupný ed: Archeology of prehistoric Bohemia/4, Eneolith. 2008 p.95/.

The oldest stage of the Baden culture KK Ia (approx. 3600/3500-3300 BC) existed independently. Under significant south-eastern influences during the Baden Ib (perhaps also refugees from the invading waves of the steppe people), in the Carpathian basin on the part of the territory inhabited by the people of the Boleráz **culture**, also under the influence of Cotofeni II, to form the classic k. Baden II, which then coexisted with k. Boleráz Ib ("pure" Boleráz), which is basically indirectly confirmed by V. Němejcová-Pavůková /SIA 1/1984 p.76/. Towards the end of Baden IIb (3100/3050 BC), there was already a massive invasion of steppe ethnic groups into the Carpathian basin, on the one hand, into eastern Hungary and the adjacent part

Romania (mainly Hg R-Z2103) and on the one hand to Banat and central Serbia (Hg R-M269). Thanks to the intervention of steppe ethnic groups, it spread to Kostolac from northern Croatia to the north, to western Hungary (KK III). It was during this period that the development in the Carpathian Basin bifurcated. The post Boleráz culture lived until the KK III (Viss) and IVa (Úny; both phases approx. 3100-2900 BC) phase. The end of the Baden complex (KK IVb; 2900-2800 BC) is marked by an expanding k. Vučedol and late Kostolac culture (Kostolac-Vučedol horizon) and local groups, respectively. cultures, such as Bošáca and Jevišovice B, synchron. Cotoferi III and Mihalic (Lake VI-IV). It is this last phase, the late Baden cultural complex, that is associated with the plague epidemic, especially in northern and western Europe, which undoubtedly also affected its eastern parts (see below).

T. Horvath /4000-2000 BC in Hungary deals with this issue in more detail. The Age of Transformation. Annales Universitatis Apulensis 20/2, 2016 Alba Julia, p.66n; 80n/, although he presents other arguments. He even considers that the oldest Boleráz (Protoboleráz) could have been created around 3700/3650 BC, from local groups of KNP in Moravia /p.82; to that, Lt. E. Unyielding SIA 2/1959 pp. 260-284/.

J. Pavelyík / Notes on the Neolithic and Eneolithic of Eastern Moravia already drew attention to the necessity of revising opinions on the culture with fluted ceramics. SPFFBU E 20-21, 1975-1976, p. 146/.

Note 6: The oldest forms of Y-haplogroup R1b (M343, P25, L389) occur in very low frequencies from Western Europe, through the Balkans and the Baltics, to the Urals /https://en.wikipedia.org/wiki/Haplogroup_R1b /.

They belong to nomadic hunters and gatherers (epigravettien). Even the older phase of the Samara culture (Syezzhe; 5500 BC; archaic R1b-L278 from R-M343 /Mathieson et al. Nature 528 2015, pp. 499-503/) on the Middle Volga is not yet related to the above development, but is related to hunters, gatherers and later also fishermen in Eastern Europe (Eastern Hunter-Gatherers, EHG), just as they were hunters and gatherers (and fishermen), in Western Europe (WHG), Central Europe and the Baltics (in addition to EHG also Western Hunter-Gatherers, WHG) from the Epigravettian (Villabruna Cluster 1) and Mesolithic (Iron Gate area; Lepenski Vir); R-L754 and R-P297 (lines derived from R1b-M343). In any case, the late k. Samara to steppe cultures, is part of the Mariupol Don-Volga-Ural cultural complex (west of the Don: k. Mariupol; east to south

Ural: k. Samara and Orlovka) and is considered the immediate predecessor of. Khvalynsk. These cultures are also associated with migrations from the west (to Tripolje A1, Azov-Dneper), because their material culture differs from the previous, still Mesolithic Jelšan culture (which, however, already knew ceramics).

The highest genetic diversity of haplogroup R1b is in eastern Anatolia and northwestern Iran.

Neolithic R1b has two significant lineages. R1b-V88 spread from southeastern Anatolia to the Levant, northern and sub-Saharan Africa. R1b-P297 spread from the southern Caspian (northern Iran), to the southern Caucasus, and then through the Caucasus (along the Caspian or Black Sea coast), to the Pontic-Caspian steppes (the presence of the Caucasian genetic group CHG in the Khvalynsk culture is already documented around 5000 BC /Anthony 2019/; at the same time as R1b-P297, the Caucasian line G2a-L13, which follows the IE migrations, is spreading).

In the Pontic-Caspian steppes, the R1b-P297 haplogroup split into two lineages: R1b-M73, which spread eastward to Central Asia, and the R1b-M269 lineage. This is the most common R1b line in Europe, with increasing frequency from east to west. It is closely connected with the spread of Indo-European languages, which was recently confirmed by three studies /https://en.wikipedia.org/wiki/Kurgan_hypothesis; Haak et al. 2015; Allentoft et al. 2015; Mathieson et al. 2015/.

Its bearers included the people of the Khvalynsk culture (5000-4500 BC; successor of the Samara culture on the middle Volga). It was the first truly proto-Indo-European culture. A slightly later Suvorovo Novodanilovka culture, from the second half. 5 thousand BC, has primacy in the earliest occurrence of cord-impressed pottery. Its members probably represented the elite in the early k. Middle Stog (Skelya, Derejivka, Oleksandrija, Vasiljevka...)

/Anthony 2007/. Middle Stog I, II culture (4500/4000-3500 BC; Western Steppe Herders /WSH/ = Early European Farmers /EEF/ + Caucasus Hunter-Gatherers /CHG, Satsurbliia cluster/; similarly to Khvalynsk), which is also considered for the early phase of Proto-Indo-European culture /Mallory 1989; Mallory-Adams 1997/, owes its development primarily to advanced cattle breeding, which was made possible by the development of horse breeding and their use for draft, but also for driving. This allowed steppe peoples to be highly mobile. However, she already knew horses. Khvalynsk and even Samara (already there his involvement in the cult /Dergačev 2007/). Just between the end of k. Chvalynsk and joining the Middle Stog I, main subline R1b-M269 appears; namely L23, very important for further development in Europe (in Srednij Stog II (ca. 4000 BC), it was possible to detect the Yamnaya cluster (EHG + CHG), in contrast to the Dniro-Donetsk culture /Grasgruber 2019 p.81/). It is very important to note that the people of Srednij Stog was also a carrier of haplogroup R1a-Z93, which was later characteristic of the Proto-Indo-Iranian people k. Sintašta /D. Anthony: Archaeology, Genetics, and Language in the Steppes. Journal of Indo-European Studies. 2019 p. 16n; https://en.wikipedia.org/wiki/Sredny_Stog_culture /.

R1b-M269 also spread to the east, to Central Asia. Its bearers were the creators of Afanasieva, which is attributed today Tocharom.

The bearers of the Jam culture (3500-2600 BC; R1b-M269; EHG + CHG; its first stage is sometimes considered to be the Repin culture, ca. 4000-3300 BC), settled in the territory where the bearers of haplogroup R1a lived, who came to the Pontic- of the Caspian steppes, probably from Central Asia, perhaps from the region of the Altai Kazakh steppes, or from southern Siberia, while two variants of their migrations are possible. 1., The initial diversification of Hg R1a (from R1a-M417 to Z282 and Z93) occurred roughly 5800(?) years ago in the area of northern Iran /Underhill et al. 2014/) and from there they passed through the Caucasus to the steppe region. 2. From Central Asia, the carriers of the haplogroup R1a-M417 moved to Eastern Europe (Russia, Ukraine and later Belarus), independently of the carriers of the haplogroup R1b. I consider this option more likely.

The pre-Indo-European language (from which the Proto-Indo-European is based in the Pontic-Caspian steppes) was probably already spoken by the carriers of the haplogroup R1b-L754 (northern Iran, Armenian mountains), whom I call Proto-Rephajci at work / ref. note 89/. Their distant descendants in the Near East (R1b-V88) were called Amorites.

The bearers of the dominant Hg R1b (Yamnaya) gradually displaced the bearers of the dominant Hg R1a (Cord Ware) from the steppe zone, to the forest-steppe zone, to the east and to the north. However, close cultural contacts and interactions between R1b and R1a populations in the Pontic-Caspian steppes and above all their long-term coexistence (side by side, not together) led to the creation of a common language - Proto-Indo-European. It then spread together with migrations, but also as a common language of communication and interaction over long distances (mobility, trade, cooperation /Tichý et al. 2006 p.386, 388n/). These herders of cattle and sheep eventually adopted wagons. The mediator was k. Majkop in the Caucasus (CHG; approx. 3700-3000- BC), which is one of the first truly bronze cultures. It is not considered a part of the Yam Steppe culture, but is usually associated with Chalcolithic cultures in Sev. Iran and the north Mesopotamia (one of the presumed ancestors of Majkop, Leyla-Tepe from the Azerbaijani Central Caucasus, was already connected to the northern Obejd). Nevertheless, k. Majkop significantly influenced the pit culture /Bátora 2006 p.26/ (carts, gold, bronze, weapons, jewelry, matches in the funeral rite, including the construction of kurgans in the village of Michajlovka, Srednij Stog in the steppe zone and Kemi-Oba in Crimea, as also Repinska k.). Another predecessor of Majkop, k. Svobodnoe (4400-3700 BC), had a connection to k. Suvorovo-Novodanilovka (Skelya) above Azov and in Moldova, and also in the morning. Middle Stog. Even already to Nalcik for sev. Caucasus (5000-4500 BC), showed a similar culture as k. Khvalynsk in the area of the Caspian steppe and the Volga River. This may be the period when the carriers of haplogroup R1b began to interact with the "domestic" R1a populations, in the steppe zone.

What caused the steppe people to migrate from the Pontic-Caspian steppes? On the one hand, it could have been the previously mentioned unfavorable, colder and drier climatic conditions that led to the expansion of the Pontic-Caspian steppes / Bouzek 1990 p.34; Tichý et al. 2006 p.383/ also to areas that were not originally steppes, and thus also the search for suitable pasture (e.g. Dobrudja, Veřký Alföld). However, this may not have been the main cause (e.g., while at the sites of the Repin culture in the forest-steppe zone, the share of horse bones is up to 80%, in Michailovka in the steppe zone it is only 10-15% /Tichý et al. 2006 p.385/). Another factor could have been the low availability of metals, especially copper and gold in the Pontic steppes, which therefore had to be imported (except for the Caucasus) from the Carpathian Basin (Transylvania).

But recently another factor has been mentioned: "**neolithic decline**". This is a massive population decline, in western Eurasia, in the period after 3700 BC and then after 2900 BC. And one of the factors that could have caused it was the plague. Recently, in Sweden (Frälsegården), a mass grave was found containing 79 individuals, buried in a very short time after each other; so it can be said that at the same time. From their teeth, scientists obtained DNA fragments of the pathogenic bacterium *Yersinia pestis*, which causes an extremely deadly form of pneumonic plague. It is believed that the epidemic then affected the entire continent. The find was dated to 4900 BP (ca. 2950 BC); with a range of 5040-4767 BP /Rascovan N. et al. 2019: Emergence and Spread of Basal Lineages of *Yersinia pestis* during the Neolithic Decline. Cell. 176 (2) 295-305/. There are more similar locations known in Europe today.

However, to make it not so simple, we know of one more plague epidemic, from the period of approx. 3700 BC. After a rapid increase of European populations in the period from about 3950-3700 BC, their sharp decline followed. Thus, the population in central, northern and western Europe was declining, even before the arrival of people from the steppes, in the second half of the 4th millennium BC.

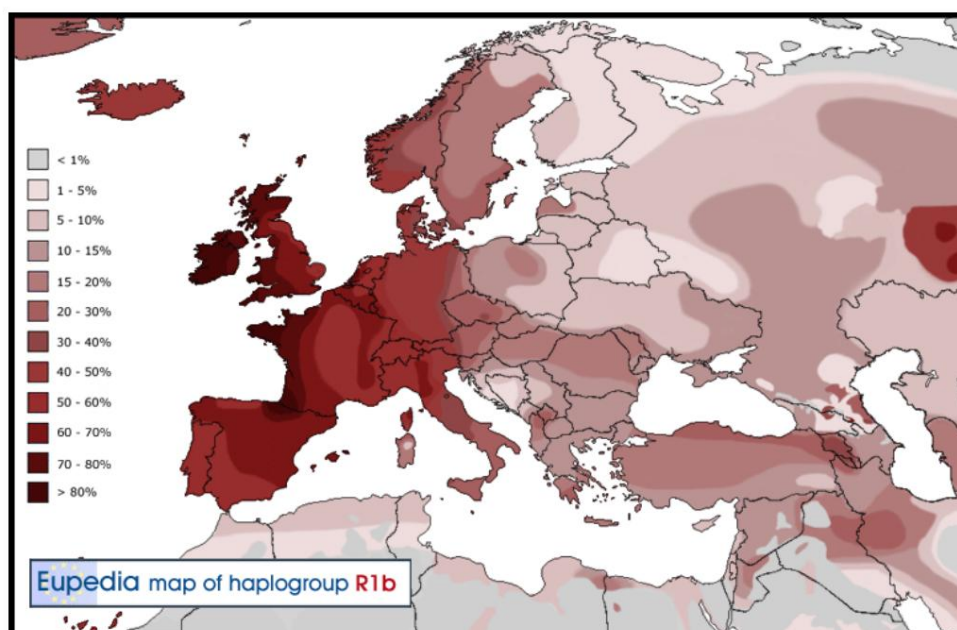
The total decline of the original Neolithic population in continental (western) Europe after 2900 BC represented 70% / Haak et al. 2015/, and up to 90% of the Mesolithic-Neolithic in Britain /Olalde et al. 2018; Zhang S: An Ancient case of the Plague could Rewrite History. The Atlantic. Retrieved 13 Nov. 2019/.

The first epidemic around 3700 BC can be related to the time after the arrival of the steppe people in the eastern The Balkans in the years 4200-3900 BC (the Trypillian mega-settlements are considered as a possible source or carrier of the disease, taking into account the high concentration of the population in one place, but also the higher mobility of the local populations: wheel, wagon; so far, however, it is only speculation). It is not excluded that the mass burial of 16 individuals (and dozens of other human skeletons in secondary storage; more than 48) in the **Liskovská cave** near Ružomberok (Epilengyel IV + KNP influences; contemporary with Retz-Bajj /Z. Farkaš SIA 1/2013 p.47/; approx. 3850-3650/3500 BC (see above); a significant time coincidence with the described 1st epidemic and a striking resemblance to the situation in Fräsegården, even if this find comes from a later period).

The second epidemic around 2950 BC resulted in the depopulation of large areas of western and partly northern Europe. That is why the culture with corded ceramics (Cord Ware; culture of individual graves; Battle Ax culture; Bootaxtkultur) could spread so quickly over huge European spaces from 2900/2800 BC.

And that's why even the older, (epi)maritime wave of the spread of KZP in Western Europe was able to spread essentially without serious resistance from the original population. And this also applies to the later migrations of the post-steppe people from the east to the west. This is evidenced primarily by the patrilineal R1b lines, with a significantly increasing frequency from east to west (cf. map). It testifies to the massive replacement of the original Mesolithic (mainly in Northern Europe) and Neolithic lineages by steppe people, speakers of Indo-European languages. However, we still have to consider the subsequent partial elimination of the surviving part of the male population (spread of the KZP, approx. (2800)/ 2450-2300 BC), because the female part of the original populations in Western Europe was not so decimated.

A model example for the facts described above can be the extermination of a significant part of the original population of both Americas, after the introduction of infectious diseases that did not occur there until then, from Europe. At first, the Indians had no immunity against these diseases, unlike the Europeans, and so they succumbed to them.

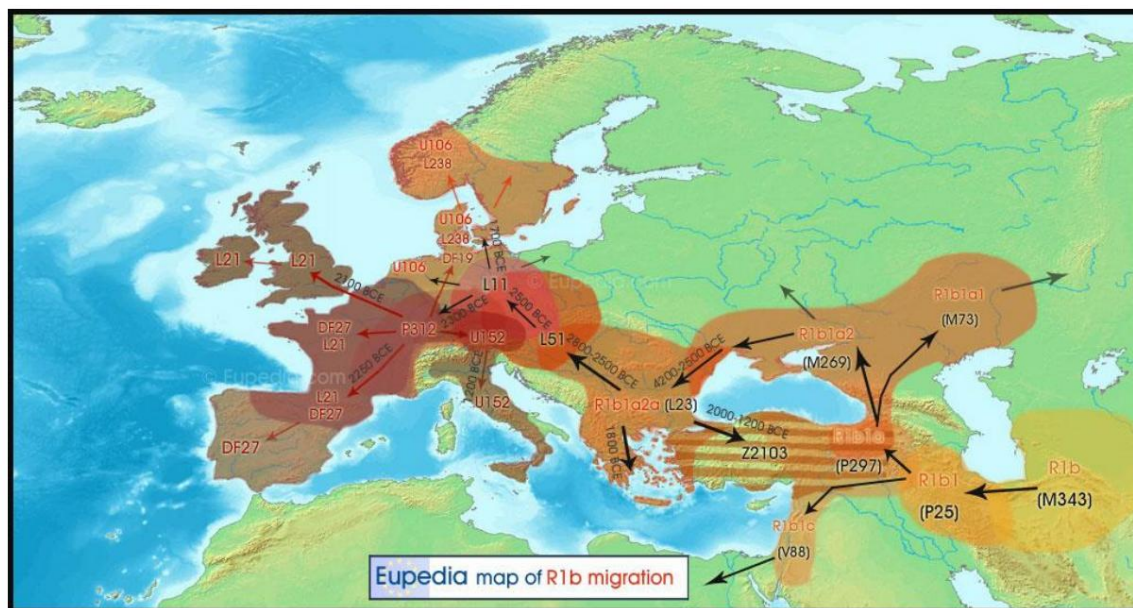


Distribution of haplogroup R1b in Europe. The rising frequencies from east to west are clearly visible. Source: Eupedia

vernacular; pre-Thracian. Proto-Thracian, "proto-Goeto-Dacian" and proto-Phrygian languages were then split from it. It further differentiated into Phrygian, Macedonian and Bronze Age Greek. According to ancient tradition /Strabón: Geographica VII/, Phrygian was very close to Thracian. At the same time, Strabo /but also Herodotus: Histories VII.73/ writes that the Phrygians are actually the Brigos, an offshoot of the Thracian tribe, as well as the Mygdons, Bebryks, Maidobithyns, Bithyni and Thyni /Strabón: Geographica VII.3.2/.



The spread of steppe cultures in the Neolithic. Source: Indo-European.info



The spread of haplogroup R1b in Europe from the Epipaleolithic to the Hallstatt period. Source: Eupedia.com/genetics/

VIII. Jahi - Achchijava; the land of the Achaeans and Javanese.

Džahi, also written as Djahy, Zahi, Tjahy, Džachi, is almost certainly a transliterated form of the Indo-Iranian root word "achi" (from "haxá").

Laryngeals are laryngeal sounds found in Semitic languages. Petrářek states that consonant laryngeals also include the velars "k" and "g", and a further shift to "dž" is not ruled out.⁴⁴⁸

The military expedition to Lebanon, to the land of Iwa (probably Jawa), is already written in an Egyptian text from the reign of Amenemhét II. (approx. 1878-1843 BC /ref. p.11/).

One of the first mentions of Jahi comes from the reign of Ahmose I, who definitively defeated the Hyksos and undertook an expedition to Syria. He penetrated Jahi and reached the territory of Kedem in the Bekaa, southeast of Byblos.⁴⁴⁹

- Jahi as a Lebanese region is also mentioned in the time of Thutmose III. ⁴⁵⁰ The one at the beginning independent government, he undertook military campaigns in Syro-Palestine to punish traitors (descendants of the Hyksos and collaborators) and reward loyal ones.⁴⁵¹ However, it is not certain whether he also penetrated to the south of the Bekaa Valley and Anti-Lebanon.

On the "Restaurant Stele" from the reign of Tutankhamun, it is written about an unsuccessful military campaign to Jahi, at the end of the reign of Akhenaten, or shortly after his death.

In the time of Ramesses II, one inscription states that the land of Jahi was located on a mountain (elevation), south of Kadesh,⁴⁵² which is probably Anti-Lebanon. This could be answered by a reference in an inscription from the temple of the goddess Mut in Karnak, where Jahi is referred to as a land of rain, cold wind and **snow**.⁴⁵³ This text was created on the occasion of the wedding of Ramesses II. and the Hittite princess. The messengers whom Ramesse II. sent to Jahi. From this it can be concluded that the land of Jahi maintained friendly relations with Egypt and the Hittites and was not their vassal, unlike the cities in the coastal part of Lebanon and Syria.

Egyptian sources describe the wealth of the land of Jahi in the valley of the Orontes River with the following words: *"The gardens are full of fruit." The wine in the presses flows like streams of water. Grain is in such abundance that there is more of it than sand*...⁴⁵⁴ From the time of Ramesses III. comes from the inscription on the mortuary temple at Medinet Habu about the border at Djahy, between the upper Reten and southern Lebanon. It is a well-known battle near Djaha, where Ramesse III. defeated the "Sea Nations" after they destroyed the Chatti,

⁴⁴⁸ Petrářek: To the theory of the larynx. Slovo a slovenost No. 4 1981 pp. 262-268. Lt. (J)ahi: amelutahi-ia. ⁴⁴⁹ https://cs.wikipedia.org/wiki/Ahmose_I. Tell Sougha is also located there.

⁴⁵⁰ Inscription on the Temple of Amon in Karnak.

⁴⁵¹ Johnson 2002 p.84

⁴⁵² Mynářová 2015 p.148; Bulletin.

⁴⁵³ Lalouettová 2009 p.101

⁴⁵⁴ Avdijev 1955 p.333, transcribes the name of the country as Džachi; Lt. this text, with a passage in "The Story of Sinuhet" /Bárta 1999 p.17 (B 80)/.

Kode, Karchemiš,⁴⁵⁵ Arvad, Alashiya and camped in Amurru.⁴⁵⁶ From the time, after the conclusion of the peace treaty between Ramesses II. and Chattushil III., in one Egyptian inscription it is written that: *... "When people went to Jahi for their trade, here they could reach the land of the Hittites without fear and in the joy of their hearts, thanks to the great victories of King Ramesses" ...*⁴⁵⁷ From this it follows that the land of Jahi was located between the northern border of Egypt and the southern border of the Hittite sphere of power at that time, and thus its northern border was located south of Kadesh. This would explain the fact why the Hittite king wrote to the king of Ahchijava in letter AhT 4 /CTH 181/, in such a conciliatory tone. He did not want to upset Egypt.

It is very significant that almost all Egyptian campaigns into Lebanon and Syria during the 18th dynasty essentially avoided the south of the land of Jahi (and the city of Hazor). For example, Thutmose III., during the 23rd - 32nd year of the reign, directed his campaigns along the Levant coastal region. After the defeat of the coalition of Syro-Palestinian rulers at Megiddo, in the 29th year of his reign, he conquered Ullasa and Ardat, and in the 30th year, probably after landing in Byblos, he crossed the Lebanon mountains to Kadesh /Mynářová: Eastern chronological scheme. ěegŮ, UK Prague 2013-2014/.

Similarly, he led campaigns to Syro-Palestine and Thutmose IV. (Sidon, Qatna). The 19th dynasty ruler Ramesses II, in the 4th year of his reign, had a victory stele erected at Nahr el-Kelb, north of today's Beirut. He probably also reached Byblos then. In the 5th year of his reign, in connection with the battle of Kadesh, he advanced along the roads of Horus and further along the Lebanese coast to the city of Ramesses, in the Valley of the Cedars (in the area of Nahr el-Kelb? Byblu?). From there he passed through Lebanon, along the course of the Orontes River, to Kadesh. Similarly, an Egyptian army invaded the Amqa Valley, also at the end of Akhenaten's reign, or shortly after his death, but was defeated. After the death of Tutankhamun and the assassination of the Hittite prince Zannanz, it was the Hittite army that invaded the Amqa Valley (in the land of Jahi).

It is also important that the land of Jahi (Djahy) is known exclusively by Egyptian and Canaanite sources (Zahi). Hittite sources, on the other hand, know only Achchijava. The Egyptians considered as their vassals even individual small kingdoms that belonged to the Achchijava sphere of power (they probably included Enshasi, Guddašuna, Hasaba, Chazi, Labana, and possibly others). The Egyptians pursued their interests there from the city of Kumid (the city was under the protection of the Damascene ruler Biryawaz /EA 197/ and was located on the eastern slope of Anti-Lebanon).

So for the Egyptians, the land of Jahi was a geographical whole located in Antilebanon, in Mount Hermon and in the Bekaa Valley; thus it occupied a considerable part of eastern Lebanon, including the area around the Litani and Orontes rivers. Chazor was probably part of a wider one

⁴⁵⁵ Carchemish was not destroyed.

⁴⁵⁶ Lalouettová 2009 p.231n.

⁴⁵⁷ Avdijev 1955 p.318. It seems that Achchijava (Hasor and the land of Jahi), unlike other Canaanites city-states, had an exceptional position in relation to Egypt. In Lebanon, Egypt considered the area of its power interest primarily the coastal strip of Lebanon, including its ports and less so the Bekaa Valley, in contrast to Syria, which was the gateway to Mesopotamia and further east. I think that the city of Kadesh was of great importance to the Egyptians, as a crossroads of trade routes, and its strategic importance for southern Syria.

region Jahi and the Egyptians considered its ruler as the hegemon in the area (LUGAL URU). According to the geographical location of the land of Jahi (Dzachi), it can be concluded that its name was originally related to the name of the Achaeans, as indicated by the geographical names, especially in the area of Mount Hermon. In Chasor and Jahi at that time (14th-13th century BC), in contrast to the previous period, in addition to Canaanites, Amorites and Achaeans, Javanese (mariyannu) also lived. If the name of the country Jahi should be derived from the Churite-Akkadian name for purple (achchu, achchi), then this country would have to be located primarily in the Lebanese coastal plain. However, it was definitely not located there in the Late Bronze Age.

For the Hittites, Achchijava was an important state unit located in the Bekaa (Amqa), on Antilebanon, in the Hermon Mountains and in the northern Galilee. It was actually the land of purple, whose name was probably derived from the coastal region of Galilee. Its name probably also reflected older realities, when part of the Lebanese coast (Tyros, Prince Kadmos of Sidon) originally belonged to this geographical unit, even if it was not called Achchijava then.

Achchijava was the land of purple also because it basically had a monopoly on its production in the Levant region, since it controlled (also through the kingdom of the Dananites and later Milawata, which was its vassal state), the coastal region of Galilee and southern Lebanon (Jawa), up to the city Tyros. And also the coastal North Syrian plain above Ugarit, Lázikia, i.e. the land of Lazpa, known from Hittite sources.

The name Achchijava was therefore probably a creation of the Hittites. Its name reflects both the designation for purple and the designation of the ethnic group that at that time was the hegemon in this area - the Javanese (however, the majority of its population was of Amorite and Canaanite origin). However, it is not excluded that the Churite-Akkadian name of this land of purple (achchi) merged with the name of the land of the Achaeans (Džahi) by the Hittites, but also by the Egyptians.

So it is very likely that the city-state of Chazor, known from Egyptian sources (but not from Hittite!), together with the land of Jahi, was identical with the kingdom of Achchijava, known from Hittite sources (but not from Egyptian).

Khazor was the largest Syro-Palestinian city in the Middle and Late Bronze Age.

For example, the most important port city in Syria, Ugarit, had an area of 36 ha, while Khazor up to 83 ha, and around 40,000 inhabitants lived there (the entire Reten had roughly 100,000 - 140,000 settled inhabitants at that time /note 301/). In its time, it was therefore a city comparable to other metropolises of the Far East, in contrast to the settlements of Mycenaean Greece. At least one Khazor ruler was referred to in the Amarna correspondence as a great king, which was also respected by the Egyptian monarch. It is strange that the Hittite texts practically do not mention Khasora and the country of Jahi, unlike the surrounding countries (Amqa, Bazan, Apu - Dimasq, Kadesh...). And this despite the fact that the Hittites also penetrated some territories that Khazor controlled (Amqa) and the neighboring kingdom of Bazan, which was then already a Hittite vassal, or at least its ruler collaborated with the Hittites /EA 197/. Not one of the great players of that time in the Far East (the great kings of Egypt, the Hittite Empire, Karduniash, Mitanni, Assyria and Alashiya),

cannot of course be identified with the great king of Achchijava, who is mentioned (exclusively) in Hittite sources. I remind you that no sources mention the great king from Tanaj, or from Haunebut, i.e. from the Aegean region. Nor is there any correspondence between the rulers of Mycenaean Greece (Tanaia) and Egypt. Nothing changes the fact that between the two countries, in certain periods, there were mutual (primarily commercial) relations / note 129; Additions: Danaos, Danaoi/. And it also applies to other countries of the Far East.

Given that these great kings were considered to be related to each other, if the ruler of Mycenaean Greece also had this title, he would certainly correspond with the other great kings (and certainly not only on wooden tablets, as some researchers assume). Unlike the Syro-Palestinian and Anatolian rulers, who were installed on the throne by Egyptian and Hittite rulers, about the rulers of Khazor, respectively. Achchijavy, nothing like that is known. If the Hittite sources do not mention the most powerful city and state in Syro-Palestine at all (Chasor; whose ruler the Egyptians respect as a great king), but on the contrary, they know the great king Achchijava, who was strongly involved in Anatolia and Syro-Palestine (he is not known in the Egyptian sources), then I assume, that it must be **two sides of the same coin**. In other words, no other great king **from that time** in the Far East and the Aegean is known from written sources yet / por. note 309/. As a relic, the name referring to Achchijava was apparently preserved in one of the Arabic names of Khazor: Tell Wakkás.

Also important is the fact that in letter AhT 14, **the Achchijava king** is mentioned as an important power player, also in connection with the Kussurriya people, i.e. the Gešúrans (Gessuri). Their residences were then located between Bashan and the territory controlled by the city of **Hazor**. The Geshurans (Gefyrans) belonged to those "Phoenicians" who came to Boeotia with Cadmus.⁴⁵⁸

458 Pientka: A few notes on the so-called sea peoples; note 9 A more accurate time designation (before the 12th century BC), rather than "Phoenicians", is: "po-ni-ki-jo" (lin.B; probably only as a designation of the country), "people from the lands of Fenech" (eg.), or generally "Sidonians".

In letter AhT 14, it is written that the deposed Hittite king Muršiliš III. (Urchi-Tešub) wanted Achchijava and another unnamed king to come to his aid. But that didn't happen. Therefore, he sent Anani-piya as a messenger to the city of Hallawa to mobilize and destroy everything. He also wrote to the rulers of the countries from the Green River to gather infantry and chariots. The town and people of Kussurriya are also mentioned in connection with these events.

Unfortunately, the text is very fragmentary. What is certain, however, is that Urchi-Teshub was in exile in Syria (Nuhhash) at that time, and that unnamed king was probably a Babylonian king /note 25/.

The green river can probably be identified with the seasonal river Nahal Hadera (Nahr Mufjir), in Israel.

Originally, however, it was called Nahr Akhdar (Arab. "Green River"). It originates in the Ephraim highlands, south of Jenin (in EA 250 he is mentioned as Gina; Labaja was killed there in the second half of the 14th century BC; it was he and his people who lived in this area - the Dotan Valley /EA: Burquana/, engaged militarily). The river flows into the Mediterranean Sea, north of Hadera, in the north of the Sharon Plain, south of the city of Dor. By the way, it is about 50 km from Síchem, where Lábaja lived, to Gina. It is therefore not excluded that Urchi-Teshub (after 1267 BC) turned to the descendants of those who participated in military and robber actions together with Labai and his sons (perhaps it was Habira; they already cooperated with the Hittites in Amarna period /EA 197/). On the other hand, there is the question of what Urchi-Tešub would gain from this.

By the way, this area was already known from the campaign of Thutmós III. against Megiddo (Ihem, Suk - Sóko, Aruna / Jepsen 1987 p.91n/).

The city of Hallawa can hypothetically be identified with the present-day Jordanian village of Halawah, in the province of Ajloun, about 50 km east of Jenin. It is about 80 km away from the territory inhabited by the Gešúrans - Kussurriya (e.g. Ramot).

That the area through which the Nahr Akhdar (Arab. "Green River") flows is relatively close to the present-day village of Halawah (2 days' march) supports their identification with the Green River and the city of Hallawa mentioned in AhT 14. Similar the name of the river, nowhere else in Syro-Palestine and Anatolia, is unknown.

It is written about Hazor in the HB that "he was the head of all those kingdoms", in connection with the alleged conquest of Pre-Jordan, under the leadership of Joshua /Joshua 11:10/. This is not just some empty phrase, but a fact that is confirmed by current research. As a city that could have been "the head of those kingdoms", Hazor was destroyed between 1230-1210 BC (see below); thus existed before that date, as did Achchijava. If Chazor was not related to Achchijava, with what powerful Syro-Palestinian kingdom should we associate it in Egyptian and Near Eastern sources? For me, only the country of Jahi is based on it, especially since it is Galilean. Chazór was part of the Lebanese cultural circle / Dever 2010 p.231; Lt. also p. 74/. So if the Egyptian (and Canaanite) sources write about Jahi, she is most likely the Achchijava meant from the Hittite sources.

In Jahi in Lebanon, in addition to the Canaanites and Hivites, there were also other ethnicities, collectively called the Sidonians (eg Amorite Dananians, Indo-Iranian Javanese, etc.); among them also the Solymy - Achaeans,⁴⁵⁹ who, together with the Amorites (at least until the 16th century BC), belonged to the ruling class in this area. Jahi, together with Karkiša and Masha, probably belonged to those countries from which Pijamaradu, according to the Hittite king, could threaten the Hittite territory /Aht 4 §11/, i.e. his vassal states.

Jahi was known in Egypt for the production of luxurious flat-bottomed silver and gold vessels, which were even imitated in Egypt. ⁴⁶⁰ Even Homer knows about the tradition of producing luxury vessels in Phoenicia. Achilles presented the winner of the running race with a silver wine vessel made by "*the Sidonians skilled [in this] art*".⁴⁶¹

In the Homeric poems, Sidon is characterized as rich in copper (polychalkos).⁴⁶² This is also confirmed by the Hebrew Bible, when it writes about Asher⁴⁶³: "...*iron and copper [will be] under your feet*"... /Dt 33:25/; and also: "*Asher, his food will be fat and he will give royal pleasures*"... /Gn 49:20/. At the same time, Asher was a producer of precious oil /Dt 33:24/, purple and an exporter of cedar wood. If we add their tountics to it, it was a highly developed economy in the land of Asher. And we must not forget about shipbuilding

⁴⁵⁹ In the Iron Age, the name Sidonians was a synonym for Phoenicians.

Kadmos of Tiro was also identified as a prince of Sidon. I recall again the geographical names referring to the Achaeans in the region of Hermon (Deir el-Achayer, Achaich, Aaichiye, Rachaya). Herodotus' Hypachaeans in Cilicia are proof of this. Furthermore, it is the name Eglia/Akaj (Eglia Achaean) from Byblos as a descendant of the "torque bearers"; and it was the "Torque-bearers" who annexed Lebanon and western Syria, where they settled. Lt. and personal names: Akija from Arachta /CTH 51/, Akia from Syria /EA 30/, Nachija from Kumidi /note. 514/ and Achi-ia-mi of Taanach /TT3/. And also the "nation of the sea" Akawaš - Eqweš, originally from Syro-Palestine, or from eastern Lycia; apparently it is about Solymov. / Lt. also note 358/.

⁴⁶⁰ Shaw 2003 p.263

⁴⁶¹ Homer: Ilias XXIII.745. Lt. also CTH 209.12 (Aht 8 §5), in the part where it is written about the silver and gold rhyton, in connection with the diplomatic relations between Egypt, **Achchijava** and the Hittite Empire (cf. text before note 457: Egypt - **Jahi** - Hittites). Those rhytons were certainly not made in Mycenaean Greece or in Egeida, but with great probability in **Achchijava**, specifically in Jahi.

⁴⁶² Homer: Odyssey

XV.425 463 Phenicia to Sidon.

and maritime trade.⁴⁶⁴ Of course, this entire territory no longer directly belonged to Achchijava (only its southern part; roughly from Akka, towards the south; to Carmel). The northern part of the territory of Asher originally belonged to the Dananic kingdom and later, apparently from the end of the 14th century. BC, part of this territory belonged to Milawata, which, however, was a vassal of Achchijava. So even this territory, de facto, was controlled by Achchijava, at least until the end of the first third of the 13th century BC.

IX. Where was Achchijava located?

After taking into account all the mentioned facts, it is possible to state that Achchijava was located in the area of Mount Hermon, Anti-Lebanon and the adjacent part of the Bekaa Valley. Its central part was located in the territory of Naphtali,⁴⁶⁵ but it also included an area that would later be known as the second conquest of the tribe of Dan.⁴⁶⁶ I assume that the territory of Zebulun, as far as the Jezreel valley (already under Egyptian control), belonged to its sphere of power. later known as Manasses⁴⁶⁷. According to Egyptian and Canaanite sources, Achchijava can therefore be located in Anti-Lebanon (Jahi, ⁴⁶⁸ but also in the region of This southern Lebanon and Upper Galilee. It was inhabited by Canaanites, Zahis), Amorites and Sidonians. This term is mentioned not only in the Hebrew Bible /e.g. Joshua 13:6/, but also the myth of Cadmus⁴⁶⁹ and it is also used by Homer. ⁴⁷⁰ The Sidonians were thus the general name of the inhabitants of Lebanon, with the exception of the Canaanites and the Amorites (Hevites), whom HB clearly distinguishes from the Sidonians. We know from Egyptian sources that part of Lebanon was called the country(?) of Iwa, or Iawa.⁴⁷¹ At the same time, the patrons of Lebanon were the Lady of Landa and the god Kuniyawani of Landa. And the Javanese lived there with great probability, which was the later Assyrian designation of the Greeks.

In addition to the original population, the territory on which Achchijava later spread was inhabited by the descendants of the "Torkese people" the Solymys - the Achaeans, related to the Mi-lim people in the Asher region and related to Herodotus' (Hyp)Achaean in Cilicia and the Solymys together with the Milys in the country Achchiya and Milyas, in eastern Lycia. One of the rulers in the Bible who belonged to the descendants of the "torquez wearers" was called Akaj. In Taanach we know the name Achi-ia-mi, in Kumidi Nachija, in Arachta and in northern Syria Akija (Akia). The name of the ruler of the city of Khazora (the seat of Achchijava), Abdi-Tirši, was related to the Thracian-Greek Dionysus. At least one ruler of Chazor was designated as LUGAL, that is, great king.

⁴⁶⁴ The wreck from Uluburun came precisely from Syro-Palestine. Even the Egyptian name of Phoenicia: "land of Fenech" means: "land of shipbuilders" /note 361/.

⁴⁶⁵ Northeastern Galilee: Kadesh of Naphtali, Hazor, Enchasor, Edrei...

⁴⁶⁶ You bark, or Leshem (Hebrew).

⁴⁶⁷ Megiddo, Taanach.

⁴⁶⁸ Jahi was located in the mountains south of the Syrian Kadesh.

⁴⁶⁹ King Agenor of Sidon and Prince Kadmos of Sidon from the city of Tyre.

⁴⁷⁰ Ilias XIII.745

⁴⁷¹ Por. page 11

Finds related to the "turquoise horizon" are found in addition to Syria and the Lebanese coast, also in the Bekaa in Anti-Lebanon (the territory of Kedem, which was apparently inhabited by the Kadmoneans) and in Galilee, that is, where I assume that Achchijava was located. At the same time, in the area of Lebanese Hermón (which resembles the name of Cadmus' wife Harmonia), there are geographical names related to the Achaeans, and one of them (Deir el-Aachayer) is directly connected to the Kabeiras and thus indirectly to Cadmus, who was one of their founders. cult.

And Kadmos was, after all, a "Sidonian" prince from the city of Tyre.

The Javanese were probably referred to in the Amarna texts as "amélút ŷa-za-ni aŷi-ia", 472 They were therefore "regents of the Achaeans", or simply as "amélutu ŷa-za-ni", i.e. "regents". subordinate to the

(šarruru). 473 They were probably Indo-Iranians of the marijannu caste, spread throughout by kings The Syro-Palestinians, who in the post-Hyksos period became rulers (governors) of some Canaanite cities and ruled the Lebanese-Galilee region, also the rest of the Achaeans. However, in the period before the 16th century BC, it was the Achaeans together with the Amorites in this area, a powerful force and ruling class.474 But at that time, Achchijava, as a state unit under this name, did not exist yet.

To the west of the territory of Naphtali, the land that belonged to the occupation of the Asher tribe spread out. This entire territory originally belonged to the Dananite kingdom. Later, the northern part of this territory from Akshaf to the area of Tire and Sidon was annexed by the Hittite army. Ijalanda probably also originally belonged to the kingdom of the Dananians, which was apparently identical to the land of Jaá in upper Reten475 in the area of the Litáni river. South of this disputed territory, where Piyama-radu wanted to be installed as king, was the country of Milawata with the cities of Kabri (Danun-a) and Mi'iliya (Millavanda).476

⁴⁷² More precisely: governors, mayors; at Knudtzon's "Regenten". He also uses this term to translate the word "rabisútu, amélu rabisu-ka". The form "amélút ŷa-za-ni" is most often used in the letters of Rib-Addi from Byblos and Azir from Amurr, i.e. the countries bordering Lebanon. The fact that the governors of some Canaanite cities are referred to only as "regents", without any further specification (except "aŷi-ia"), indicates that they were a group of people, probably of the same ethnicity, or of the same social group, which it was very well known to both the Canaanite ruler (Aziru, Abdi-Aširta, Rib-Addi) and the Egyptian ruler.

473 Literally, it is written about the cities of regents (governors), who belonged to kings (rulers of city-states /EA 118; EA 89/), that is, they were their vassals. 474 Part of

Cadmus' people left in the 16th century. BC from Syro-Palestine to Cilicia (Kilix), to the Aegean islands (Thasos, Samothrace, Thera /Herodotos: Histories IV.147/) and to Boeotia in Greece (Kadmos). Therefore, the Javanese, or other Indo-Iranian ethnicities, referred to as Marijannu, could also become a power factor in Syro-Palestine after this period. Those descendants of the Achaeans, who remained in Syro-Palestine, appeared primarily under the name Milyov (amélut mi-lim in western Galilee) and Solymov. They belonged until the 12th century. BC, to important ethnicities in the area of Jerusalem and later became part of the Hebrews; as well as part of the Syro-Palestinian Dors.

475 The Story of Sinuhet.

476 The city of Mi'iliya is probably related to the Mi-lim people from northwestern Galilee / ref. note 182/, known from the Amarna archive /EA 101, 110, 111, 126/, who were related to the Milyae (Milyae) in Lycia. Their original name was the Solyms. Based on some of the facts mentioned above and below, it can be concluded that after arriving from the Balkans, in addition to the land of Troas (where they were later also known as Elymos - Phrygians /Pausanias; see p.141/), the Solyms also initially lived in the country of Anaktoria in the southwest Anatolia (in the area of later cities such as Miletos and Mylasa; the original country of Milyas; today the district of Milas), from where they were expelled by the Kárs, who, according to Greek myths, came under the leadership of Sarpedon from Crete. According to another version, Sarpédon should have come to Cilicia and from there to Lycia / por.

note 249; Herodotus, Histories I.173; Graves 2004 pp. 295, 296/. According to another version, Minos banished the boy Miletus from Crete because he fell in love with Minos' brother Sarpedon. He then founded the city of Miletos in Karia. The giant **Anax** (son of Uranus and Gaia) ruled the land of Anaktoria for two generations. After him, his son Asterius ruled there. Miletus killed him and buried him on the nearby island of Ladé. Apparently, it was a dispute between two hostile groups of "Cretan" Karas and Proto-Phrygian "torquez wearers".

Anax, or wanax (wa-na-ka in Lin.B script), is the Greek name for "rulers of men", i.e. kings /Bartonýk 1983 p.139/. In the Iliad, Agamemnon and Priamos were referred to as such. Anax is also one of the epithets of Zeus (Zeus Anax). This gave rise to the name of the royal palace "anaktoron". A certain part of the Kabeir temple complex on the Thracian island of Samothrace was also called Anaktoron /Bouzek 1990 p.71/. At the same time, Pausaniás /Journey to Greece 1.35.5/ writes that the Cabarés lived in southwestern Anatolia (to the west of them was the country of Anaktoria; in the coastal area of the later Karian territory), i.e. undoubtedly a tribe that worshiped the Great Kabeira gods. Strabo notes that they are considered to be Solymys /port. p. 139/. And both the Tyrian Kadmos (cf. mountain and river Cadmus northwest of Lycia, in the province of Aydin) and the Dardanian Iásión /Bouzek 1990 p.69/ are connected with the cult of the Kabeiros (in Samothrace).

Even the Hebrew Bible recognizes the Enaks (Heb. Ānāqīm) in Canaan /Pientka: Réfajci/. They were also considered giants (but were also referred to as nephilim: "monsters, fallen ones"). There is therefore an undoubted connection with the giant Anax (or with the Greek "anax"). In general, HB refers to the pre-Canaanite population, represented primarily by the Refaites, especially in Bazan (Enaks), but also in Transjordanian Moab, Ammon (Emim, Zamzumim) and Ham (Zuzim); basically they were spread all over Canaan. Hittites were also referred to as Enacs, Enacs, especially in the area of Hebron (and Jerusalem). And it was with these Hittites (Hattites, from whom Abraham bought the hereditary burial ground), that the descendants of the "torquez wearers" coexisted, e.g. Aner (Greek aner = man) /Pientka: Judeans; note 61; Pientka: Hattians; Lt. also note 416 in this study/. However, HB does not distinguish between them; he considers both the Hattians and the "torquez wearers" to be Hittites.

Originally, however, they were "torquez wearers", such as The Solymys, the worshipers of the Great Gods of the Kabeiros, who were referred to as Anakim, the Enacs (cf. Greek Anax; in Hebrew "anak" means "long neck", or "necklace", in a figurative sense: a neckerchief, i.e. torkez /<https://en.wikipedia.org/wiki/Anak> ; <https://abarimpublications.com/Meaning/Anak.html> /). Only later was this name transferred in the Hebrew Bible to the pre-Canaan population of Syro-Palestine, especially to the Rephaites and the Hattians.

Even in the Egyptian curse texts, from the time of the Middle Kingdom, it is written about "ly anaq", that is, about the Anaq people from Canaan /N. Wyatt: Space and Time in Religious Life of the Near East. 2001/. Their rulers Akirum (cf. Chiram), Erum and Abi-Yamimu, have Canaanite or Amorite-sounding names.

These expelled Solymys, whether they were expelled by Sarpédon, someone else, or they left on their own, were definitely among the "torquez wearers". That is, no other **significant** ethnic group, from historical sources or from mythology, is known to have come from western Anatolia to Syro-Palestine at this time, except for the Solymys (ancient authors name them with the epithet "glorious", which undoubtedly meant **their** heroic history). Similarly, the "torquez wearers" came, according to archeology, to Syro-Palestine, where they became an important power player, precisely from Anatolia. After all, even genetics, in accordance with archaeological knowledge, confirms the arrival of ethnic groups from the Carpathian Basin and the Balkans to Anatolia, Syria and Lebanon / por. pp.99-100/, at the beginning of the Early Bronze Age, during BA0 to BA1 (they arrived in Syro-Palestine at the turn of the local Early and Middle Bronze Age EB IV/MB I, which would correspond to the Central European BA1b/BA1c /Bátora 2018 p.70 et seq.).

Summary, but incomplete mentions of Solym in ancient sources, see in: www.topostext.org/people/10296.

Some of the "torquez-bearers" remained in SW Anatolia, where, after being expelled from Anaktoria, they settled in the land of Milyas under Cabalia (partly identical to the western part of Arzaw Kuwaliya), according to which some of them were renamed Milyae /Herodotus: Histories I.173 ; Strabo: Geographica XII.8.5/. There they later became part of the originally non-Indo-European tribe of the Lykis, the Lukkas (like the Termils; Trmmili). However, under the name Solymys, they also settled south of the Solym Mountains, including (Güllük Dagı) and east of the Beydaýlari Mountains, in the area that according to Hittite sources was in the time of Arnuvand I (ca. 1440 BC); but also from the time of Muwattalla II. (1295-1272 BC, or subsequent), also known as Achchiya /AhT 3, AhT 22/ and was located in the south and east of later Lycia. In the next period, together with the land of Milyas, it was part of the land of Lukka, which bordered Kuwaliya in the north / por. note 249/.

However, another part of the "torquez wearers" continued through Cilicia (e.g. Tarsos, Ādana: Hypachaians), to Syro-Palestine, when Tacitus /Histories V.2/ clearly connected the Solymys of Jerusalem with Homer's "Solymys

famous" from southwestern Anatolia / Ílias 6.184; Odyssey V.383/. **It was the Solyms** (in the HB also referred to as the Hittites/ Enaks /Pientka: Judejci, note 61; for this, cf. Ezek. 16.3; "the father of Jerusalem is an Amorite and the mother a Hittite"/) gave the name to the city of Jerusalem: Hierosolyma (eg. Rušalimum, reconstructed as URUSalim; for this see Salem /Gn 14:18/) / Tacitus, Histórie V.2/. Flávius also knew the Solyms in southern Canaan and in Jerusalem. Their name has also been preserved in one of the names of Hermon: Salmon (/Psalm 68:15,16; cf. note 53/; the Hebrew meaning of this word: "shadowy", is undoubtedly of secondary origin). Their close relatives, the Mi-lim people, that is, the Milys, also lived in Galilee.

The fact that the Solymos really resided also in SW Anatolia is confirmed by the fact that in the classical period, southeastern Lycia, south and east of the land of Milyas, was called the land of Solymos, Solymi, and the Solymos mountains were located there; today's Güllük Dagı. And at the same time, according to Greek myths and ancient authors /Herodotus, Strabón/, the Solyms lived there. It is with this land **of Solyma**, which can perhaps be identified with the land of **Achchiya** (/AhT 3, CTH 147/; possibly both were located in the same area, immediately next to each other), that the myth of Bellerophon /port. note 249/, to the Lycian king Íobat and his daughter (Anteia; cf. with the name of the Byblos ruler Antin - Inten, a descendant of the "torque wearers" /cf. note 398/). Bellerofontés, according to Greek myths, defeated the Solyms. He also fought against the Amazons, but also against the Lycian army. His greatest heroic act, however, was the killing of Chimaira, who lived in Lycia, in a kind of ravine. Bellerofontés dropped her from Mount Olympos (Tahtali Dağı, part of the Beydağları mountain range; dominant of the Kemer region; name probably derived from Chimair). Chimaira was brought into the world by Echidna and Typhon. According to Hesiod /Birth of the Gods 295-325/, Echidna lived among the Arim in Cilicia. Typhon is also associated with Arima /Homer: Ílias II.782/ and the Korykian cave in Cilicia, but also with Mount Kasios /Graves 2004 p.133n/, north of Ugarit, south of today's Turkish province of Hatay (later the country of Lazpa). It is possible that this myth may have a very deep, rational core somewhere. It probably reflects the facts behind the departure of part of the Solyms and Milians from Lycia, through Cilicia, to Syria (and some Lycians from Cilicia to Lycia). Apparently even then they were also called Achaeans, which can be evidenced by both Herodotus' Hypachians in Cilicia /notes 100, 102/ and the country of Achchiya in eastern Lycia.

By the way, the ancient Lycian Olympus, from which Bellerofontés threw the Chimaira, is called Tahtali in modern Turkish, which is probably derived from "tahtu" = "throne"; that is, the throne of the Olympian gods. It is likely that the ancestors of the Achaeans (also the Solyms) generally gave this name to the abodes of the deities https://en.wikipedia.org/wiki/Tahtali_Dağı ; https://en.wikipedia.org/wiki/List_of_peaks_named_Olympus .

Flavius cites the poet Choiril, according to whom the Solyms in southern Canaan resided in the Solym Mountains (Judah Highlands?), where there is a wide lake; Flávius specifies that it was the Asphalt Lake (Dead Sea /NBS 2017 p.639; see also Tacitus: Histórie V.6/). At the same time, Flavius considers the (Jerusalem) Solyms to be his ancestors (the Jewish people), who came to the aid of the "impure" from Avaris and attacked Lower Egypt.

(This apparently happened after the death of Queen Tausret, around 1189 BC, when they controlled it for less than two years; Solymos = "Asians" from the Elephantine stele /Flávius I.172-174, 238, 248-250; Pientka: In the fifth year of the reign of Merenptah, p.7-8/).

Furthermore, according to Flavius, Choirilos states that the Solyms spoke a "Phoenician" language, that is, Canaanite (which should not be surprising at that time) and owned horses (also the Hyksos, including the Amorites). At the same time, Tacitus considered Hierosolyma and Judah to be the leaders of those (Hyksos) who came out of Egypt and settled in Jerusalem /Tacitus: Histories 5.2; Lt. the location of Vadi Saleim, approx. 12 km from old Jerusalem; Novotný 1956 p.845/. This is in complete agreement with Flávio.

Since the Mi-lim people are mentioned in connection with the land of Din (Dan /EA 110/) and the city of Acre /EA 111/, I assume that they had some relation (though not always friendly) to the kingdom of the Danites in western Galilee /EA 151 /. After all, the name of the city of Millavanda (later Mi'iliya /cf. note 182) is probably connected with their name.

From the above interpretation, it follows that the Solyms and Milys belonged to important ethnicities in Anatolia and Syro-Palestine in ancient times, but these pronations have almost disappeared from historical memory. Those Solyms, who did not leave Canaan for Cilicia and the Aegean region in the post-Hyksos period or even in the following period, at the end of the 13th century. BC, they became part of the community of Israelite tribes (including part of the Dorian ethnicity), in the territory of Asher and Naphtali.

In connection with the fact that the Solyms resided both by the **Asphalt Lake** (Dead Sea) and probably also below Hermón (Salmon /Psalm 68:15n/; cf. also the names referring to the Achaeans below Hermón and their connection with the cult of the Kabeiros), the name is interesting of the tribe **of Naphtali**, from Upper Galilee. We cannot rule out the possibility that

The Solymy, who after leaving Egypt, as a result of the post-Hyksos events, initially settled in the area of Jerusalem (including Hebron), the Judean Highlands and the Dead Sea, could later, that is, only a part of them, resettle in the Upper Galilee, in the territory inhabited by their relatives by relatives (descendants of the "torque wearers", who probably did not participate in the Hyksos events in Egypt) and which will later be called Naphtali (Greek **ásphaltos** ~ Akkadian **naptu**). In that case, they would be there in the west, adjacent to another relative, the people, the Milyam (the people of Mi-lim, in the land of Asher), as well as the related Dananites of Amorite origin, and the territory on which they settled will later be called Achchijava by the Hittites.

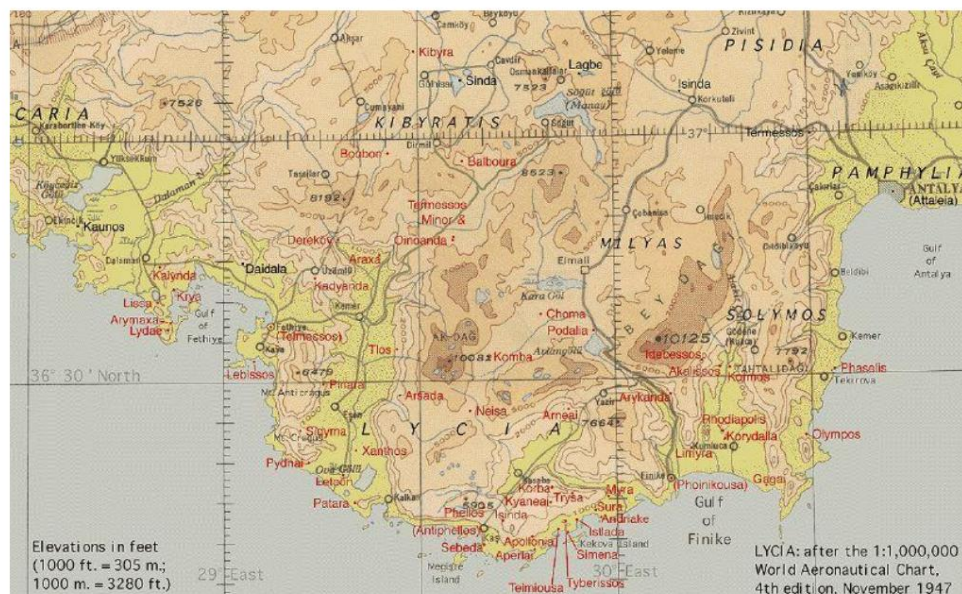
In this context, I would like to draw attention to the note in HB that the king of Jebusia was subordinate to the king of Hazor / Joshua 11:3/. Well, the Jebusites of Jerusalem consisted of two ethnic groups: the Amorites and the Solymy / ref. note 416; Pientka: Judejci, note 76/.

In the original land of Milyas (also known as Anaktoria from Greek myths; the original seat of the Solymy in Anatolia), northwest of Lycia and southeast of today's city of Aydin /<https://en.wikipedia.org/wiki/Milyas> /, there is the mountain Baba Dag (Topçambaba Dağı), whose ancient Greek name was Cadmus, or **Cadmos** (this also points to the fact that Kadmos belonged to the Solymy and therefore also to the "torque bearers") and the river Cadmus flowing from it, apparently today's Gökpinar /https://en.wikipedia.org/wiki/Topçambaba_Mountain /; Polybius: Historiae V.72; Strabo: Geographica XII.8.16; [https://en.wikipedia.org/wiki/Cadmus_\(river\)](https://en.wikipedia.org/wiki/Cadmus_(river))).

The land of Milyas, where the Milyas (originally the Solymy) lived, who had resettled there from Anaktoria, was also located west of the area of the Solym Mountains and the city of Termessos, which the Solymy are said to have founded. The country north of Lycia was called Cabalia /Ptolemaios 3 § 6, 7/, whose name was undoubtedly derived from the Kabeiros, or from the Phrygian goddess Cybele. At the same time (seemingly?) it resembles Latin. a name for a horse (caballus; perhaps a secondary derived name). I remind you that, according to Flavius /I.172n/, the Solymy owned horses, which in the Levant area and at that time was primarily a matter of IE ethnic groups (e.g. Mariannu) and Amorites. And I also remind you that in Asia Minor, in the region of Berekynthia (closely connected with the Phrygian Great Mother Goddess: Cybele), there is Mount Kabeiros. Northwest of the land of Milyas, lived according to Pausanias **the Cabarés**, whom Strabo considered to be **Solymy** / Geographica XIII.4.16 : "they are said to be Solymy"/. The city of Cibyra was also located there (which is also related to the Kabeiras, respectively to Kybelé), as part of the tetrapole (it also included the city of Oiononanda, identified with Wyanawanda on the Xanthos River, in Lycia, known from Hittite texts) <https://en.wikipedia.org/wiki/Milyas> /Leg. also note 249/.

Herodotus /History VII.77; III.90/ also mentions the Méion Kabél (Kabeirov; cf. also Gebeleizis, p.143), whom he also calls the Lasonians, perhaps south of Cilicia (Lazpan - Lazika). Lt. and the river Nahr al-Kabir near Ugarit.





It is probably no coincidence that similar geographical names occur in Anatolia and Canaan. The country of Anaktoria with the later cities of Miletus and Mylasa, the country of Milyas, inhabited by the people of Milyae in SW Anatolia, the city of Mi'iliya in NW Galilee and the people of Mi-lim in the region of Asher are closely related. And it is also not a coincidence that the Dardanians from Asshuvā (Iásiōn), but also the Milyas from Milyas, are associated with the **Kabeiras** (which are evidenced by geographical names in SW Anatolia, in the region of the settlements of the Milyae, further in northern Syria: Emar, Ugarit; but but at the same time also in the area of Hermon: Deir el-Aachayer; the gods of Kiboreia). I also recall the close relations between the Tyrian Kadmus in the Asher region and the Dardanians in Aššuv (together with the Dardanian Iásiōn, he was the founder of the cult of Kabeiros in Samothrace; cf. also the wedding of Cadmus with the Dardanian(?) Harmonia in Samothrace /cf. also AhT 6/).

We have documented the cult of the Kabirs in Troy (Teukri / Dardanians - Assos, Troas; Teukri were directly connected with the Achaeans already by G. Thomson /1952 p.353/), in the country of Milyas and Cabalia (geographical names), in Syria (Emar, Ugarit - "bearers of turquoise", Nahr al-Kabir), but also in Galilee (Tell Kabri - Danuna) and in the area of Hermon (Deir el-Aachayer; the gods of Kiboreia). **It seems that the cult of the Kabeiros was originally associated exclusively with the Solymas** /Strabón: Geographica XIII.4.16/ and other pre-Thracian ethnicities (still in the eastern part of the Carpathian basin). Therefore, the geographical name Deir el Aachayer and other names referring to the Achaeans in the region of Hermon may be related to the Solymas, the ancestors of the Achaeans.

Everything I have stated so far points to the fact that in the case of the Solymys and Milyae, they are Proto-Phrygian ethnicities who came to Syro-Palestine from western Anatolia, and thus belonged to the "torquez wearers". This is clearly confirmed by genetics today / por. p. 99n. and note 389/. It is likely that between the years 2400-2300 BC, from the eastern part of the Carpathian basin, through Serbia, they penetrated to the central Balkans, where they apparently stayed for some time (southern Serbia, Kosovo, northern Macedonia, western Bulgaria). Then, as "torquez wearers" (ca. 2100 BC), they penetrated into the Trojan region (Dardans, Elymos - Assos, Troas); part of them then headed south (land of Anaktoria). After their expulsion by the Kármí, after about two generations (c. 2050 BC) spent in the land of Anaktoria as Solymys, they went to the country of Milyas under Kabalia in Lycia, where part of them settled and renamed themselves Milyae (later they were known as Termils, part of the Lycians), but also to the area south of the Solymské mountains and east of the Beydaglari mountain range (in this area the historical Attarissiya ruled in the country of Achchiya, but also the mythical Lycian Íobatés and Anteia /cf. note 249/). But most of them continued further east, through Cilicia (Tarsos /ref. note 380/; Hypachaians) and then to Syria (Lazika - Lazpa), Lebanon (2040/2000 BC; Byblos, Ugarit), Galilee, Jezreel and of Egypt (between the years 1985-1956 BC: Amenemhet I. /Shaw 2003 p.498/ and the "Ruler's Walls" associated with him) as a defense against the "Asians" /cf. note 374/; or until after 1938 BC, according to short chronology).

The Solymys, Dardanians and Milys were not the only ethnic groups that belonged to the "torquez wearers". The Šekeleš and Šerdeni tribes, known from Egyptian and Hittite sources, also formed a **coalition** with them / Pientka: A few notes on the so-called sea people. note 101; Pientka: Patriarchs and their descendants. note 34/.

The fact that the Solymys were of Proto-Phrygian origin is shown by e.g. the city of Salamis in Cyprus, which, according to legends, was founded by Teukros after the fall of Troy. The Teukrians - Achaeans /Thomson 1952 p.351-353/, as Phrygian descendants of the "torquez wearers", were also inhabitants of Troy VI and VIIa (Blegen also considered these Trojans to be an offshoot of the Achaeans; cf.

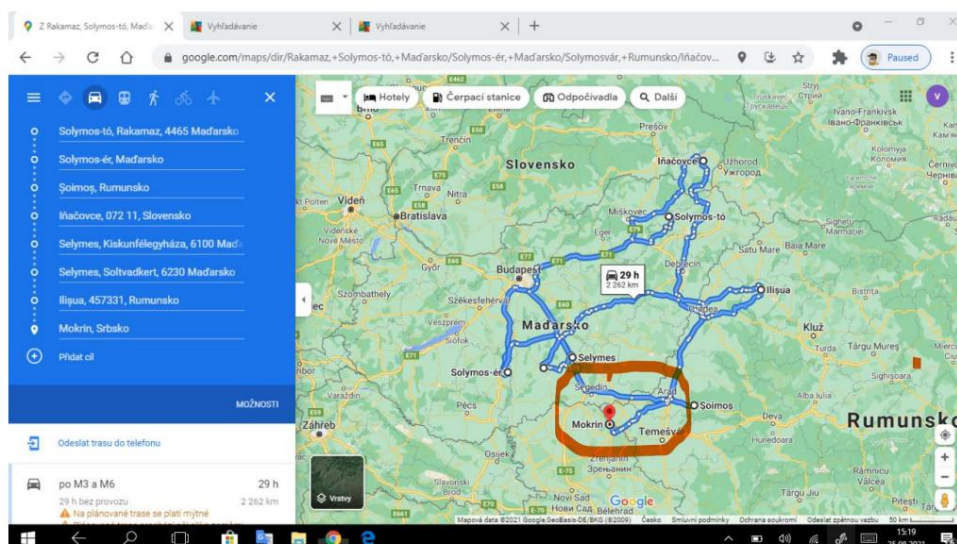
pp. 84 and 87). According to Strabo /Geographica XII.8.7/, the Trojans considered themselves Phrygians /cf. also note 265/. This is also in agreement with Pausanias, according to whom the **Phrygians** who settled in Sicily (apparently the Elymians; together with the Sikels and Sicans from the Apennine Peninsula) came from the country of Troy (Troas), from the river Skamandros, today Karamenderes /Pausanias: Journey to Greece 5.25.6; <https://en.wikipedia.org/wiki/Sicani/>. The name of the island of Salamis in the Saronic Gulf, in Greece, from where the aforementioned Teukros came from, is probably of Proto-Phrygian origin (cf. the Sharon Plain in Palestine /for the Teukros' settlements outside the Troy region, see note 377/). Also the name of Salmoneus, king in Thessaly and later in Élis, father of Tyró /por. note 401/. His grandfather was Hellén (cf. Helón, Elón; name probably derived from El Eljon /cf. note 549/). And this is actually evidenced by Salmydéssos, a Thracian city by the Sea of Marmara /Herodotos: Histories IV.93/, with which the Thracian king Phineus, an Agenor (brother of Cadmus), is connected. I will repeat myself, but I will remind again that a certain **Phrygian Solymus** from Phrygian Ida (south of Troy) was a companion of Trojan (or Dardanian) Aeneas /Ovid: Fasti 4.79/. It is the river Skamandros, near which **the Elymos lived**, that originates on the northern slope of the Ída mountain range (Kaz Dağları).

Apart from Anatolia, Syro-Palestine and the Aegean region, similar geographical names can only be found in Hungary (Solymos-tó near Tokaj, Solymos-ér south of Dunaújváros), in Romania (Solymosvár or Țoimoi and Solymosbucsa or Buceava-Țoimoi east of Arad, Solymosiláz or Laz-Țoimoi, south of the city of Cluj; there also localities Țoimoi, Țoimuieni, Țoimuiu Mare, Țoimuiu Mic; but also Sardu Nirajului) and in Slovakia (Solymos Iľajovce, near Michalovce). Similar names in Hungarian "sólyom" and "solymász" mean falcon and falconer (in Romanian "Țoim" means hawk).

In Hungary there are also geographical names Selymes and in Romania the name Selymesilosva = **Ilisua** /cf. p. 143/. There I had some doubts whether they were related to the Solymas; selymes means "silky" in Hungarian (secondary?). However, the fact that these sites are located **exclusively** in the area where there are also sites named Solymos indicates that they are probably related to Solymas. If these localities were **primarily** related to falcons and falconry, they would certainly not be limited to the given area, but would also include other territories in Hungary, Romania and other countries where speakers of the Hungarian language lived.

All these geographical names are found almost exclusively in the eastern part of today's Hungary, in the south of eastern Slovakia and on the Hungarian-Romanian border, which essentially copies the territorial expansion of the OFKK complex and also the Hatvan and Nagyrév cultures. They even encroached on the territory of Maroš culture.

The only exception is Solymosiláz - Laz Țoimoi and an enclave with similar names (see above), near Targu Mures, already in the area of expansion of the Wietenberg culture.



Brown border: central region of Maroš culture; brown "square": Solymosiláz, or Laz Țoimoi. Localities such as Țoimuiu Mare, Țoimuiu Mic, Țoimoi and Țoimuieni are also located there.

On the other hand, the name Selymes resembles the name of the Elymi tribe, Elymoi (Elymivia; see p.145). In Turkey, southeast and northeast of Bodrum (Milas and Marmaris areas; in the first case, it is

the land of Anaktoria from Greek myths (Anax), the original seat of the Solymys in southern Anatolia), there are two locations under the name Selimiye. At the same time, about 100 km northeast of Selimiye in Milan, there is Mount Cadmus, Cadmos (Topcambaba Dağı; or Mount Madran; cf. the Mátra Mountains in Hungary).

However, it is likely that the names Solymos/sólyom/yoimuý are **secondarily** related to the falcon and falconry, because both in Hungarian and in Romanian it is a designation of a bird of prey (but no longer "selymes"; this means that these names primarily denoted something else and had no connection with the falcon or with silk). It is possible that the old Hungarians took this name from the original population. In that case, the falcon may have originally been the sacred animal of the Solymys. The mythical animal of the ancient Hungarians was also the falcon (Altaic; great horn), which they called *turul*. But this means that "sólyom" was probably not an original Old Hungarian word. In the mythology of various ethnic groups, the falcon also symbolized royal power (cf. e.g. the falcon god Horus). Many nations are named after their totem animals. It is well documented for ethnic groups, at a lower social level of development, but e.g. also among the Scythians - Sakas (jacket = deer).

The origin of falconry is sought in the steppes of Central Asia, after which it spread throughout the steppe region, including its western part. We know from ancient sources that the Thracians were also engaged in falcon hunting /Aristoteles: *Meteorologica* aý/. A large predatory bird hunting prey is depicted on many monuments of Gethic art /Bouzek 1990 p.137, fig.29 et seq. On the Thracian silver knemide (shin guard) from the prince's grave in Agighiol, a héros is depicted with a drinking horn and a bird of prey (like a falconer /Bouzek 1990 fig. annex IV. for p.184/).

All geographical names referring to the Solymovs are found in the areas affected by the younger steppe wave, from the area north of the Balkan Mountains, which spread upstream of the Danube and Tisza; while heading to eastern Hungary and Transylvania. Background: the Viss group of the Baden culture, affected by the steppe wave and the subsequent spread to. Makó-Caka to this area. Partly on its subsoil, but mainly due to significant steppe (Indo-Iranian) influences, k. Nyírség-Zatin. From the Potisia area it spread to the surrounding areas: Slovakia, Transcarpathian Ukraine and Romania (there as the Nir culture, but also, for example, Post-Cotofeni groups influenced by the younger steppe (Indo-Iranian) wave: Livezile, Copaceni, yoimuý, etc.). A little later, in the Early Bronze Age (from ca. 2200/2100 BC; beginnings, therefore, already in BA1), the Ottoman Empire began to develop in these areas (OFKK), Hatvan, Nagyrév and Wietenberg culture: 1., Eastern

Hungary - upper Potisia with the adjacent part of Transcarpathian Ukraine, East Slovak lowland, Hungarian-Romanian borderland (phase Otomani I); 2., The territory east of the Pannonian Danube (Nagyrév and Hatvan cultures), 3., Transylvania (Wietenberg I), roughly to the south of the inner Carpathian arch - the Mures / Batora River: Slovakia in the Early Bronze Age. 2018 pp. 115-116; Tasic ed: *Kulturen der Frühbronzezeit das Karpatenbecken und Nordbalkans*. 1984 p. 235n/.

We know that the Phrygians came from **the western** Balkans (Brigovia /Hérodotos: *Dejiny* VII.73; Strabo: *Geographica* VII.3.2/). But it is also not excluded that the Brigs could originally have lived in the Pannonian Plain as well. For example, near Komárom (Szöny), the Roman city of Brigetio (Bregatium) was located. In southern Pannonia, on the river Sava, lived the Breuk tribe /Strabón: *Geographica* VI.5.2; Pliny the elder: *Naturalis historia* III.147/. Apollonius of Rhodes mentions the Brygean Islands in northern Illyricum, perhaps in connection with Istria /*Argonautics* IV.330/. However, similar names are quite often also found in Western Europe (Brigantia, Brigantes, Bragança, Bregenz, Brega, etc.). They are usually derived from the Irish (pre-Celtic; but originally Proto-Indo-European) root "brig", which means "high, noble, high power position" /S.+ P. Botheroyd 1998 p.48/; respectively "strength" (proto-Celt. *brīgos*), "power" / wordense.eu/brig/. According to Filip /1995 p.70/, ancient geographical names ending in "-briga" mean a fortified place (similar to the later "-dunum"). By the way, the Danube River is formed by the confluence of two smaller streams: Brigach and Breg.

Just as an interesting point, I will mention that from the Proto-Indo-European root "brig" and from it the probably derived IE names "bhergh-", "bheregh" = "high place, bank, elevated" (cf. Sanskrit "brhāt": "high, great, noble") /H. Kalweit: *Germanic Book of the Dead* 2003 p.31; <https://en.wiktionary.org/wiki/Reconstruction:Proto-Indo-European/bhergh-> /, probably comes from the name of Prague (Barága, Farága, Frága, according to Ibráhím ibn Jakub; cf. e.g. Berehovo in Transcarpathian Ukraine, or Bereg, a now non-existent hill near Bini, where gold solids were found, but also the name of the old district of Praga, in Warsaw; there a possible connection with the Fraganeo region (cannot be identified with Prague in Bohemia), from the Bavarian Geographer (*Descriptio civitatum et regionum ad septentrionalem plagam Danubii*; probably from the middle of the 9th century AD).

Warsaw is very likely a name of Old Indo-European origin, of "Anatolian" character / note 447; p. 115n/; Lt. Waršuwa - Urša, in the region of Alalach, but also Waršiyalla and Waršiya in Anatolia. The word "Warsaw" probably originally

it meant some river (in this particular case Vistula, Vistula, perhaps only a certain part of it, or one of its tributaries), as indicated by the suffix "-a(h)va" = "water"; Lt. also "varsha" in Sanskrit and Hindi: "rain, water". This name could first have been brought there by the people of the older phase of culture with cord ceramics, in contrast to eastern Slovakia, where PIE names of an "Anatolian" character are probably related to the people of the younger pit culture (however, I do not completely exclude the KŠK people - Lubaczow group).

Prague was certainly not named after the Vltava rapids (rapids), door thresholds, or Slavic sleepers. As a second, less probable alternative, this name can mean "burnt place" from "to roast" (to devour, e.g. a forest).

The name Solymos (ῥῥῥῥῥῥ) was probably derived from the name of some deity (cf. the god Shalim in Ugarit, where the "torque bearers" also lived; Jerusalem - Urusalim, named after the Solymos; Mount Salmon - Hermón and there Deir el-Achayer in connection with the cult of the gods Kiboreia /notes 53, 57/, but also Mount Salmon near Shechem /Judg 9:48/: Gerizim?, or rather the "pagan" Mount Ébal? /Leg. note 487/: about 6 km from Sichem there was also the geographical name Salim / John 3:23/. It is in the Ugaritic text "Shachar and Shalim" that the term "agn" is mentioned, which is interpreted from Indo-Iranian languages as "fire" /cf. note 433/).

And we find just such a deity among the northern "Thracians" (Géto-Dacians). This is **Zalmoxid** /Bouzek 1990 pp. 65, 80; Daicoviciu 1973 p.165n/, in another wording Salmoxis (ῥῥῥῥῥῥῥ), but also Zamolxis, Samolxis /<https://en.wikipedia.org/wiki/Zalmoxis/>, who is identified with the god who is called **Gebelleizis** /Hérodotos Histories IV.94-96/.

It reminds of the name of the Great Gods - Kabeiro, **Kiboreia**, respectively. the name of the Phrygian goddess **Cybele**, but also the name of the Meionian **Kabélas** /p.139/. He is wrongly attributed the attributes of the storm god, only based on a misinterpretation of Herodotus' text. Rather, it is a chthonic deity of the earth, fertility and vegetation (it is associated with the goddess Semele (mother of Dionysus of Zagrej) and with the Slavic "zemlja" /Daicoviciu 1973 p.170n/; similarly, deities in the Baltic languages: Latvian. Zemes mâte, Žemina).

In Anatolia, this deity was known as the god Solymeus, who was later identified with Zeus (Zeus Solymeus) /<https://en.wikipedia.org/wiki/Termessos/>. Strabo's mention of the fact that a certain Getan man called Zamolxis (allegedly a slave of Pythagoras, but which, for example, Herodotus rejected and considered him to be a man or a deity from a much earlier time / History IV.96/), is also interesting. reached as far as Egypt during his wanderings.

When he returned to his homeland, he was able to divine according to heavenly signs /Strabón: Geographica VII.3.5/. It is not excluded that this is a reminiscence of the stay of the descendants of the "torque wearers" (Solymov, Milyov) as part of the Hyksos, in Egypt / ref. note 374; Additions: Danaos, Danaoi and note 560; Pientka: Guteci and Jutland/.

In Dacia, in southern Transylvania, there is the river Troaÿ (and the village of Troaÿ in its basin). It is interesting that about 60 km southeast of it, in the basin of the Mureÿ River, there is the village of Ilia, which seems to resemble Ílion, another name for Troy. Troaÿ is located in the area where, from 2200 BC, the Wietenberg culture developed, which in the west came into contact with the settlement area of the Maroš culture, which includes oi. also Mokrin /note 374/. And even before that, this site was located in a wider area of occurrence of ocher graves (eg Decea Muresului), with finds of turquoise. It is an area where deposits of copper and gold /Bouzek 2015 p.62 obr.12:2/, but also of salt, were significantly concentrated.

In Kosovo, in the district of Gjiilan, near Kamenice, there is a mountain top called Troja (the nearby settlement of Troja was renamed only recently; original name: Topanica). Another name of Kamenice is Dardana, Dardane. There is also the Dardana fortress, which is an archaeological site from the Bronze and Iron Ages.

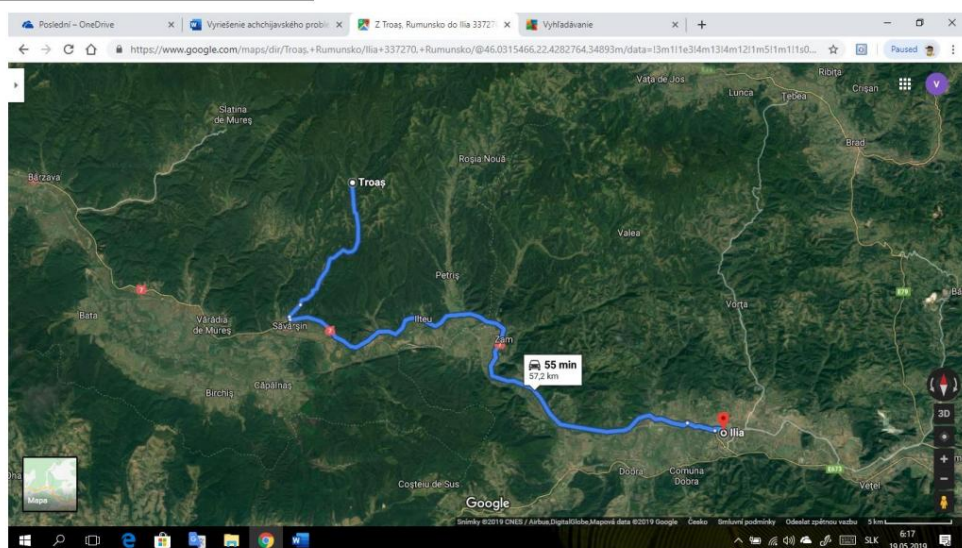
I remind you that, in addition to the central Balkans, the Dardanians also lived in the country of Troas, in northwestern Anatolia.

One of David's warriors (Jebusite? = also Solym /cf. note 416; Pientka: Judenci, note 76/) was Salmon /2 Sam 23:28/, whom 1 Ki 11:29 calls Eli. It is therefore only a coincidence that Salmon (a Phrygian-Thracian name) is connected with Ilaj (cf. Ílos, the son of the Dardanian king Troas, who founded the city of Ilion). I think not.

I assume that names of a similar nature are of proto-Thracian (proto-Phrygian) origin /cf. note 249; Ílioneus, son of Phrygian Niobé etc./.

The presence of Uriah the Hittite in this list of David's warriors also points to the fact that Salmon came from Solym /2 Sam 23:41/. His ancestors were probably also Solym / Pientka: Judeans. note 61/.

On the other hand, the Balkan geographical name Ilia (in contrast to the geographical name of the river Troaÿ) may not be etymologically related to the Trojan Ília. Similar names in the Balkans, Ukraine, Russia, Slovakia (Ilija), but also in non-Slavic countries, are primarily related to the Greek Elijas, which was taken from Hebrew. Eli-Yahu: "my lord is God". This name only spread in Christian times.



So here we have the locations: **Troaġ** in Dacian Transylvania and the river Ilissa in southern Thrace /Apollónius Rh: Argonautika I.215/; also Dacian gods: Salmoxis and **Gebeleizis**. We know Iliion, or Troy with the Kabir cult (connection with the Phrygian Great Goddess **Cybele**) in northwestern Anatolia, in the area of **Troas**, or in Assos (there is also the city of Sardessos and Elymovia). And also Elaiussu in Cilicia, Vilušu in the Mersin region?, Ullasu /IE? note 204/ in Lebanon and Ilium in Epirus /Vergilius: Aeneis 3.335/; it was also there that the Phrygian Brigos originally lived).

Note In my understanding, Troas is an area bounded on the north by the Dardanelles, on the south by the Gulf of Adramytes, and on the east by the wider area around Mount Ida. Assos was an ancient city on the shore of the Gulf of Adramytta, but originally it was the name of the wider area around Troy /port. notes 220 and 291/; in fact the names Troas and Assos may be partly confused.

Proto-Phrygian tribes came from the central Balkans to Anatolia (where the Hittites probably knew them as **Piggajá** / Additions: Dardanians in the Matien Mountains/), around 2100 BC, primarily as Solyms. However, their original settlements were located in the Carpathian basin, mainly in the area of the future expansion of the Ottoman, Hatvan, Nagyrev and Maroš culture. Together with them, the Šekeleš-Siculotae, Šerdeni Sardiotae and related ethnic groups formed a coalition from Transylvania /Pientka: Patriarchovia a ich potomkovia, note 34, p.26n/, who originally resided in the area where the Wietenberg culture later developed, as it they are evidenced by geographical names in the area. It is interesting that the names that point to Sardis occur almost exclusively in Romania, in the western part of the distribution of k. Wietenberg (Serdanu, Sard, Sardu, Sardu Nirajului; there is also the Troaġ River and the settlement territory of the Apul tribe: the Alba Julia area; at the same time, further north there was an area that was previously known for the occurrence of turquoise, e.g. Decea Mureşului). Most of these locations are located in the **Mureş river basin** /port. p. 110/. On the contrary, the names referring to the Sikuls (Sicula, Siculeni, Székely) are found in the eastern part of the extension to. Wietenberg, in "Székelyföld", i.e. in the Sikulska region, in Transylvania, **where very distant descendants of the Chalcolithic Sikuls still live today** / Pientka: Patriarchovia a ich potomkovy, note 34, p. 29; however, only about 20% of them are carriers of lines derived from Hg R1b-M269/. Therefore, even localities like "Solymos, Selymes" can be related to Solymes. In other words, the names of larger ethnic groups have a conservative character and can also be transmitted through geographical names over whole millennia, similar to the names of large rivers.

Names referring to the Sikuls are also found in the area of eastern Hungary and the Hungarian-Romanian border.

This could point to their original settlements in the Chalcolithic and to the beginning of the early Bronze Age (however, the name of the village of Sekule in Slovakia is related to the period of the beginnings of the Hungarian Kingdom, when the Sikulians /but also, for example, Polovtsians - Cumans/ served on its borders).

In addition, there was also a Celtized "Thracian" tribe of the Serds, west of today's Bulgarian Sofia (Serdica) and east of the Polish-Irish Proto-Phrygian Dardanians. Both of these tribes (including the Mygdons) separated from the other proto-Phrygian ancestors of the "torquez wearers" in the central Balkans, already before 2100 BC.

By the way, the Dardanians could have come up with their name right there (pre-Illyrian? name). Originally they probably belonged to the Sardis (cf. Šerden - Dardan) or to the Solyms. It is therefore possible that it was a general designation of those Proto-Phrygian tribes that came to the central Balkans from the east of the Carpathian basin.

It is not excluded that the Sicilian **Elymi** (**Elymi**; IE) also came from northwestern Anatolia (**Troas**) and were descendants of the "torque wearers". In any case, this name evokes the name **Solymi** (**Solymi** /GD

Farney, G. Bradley eds: The Peoples of Ancient Italy. De Gruyter 2017 p.20/).

The Phrygian Solymus, who was a companion of Aeneas /Ovidius: Fasti, 4.79/, came from the Phrygian Ida (Mount Ida, southeast of Troy - country of **Troas**; documented cult of the goddess Cybele).

Thucydides / History of the Peloponnesian War. VI.2.3/ claimed that the Elymians were refugees from Troy, which had been conquered by the Achaeans. From there they fled to the Sicilians in Sicily (apparently the original population, descendants of the Cetin family, who together with the Elymas moved to the west and center of the island). It is possible that these are Pausanias' **Phrygians** (Solymus), who after leaving the country of Troy settled in Sicily /Pausaniás: Journey through Greece 5.25.6/. This is evidenced by the fact that the river Skamandros, by which the Elymians lived, originates on the northern slope of Mount Ida, from where the **Phrygian** Solymus.

Plutarch /Nicias I.3/ recalled the Trojan origin of the inhabitants of the city of Segesta, the political center of Elymia. According to Hellanicus of Lesbos, the (Trojan) Elymians landed in Sicily, just a few years before the Siculus (Siceles; Šekeleš, also one of the "sea peoples"). The town of Salemi is located in northwestern Sicily, on the site of the former Elymian city of Halyciae.

By the way, the city of Sardessos was located in the Trojan Cilicia, that is, in the area from which the Elymos were also supposed to come. Another city with the same name was located in eastern Lycia, where the residences of the Solymus were. At the same time, today it is already obvious that the Sardis, together with the Solymus, Sikuls and other proto-Phrygian ethnicities, were part of the coalition of "torque wearers".

At the beginning of the Early Bronze Age (from about 2200 BC), in the area of the Pannonian Plain, cultures similar in terms of their material content were formed. On the lower reaches of the Mures River in the Arad area, it was k. Perjam-Pecica/Maros; and already from the Pitváros phase (already approx. 2300 BC). A little later, further south, k. Batting. This occupied the territory where there were also the settlements of the "Illyrian" Veneti and probably also the Andizets and Breuks, i.e. ethnic groups associated with the older wave of the pit culture. Although both cultures partially grew on the bedrock of the Somogyvár-Vinkovci group (Hg R M269 and G-M201), k. Maros was also genetically close to the Nyírség-Zátin (Nir) culture and related Post-Cotofeni groups in Romania (Hg R-Z2103 /note 374/). The early Maroš culture (after the Pitváros phase) was also very close to the Blechkreis circuit; it is considered its enclave (mainly to the Unterwölbling and Leithaprodersdorf groups).

To the east of the area of expansion of the Maroš culture, the settlement territory of the Wietenberg culture spread out, and to the north of k. Wietenberg, Ottoman culture. To the west of the settlements of the Ottoman culture, the settlement territory of the Hatvan and Nagyrev cultures spread out. In Slovakia, the Ottoman culture immediately followed the Košťian culture (Košťian-Ottoman horizon), but was not genetically linked to it (even if it was partly influenced by Nyírség-Zátin; however, the Košťian culture was part of the EPKK III complex /Peška, Králík SIA 2/2020 p. 238n/). The eastern (Ottoman) component of the OFKK, in the entire area of expansion in its oldest phase, is based primarily on the subsoil k. Nyírség-Zátin /Bátora 2018 p.116/, similarly to the Hatvan culture /Novotná AR 1986 p.275n; Furmánek ed. 2015 p.30/. Regardless of the fact that this fact was partially questioned by I. Bón /1992, in: donau-archaeologie.de/doku.php/kulturen/nyirseg; author: Matthias Thomas/.

Nagyrev culture is based on k. Protonagyrev. All these cultures have a steppe origin (younger, proto-Indo-Iranian wave).

Cultures located further south, such as The Naeni, Verbicioara and Tei, originating from Glin III, were not so genetically linked to this cultural circle. The same applies to the cultures that were located east of the Carpathian arch, such as Monteoru and Costis (in addition to the "autochthonous" haplogroups and haplogroup R Z2103, there were mainly haplogroups R-M269 and R-L23, possibly also PF7562; i.e. a mix of older and younger steppe wave). These were mainly cultures whose economy was based primarily on cattle breeding.

Linguistically, however, the people of these cultures were apparently close to each other (speakers of the pre-Thracian language, which was based on the late Proto-Indo-Iranian language).

The cultures of this area, especially the Ottoman (OFKK /Bátora 2018 p.115/) and Wietenberg cultures, are known for protourbarian settlements, wealth of jewelry and weapons. A spiral was often used as a decorative motif. And not only on ceramics, but also on weapons, gold targets and bone objects. A wealth of metal finds, often of gold (Qarğa de Sus, Tufalau, Sarasýu, Hinova; but also in Slovakia: Barca, Spišský Štvrtok, Nižná Myšľa), an acropolis with elements of an urban character, massive walls made of dry laid stones, gates that protected bastions, horse breeding, etc., testify to the growing power of the local elites. Sanctuaries are also documented (typ

megaron: Sýlacea in Bihori; but also a sacred precinct with a well in Gánovce and cult objects in Spišský Štvrtok, Nižná Myšl, etc.).

Mutual contacts with the Aegean region, but also with central and northern Europe were significant; in the younger phases of these cultures, probably also in Mycenaean Greece. Cultural stimuli **common** both to the Carpathian basin and to the Aegean region came from, among other things, the Caucasus-Anatolian region (Trialeti and Karmir-Berd cultures; e.g. the cauldron from Trialeti is almost identical to the cauldron found in shaft circle A, in the grave No. 4, in Mycenae; in general, Trialeti had cultural ties to the Aegean region and vice versa). It is believed that these impulses, oi. and spiral ornamentation, also came from the Pontic-Caspian steppes (near Sintašta, through the multi-roller culture /Lichardus, Vladár SIA 1/1996 p.25n/, currently renamed the Babino culture). In this context, it is important that the people of cultures and groups, based on the culture of Nyírség-Zatín and Post-Cotofeni groups; Hg R-Z2103, originally belonged to speakers of the late Proto-Indo-Iranian/pre-Thracian language. This language gradually differentiated into the hypothetical Proto-Goeto-Dacian (east of the Carpathian Basin; Wietenberg, OFKK cultures; but also cultures in the territory east of the Carpathian Arch), Proto-Thracian (Bulgaria, Greek Thrace, the European part of today's Turkey), Proto-Phrygian (northern Macedonia, northern Greece; it later differentiated into Phrygian, Macedonian and Bronze Age Greek) and the Pannonian language (ethnicities in the area of expansion of subsequent cultures, after c.

Hatvan-Ottomans and Vátya). The Proto-Illyrian language arose further west from the speakers of the Proto-Phrygian language. Although Hg R-Z2103 carriers from the Carpathian basin (Nyírség, Nir and Post-Cotofeni group cultures; later also Nagyrév - Cetina contacts) took part in its development, the older component was more prominent there (Vučedol, Glasinac populations; R-M269, G -M201 etc.), which significantly influenced the local population in terms of language as well. This is also why Proto-Illyrian cannot be included under the Proto-Phrygian language /Pientka: Patriarchs and their descendants, note 34/.

In connection with Eastern European influences in the Carpathian Basin (near Sintašta), we cannot forget the ancient tradition of spiral ornamentation, both in the Eastern and Southern Balkans, Ukraine (e.g. Marica, Saculta, Gumelnita, Cucuteni-Tripolje cultures), and also in the Carpathian basin. Although it is absent as a decorative element from the Middle Eneolithic to the beginning of the Bronze Age, with some exceptions (e.g. in Baden, spiral decoration is present on bowls of the Bratislava type), but from the final phase of BA1, it experienced a real renaissance /Šalkovský SIA 2/1980 p. .287n; L. Dietrich, O. Dietrich: Wietenberg fires Mykene? Praehistorische Zeitschrift 86, 2011 p.67-84/.

Looking for the genesis of this ornamentation in the Mycenaean environment is no longer tenable today.

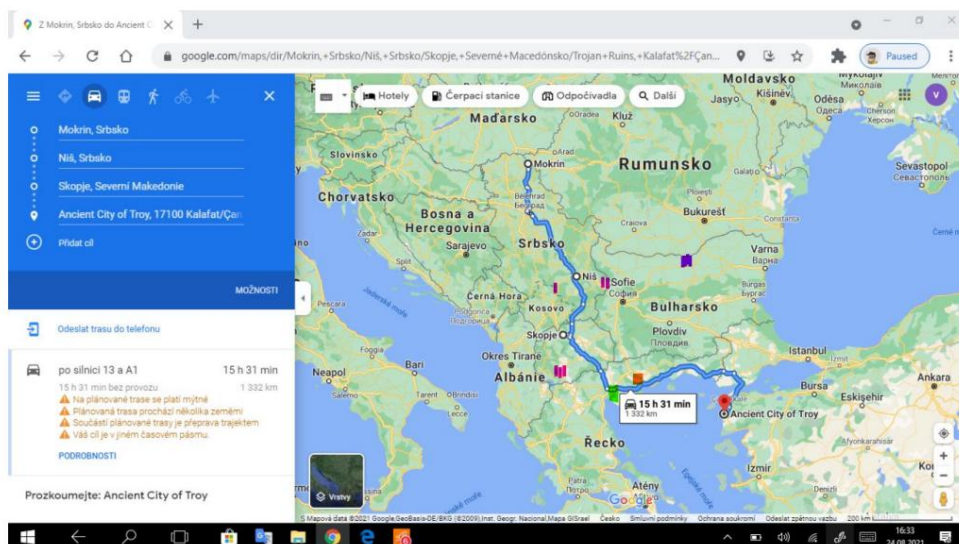
In connection with eastern influences in the Carpathian basin, I would also like to draw attention to the circular fortress in Demircihöyük, Turkey, near Eskişehir /Grigoriev 2002 p.34n/, which in its layouts is strikingly similar to the Arkaim fortress in the southern Urals (near Sintašta; apparently "heritage" after the Tripil culture), and partly also the Old Bronze fortified settlement in Slovak Vrábňy /Bátora 2018 p.228n; Lichardus, Vladár SIA 1/1996 pp. 25-89/. At the same time, an important fact is that the Anatolian pottery from the graves of Ani and Küçük Çatma in Kars province and Sos Höyük in Erzurum province, as well as other Anatolian sites, resembles the pottery from Trialeti /https://en.wikipedia.org/wiki/Trialeti_culture /.

According to S. Grigoriev, the emergence of Sintašta also due to migrations from the south. This can be indicated by the relatively high frequencies of the J2-M172 haplogroup occurring in the Western Caspian region (also Hg J1 there) and in the wider region of the central and southern Urals: the Abashevo, Poltavka and Sintašta cultures. The carriers of this haplogroup also included part of the population k. Sintašta, successor of Poltavka (20% Anatolian DNA /Pientka: Patriarchs and their descendants note 34/). It is likely that it is oi. also about relatives of the northern Mesopotamian and Matien Subareans (Sapeiri, Sabeiri, Sapiri, Sabiri, Sabarti Asfalí /Pientka: Subarejci and Aesir/), who in the area of the western Caspian and the lower Volga, later coexisted, among other ethnic groups, with the ancestors of the Sarmatians (As, Borania).

These migrations were directed primarily from areas south of the Caucasus (Karmir-Berd culture in the Sevan Lake region, similar material culture to the Trialeti culture, burial in kurgans together with carts; similar burial rites to kurgan cultures, in the Pontic-Caspian steppe region). It is from there that the common elements typical for both the Sintašta and Lola cultures (post-Kurgan k.), as well as for the cultures of Central Europe, as well as for the Anatolian region (Trialet ceramics), or their Karmir-Berd culture, or Trialeti culture, mediated (Demircihöyük). According to Grigoriev, part of the impulses related to the migration of southern Transcaucasian groups to the Eastern European steppes also affected Hungary and Slovakia, where fortified circular settlements, similar to those in k. Sintašta / Grigoriev: Central European Impulses in Eastern Europe in the Early Second Millennium BC. SIA 2/2019 pp. 236-7/. These Eastern European impulses are undoubtedly connected with the steppe tradition from the area of the eastern pit culture, while these influences in the Carpathian basin persisted in the following periods (Poltavka and later Sintašta cultures).

Part of Siculotae, Sardiotae and Apulov, left during FBZ II; ca. 2400/2300 BC), from eastern Hungary (c. Nyírség-Zatín) and from Transylvania (from the area of Nir culture and Post-Cotofeni groups: Livezile, Copaceni, ŸoimuŸ, etc.), through Serbia and Bosnia-Herzegovina, to the Adriatic region, where later in EH III (2200-2000 BC), they were behind the Cetina/Pientka phenomenon: Patriarchs and their descendants; note 34/.

Either at the same time as them, or only a little later, around 2300 BC, the Solyms, another part of the Sikul tribe, the Sardis, and other proto-Phrygian ethnicities, who will be referred to in the Balkans as the Dardanians, also moved from the eastern regions of the Carpathian basin (Nyírség culture -Zatín, Nir and other post-steppe groups Post-Cotofeni /see above/; dominant haplogroup R-Z2103), to the central Balkans, where, especially in the area of Serbian Banat, there are many steppe mounds, with ceramics with cord decoration from the 2nd half. 3. thousand BC; FBZ II / BulatoviŸ 2014, p. 127; in addition, map 3, on p.123; respectively on p.89, in this study/, as well as in the adjacent part of the Romanian Banat /Thomas 2007-9; Diaconescu 2020 p.17n/). The fact that the starting area for these ethnic groups was the eastern part of the Carpathian basin is also evidenced by the box graves of the Schneckenberg group, which appear a little later, at the beginning of the Middle Helladic period, in Greece (Agios Stefanos) and at the same time from MB I, also in Syro-Palestine /Pientka : Patriarchs and their descendants, note 34, in the section: Post-Cotofeni groups/. This also applies to bone pins with a pierced neck, toggle pins (in Anatolia and Syria-Palestine, they are also made of bronze). In the central Balkans, after 2300 BC, these ethnicities split (probably in the wider area of the present-day Serbian city of Niš / the Dardanian Naissus of the classical period; the residential area of the Dardanians up to Lake Ohrid; east of them the seats of the Serds and west of them the seats of the Enets/).



Approximate migration route of the ancestors of the "torque wearers" through the central Balkans, to Anatolia (starting area: 1., today's eastern Hungary and the Hungarian-Romanian border; 2., the basin of the Mures River, including the Banat).

I., Dardanians: southern Serbia, northern Macedonia (Skopje – Scupi), with the center of gravity in Kosovo (Damastion); there is also the fortress of Dardane with the nearby Mount Troy, up to Lake Ohrid; II., Serdovia: west of Sofia; III., Brigovia: northern Macedonia, southern Albania, Epirus (Ilion). **Green:** Mygdons. **Brown:** Southern Dardanians. **Blue:** deposit of golden torquoids from SvišŸov (other finds of golden torquoids are concentrated in northeastern Bulgaria, south and southeast of SvišŸov: Veliko Tarnovo, Bogdanovo, Shumen, Anchialo/Pomorie). **Troy region:** Dardanians, Elymos - Solymos, Teukri.

West of the Dardanians (from the South Pannonian Danube to the Adriatic; apparently on the border between historical Bosnia and Serbia and in the region of Herzegovina and Montenegro), there were settlements of the Enets ("Illyrian" Veneti), some of whom probably joined the "torque wearers" and their descendants then he knew Homer as the Eneti in Paphlagonia.

In the Serbian Banat (roughly between Mokrins and Beograd; i.e. where the Maroš culture later developed), as well as in the adjacent part of the Romanian Banat and western Transylvania (Post-Cotofeni groups FBZ I: Livezile, FBZ II: Copaceni, Soimus), finds a number of steppe tumuli, with pottery with cord decoration, from the second half of the 3rd millennium BC.

Such mounds are also found in Greece (end of FB II, beginning of FB III; Proto-Phrygian ethnicities), as well as in Albania and in the area of the expansion of the Ljubljana culture (there, the ethnic groups associated with these mounds participated in the creation of the Cetina culture /also Sardiotae and Siculotae/ and the formation of the Proto-Ilyrs /also from Veneti, Andizet and Breuk/). West of Banat, in the Sirm region, there are only burial mounds of the Ljubljana culture /BulatoviŸ 2014 p.127/.

The second, alternative route (part of the Dardani + Eneti and part of the Serdov?), could turn from the area where the city of Niš is located, along the river Nišava, along the old road, which the Romans later called the Via Militaris, to the wider area of today's Sofia (Serdovia). further along the southern slopes of the Balkan Mountains (Stará planina; Haemus), possibly also along the southern area of occurrence of golden torquoids (Bogdanovo), up to the Burgas region (Anchialo). Then they would advance to Turkish Thrace, where they could connect with

south current. They probably spent some time in this area. From there they probably continued together to the Trojan region, Troas. The route roughly follows the spread of haplogroup R-L151 (together with R-Z2103), towards the southeast; see below.

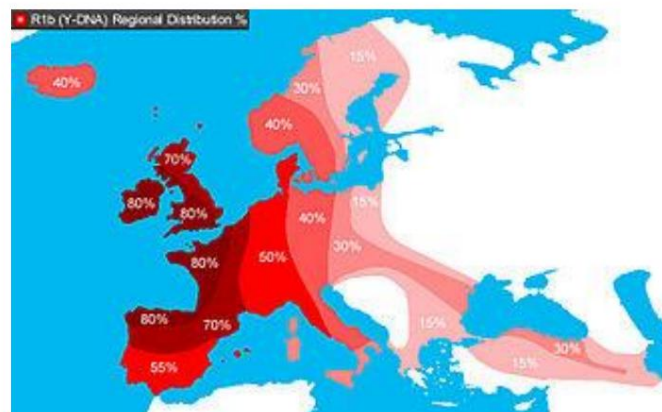
One part of these ethnic groups was probably part of the proto-Phrygian invasion wave that was responsible for the destructions on the Greek mainland at the end of EH III (e.g. Brigos, or their relatives; barrows with pottery with cord decoration in Greece and Albania from EH II/III /Bulatovič 2014 p.127, Häusler SIA 1/1981 p.61n; pottery with cord decoration is also found in Macedonia/).

The second part of them, who advanced upstream of the Serbian Moravia, separated from the main stream and settled southeast of the source of the Nišava River (in the wider area of today's Sofia; part of Serdov) and west of the Struma River (northern Macedonia, Kosovo and western Bulgaria; acting with a part of the Dardanians).

The others continued through the southern, coastal Balkans (where a part of the Mygdons and another part of the Dardanians apparently separated from them), to Turkish Thrace (where they could join the northern migration groups). After a certain time, which they probably spent there, they continued through the Dardanelles, to northwestern Anatolia, and then from there along its western and southern coastal areas, to Syro-Palestine (cf. also Sardis na Lemna, the Dardanelles and other localities in Anatolia / Pientka: Patriarchs and their descendants, p.28n, see also p.150/.

A part of the Dardanians, Teukri, Solym - Elym, Mygdon and other proto-Phrygian ethnic groups settled in northwestern Anatolia, in the area of Troas and Assos (the Pelasgians and Lelegians had already lived there before). Another part of the Dardanians, however, advanced further, along the southern Black Sea coast, up to the Matien mountains (Armenian; toggle pins were also found there, already around 2000 BC, similarly to Troy; there a little earlier /cf. note 386/), where they were probably later also known as the Phrygian Musks / por. note 654/. This progress of theirs can be traced in Bithynia (Sardene – Uludağ; the Bithynians were pushed out of the Balkans by the Teukrians and Mysians there /note 377/), in Paphlagonia (Eneti /Homer: Ílias, book II.; Apollonius of Rhodes: Argonautika II.359/ , who did not originally belong to the "torquez wearers", but probably joined them (the Dardanians) in the central Balkans; "Illyrian" Eneti). Further on in Ikiztepe (Turkey) in the south of the Black Sea, in the delta of the Kizilirmak River, where oi. he also found golden torquaze, as well as torquaze at other locations in northern Anatolia. Part of the Dardanians from the Matien mountains /Herodotos: Dejiny I.189/ probably settled in the area of southern Colchis (Lazica) but also north of Henioch, where they were later known as the Caucasian Achaeans /Strabón: Geographica XI.2.12-14, 17 , por. also p.184; <https://en.wikipedia.org/wiki/Achaei/>. This is confirmed by the relatively high frequencies of haplogroup R Z2103 in northern Anatolia and the western Caucasus /ref. map and text on pp. 99-100/.

However, it is possible that a certain, small part of the "Torquez people" also belonged to the carriers of the haplogroup R1b-L151/L11, originally from the Carpathian basin (documented for the first time in the Protonagyrev culture /C. Quiles 2019 Book 1., p.290/). These would be primarily those who moved from the Balkans along the southern Black Sea coast to the Armenian mountains. A parallel, small wave of carriers of haplogroup R1b-L151 probably also penetrated into Greece at that time. Of course, it can also be later migrations (13th/12th centuries BC), which is less likely (the haplogroup R-L151 spread mainly at the end of the Eneolithic and at the beginning of the Bronze Age; later it was mainly only its sublines: primarily R-P312 and R-U106 in Western Europe).



Distribution of haplogroup R1b-L151/L11. Source: https://en.wikipedia.org/wiki/Haplogroup_R-L151 ; Lt. with Fig. on p. 100 (R-Z2103).

The awareness of the kinship of the Mycenaean Greeks and some inhabitants of Colchis, in the late Bronze Age, persisted for a long time and was also reflected in Greek myths (**Frixos**, which resembles the name of **the Phrygians** /Pientka: Patriarchs and their descendants, note 34/) and the golden fleece associated with it; to that: Aietés, Medea, Argonauts).



Seats of Caucasian Achaeans and Phrygian Moschi. Colchis - Lazika

Frixos was the son of Athamante and Nefele from Orchomen (Minyovec). His half-brothers were Learchos and Melikert, the grandson of Cadmus. One of Athamanta's brothers was Salomoneus, who had a daughter Tyro. Another brother of Athamanta was Sisyphus (cf. the name of one of the Enaks: Sheshai). These names refer to their Thracian Phrygian (but also Syro-Palestinian) origin, which we then have to assume also in the mythical Frix. And therefore, we can identify his ancestors with the proto-Phrygian tribes, specifically with the Brigs and their relatives, in the southwestern Balkans.

By the way, relatives of the Phrygians in Anatolia, the Phrygian Brigos, lived in historical times among the Illyrians in today's Albania, further in northern Macedonia /Lt. Herodotus: History VII.73/ and in Epirus, in the north of today's Greece. Another Phrygian tribe, the Mygdons, resided (except in NW Anatolia) in Chalkidiki. So, of all the "Thracian" tribes, the Phrygian tribes lived closest to Greece. I write about the close relationship between the Phrygian and Greek languages on p.109.

It is stated that the Caucasian Achaeans came to Colchis, where they were to be known as the Heniochians (Greek: "charioteers") and the Zygios (Zechi, Zichi), after one of the expeditions against Troy, but before the Trojan War /Thomson 1952 p.352n/. Or they were supposed to be the descendants of some Argonauts /Strabón: Geographica; Bouzek, Hošek 1978 p.83/; which is unlikely. However, it is possible that the Heniochs and Zechis belonged to ethnicities of proto-Phrygian origin, if only due to their neighborhood with the Caucasian Achaeans and the Phrygian Muskas.

This hypothesis is supported by another fact, that the geographical names Vetust Lazica (Old Lazika) and Vetust Achaia (resp. Achaia Antiqua; in the wider area of today's Sochi) are located in the coastal area inhabited by the Caucasian Achaeans. Arrianos mentions them in the 2nd century. AD This clearly points to the close relationship of the Caucasians

Achaean to Lazika (southern Colchis; that's where part of the Zechii lived), respectively. this points to the original Lazika, where the Achaeans settled. In any case, it proves that the Caucasian Achaeans were related to the ethnicities that were located further south of them (Moschi, Lazoi, Zechii and Heniochi). This is actually confirmed by Strabo /Geographica XI.2.17/, who located the Moschs (according to Hecataeus of Miletus they were the Colchians) in two places. The first was located somewhere in Abkhazia (Colchida) and the second in the Moschika region, in the region of the Moschik Mountains and south of the Fázis river.

It was there that the temple of Leucothea, which was allegedly founded by Frixos /port. also p. 183/.

The Heniochs and Zechii survived antiquity and never forgot their Achaean origin /Thompson 1952 p.353, note 21/. The fact that there were also proto-Phrygian ethnicities in the settlement area of the Zechi, or "torquez wearers", the name of the city of Anaklia (classical Heraclea in Colchis; cf. Anak, Anax), near the southern border of Abkhazia in Georgia, can also indirectly attest.

Archeological findings in Georgia (Mycenaean rapiers, imitations of Mycenaean cups and ceramics similar to gray Minya) and gold jewelry from a Mycenaean tomb near Volos in Greece (1350 BC), which, according to analysis, could have been made, testify to the contacts between Mycenaean Greece and Colchis. from alluvial gold in Georgia /Living History 10/2020 p.19/. On the alleged Egyptian origin of the inhabitants of Colchis /Herodotus: Histories II.104; circumcision/, I write in the study Pientka: Guteci and Jutland.

Just as an interesting point, I will mention that Gelasius Dobner considered the Zichis to be the ancestors of the Czechs.

The most numerous proto-Phrygian wave, the Solymos (together with the Sardis and the Siculi), after crossing the Dardanelles in northwestern Anatolia (Troas; the city of Sardessos), separated from the majority of the Dardanians and Mygdons, and these tribes continued further along western Anatolia (Sardis and Sipylus in Lydia - Sardos, Šerdeni), through Anaktoria (Selimiye, Mount Cadmus), the land of Milyas and Solymos (where some remained and became part of the Lycians: Termilov - Milyae; the land of Achchiya, the city of Sardessos), then through Pisidia (the city of Sagalassos - Sikulovia, Šekeleš; other locations probably referring to the Sikuls: Sichan Islands in the Antalya area, Sichanli in the Hatay province), Cilicia (Tarsos; Hypachians in Kilikia; there also the Teukrians; since when? /note 377/), up to the coastal Syrian plain (Lazika, Lazpan, Lazpaya) . And then further throughout Syro-Palestine (Solymos - Akawaša?, Mi-lim, Šerdeni), all the way to Egypt /Pientka: Patriarchs and their descendants, p.28n/. By the way, according to Strabo /Geographica XIV.5.12/, the city of Tarsos was founded by **the Argives** when they were searching for Io together with Triptolemus. According to me, the myth of the wanderings of the great-grandmother Ió /Aeschylus: Prometheus in: Komorovský 1986 p.37n; Graves 2004 p.192 (also the eastern Balkans, the northern Black Sea, the Caucasus and Colchis, the Levant, Egypt)/, although it combines several sources, it is also a partial reminiscence of the anabasis of the "torquez wearers", as well as a reminder of their "stay" like the Hyksos in Egypt (Epaphos - Apópi / Additions: Danaos, Danaoi; cf. also note 386, on p.98/).

That the Sikuls, Serds and Achaeans were close relatives is indicated by the fact that they appeared together as "nations from the sea" (exclusively they), in the 5th year of the reign of Merenptah, when they attacked Egyptian territory from Libya ("circumcised" exclusively Shekelesh , Šerden and Akawaša /Pientka: A few notes on the so-called sea peoples; note 9/).

I already mentioned that the name of Ashshuva in northwestern Anatolia (the area where the Dardanians lived, already known during the reign of Tutchaliya II.), is related to the Phrygian name Asios. The name of this country is known from Egyptian sources, already from the reign of Thutmose III, in the form "a-si-ja". A similar name is also known from a text written in lin.B script from Pyl: "a-si-vi-ja" /note 220/. It is another proof that the Phrygians in this area (where the Hittites probably knew them as Piggajá) must have lived a long time ago, before the arrival of the "sea peoples".

The presence of the Achaeans both in the Caucasus and in Cilicia (the Hypachaeans) can explain why Colchis was called Lazika, the land of the Lazians in ancient times /Prokopios: War with the Goths. IV.1; but also Pliny the Elder and Ptolemy/. And it can also explain the fact why north of Ugarit was the land of Lazpan, Laaš, Lazika, which was probably inhabited by Herodotus' Lasonians, who wore the same costume as the Kilikians. The Lasonians were also called the Meión Kabélos, so their name was related to the Kabeiras. Together with them, the Milyas (part of the Solymos) are also mentioned there, who had Lycian bows (/Herodotus: Histories VII.77; however, in III.90, he distinguishes them: the Lasonii and the Kabalii; compare with the Western Anatolian Cabarés, whom **Strabo** considered for Solymov /p.139/). It is interesting that the Lasonians recall the name of the co-founder of the cult of Kabeiros in Samothrace, Íasión of Dardan (their second mythical founder was Kadmos of Tire /Bouzek 1990 p.69/).

It is therefore possible that the Lazos, the Lasonians, was just another name for the Solymos - Achaeans, or in general, proto-Phrygian ethnic groups. I remind you that one of the Achaean settlements in the Peloponnese was the city of Las /Pausanias 3.

21; Thompson 1952 p.358/.

The port cities of Akko⁴⁷⁷ and Akšaf were also located there . It is likely that it also occupied Mount Carmel and the north of the Sharon Plain with the city of Dor.⁴⁷⁸ The eastern border of Millavanda and the western

It is also noteworthy that the route traveled by the "torquez wearers" was inhabited by ethnic groups, probably Old Indo-European in origin (Pelasgians in Assos and Troas, Tyrsen in the area of later Lydia), and non-Indo-European (Carians, Lycians), but their language from 1st millennium BC, is already considered to be Indo-European (Lydian, Kartian, Lycian /ESPV 1999 p.177 and 216; Zemánek et al. 2009 p.152, 160-161/). These languages belong to the Anatolian group and are considered related to Luwian. In the case of Lycian, documents have been found that confirm this assumption, but here it can only be a secondary influence. A part of northern Lycia was part of the Kuwalya of Arzawa. However, it is interesting that within Lycian there was also a Mylian dialect (Lycian B; Xanthos stele <https://en.wikipedia.org/wiki/Xanthian:Obelisk> ; Milyovia, Solymovia), which was significantly different from Lycian /Antalik 2011 p.496/. The latter was probably the closest to the language spoken by the "torquez wearers" in Anatolia. I do not assume a Luvian origin for Karýina, although of course it cannot be ruled out that it could have been influenced by Luvian. However, it is not excluded that the original languages of the Carians and Lycians were already "Indo-Europeanized" by the "torquez wearers" and Lycian only later, was also significantly influenced by the Luvian language.

The predecessors of the Lydians were the Tyrsens. They lived in the country of Zippašlá, in the wider area of the Sipylus mountain range (that is, where today most researchers, based on a misinterpretation of the sources, assume that the country of the river Šeha was located). This is also confirmed by Herodotus, when he writes that Tyrsenos, son of Atya, also with a part of the Lydians, went to Smyrna (south of Sipylus), where they built ships on which they sailed to the Ombriks in Italy /Herodotos: History I.94/. Not far from there (Erythraia - Chios), Sibylla Kúmska also came /see note 249/. This confirms both the parity between the Tyrsenes and the Tyrrhenians and the fact that the Tyrsenes really came to Italy from the region of Zippasla, which would later become part of the country known as Lydia. What is important is who ruled the Lydians, after the departure of Atya's son Tyrsen, to the Apennine peninsula. They were Heraklians, Dorians from Syro-Palestine, distant descendants of the "torquez wearers", whose rule there, according to Herodotus, began around 1190 BC /Lt. note 344; however, they arrived in the Peloponnese at least two generations later/. These rulers originally included the historical Attarissiya and his alleged followers: the mythical Tantalos and Pelops; I also remind the Lycian Íobatus.

What was the reason that the "people of Torquay" undertook such a long anabasis? As I already mentioned, it was the time of the First Transitional Period in Egypt, a period of drought (narrow annual rings, thin layer of humus). We cannot forget the events on the middle Danube either.

(Beginning of FB II /according to Kalicz; e.g. in: SIA 1/1981 p.67n/; k. bell jars & k. Makó, post-Baden steppe groups (Alsónémedi), group. Somogyvár-Vinkovci and subsequent spread of KZP throughout Europe. Later in the older level FB III, i.e. at the beginning of the BA1 group: ; that was the phenomenon of Cetina and other movements on the middle Danube: cultures and Leithaprodersdorf/Gáta-Wieselburg + the western Blechkreis circuit (groups Straubing, Singen, etc.) and k. Polada /more on that: Pientka: Patriarchs and their descendants, note 34, p.19n/).

It is from this time that we have news about the famine that swept the eastern Mediterranean at that time, as well as later, in the 13th century. BC. That analogy is not accidental at all. Even then, peoples from Egeida, the Apennine Peninsula, the Balkans and Anatolia (with a significant representation of the descendants of the "torquez wearers") /Pientka: A few notes on the so-called sea people/).

By the way, the Solyms also indirectly penetrated serious art. I mean mainly the aria "Va, pensiero", from the opera Nabucco, by Giuseppe Verdi. The name "Solima" used there is also translated as Jerusalem, which is undoubtedly related to one of the ancestors of the Jewish people, Solyma. Temistocle Solera apparently read Joseph Flavius and PC Tacitus in addition to the 137th Psalm.

... "O simile di Solima ai fati,
traggi un suono di crudo lamento; t'ispiri
il Signore un concerto che ne
infonda al partire virtù!"

Their name later became a modified form, an appellative for peace, peace (e.g. Hebrew shalom), but also became part of personal names (e.g. Solomon, Salmon, Salmoneus) and also occurs in geographical names (e.g. Salmon, Salmydésos, Salamis, Jerusalem).

⁴⁷⁷ East of Acre there is an important site from the Late Bronze Age - Tel Keisan.

⁴⁷⁸ The city and land of Dor were subordinate to the king of Hazor /Joshua 11:2/, that is, Achchijava.

the border of the disputed territory (Íjaland) was roughly the eastern border of Asher's occupation. 479 Piyama-radu claimed Íjaland and Millavanda claimed Íjaland's Atriya. It is Atriya that is of key importance for determining the location of Achchijava. Atriya was apparently a border town (fortress) between the territories of Asher and Naphtali. It was located in the territory of Naphtali, as was the city of Ijon; both cities were part of the land of Íjaland. I already mentioned that the location of Atriya is best suited to the wider surroundings of the Har Adir **hill** (fig.; compare with Akkadian "atru": elevated /Výklady I 1991 p.212/.



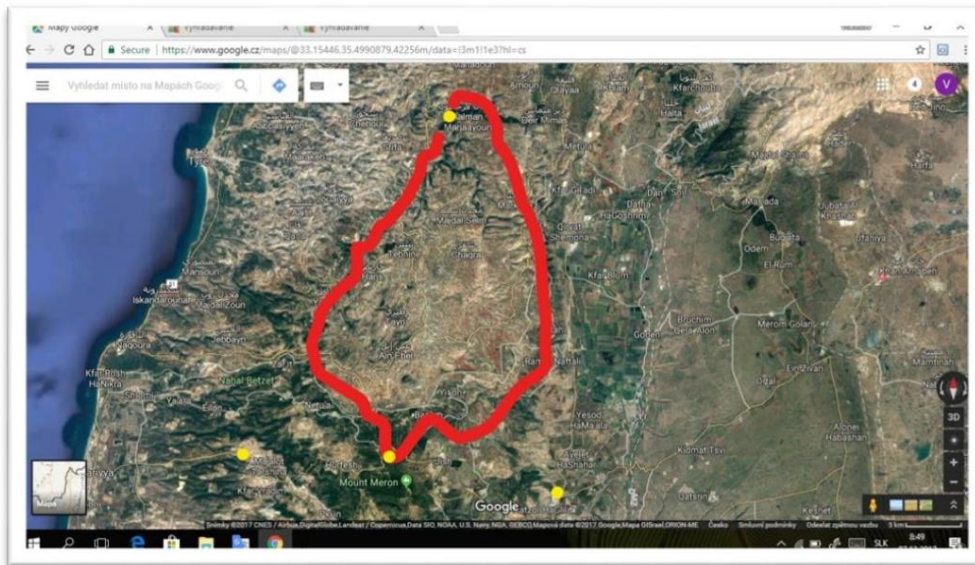
Mount Har Adir. Source: Wikipedia

And Ijón is today's Marjaayoun. If we look at the map, we will find that this entire area from the north (Marjaayoun) to the south (Har Adir) forms a closed geographical unit that is surrounded by a ring of mountains, similar to the Czech basin (but on a much smaller scale; approx. 600 km²). I consider this geographical unit, which is located in the northwest of the territory of Neftalí, to be Íjalanda, or the country of Jaá. It is a very fertile country with a mild climate.

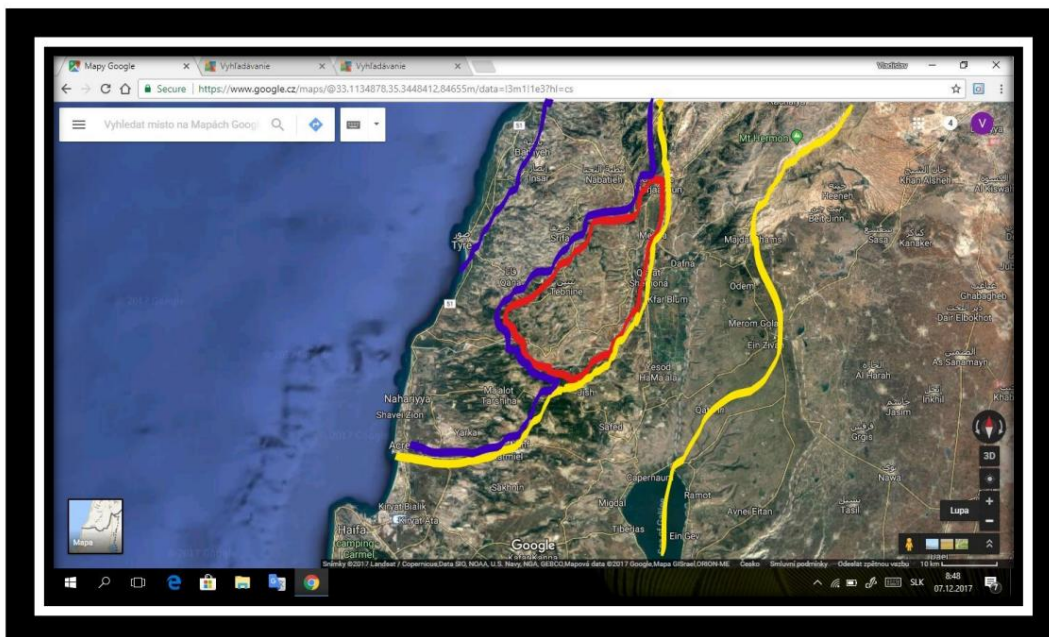
Therefore, even Sinuhet could state that the ruler of Upper Reten gave him the best country of those he ruled. Sinuhet's story indirectly points to the fact that it was a landlocked country. Sections B80-B90 list the foods Sinuhet had at his disposal. It is surprising that fish food is absent there, which was one of the most important components of the Egyptian diet. One fact follows from this: the country of Jaá, or Íjalanda was not a coastal but an inland country. This story also mentions the fight over the well. Also in AhT 4 §4 it is written that there is a lack of water in Íjaland. In the Story of Sinuhet, it is also written about the rulers of the mountainous countries, against whom the Asians from Upper Reten fought. Undoubtedly, this is the area of Hermon and Anti-Lebanon.

⁴⁷⁹ I assume that the boundaries of the so-called conquests of the Israelite tribes, actually represent the borders of the territories controlled by individual Canaanite rulers in the late Bronze Age (at least in Galilee).

Atriya was indeed of great strategic importance because it was a fortress located at the border of three countries: Achchijava, the kingdom of the Dananians and Ijalanda itself.



Probable extent of the territory of Ijalanda. Yellow points from west to east: Mi'iliya - Millavanda, Har Adir - Atriya, Chazor. In the north is Marjaayoun (Ijón). It is beautiful to see the ring of mountains that surrounds Ijalanda (the land of Ija; Landa) .



Blue: kingdom of the Dananites; red: Ijalanda; yellow: Achchijava; its southern boundary of the sphere of interest ended north of the Jezreel Valley. The boundaries of the Dananite kingdom are only hypothetical; its central territory was located in northwestern Galilee (**Carmel**, Kabri, Mi'iliya, Sulam; in the east as far as the border of Asher/Nephtali and Ijalanda). The territory in Lebanon was apparently only an area of influence; and apparently at the end of the 14th century. BC, annexed by the Hittites. It is not excluded that the Heraklians - **Dorians coexisted here with the Dananians**.

The fact that Millavanda claimed Atriya means that she must have been close to her.

From the Tawagalawa letter it is clear that the Hittite army on the way through Ijalanda to Millavanda left Atriya unscathed. And at the same time, Millavanda was then a vassal territory of Achchijava. This means that Achchijava could not have been located in Mycenaean Greece or in the Aegean at all

area. Also in AhT 12 §2 /CTH 214.12.A/ from the reign of Muršilla II, in the part in which it is written about the expulsion of a person from the territory of the Hittite Empire to Achchijava, it is stated that Achchijava (including Milawata) was located by the sea (not overseas). Millavanda must have been near Achchijava. At the same time, we have to reject the possibility that Atriya was a Mycenaean colony in western Anatolia. The fact that Atriya was located in the land of Naphtali is also evidenced by the city of Utima, which is mentioned together with it in AhT 5. Utima and Atriya are apparently identical to the Naphtali cities of Adam and Edrei /Joshua 19:36n/. By the way, together with these cities, Hazor is also mentioned there, which at that time was "the head of all those kingdoms" /Joshua 11:10/.

The area of Millavanda and apparently also the disputed territory (İjalanda) was settled by oi. also to the people of Dan, or the Danaans. This is evidenced by the following facts:

1., The people of Din are mentioned together with the people of Mi-lim /EA 110/ and at the same time the people of Mi-lim are mentioned in connection with Akka /EA 111/; and it was in the region of Asher. I also remind you of the locality in northern Lebanon - Danniye, Dinniye; both names are used equally and are probably also related to the Dananites. And I also recall the location of Taanayel in Bekáa (striking similarity with Tanaja).

2., In the Hittite-Egyptian peace treaty these cities are also mentioned, or lands: ...the goddess of Tyre(?) ...the goddess of Dn...⁴⁸⁰ The city of Týros was located in the region of Asher⁴⁸¹ and Dn is almost certainly Dan (Danun – Tel Kabri), or the land of Din, mentioned in EA 110.

3., Locality Dan Jáhan, Dan Jaan, or "*dnh y ´n*" in the Asher region is almost certainly geographically identical to today's village of Sheikh Danun, only 3 km from Tel Kabri. It is a clear proof of the presence of the Dananites (Danuna /EA 151/) in this area, as well as a confirmation of the parity of (pre)Israelite Dan = Dananites. Another proof of this parity is provided by the Hebrew Bible. I already mentioned that Dan had only one son. According to the book of Genesis, it was called Chushim, and according to Numbers, it was called Shucham. These names refer to Kush in the northern Levant and Cilicia, as well as to the river Seyhan in the region of Adana, that is, where the Dananite kingdom was located in Cilicia.⁴⁸² As a third example of this parity, I can again cite an example from the Hebrew Bible /Ezek. 27:19/, where Javan is mentioned together with Dan in Cilicia, ⁴⁸³ specifically in İyawa. It follows that the (pre)Israelite tribe of **Dan**, and the **Dananites (Danuna** in Galilee and **Denyen, DNNYM, Danuneites** in Cilicia), were related ethnicities.

4., It also follows that another (older) kingdom of the Dananites was located in Canaan, in the territory of Asher. This kingdom could not be located in southern Canaan, the territory belonged to Pharaoh, it was de facto ⁴⁸⁴ because this Egyptian territory, and Egypt would not suffer there in that

⁴⁸⁰ Ref. p. 17n.

⁴⁸¹ Even if it didn't belong in it.

⁴⁸² İyawa.

⁴⁸³ Moscati 1975 p.72

⁴⁸⁴ Dan's first capture.

period, an independent kingdom on it (however, there was also the southern tribe of Dan, which later became part of the original Israelite community of tribes, in the south of Canaan: Ekron, Ajalon, and originally also Gezer).

5. From biblical tradition, it follows that the tribe of Dan was supposed to settle in upper Galilee, but was unable to assert itself against the Amorites.⁴⁸⁵

Asher was also a pre-Israelite tribe. Already in the epic "O Keret" /KTU 1.14 – 1.16/ it is written that ...*"he arrived at the sanctuary of Asher of the Tyrants and the goddess of the Sidonians"*...⁴⁸⁶ So Asher was a patron saint, just as Kuniawani from Landa was the patron saint of Mount Lebanon, thus Asherah was the patroness of the coastal region of Galilee and Lebanon, which in the Hebrew Bible is called the conquest of the Israelite tribe of Asher. In fact, in this territory and also in the territory of Naphtali, in the Bronze Age, not only the Canaanite and Amorite tribes lived, but also the Sidonians (Indo-Iranians, Achaeans, and to the east of them also the Geshurians and Maachates).⁴⁸⁷

Unlike Dan in southern Canaan, Asher did not become a member of the confederation of tribes known as Israel until the 12th century. BC.⁴⁸⁸ It also included the Galilean Dan (Danuna /note 251/), although some of its members became part of the Phoenicians.

In Deborah's song, he writes: ...*"Gilead remained beyond the Jordan. And why did Dan stay in the ships and Asher sat on the seashore"*... /Judges 5:17/. According to HB, these tribes did not participate in the fight with the coalition

⁴⁸⁵ Dever 2010 p.230, Sd 1:34n. In this case, the Hebrew Bible conceals the fact that Dan (Danun) was settled in Galilee and deliberately conceals it. In addition, Lt. also Judg 5:17, where Dan is mentioned together with Asher.

⁴⁸⁶ Keret went there with his whole army. Therefore, it can be assumed that he maintained at least correct relations with the city-states of Sidon and Tiro at that time.

⁴⁸⁷ There is a special passage in the book of Deuteronomy where Moses divides the twelve generations into two parts; one of them will bless (Simeon, Levi, Judah, Issachar, Joseph and Benjamin) on Mount Gerizim (in the immediate vicinity of Shechem; Joseph's house) and the other on Mount Ebal will curse (Reuben, Gad, Asher, Zebulun, Dan and Naphtali) / Deut 27:11n; Interpretations I. 1991 p.565/. So it seems that the Hebrew Bible divides the Hebrews into those who came out of Egypt either as Hyksos (Judah, Simeon) or as part of the Exodus (1st group); and those who were originally Canaanite tribes (2nd group). It was on Mount Ébal that a probable cult site from the 12th century was discovered. BC. It is assumed that this is an Israelite sanctuary, but the presence of burnt deer bones, which are not kosher, and the fact that the sacrificial place was on the ridge of the mountain indicate that this is a Canaanite sanctuary /Dever 2010 p.103n/.

⁴⁸⁸ Merenptah's Stele and the Berlin Pedestal /Lev. note 328/. In the book of Judges, Israel's fight with the Amorite Ammon is described, under the leadership of the judge Jephthah /Judges 11-12/. In this part of the Hebrew Bible, there is a passage where it is stated that Israel lived in Transjordan (Reuben, **Gad**), specifically in the territory inhabited by Ammon (Heshbon, Aroer, Arnon), for 300 years /Judges 11:26/. The time of the judges can be approximately limited to the period from the 14th (?) century to 1050/1025 BC. Jephthah was one of the last judges of Israel. Only three are named after him, who judged together for 25 years /Judges 12:8-13/. So a people called Israel was already present in Transjordan around 1350 BC! In addition, Lt. the inscription on the Mesha stele: *"And **Gad** dwelt in the land of Atarot from ancient times"*... The land of Atarot was located precisely in the area of the river Arnon and the city of Aróer / Jepsen 1987 p.143; Dušek 2013 p.247/. It is a remarkable agreement with the Hebrew Bible. I think that those who wrote the book of Judges were very well aware of this, and the compilers of the Hebrew Bible inadvertently forgot to omit this part from the text /Pientka: Who represented Merenptah's Israel/.

of kings, led by Jabin, king of Hazor.⁴⁸⁹ By the way, Dan is mentioned here as a tribe that is tied to the sea, like the people of Mi-lim.

During the reign of the (ephemeral?) King Solomon, members of the tribe of Dan seem to have intermarried with the Phoenicians /2 Paralip. 2:14/. And the unforgivable sin for the priesthood in Judea was the existence of the temple in Dane⁴⁹⁰ despite the existence of the Temple in Jerusalem, which violated the concept of the central cult. Therefore, it is significant that in the only mention of the tribes of Israel in the New Testament, the tribe of Dan is missing, it is simply excluded from this list / Revelation. 7:5n/. Even in the book of 1 Chronicles, Dan was mentioned as a son of Israel /2:2/, but his lineage is not calculated there at all, as with the other tribes.

The original seats of the people of Dan were in southern Canaan. ⁴⁹¹ From there, part of the Dananians resettled⁴⁹² to the territory of Asher, where they founded the kingdom of the Dananians, where Tel Kabri was one of their cities.⁴⁹³ Part of this people also resettled in Cilicia (Cadmus' brother Kilix),⁴⁹⁴ in connection with the post-Hyksos events, and a part only at the end of the 13th century. cent. BC,⁴⁹⁵ because the Mycenaean-type pottery there belongs mainly to LH IIIC. However, it cannot be ruled out that this pottery may also be related to the simultaneous arrival of a new population from late Mycenaean Greece, which could be reflected in the myth of Mops. The fact that west of Cilicia, in 12.-11. and also in Cyprus, a dialect similar to that of Arcadia in the Peloponnese Pamphylia ⁴⁹⁶ Later has been preserved. cent. BC, according to the Hebrew Bible, as a result of pressure from the Philistines, he was supposed to resettle the tribe of Dan from the south to Laish (Dan), below Hermon. However, it is not excluded that this could have happened earlier, after the defeat of the Israeli army in 1207 BC by Merenptah.

⁴⁸⁹ Apparently because they remained loyal inhabitants of the successor land of the Dananite kingdom, Milawat. Here we go apparently it is a Galilean tribe of Dan (the former kingdom of the Dananites - Danuna) and not a southern Canaanite tribe (Ekron, Ajalon, Gezer). ⁴⁹⁰ Another, independent of the Temple in Jerusalem, was the Temple in Bethel, in the northern kingdom of Israel. There were also sanctuaries outside of Jerusalem in Judea. These include Lachish (cult objects on Assyrian depictions) and Ber Sheba (altar and cult objects). However, the only discovered sanctuary was located in Arad. There is an undoubted connection with Solomon's Temple as described in the Hebrew Bible. Its end, as well as the Berševu sanctuary, dates back to the 8th century. BC (apparently in connection with Hezekiah's reform). /Moulis 2011 p.41n; Bardtke 1988 p.154/.

⁴⁹¹ Surroundings of Joppa, Ekron, Ajalon and other cities in the area. This is also confirmed by the name of the ruler of Gezer: Adda Danu /EA 292/, thus referring to the tribe (dynasty) of Dan.

⁴⁹² Sometime in the second half of the 3rd millennium BC. Similarly, a part of the Geshurans and Maachats /Additions: Dananians and Phoenicians/ moved from southern Canaan (Gaza, Negev) to the Golan Heights and southwestern Syria.

⁴⁹³ It is probably related to the decline of the South Levantine urban system at the end of the Early Bronze Age (EB III) /Mynářová 2015 p.24/. In fact, it should be added that we only know the Danan kingdom from a single mention in written sources (Amarna), and that only in the 14th century. BC. So we don't know much about the nature of the polity in this area in the years 2000-1550 BC. From the above-mentioned facts, it follows that there must have been a certain form of state unit, which was inhabited by o.i. also the Dananites (Danuna) and the Achaeans (Mi-lim), with Tel Kabri apparently being the leader among the cities in the region (Asher). After 1550/1500 BC, its role was apparently taken over by Mi'iliya, which probably became the capital of the kingdom of the Dananians / por. note 251/.

⁴⁹⁴ Qode, Sheha. From the turn of the 13th/12th cent. BC, this area was called Hiyawa. The Çineköy inscription shows a clear parity between the lions. Hiyawou and the Phoenicians. DNNYM (Dananites).

⁴⁹⁵ Now to jiyawa. Por: The demise of Achchijava.

⁴⁹⁶ Bartoňk 1969 p.293

The most famous member of the tribe of Dan was Samson. He is like one of the Greek heroes. He has similar attributes to Herakles⁴⁹⁷ and Achilles.⁴⁹⁸ His name itself was derived from the god Shamash, which was related to the solar cult, whose adherents were apparently Dananians.

This was unusual in the Syro-Palestinian area; the lunar cult was widespread there. ⁴⁹⁹ However, among the Réfai (Amorites), from whom the Dananians came, the solar cult was already documented in the ghassula. The city of Bét Šemes was located immediately on the southern border of the Dan occupation, which confirms the existence of a solar cult in this area.⁵⁰⁰

The following passage from the Hebrew Bible is important for knowing the extent of the territory of Achchijava and the neighboring countries: *... "to the north then all the land of Canaan and Mara, which belongs to the Sidonians, as far as Aphek and as far as the border of the Amorites, also the land of Giblic and all Lebanon to sunrise, from Balgad under Mount Hermon to the entrance to Hamath. I will drive out all the inhabitants of that mountain from Lebanon to the waters of Maserephoth, all the Sidonians" ... / Joshua 13:4-6/.* Among the Amorites, due to the mention of Hamath (Hamá) is Amurru. The land of Giblic is Byblos. The waters of Maserefot were apparently located in the area of the Bekaa valley, perhaps today's Masjaf, on one of the tributaries of the Orontes. Baal-gad below Hermon is probably Tell Hauš in Wadi et-Teim.⁵⁰¹ And Sidonian was the general name of the inhabitants of Lebanon, including the Achaeans, Javanese ⁵⁰² It is certainly no Dananites. and coincidence that these ethnic groups lived next to each other in Canaan. Dananites and the Achaeans lived side by side in Cilicia and Greece.

The territorial extent of Achchijava mentioned here applies to the 14th and 13th centuries. BC. We also come across the name Achchijava only in the course of the 14th century. BC.⁵⁰³ It is possible that in an earlier period there was a state entity here, which was the predecessor of Achchijava (Yawa?).⁵⁰⁴ During the campaign of Thutmós III. to Syro-Palestine in the battle of Megiddo, a coalition of Canaanite kings, led by the king of Kadesh, supported by the Mitanni empire, fought against him. They were descendants of the Hyksos, as evidenced by Thutmose's Karnak inscription. At that time, he controlled the whole of Syrian Kadesh⁵⁰⁵

⁴⁹⁷ Strength: Nemean lion; Samson and the lion.

⁴⁹⁸ Invulnerability: Achilles' heel and Samson's hair.

⁴⁹⁹ Jerah, but also lah, Jah(we).

⁵⁰⁰ Another Beth Shemesh was located in the south of Kineret.

⁵⁰¹ NBS 2017 p.79; however, it cannot be completely ruled out that Baal-gad is Baalbek.

⁵⁰² However, the Hebrew Bible clearly distinguishes the Sidonians from the Canaanites.

This passage from HB refers to the final period of Joshua's life / por. Joshua 13:1/, that is, long after the alleged conquest of the city of Hazor by the Israelites. The countries mentioned here belonged to the sovereignty of the king of Khazor. If Joshua and his people had conquered Hazor, he would certainly have conquered the above-mentioned countries at that time as well.

⁵⁰³ Achchiya mentioned in AhT 3 (The Crimes of Madduwatt) of the time of King Arnuvand I /Beckman, Bryce, Cline 2011 p.69/, she was certainly not identical with Achchijava /port. note 249/. It was a country in southwestern Anatolia, whose ruler is called LÚ URU, in contrast to the kings of Achchijava, who are called LUGAL KUR in Hittite texts, and also the ruler of Khazor, who is called LUGAL URU in correspondence with Egypt.

⁵⁰⁴ It is letter AhT 6 that proves the long continuity of the rule of the Achchijava royal dynasty. Their ancient ancestor (Kagamuna?) received two Aegean (or Marmara) islands as a wedding gift from the king of Asshuva, long before its defeat by Tutchaliya II, i.e. long before 1445 BC /note 218/. Of course, at that time the country where this dynasty ruled was probably not yet called Achchijava.

⁵⁰⁵ Ref. and the message from Kadesh in Egypt, on the inscription in the grave of the high priest Mecheperreseneb /Býlohoubková in: Mynáýová 2015 p.93/. Lt. note 127.

Lebanon, northern Palestine and southern Syria. Only after the battle at Megiddo, the city of Hazor took over the leading role in part of the mentioned area. 506

It is possible that until the 16th century BC (the time of the Hyksos), the territory on which the kingdom of the Dananians, but also the Achchijava was later spread, was part of a wider territorial unit, which included the city of Týros. After all, Kadmos has the epithet "Tyrean" in Herodotus. 507

From the Amarna correspondence, we know several locations that could have been part of Achchijava and the Dananite kingdom, or bordered on them. They are Guddašuna /EA 177/, Hasabu /EA 174/, Chasi /EA 185/, Labana /EA 193/. Of the others, it is Mushihuna in Bázan, where Šuttarna, the son of Biriawaz of Damascus, ruled. Satatna and Surata ruled in Akku⁵⁰⁸. Right in Amqe was Enshasi, which was a city-state in the Bekaa, southwest of Baalbek. Šatiya and Abdi Risa ruled there.

Amqa is mentioned several times together with the North Syrian city-states of Nija, Nuhašše and Subaru.⁵⁰⁹ Letters EA 176 and 178 (Hibiya) also come from Bekaa. And then there is himself Kadesh,⁵¹⁰ which was situated north of Achchiava and the land of Jahi. The rulers of Šuttarna, Etakkama and his son Ari-Tešub are mentioned there. The latter's name may be related to IE "arya". East of Kadesh and Anti-Lebanon was the city of Ruhizzi, where Arsawuya ruled. So they were small city-states that Achchijava consisted of or bordered.⁵¹¹ The hegemon in the area was the city of Khazor,⁵¹² where at least before and during the Hyksos period, the Ibni royal dynasty and at least one Khazor king ruled in the 14th century. BC, refers to as LUGAL. Ugaritic texts mention Abila, the city of Prince Jarich. ⁵¹³ This is probably the later Abilinia in Antilebanon, approx. 30 km northwest of Damascus. She too could belong to Achchijava. It is likely that it was bordered by the city of Kumidi,⁵¹⁴ one of the strongholds of Egyptian power in Syro-Palestine. I remind you that near Kamid al Lawz⁵¹⁵ there is the site of Aachaich.

Let's recall which countries Pijamarad's attention was focused on. It was mainly Viluša (Mersina region?), the land of the river Šeha (Ádaniya), Lukka (part of the area of today's Iskandarijský gulf). At the same time, Piyama-radu was related to Karkiša (perhaps the later city of Karkar) and Masha (Mastuma near Sefira?) /AhT 4 §11, 12/. In this area was also the country of Lazpa (La'aš), in the area of the Syrian coastal plain. They are all countries

⁵⁰⁶ After the conquest of Kadesh by the Hittites (Šuppilulium I.). Lt. note 303.

⁵⁰⁷ Herodotus, History II.49

⁵⁰⁸ However, it belonged to the Dananic kingdom and in the 13th century BC to Millavanda.

⁵⁰⁹ Apparently they had contacts between them. Somewhere there (Nija, Nuhašše) was also Arachta, whose ruler Akija he probably belonged to the "torque wearers". And the rulers of the Canaanite cities whose names had an Indo-Iranian character probably came from Subart.

⁵¹⁰ Kidshu.

⁵¹¹ This is basically confirmed by the Hebrew Bible, when naming the cities and countries that were subject to Jabin, the king of Hazor /Joshua 11:1n/.

⁵¹² And before the conquest by the Hittites it was Kadesh.

⁵¹³ Stehlík 2003 p.225 ⁵¹⁴ The

letter from Kumidi mentions a certain Nachija /Mynáĵová et al. 2013 p.92/. Lt. with Akijah (Arachta) and Achiam (Taanach). However, from the letter EA 197 it can be concluded that the city of Kumidi was under the protection of Biriawaz of Damascus.

⁵¹⁵ Ancient Kumids.

mentioned in connection with Achchijava, in Hittite texts. And they are found in northwestern Syria and eastern Cilicia, and not in western Anatolia.⁵¹⁶

Mycenaean Greece, Achaean Crete and Syro-Palestinian Achchijava certainly maintained contacts with each other at first. Perhaps the text in the lin.B script from Knóss, in which it is written about "a-ka-wi-ja-de" /C 914/, could testify to this. However, this name could rather be related to the Cretan (or Mycenaean?) Achaeans. From the Knossos tablets we also know the probable names of countries and cities from Lebanon, with which Mycenaean Greece, but also Achchijava, could have been in contact /Cline 2019 p.125/. These include e.g. pe-ri-ta (Beirut), tu-ri-ja (Tyre), a-ra-da-jo (Arad), po-ni-ki-jo (Phoenician). However, the most convincing proof of this is the joint messages from (Achaean) Keftiu and Jahi (but also from Tanaj and southern Syria) in Egypt, in the 15th century. BC. But their further development was autonomous. Both countries developed independently. Memories of their homeland in Syro-Palestine, of Cadmus and Danaus, are still preserved in Greek mythology. There is also a memory of Perseus, a Danaan, in connection with the city of Joppa (known, however, only from the Roman period). But then there are no further mentions of this country. The Mycenaean Greeks simply lost it from their

horizon.

X. The demise of Akhchijava.

Chazor was destroyed in the second half of the 13th century. BC, even before the appearance of the "sea peoples".⁵¹⁷ Y. Jadin dated this event to approx. 1225 BC. In this connection, let us recall that the king of Achchijava, after his name was crossed out in the AhT 2 letter, was no longer an equal partner with the great kings of the Near East. This letter can be roughly dated between 1230-1210 BC. And between these years, but rather at their lower limit, the destruction of Chazor can also be dated. At the same time, Achchijava disappears from the Hittite sources at this time. On the other hand, at the very beginning of the 12th century BC, even before the invasion of the "sea peoples" into Syro-Palestine during the reign of Ramesses III, the name of the land of Hiyawa in Cilicia /AhT 27 A,B/, undoubtedly derived from the name of Achchijava, appears in Hittite sources from the reign of Shuppilulium II. This is the land of the Dananites (DNNYM; Çineköy inscription), in eastern Cilicia.

Hiyawa was the successor country after the country of the river Šeha, with which Achchijava had very close relations, or it can be concluded that it was her territory of interest.⁵¹⁸

Something dramatic must have happened in the last third of the 13th century. BC. Chazor was destroyed by a huge fire. The city was covered by a thick layer of ash, burnt beams, cracked

⁵¹⁶ Ref. p. 29n. and note

⁵¹⁷ Dever 2010 p.80. From the transitional LH IIIB/C horizon, no /A pottery was found there. Ünal 1991 p.26 Fig.1; Lt. note 201/.

⁵¹⁸ The personal presence of the Achchijava king in the country of the Šeha River, in connection with its hostile appearance against the Hittites /AhT 11/. Atpa from Millavanda (a vassal country of Achchijava) brought purple dyers to Sheha, and before that Piyama-radu dethroned Manapa-Tarhunta and promoted Atpa.

basalt slabs, vitrified bricks and collapsed walls /Cline 2019 p.131/. Someone went to great lengths to complete the work of destruction. All this points to the fact that the attackers wanted to take revenge on this city and its inhabitants. Even the Egyptian and Canaanite statues of the gods were deliberately vandalized;⁵¹⁹ their heads and arms were removed. Everywhere in this layer there were traces of what Ben-Tor, Y. Jadin's successor in the research of Chazor, called anger.⁵²⁰

I think it has to do with Assyria's rise to power at that time. Assyria conquered the Hittite territories and the lands of Hittite vassals, in northern Syria as far as the Euphrates (Chanigalbat), except for the territory of western Syria, which still belonged to Hittite sovereignty. As Assyria annexed part of the territory of the former Mitanni, there was a threat that it could also conquer the Syrian Kadesh and the north of the Bekaa valley, which Mitanni originally controlled.⁵²¹ And from there it was not far to Khazor.

It is interesting that the Hittite king did not yet accept Adad-nirāri I (1305-1274 BC) as his equal,⁵²² but Tukulti Ninurta I (1243-1207 BC) is already mentioned in AhT 2 as an equal ruler with the rulers of Egypt, Hittite empire, Babylon and Achchijava. Well, Achchijava dropped out of this prestigious club shortly after.

Achchijava already from the second half of the 13th century. BC was losing its power significance. Proof of this is also the fact that Millavanda came under Hittite sovereignty at the latest in the time of Chattushil III, but probably already at the end of the reign of Muwatall II. It is considered that the king of Achchijava could have caused unrest in the area at that time.⁵²³ In connection with Assyrian expansion, the Hittite embargo on trade between Achchijava and Assyria came into play. This apparently caused a backlash. Since Achchijava regularly traded with Assyria, it seems that both countries had correct relations with each other. It is possible that the Achchijava king was well aware of the growing Assyrian influence in the area. It is therefore possible that he tried to conclude a treaty with Assyria and thus break free from

⁵¹⁹ Therefore, it is assumed that the invaders were neither Egyptians nor Canaanites; after all, their soldiers would not destroy the statues of their gods /Cline 2019 p.132/.

⁵²⁰ Dever 2010 p.80. "Furor teutonicus" can be used as a fitting term. It is not excluded that some of the destruction could have been the work of a rebellious population (but not the destruction of the statues of the gods). However, there is a possibility that the Egyptian and Canaanite statues of the gods were vandalized in the city that had already been burned by the Israelites after the battle with Merenptah, or in the following period /Pientka: Who represented Merenptah's Israel; p. 10/. In the Iron Age I, a modest Israeli settlement arose on the ruins of Late Bronze Age Chazor. It is possible that these Israelis only then destroyed the "pagan statues" because they offended their religious feelings.

⁵²¹ Ref. note 130; One tablet from the so-called of the House of Urten in Ugarit, contains a letter apparently sent by the Assyrian king Tukulti-Ninurta I (1243-1207 BC) to the Ugaritic king, perhaps Ammistamru II or Ibiran, concerning the battle in which Assyria defeated the Hittite army of Tutchali IV. /Cline 2019 p.147/. Ugarit at that time belonged to Hittite sovereignty; it was their vassal state. This clearly shows the Assyrian interest (so far only diplomatic) in this area. It can therefore be assumed that Assyria was striving for an imperial policy, and thus also for further territorial expansion, apparently not only in Syria, which it really succeeded in the following period (8th century BC).

⁵²² Mieroop 2010 p.181; Peřířková 2000 p.42; Lt. note 358 Mieroop

⁵²³ 2010 p.162. In Oracle AhT 21, Karkiša is also mentioned with Achchijava in connection with weapons /§8/; and hostility towards the land of the Hittites /§19/. In AhT 23 §1, the king of Achchijava is mentioned in connection with an enemy campaign. Even the dethroned Urchi-Tešub counted on the help of the Achchijava king against the Hittites (after 1265 BC / note 25 and 458/).

of Hittite influence, which he had been striving for for a long time.⁵²⁴ However, this would have incalculable consequences for the Hittite Empire. They would lose not only Ugarit and its ports, but also southern Syria, where other Hittite vassals could also side with the Assyrian king, but also Lebanon and their influence in Galilee and Bashan. Therefore, apparently, in order to prevent the Assyrian incursion into this area, the Hittites annexed Achchijava and burned its capital, Khazor, to the ground.⁵²⁵ It is possible that Tel Dan was also destroyed then.⁵²⁶

At that time, Egypt was already losing control over southern Syria and northern Palestine.⁵²⁷ The last campaign of Ramesses II. to Syro-Palestine, took place during the power struggles between Chattushil III. and Urchi-Tešub, in the 10th year of his reign. Even the campaign of his son Merenptah to Syro-Palestine only reached the territory of the Jezreel Valley and the Sea of Galilee (Janoam). Apparently, at that time, the area controlled by Egypt ended there. Mining Ramesses III. against the so-called sea nation, in the 8th year of his reign to Djaha, in southern Lebanon, was just the swan song of Egyptian hegemony over this area.

Part of the population of Achchijava apparently fled to Cilicia, whose eastern part (in the area of the Seyhan River) began to be called Hiyawa at this time, which is undoubtedly derived from the name Achchijava.⁵²⁸ Part of its population reached Libya on ships. There they became part of the Libyan army, which was defeated by Merenptah in the 5th year of his reign.⁵²⁹ From Egyptian sources, they are known as Eqweš, Akawaša.⁵³⁰ Other ethnicities, originally from Syria-Palestine and the southern Anatolian coast, fought together with them in the Libyan army: primarily Šerdeni⁵³¹ but also Lukká⁵³² and Šekeleš "who are on the ships". All these ethnic groups (except Libyans) belonged to

⁵²⁴ In 1322-1320 BC his support to Arzawa, which was directed against the Hittite Empire; the support of Pijamarad and Atpa in their military actions against the Hittite vassals, etc.

The inscription on the Çineköy stele /AhT 28 §7/ shows that King Warika of Hiyawa (apparently identical with Urikki of Que from Assyrian sources; cf. also Awariku, King of Ādanawa; Karatepe and Hasanbeyli inscriptions) considered himself a good ally Assyria. And Hiyawa was almost certainly a successor country after Achchijava, in Cilicia. This is also why it is very likely that Syro-Palestinian Achchijava already tried to have good relations with Assyria. This is actually evidenced by their mutual trading, which the Hittites tried to prevent /AhT 2/.

⁵²⁵ This may be related to the fact that the name of the king of Achchijava, from the tablet with the contract between the Hittite king and the ruler of Amurru, which was probably stored in the state archive, was later crossed out. Apparently, for the Hittites, Achchijava as a state unit ceased to exist then. We know a similar example from Egypt. From the tables of the Amarna archive, which was marked as "archive of the royal palace", the name of the already rejected god Amon was additionally scratched /Viř 1993 p.226/.

⁵²⁶ Dever 2010 p.229; After the conquest of both cities and a certain hiatus in settlement, there was only a very modest **Israelite** settlement in the following period, Iron Age I (Dan VI and Hazor XII).

⁵²⁷ Mieroop 2010 p.167

⁵²⁸ Cline 2019 p.148

⁵²⁹ Great Karnak inscription: Eqweš - circumcised, Lukka, Šekeleš - circumcised, Šerden - circumcised, Tereš.

Stele of Atribis: Eqweš, Šekeleš, Šerden, Tereš. Both inscriptions date from the reign of Merenptah. On the Great Karnak inscription, 1213 killed Eqweš are listed; there were the most of all the ethnic groups listed here.

⁵³⁰ *jk3w3š3*; *~kws*; transliteration: Akawaša. Bartoněk reads it as Aqiyawaša, which is, however, inaccurate. Akawaša, or Eqweš, unlike other "nations of the sea", is mentioned only in the 5th year of Merenptah's reign (Great Karnak inscription and Atribis stele). These events date back to 1207 BC. In this context, it is interesting that according to the Marmor Parium, Troy fell in 1208 BC.

⁵³¹ EA 81, 122, 123; Kadesh inscription, Karnak inscription; stele of Tanis II, where they are mentioned as pirates (Ramesse II);

Papyrus Anastasi I (Ramesse II); Stele of Atribis (Merenptah); Papyrus Anastasi II (Merenptah).

⁵³² Inscription from Byblos, EA 38, Kadesh inscription, Karnak inscription.

descendants of "torque wearers". Therefore, Eqweš, Akawaša must have come from southwestern Anatolia (the country of Achchiya), or, more likely, from Syro-Palestine. This is also evidenced by the fact that they were circumcised, similarly to Šerden and Šekeleš. So they could not be Achaeans from Mycenaean Greece; apparently they did not perform circumcision.⁵³³

Merenptah's campaign in the 5th year of the reign, mentioned on the Great Karnak inscription and the Atribis stele, has its continuation on the Israel stele⁵³⁴. At the beginning of the text, he mentions the defeat of Tjehen in Libya, but immediately afterwards he lists the conquered Canaanite cities and defeated countries: Canaan, Ashkelon, Gezer, Jenoam and Israel, with the determinative for the people. In addition, the stele says that the Hittites live in peace (just for a while); Charu (generally Syro-Palestine) became a widow to Egypt (she was not a threat to Egypt; but this will soon prove to be a mistake).

What was the reason that Egypt was threatened from two sides at the same time?⁵³⁵ Prolonged drought, crop failure and hunger are mentioned as one of the reasons. During the reign of Merenptah, the first mentions of a drought in Libya and southern Canaan are recorded, and how a group of Edomite nomads Shasu settled in Wadi Tumilat to save themselves and their flocks from starvation.⁵³⁶ It was in the 5th year of Merenptah's reign that a shipment of grain was sent to Hittites to save them from famine. References from Ugaritic texts also speak of grain shipments to starving people.⁵³⁷ Herodotus also states that there was little food in Lydia at that time /History I.94/.

At that time, Egypt had to appear to other "nations" as the "promised land". Namely, only there was a relative abundance of food. Of course, this was not the only reason for the concentrated attack on Egypt. The crisis of the Canaanite society at the end of the 13th century BC reached its peak.⁵³⁸ There was increasing inequality in the distribution of wealth; a small group of people amassed huge fortunes while the vast majority lived in poverty. The system of Canaanite city-states collapsed, Palestine fell into anarchy. The number of urban population was decreasing.

The maritime trade collapsed.⁵³⁹

It was this uprooted population of Canaan that saw no other option than to save their lives and the lives of their families; and so they wanted to seize Egypt's wealth and food by force. The fact that it was a coordinated attack from both the Libyan and Canaanite sides is evidenced by the presence of Akawaš, Šerdenov and Šekeleš in the Libyan army; who previously also lived in the eastern Mediterranean and in Syro-Palestine.⁵⁴⁰ So the Israel of Merenptah's stele also belonged

⁵³³ Eqweš resembles the name of one Italian tribe - Aequovia, in central Italy /Peřírka et al. 1979 p. 645/. Who knows if this tribe did not belong to the descendants of the "sea peoples" /Pientka: In the fifth year of the reign of Merenptah/.

⁵³⁴ It also comes from the 5th year of Merenptah's reign ESE 2007 p.234; Shaw 2004 p.318 ⁵³⁵ A year before these events, in addition to Libya and Reten, Egypt was also threatened by the country of Kush in Sudan /Lalouettová 2009 p.199n/, which the Egyptian army dealt with very cruelly.

⁵³⁶ Papyrus Anastasius VI. 4.14; Interpretations I 1991 p.182; Finkelstein, Silberman 2010 p.63 ⁵³⁷ Cline 2019 p.193n.

⁵³⁸ Dever 2010 p.195 ⁵³⁹

Dever 2010 p.196

⁵⁴⁰ Even the attacks of the "sea peoples" in the 5th and 8th years of the reign of Ramesses III. were coordinated. That can't be a coincidence. All the more so because in the 5th year it was an attack both from the Libyan side and from the sea.

to these invaders.⁵⁴¹ As I have already stated, the first attempts to control a part of Egypt (or rather looting raids) were already recorded in the 4th year of Merenptah's reign, who then defeated the Libyans and their mercenaries in the 5th year of his reign. The subsequent campaign to Canaan can be attributed to the destruction of some Canaanite cities up to the Jezreel Valley, at the end of the 13th century.

BC. ⁵⁴²

Flavius⁵⁴³ writes about the facts that preceded these events, when he states that the Shepherds (descendants of the Hyksos), together with the "unclean" Egyptians from Avaris, gathered at Pelousia with the intention of attacking Egypt. And one of their leaders was Osarséf (apparently Irsu), who took the name Moses. They were only defeated by King Amenophis (Merenptah) with his son Rampses (Sethi II), who then drove them to the Syrian borders.⁵⁴⁴ He also writes about the fact that those Hebrews who remained in Egypt joined forces with the Shepherds (descendants of the Hyksos) in Canaan.⁵⁴⁵ After the death of Queen Tausret, the Solymy attacked Egypt and were defeated by Sethnacht in 1187 BC.⁵⁴⁶ This attack can be directly related to the events described on the Harris papyrus and the stele from Elephantine.⁵⁴⁷

At the end of this study, I would like to recall the words of Prof. Bartoňka: "The mythological tradition associated with the Orient, especially with Danaus, Cadmus and Pelopon, is certainly not an insignificant coincidence, but a real reflection of the oldest relations between Egeida and the Far East in the 17th-16th centuries BC." ⁵⁴⁸ And also: "However, in general in the confrontation with the finds of material culture, it shows more and more convincingly that the true core is hidden in the mythological and historical tradition to a much greater extent than was previously suspected; however, in individual specific cases it is very difficult to decide what belongs to this core and what was added to it - or taken away from it - only later centuries." ⁵⁴⁹

⁵⁴¹ To the first wave of the so-called sea peoples.

⁵⁴² Above all, these are Gezer, Lachish, Beth-el and Tel Beit Mirsim /Pientka: Who represented Merenptah's Israel; p. 8n/.

⁵⁴³ Flavius I.238, 241, 250-251, 274, 291 ⁵⁴⁴

Flavius I.248-251. In this case, it is not today's Syrian borders. At that time, Egyptian power was limited only to the Jezreel valley / Pientka: Dating the Exodus of Moses/. A reference to these events can also be a mention in the book of Exodus, where it is written about the fears of the Egyptians that the Hebrews would not unite with their enemies /Ex 1:10/.

⁵⁴⁵ Flavius 1.88; 1.241-243 ⁵⁴⁶

Flavius I.248 ⁵⁴⁷

Pientka: Dating Moses' Exodus.

⁵⁴⁸ Bartoňka 1983 p.252 ⁵⁴⁹

Bartoňka 1983 p.12. Other Greek myths also suggest that the ancestors of the Greeks may have come from Syro-Palestine. In the article Judeans, I present the facts that show that the Judeans were descendants of a part of the Gute tribe (from the north of the "Fertile Crescent"), which we know in Syro-Palestine and Egypt as the Hyksos (together with the Amorites and the Solymy).

The myth about Hellén and his sons /Graves 2004 p.158/ has a distinctly etiological character. Hellén (in whose name probably hides the Canaanite El Eljón), was the son of Deucalion and Pyrrha, the only people who survived the flood. Some authors relate the Deucalion flood to the explosion of Thera; approx. 1600 BC /Svoboda 1998 p.77n/. Hellén resembles Zebulon's son Helon, or Elona /Gn 46:14/. At the same time, Homer mentions a city in Greece called Helon.

The myth itself about the abduction of Europe and about Cadmus belongs to the so-called founding myth. It belongs to the indivisible heritage of our (and not only) European civilization.

Appendices.

1., Geographical names and personal names

2nd, Danaos, Danaoi

3., Dananians and Phoenicians

4., Hebrews

5., Jabin, Joshua, Barak

6., Dardanians in the Matien Mountains

Hellén had sons named Xúthos, Aiol and Dór. And the sons of Xúthus were Achaïos and Ion. According to Graves, the name Xúthos comes from the Greek word strouthos, meaning "sparrow". Alternatively, it derives from the word xanthos, i.e. "yellow-brown". I don't think so. The name Xúthos is strikingly reminiscent of Quta, i.e. the Gutes. All the more so because in the south of the Peloponnese there was in ancient times the city of Gytheion, which, according to tradition, was founded by Heracles and Apollo. The first name would indicate that its founders were people from Phoenician Tire /<https://en.wikipedia.org/wiki/Gytheio>/. I remind you that all the names mentioned here (except for Aiola) appear in geographical names in Syro-Palestine /Pientka: Judejci/. According to Herodotus /History VII.94/, Danaos came to the Peloponnese, **together** with Xúthus, from Egypt. If we start from the assumption that Danaos was a Hyksos /Additions: Danaos, Danaoi/, then Xúthos must also have belonged to them.

Geographical names and personal names.

<u>Syro-Palestine</u>	<u>Aegean region</u>
Sharon Plain (plain)	Saronic Gulf
Solymova, URUSalem, Mount Salmon	Salamis in the Saronic Gulf, Salamis in Cyprus
Dor, Endor	Dorians
Ion, Ion	The Ionians
Helon son of Zebulun	Hellén, the city of Heloné in Thessaly /Homer/
Itacacin, the city of Zebulun	Ithaca, Odysseus' island
Argob in Bazana	Argos
Lajiš (Dan)	Laios, grandson of Cadmus
Melkart in Tyre	Melikert, grandson of Cadmus, son of Inó
Deir el-Aachayer (Hermón = Salmon) Achaeans	
Aaichiye (Bekaa, Ijon)	
Aachaich (Anti-Lebanon, Kumidi)	
Achi-ia-mi (Taanach /TT3/)	
Akaj (Byblos), Akija /CTH 51/	
Akia /EA 30/, Akajus /Ekron/	
amelút ŷa-za-ni aŷi-ia	
Ja(c)hi	
-achchu(i), Akko	Achchijava
[W]akkas (Chazor)	
Iawa, Iwa, Kunijawani	Javanese (Ionians, Greeks)
Jordan	Iardan's slave, gave birth to the Heracleians (Dorians)
Jordan	Iardanos, a river in Crete /Homer/

Jairus in Bashan	Jaira, Nereovna
Hachila, hill 550	Achilles
Kabir, Kabri, Kiboreia	Kabeir
Anakim, Enak	Anax, Anaktoron, (w)anax
Enak Aner	aner means man in Greek
Kadmoneans, Kagamuna	Cadmus
Baal, West Semitic god	Bélos, brother of Agénor, Bellerofontés
Adon, lord of Lebanon and Syria	Adonis
Óg, king of Bashan	Agamemnon
atru (Akkadian elevated)	Atreus
Litany in Ugarit	Ladon, a dragon from Greek mythology
Rdmn in Ugarit551	Rhadamanthys from Greek mythology
Atana, a male name in Ugarit	Atana sweats, Athena from tab. with lin.B font
Taanayel (Bekaa), Taanach	Tanaya, Tanaya
Abbas: father, Ibni/Jabin	Abbas of Tyrinth, Abanti of Euboea
Zebulon, abullum	Apollo
Antinous, ruler of Byblos	Anteia-Stheneboia, in connection with Bellerophon
Lykaonia, a country in Anatolia	Lycaon Gulf in the south of the Peloponnese

Danaos, Danaoi.

We know Danaus from Greek myths. He was a king in Libya. His brother was Aigyptos, ruler of Egypt.

Their father was Bélōs, whose brother was Agenor, king of Sidon and father of Cadmus. Béla's parents were Poseidon and Libya. Libya was born from Epaphus, the first king of Egypt. His mother was 552, who came to Egypt in the form of a cow (her journey is, among other narratives, also Ió, a partial reminiscence, on the anabasis of the "torque wearers").

Epaphos evokes the name of the Hyksos ruler who was called Apopi. bearer of this name. A later tradition⁵⁵⁴ lists Salatis as the first. ⁵⁵⁵ However, it is very likely that the story ⁵⁵³ It is not known that the first Hyksos ruler was of Danaus can be placed in the Hyksos period. Herodotus writes that Danaos was a Chemmite. ⁵⁵⁶ So he should come from Achmi, ⁵⁵⁷ the capital of the 9th.

next to the region of Upper ⁵⁵⁸ At the same time, however, he mentions a kind of island of Chémmiss, on a lake Egypt. temple in Butó, in the Delta. ⁵⁵⁹ So there is a contradiction. It is illogical for Danaos as a Hyksos to come from Upper Egypt. However, it is also possible that Herodotus confused Chemmis with Chois in the western Delta. According to Manetho, it was the capital of the kings of the 14th dynasty. At that time, the emergence of several local kingdoms is assumed in Lower Egypt, of which the center in Avaris gradually became the most important in terms of power.

Dana's escape from Egypt could be related both to the defeat of the Hyksos and their expulsion from Egypt, but also to skirmishes between them. Greek tradition says that he became the ancestor of the Greek Danaoi.

He symbolically replaced the rule of the Pelasgians in Argo. ⁵⁶⁰

⁵⁵² Greek equivalent of Hathor.

⁵⁵³ Perhaps according to the Egyptian deity – the serpent Apopa.

⁵⁵⁴ Manetho; origin eg. form of Manetho.

⁵⁵⁵ Šeši, lieutenant. and Enak's name: Sheshai /Num 13:23/. At the time of the Hyksos invasion of Egypt, according to Flavius, the Egyptian Tutimaos (Timaos), who is mostly identified with Dedumose II., from the 13th dynasty https://en.wikipedia.org/wiki/Dedumose_II, should have ruled /.

⁵⁵⁶ Herodotus, History II.91. But it is Herodotus' mistake /Thomson 1952 p.346/. Even later, Joseph Flavius identified Sethos (Sethi II.) with Egypt and Harmais (Amenmesse) with Danaus / Flavius: On the Antiquity of the Jews I.102; Pientka: In the fifth year of the reign of Merenptah/. Perhaps because Amenmesse resided in Chemmis in his youth.

Personally, I think that the foreshadowing of Egypt was some Hyksos ruler in Avaris. The same can be said about his predecessor Béla. The fact that Bélōs was, according to Greek myths, the brother of Agenor of Tiro points to his Syro-Palestinian origin (and also his name); thus he should belong to the Hyksos. This is also indicated by the Greekized name of the "first" (read: Hyksos) king of Egypt - Epaphus (i.e. the Hyksos ruler Apópi; even though we know that the first, according to later tradition, was Salatis; Sheši). However, I would not take the family ties mentioned in Greek myths so seriously. And not only in the case of Béla and Agenor, but also in the case of Aigyptos and Danaos.

The prototype of the "Libyan" Danaos could have been some local ruler of Amorite origin, in the Fayyum region, probably in Kahuna, who also ruled the descendants of the "torque wearers" (or vice versa /cf. note 374/).

⁵⁵⁷ Ipu (Eg.), Chemmis (Greece).

⁵⁵⁸ ESE 2007 p.101

⁵⁵⁹ Herodotus, Histories II.156

⁵⁶⁰ At that time, the descendants of the "torque wearers" could leave Egypt with the Dananians: the Milys (Solym). The Irish legends recorded in Lebor Gabála Éirenn claim that the Milesians, as the last prehistoric conquerors of Ireland, came there from Egypt, through Crete (where they could separate from the Dananians), Sicily and Spain, where they then stayed for a long time (íth). Ireland began to be conquered (apparently only in the last centuries BC) by the Tuatha Dé Danann, two brothers: Éber and Éremón: The Irishman and Ireland /Botheroyd 1998 p.260n/. Doesn't it resemble the names from Syro-Palestine: Heber and Hermón?

These Danaans, originally Amorites, were apparently part of the Hyksos tribal union, which ruled Egypt for over 100 years. It is⁵⁶¹ interesting that precisely at the end of the Hyksos period there is an influx of wealth to Mycenae, mainly gold. 562 The only country in the Far East that was able to obtain it in large quantities was Egypt. Although there were certain possibilities in Cyprus and Thasos, I still think that the sudden "inflow" of gold into Mycenaean Greece came primarily from Egypt (perhaps as a reward for their help in the fight against the "big"

Hyksos). The victor over the Hyksos, Ahmós I., immediately after the conquest of Šarúhen and the Lebanese campaign, turned to Nubia, where he gained control over Buhén and thus also over the Nubian gold deposits, which until then had been controlled by King Kuša of Kerma, a former Hyksos ally.⁵⁶³ However, I assume that part of the Mycenaean gold also came from the Transylvanian Carpathians.⁵⁶⁴ And later also from Colchis.

According to Greek myths, Danaos and Kadmos were actually cousins (which we cannot take so seriously). According to the Marmor Parium, the arrival of both in Greece is dated to the 16th century. BC. This would roughly correspond to the end of the Hyksos period. According to Herodotus, Danaos came from Egypt to Greece, together with Xúthus. This would confirm the hypothesis that Xúthos also belonged to the Hyksos.⁵⁶⁵

This issue is quite complex. On the one hand, there are documents of mutual relations between Crete and Hyksos Egypt (eg the lid of a jar with the name of the Hyksos ruler Chayan, found in the palace deposit in Knossos, dated to 1700-1550 BC). of the Minoan type in Tell el-Dabaá, discovered in the destruction layer from the earliest period of the 18th dynasty,⁵⁶⁶ Frescoes may also testify to the cooperation between Egypt and Minoan (or already Achaean) Crete, in the post-Hyksos era. 567 It is also worth considering why the island south of the first cataract

In this context, the geographical distribution of Syrian bronze statuettes of deities seems interesting. During LH III (LM III), they primarily spread from Syro-Palestine to the Aegean region, but we also meet them in the western Mediterranean, specifically in Sicily, Sardinia and Spain /Bouzek 2005 p.80 fig.26/. It is not excluded that they could have gotten there earlier than during or even at the end of LH III.

However, most researchers do not consider the Milesians (Ir. gaithear Mílidh Easpáinne) to be one of the ancestors of the Irish and believe that this name is a creation of medieval writers. They associate it with Lat. Miles Hispaniae, which translates as "Spanish soldier". Nevertheless, I think that the question of the kinship of the Milesians and the Milys - Solymy remains open.

⁵⁶¹ Along with the Gutejci, as well as with the IE descendants of the torkez wearers /Pientka: Judeans. in: Historical origins of the Hebrews/.

⁵⁶² Bartoněk 1983 p.16. It is also considered that gold could have reached Mycenae and from Crete, as a booty of the Achaeans, after their robbery expedition to Knossos affected by an earthquake, at the beginning of the 16th century. BC. But there are no reliable documents for that /Burian, Oliva 1984 p.246/.

⁵⁶³ V. Vrtal has a good overview of the Hyksos issue: Hyksos: rulers of foreign lands. 2005. In: <http://soc.nidv.cz/data/2005/16-3.pdf>.

⁵⁶⁴ This is where, for example, they come from. gold earrings, found in Mycenae.

⁵⁶⁵ Herodotus: History VII.94; Lt. note 549 ⁵⁶⁶ Pressová 1978 p.198 ⁵⁶⁷ Shaw

2003 p.231n. At the same time, it indicates the possibility of cooperation of Minoan Crete with the Hyksos in Syro-Palestine (remains of frescoes and a painted floor in Tel Kabri), or already of Achaean Crete in the post-Hyksos era, with the Syrian region (frescoes in Qatna and Alalach). Of course, today the frescoes from Dabaá date back to the period of Thutmós III. /ca 1477 BC; Cline 2019 p.37; Spider 2012 p.10-27/, when the city was called Peru-Nefer, where the Egyptian ruler

Nubia it bears the name Konosso, tablets⁵⁶⁸ which is an almost exact transcription of the name of the city Knóssos on in with lin.B script: Ko-no-so. and the tomb of Kakamet in⁵⁶⁹ And it is a coincidence that between the tomb and the chapel in Knossos, Aswan is so similar that it evokes the idea of the dependence of Minoan architecture on Egyptian? Minoan vessels.

⁵⁷⁰ They were even found in Elephantine

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We know that in northern Nubia (Buhén, Aníba, Kerma), pottery of the Tell el-Yahudi type, which was produced in Tell el-Dabaá, as well as other objects of Hyksos provenance, were also found. 572

Apparently the Hyksos were present in this area as far as Aswan: **Su-nu, Su-en** (suenet = trade⁵⁷³) and Elephantine: **Jéb**; whether as soldiers or merchants.⁵⁷⁴ I remind you that King Kush was a Hyksos ally against Egypt. After the expulsion from Egypt, they went to Greece, but the greater part settled in Judea, where they re-founded Jerusalem (**Jebús**, Hierosolyma), with the fortress of **Zion**, and where we know them under the name **Jebusites**. called **Syené**, and the title of the Cilician kings, originally Dananians and distant descendants of the⁵⁷⁵ It is therefore no coincidence that in Greek Aswan sa Hyksos, was "**syennesis**".⁵⁷⁶ Relations between Syro-Palestine, Egypt and Crete are also mentioned in Ugaritic texts / KTU 1.1 and 1.2/⁵⁷⁷

On the other hand, there are indications that some Aegean king was an ally of the Egyptian Ahmose, that is, the pharaoh who definitively expelled the Hyksos from Egypt. It is e.g. the Minoan griffin on Ahmose's axe, as well as the fact that Ahhotep, the king's mother, had the title "Mrs. 578 At the same time, Greek myths speak of the flight from Haunebut," (Hyksos) Danaus to Argos in Greece. It is possible that there was a rift which is apparently a reference to the Aegean islands. between the Hyksos and some of them (the Amorite Danaans and the descendants of the "torque-bearers": the Solymys and the Milys)

he had a palace built, for the decoration of which he should have invited Minoan artists. The frescoes from Qatna even date back to the beginning of the 14th century. BC.

At the same time, the dating of the explosion of Thera to 1628 BC is also questioned. However, glacier samples and radiocarbon dating correlate well with each other. They are also complemented by dendrochronological dating, even if we have to take it with some reservations. Personally, I think that a certain downward correction of these data will be necessary, but not so dramatically /Pientka: Dating of "Mojžišov's" Exodus/. Currently, mainly European scientists adhere to the so-called short chronology. By the way, as one of the arguments with which they try to question the dating of the Thera eruption to the 17th century. BC, is the occurrence of Cypriot ceramics in the area /Pavúk 2012/. Archaeological material, or pottery, which traditionally serves as a dating criterion, does not, however, have too much explanatory value for the transition between the Middle and Late Bronze Age. This mainly includes Cypriot ceramics "bichrome", "monochrome", "white slip I", but also the Syrian type "grey lustrous wares" and the local type "chocolate-on white" /Mynářová 2004 p.11; Mynářová: Middle and Late Bronze Age in Syro-Palestine; available at: https://is.muni.cz/el/1421/podzim2013/PAPVA_19/um/PAPV_MBA-LBA.pdf .

568 Shaw 2003 p.187 569

Oliva 1995 p.19 570

Pressová 1978 p.247

⁵⁷¹ Trigger 2004 p.133

⁵⁷² Scarabs in Uronarti /Trigger 2004 p.144n/.

573 Shaw 2003 p.334

⁵⁷⁴ The connection between Lower Egypt and Nubia was secured by a route through the oases of the Western Desert.

⁵⁷⁵ Amorites + Solymys /Pientka: Judeans. In: Historical origins of Hebrews/.

⁵⁷⁶ Herodotus, History I.74. On the Hyksos origin of the Dananians, see p. 18n.

577 Baal and Jam/Nahar.

578 Shaw 2003 p.232. It is not excluded that it could also be the East Aegean islands and the territory of Western Anatolia, including Troy / por. note 134/.

did they add to the side of Egypt? After the defeat of the Hyksos, Mycenaean Greece established friendly relations with Egypt. It is also necessary to take into account the arrival of Cadmus and his people (the Geshurans and the descendants of the "torque-bearers"; Achaeans), just at this time, from Tyre, to Boeotia (according to the Marmor Parium, Kadmos founded Thebes after arriving in Boeotia in 1518 BC and Danaos came to Argos in 1510 BC⁵⁷⁹).

The richest graves of the Mycenaean circle A fall between the years 1550-1500 BC. Both Egyptian and Minoan elements appear on the artifacts stored there, which points to the mediating role of Crete. According to Schachermeyr, the Mycenaean Achaeans gained influence in Knossos already before LM II (1470 - 1420 BC), apparently in connection with the earthquake that affected Crete.⁵⁸⁰ In Egypt, there are no traces of the import of late Minoan pottery from Crete, roughly from the years 1580-1510 BC, while it is at this time that exclusively Mycenaean ceramics and imports from the Helladic mainland appear in Egypt. gives the impression as if the Achaeans influenced the Cretan development for a while and thus gave ⁵⁸¹ Existence of palace-style pottery from Knossos and Kato Zakra an impetus to the creation palace style LM II. ⁵⁸² It is therefore possible that the Achaeans controlled some palace centers⁵⁸³ on Crete already in the course of, or at the end of LM I (LH I). It was after the expulsion of the Hyksos that relations between Crete and Egypt and between Crete and the Greek mainland were revived. After 584, Crete became the Achaean base for relations with Egypt. 1550 BC.

Danaians and Phoenicians.

According to Herodotus,⁵⁸⁵ the Phoenicians came to Canaan, from the Erythraean⁵⁸⁶ sea. Justinus claimed that the Phoenicians left their old homeland due to earthquakes and settled first by the Syrian⁵⁸⁷ Sea and later on the shores of the Mediterranean Sea. ⁵⁸⁸ Of course, since the time of WF Albright, it has he doesn't believe much anymore. Genetics gives us a new impulse to research this question.

There is one Y-DNA haplogroup that is a bit of a mystery. This is haplogroup T. It generally occurs at very low frequencies. Higher than average frequencies occur in the Mediterranean region, among others, in Cyprus, Ibiza, ⁵⁸⁹ Sicily, in Andalusia,

⁵⁷⁹ Bartoněk 1983 p.27 ⁵⁸⁰

Pressová 1978 p.247 ⁵⁸¹

Bartoněk 1969 p.245; Burian, Oliva 1984 p.244 ⁵⁸² Bartoněk 1969 p.252

⁵⁸³ Maybe only Knossos and Kato Zakros.

⁵⁸⁴ Pressová 1978 p.193

⁵⁸⁵ Herodotus, History I.1

⁵⁸⁶ Red Sea.

⁵⁸⁷ Moscati states with the reservation that it is the Dead Sea. Mostly, however, the Syrian Sea is synonymous with the Mediterranean Sea.

⁵⁸⁸ Moscati 1975 p.16 ⁵⁸⁹

There up to 15%.

Haplogroup T accompanied the dominant haplogroup G2a already in the Neolithic, in connection with the spread of Neolithic cultures (Starčevo-Kriš, LBK, impreso-cardium). Therefore, a certain percentage of haplogroup T is of Neolithic origin.

Haplogroup T is truly a mystery. In addition to East Africa, the Armenian mountains and East India, relatively high frequencies also occur on both sides of the Persian Gulf, where some researchers place Dilmun, "Sumerian paradise" (/Prosecký et al. 2003 p. 54n/, which is not related to the biblical paradise; that is, to the "Garden of Eden" /Pientka: Kde sa náđyl raj. In: www.arpoxis8.webnode.cz/). Carriers of haplogroup T could have come to the Persian Gulf region, precisely from East Africa. Haplogroup T1a probably accompanied the "Berber" haplogroup E1b1, which spread from Africa to the Levant and its bearers were the creators of the Natufian culture / Pientka: Patriarchs and their descendants. p.4/, as well as monuments such as Göbekli Tepe, Nevali Çori, but also in Atlit Yam.

Dilmun, according to some interpretations, should have flooded the waters of today's Persian Gulf, in connection with warming, in the period after the Younger Dryas, between the years approx. 9700-5000

BC /Biř 1990 p.16n; <https://vtei.cz/2019/04/klimaticke-zmeny-v-dryasu-a-na-pocatku-holocenu-vzestup-hladiny-oceanu-a-introductory-parts;impact-on-migration-civilization-in-the-Middle-East-and-Indian-Ocean> , jeho only the <https://en.wikipedia.org/wiki/Dilmun/>. Around the year 6250/6200 BC, the greatest rise in the level of the world ocean occurred, due to the melting of the North American and Scandinavian glaciers. At that time, Doggerland was also flooded, and even before that, the Black Sea region.

Today's Bahrain, Kuwait and the island of Fajlaka may also belong to the remains of Dilmun. It is not excluded that in the course of the gradual flooding of the territory of today's Persian Gulf, the carriers of haplogroup T dispersed from there throughout the Far East, but also in the Caucasus, including the Armenian mountains, all the way to India. Arab legends even know of a people who came out of the Arabian Peninsula, conquered Armenia and penetrated as far as India. They were Ādi /J. Tomek: Legends of ancient Arabia. 2004/. However, it is apparently only a transferred name.

It is also possible that a smaller part of the pre-Sumerian population came to southern Mesopotamia from the Persian Gulf region. This is indicated by some Mesopotamian myths (Apkallu, seven sages, which also included Oannes /U-Anna Adapa/, the emissary of the god Ea, who came out of the sea in places adjacent to Babylonia, i.e. from the Persian Gulf /Prosecký 2010 p.320n; Brentjes 1973 p.102/ to teach mankind laws, arts, sciences, crafts, agriculture, founding cities and temples / Prosecký et al. 2003 p.186n/). There is no doubt that a related people who were able to build sanctuaries with monuments in Göbekli Tepe already in the 9th-8th century. millennium BC, was indisputably at a high level of civilization.

However, civilizational progress in the pre-Sumerian period came primarily from the north (dominant haplogroup J-M172). They were probably speakers of the Proto-Elamite language (which some researchers associate with Dravidian languages /https://en.wikipedia.org/wiki/Elamo-Dravidian_languages; Peřirka et al. 1979 p.164, Climate 1976 p.43/; Lt. also the so-called pre-Sumerian substrate, preserved e.g. in the names of Mesopotamian rivers, cities and gods, as well as many appellations associated with professional activities /Brentjes 1973 p.102n/).

Examples: Avansinha (Dravidian ruler) and Avan (Elamite region); Thrissur (Dravidian city) and Khishur (Elamite ruler); Tempe (Dravidian heroo, ruler) and Tempt (Elamite god); The Pallavas (Dravidian tribe), Pálakkád (Dravidian city) and Pallaiřřan, Peli (Elamite rulers; cf. Palakinatim: Sumerian ruler). Also important are the Elamite-Dravidian terms, which are also shared by Sumerian: Anřan (Elamite province) and Anřan (Sumerian grain goddess); Atti Tamman (Dravidian mother goddess; cf. Taman near Azov) and Damgalnuna (Sumerian Great Mother); Adamdun (king of Simas in Elam) adam (Sumerian village); řr (Dravidian city) and uru (Sumerian city); acchi sagina (Dravidian people) and sag-gig (Sumerian people, blackheads); nagara (Dravid. urban) and nagar (pre-Sumerian carpenter); Eřtan (Elam. god) and Ishtarán (Sumerian god from Der); mikkili (Dravid. large) and makka (Sumerian. size)...

It was a Mediterranean people, members of Samarra, which has its continuation in the Obeid culture (k.

Eridu, Obejd 1), in the south of Mesopotamia: irrigation of dry areas (already near Samarra), construction of temples, first cities - Eridu). Towards the end of the obejd era, however, we encounter signs of decline /Leicková 2005 p.39/.

The ancestors of the short-headed, black-headed Sumerians (sag-gi6; primary speakers of Proto-Sumerian) most likely came from the Northeast /Brentjes 1973 p.103; Biř 1990 p.34/. The Sumerians were well aware of their origin from mountainous regions /Brentjes 1973 p.102/; even their word for the east (*im-kur-ra*) points to mountain areas /Hrozný 1943 p.57/. They probably came to Mesopotamia through the Kopet Dag mountain range and the Iranian highlands.

However , the Sumerian name for the underworld and the mountain range where the gods were born (*Arali, Aral*) points to the Ural Mountains /https://en.wikipedia.org/wiki/Ancient_Mesopotamian_underworld ; Terrible 1943 p.57; Lt. also the name Aral Lake/. Possible candidates for the primacy of the Sumerians include the territory of Uzbekistan and Turkmenistan. Among today's Turkmen in Turkmenistan, the dominant haplogroups, in addition to R1b (37%) and J (17%), are also K-M9 (13%) and P M45 (10%), which are of East Eurasian origin (the highest frequencies are in the Altai region). Haplogroup R1a reaches only 7%. However, the genetic profile of the local Turkmens differs considerably from those Turkmens who live in other parts of Central Asia (Iran, Afghanistan; high frequencies of Hg Q-M25; approx. 32-43%), as well as from the majority

other Turkic ethnic groups inhabiting this area (high frequencies of R1a: 41 to 63.5%; very low frequencies of R1b /https://en.wikipedia.org/wiki/Y-DNA_haplogroups_in_populations_of_Central_and_North_Asia; https://en.wikipedia.org/wiki/Haplogroup_Q-M25/). The territory of Turkmenistan is located east of the Caspian Sea, including the area around the Aral Sea. The Kelteminar culture developed there since the Neolithic (6000/5500-3500/3000 BC). Contemporaneous with her in this area were the Jeitun cultures (the final phase) further south and the subsequent k. Anau IA, as well as k. Namazga I; it was these cultures that were affected by the obejd influence from Mesopotamia /Brentjes 1973 p.111/. The people of the Kelteminar culture were part of the southernmost area of occurrence of the comb pottery culture complex, which was, however, ethnically heterogeneous (originally ANE and EHG populations /in the Baltics and WHG/; but later also partially differentiated proto-Ural, proto-Turanian and proto-Indo-European ethnicities). This people originally belonged to hunters (using a bow) and **fishermen**, later they also adopted cattle breeding (their later semi-nomadic way of life was connected with this). Important from this point of view is the same Sumerian (previously Obijd) and Kelteminarian tradition of building high (up to 10 m) and large hall dwellings, built on pillars and covered with reeds (in Mesopotamia they were also made of adobe bricks /Nováková et al. 1998 p. 33; Hruška 1987 p.159; Avdijev 1955 p.475; Zamarovský 1983, picture on page 144, see also Roaf 1998, picture on page 51; https://en.wikipedia.org/wiki/Kelteminar_culture/).

In connection with the fact that Sumerian has a strikingly developed nomenclature for shipbuilding and navigation /Landsberger in: Hruška 1987 p.144/, it is also important that the people of the Kelteminar culture belonged to fishermen, who undoubtedly sailed for their catch also on the Caspian Sea and the Aral Sea. The territory on which the people of the Kelteminar culture lived was gradually separated from the other groups of the ridge culture complex by Proto-Indo-European ethnic groups from the Pontic-Caspian steppes, so that the Kelteminar culture developed more or less autonomously from the other cultures with ridge ceramics from at least the 5th millennium BC. The carriers of the Kelteminar culture probably belonged to the hypothetical (proto)Altaic language family /S. Starostin etc. undoubtedly had to interact with areas where speakers of the Proto-Indo-European language lived (near-Caspian steppe). They certainly did not belong to the speakers of Uralic (Finno-Ugric) languages, as Russian researchers assume; those were based further north, primarily in the forest areas of European Russia, the Baltic states and Finland. According to Oppert, Sumerian (an agglutinative and ergative language, but showing two distinct dialects) can be compared structurally with Finnish, Hungarian and Turkish /Klíma in: Kramer 1966 p.238/; (cf. e.g. Old Tur. "tengri" with Sum. *dingir* = sky, god; and Tur. "gaz" = "nomad", with Sumer. SA GAZ). According to Hrozný, Sumerian has both Turkic-Altaic and (proto) Indo-European features, and was perhaps partly influenced by Caucasian languages /Hrozný 1943 p.57; he also uses the term "Turkotatar element", which is a bit misleading/.

On the other hand, the kinship of Dravidian languages with Finno-Ugric languages is proven /J. Vacek in: M. Wheeler 1973 p.109/. Therefore, in Sumerian it is possible to find words, or consonant word roots /Hruška 1987 p.330/, which can be derived from Finno-Ugric languages, but were originally probably of Elamodravidian (pre-Sumerian) origin. Examples: *úr* (Dravidian city), *vár* (Hungarian castle) and *uru* (Sumerian city); *Eštan* (Elam. god), *Isten* (Finno-Ugric creator god) and *Ištarán* (Sumerian god from Deru); *Napir* (Elam. god), *eg* (Hungarian sky) and *Naparpi* (Churit. god).

The origins of the migrations of the people of the Kelteminar culture can be dated to the 2nd half of the 5th millennium BC, when on the ruins of settlements of the Azerbaijani k. Dalma Tepe (in the area of Urmia; contemporary with Tepe Gaura XVI = Obejd 3), was inhabited by the people of the crested pottery culture /Brentjes 1973 p.125/, whose closest settlements were in Turkmenistan; and that was precisely the people of the Kelteminar culture. The people of the Dalma culture dispersed mainly to the area of the central Zagros, the Caucasus, northern Luristan and eastern Iraq (Dijala, Kirkuk). This is the so-called The Dalma Tradition /Henrickson, Vitali: The Dalma Tradition. Paleorient, 1987, 13-2, pp. 37-45/. The spread of ceramics of the Dalma tradition over a large area allows us to assume that nomadic ethnic groups also took part in its spread /https://en.wikipedia.org/wiki/Dalma_culture, note 11/. Thus, together with the people of the Dalma tradition, the descendants of the Kelteminar culture, in whom I tentatively see the ancestors of the Sumerians, could reach eastern Mesopotamia. Note: In 2011, a study was published that tried to find traces of the Sumerians in the genome of the so-called Marsh Arabs from wetlands in southern Iraq /N. Al-Zahery et al: In search of the genetic footprint of Sumerians: a survey of Y chromosome and mtDNA variation in the Marsh Arabs of Iraq. BMC Evolutionary Biology 11 Article No 288 (2011)/. More than 90% of Y-DNA has been found to belong to Middle Eastern populations; of which haplogroup J1-PAGE08 (currently referred to as J-P58) up to 72.7%, compared to 26.6% in modern Iraqis. Therefore, I think that the majority population of Marsh Arabs cannot belong to the descendants of the Sumerians, but they are ethnic groups that penetrated there perhaps already in the 3rd/2nd century. millennium BC, from the Arabian Peninsula. Haplogroups that could refer to Iran (Elam), Pakistan and India (L, Q, R2) are only minimally represented (slightly more in mtDNA). Likewise R1b-L23 (2.8%).

Tunisia, northern Morocco and Lebanon. This indicates that its bearers in the Mediterranean were primarily the Phoenicians. However, by far the highest frequencies of the Y-DNA T-M184 haplogroup occur in East Africa, specifically in Eritrea and Somalia. That is why it is necessary to look for the Phoenicians' ancestry right here.

The earthquakes mentioned by Justinus were caused by a tectonic fault in East Africa. By the way, this fault stretches all the way to Palestine, to the area of the Dead Sea. 590 Here, this fault caused earthquakes, which probably also destroyed cities such as Sodom, Gomorrah, Zeboim and Admah /Gn 19:24n/.

According to Justin, the Phoenicians first settled in southern Canaan. This is basically confirmed by Greek myths. The ruler of Joppa on the southern Levant coast of the Mediterranean Sea was **the Ethiopian king Kepheus**. His wife was Cassiopeia. Together they had a daughter, Andromeda, who was saved by Perseus - the Danaan. At the same time, we know that the area around the city of Joppa was inhabited by the tribe of Dan /Joshua 19:46/, i.e. the Dananites (Danuna).

From the Amarna archive, we know the people, or land of Miluha, Meluha /EA 70, 95, 108, 112, 114, 117, 132 etc./. Meluchcha is the name used by cuneiform literature for the shores of the Indian Ocean, apparently in connection with the proto-Indian civilization. At the same time, however, it is also a designation 591 **Africa**. These are the coastal areas of Somalia and Eritrea. coast of **East**

If we put all these facts in context, it follows that from Melachcha - Ethiopia, the people of Melachcha (ancestors of part of the Phoenicians) "moved" to Canaan to the Dananites.

Among the sag-gig Sumerians, it is necessary to assume a higher occurrence of R1b haplogroups (mainly R-M269 and R-M73), then R1a-M417 and probably also K-M9 and P-M45. Among the Mediterranean Sumerians (descendants of the original population), these were primarily haplogroups J2, J1, T, etc.

Just as an interesting point, I will mention that some Sumerian words passed into Indo-European languages. Examples: ersetu (Sumerian earth), Erde (German earth), and also ardun (Arabic earth); urudu (Sumerian copper), rudus (Latin ore); gad (Sumerian linen, cloth), chiton (Greek cloth suit), also kitú, kitina (Akkadian linen, cloth); (n)gu(d) (Sumerian bull), gáuh (Old Indian cattle), Kuh (German cow); An, Anu (Sumerian god of the sky), an(ó) (Indo-European up, up); mar (Sumerian hoe) and lat. marra, Greek marron, French. marre (all means hoe), plus Egypt. Mar and Akkad. marru (dtto); ašnan (Sumerian grain, specifically wheat and barley) and Slovak barley; makka (Sumerian size), mak (tochar. many), macca (Italian. abundance), mex (Etruscan. many), mucho (Spanish. many); maška'en (Sumerian member of a lower social class), mesquin (French poor), meschino (Italian poor), in addition Akkad. Muskene...

Speakers of Elamodraavidian languages must also have been in contact with Indo-European ethnic groups. Examples: ullu (old daylight), eilé, aléa (ancient Greek sunlight); miru (Dravid. shiny), mirgu (Lithuanian: shine), amarygés (Greek: shiny), mihr (Persian sun); mikkili (Dravid. big), mikka (Tamil. big), mikila (Old German big); istar (Dravidian star), astraia (Greek star), astari (Greek lightning), star (English star); vela (Dravid. sun), Belenus (Galic sun god); kalu (Dravid. to burn), kall (Albanian. light), xar (Persian light); irru (Dravidian wheel), xir (Kurdish wheel), hora, horo (wheel, a type of Romanian and Bulgarian dance), eirinen (Welsh pupil of the eye - circular), Arinna (Hittite sun goddess - disc); manjal (Tamil. yellow), mangall (Albanian. fire), mangal (Serbo-Croatian. fire); mara (Dravid. death), marati (Sanskrit. to die), mar (Zend. to die), marbh (Irish to die), mirti (Lithuanian. death)...

590 And further to Turkey.
591 ESPV 1999 p.233

Geographical names testify to the presence of the Melachcha people in this area. In the north of the Red Sea in Egypt there is Bir Mellacha and in Palestine Ain Maláha.⁵⁹²

However, in one Amarna letter written by Rib-Addi from Byblos /EA 133/, Meluchcha is mentioned together with Kasi ..."[melu]ha ka[si]"... In another letter /EA 131/ Rib-Addi writes about soldiers from Kashi. Also in other Amarna letters it is written about the people, or about the land of Kaši /EA 127, 246, 287/.

In the letter from Kumidi, which is addressed to Salaya of Damascus, it is written about the cities of the land of Kasha. ⁵⁹³ Already in the story of Sinuhet, it is written about the population of the front Kašu⁵⁹⁴ and it is assumed that this territory was located in the vicinity of the biblical city of ⁵⁹⁵ This city is mentioned Geshur in Syria. and in the Hittite text /AhT 14/ as Kussurriya. Originally, the land of Gessuri spread over the later Philistine territory, from the Nile to Ekron, or in the Gaza area /Joshua 13:2,3/. Furthermore, it is written there that Gessuri and Maachati lived in the midst of Israel /Joshua 13:13/. So, in addition to the Dananites (and Hivites), the Geshurians also lived in the wider area of Gaza, who are apparently identical to the people of Kashi; and the Maachati, apparently identical with the people of Melaha, Milaha, that is, the later Phoenicians. We know that the Geshurians and Maachates also settled later in southern Syria, in the area of the Golan Heights. However, they must have been somehow related to the population of the Lebanese coast, because Sinuhet refers both to the inhabitants of the upper Kaša⁵⁹⁶ and at the same time to Manus, the chief of the Fenech lands. ⁵⁹⁷ In the coastal region of Lebanon, in the land of Fenech⁵⁹⁸ , we know them under the name Phoenicians only in the 11th century. BC. It was there that the coexistence of the Dananites, the Syro-Palestinian descendants of the "torque wearers", the Teuks, as well as the Geshurans (Kashi) and Maachats (Melaha) and the gradual formation of the Phoenician ethnic group took place. I have already mentioned that Dananians and Phoenicians entered into mixed marriages. The close relationship between the Phoenicians and the Dananians is also evidenced by the Phoenician-Luvian bilinguals discovered in the kingdom of the Dananians in Que, in Cilicia.⁵⁹⁹

From the Phoenicians, who came with Cadmus to Boiotia, came the Gefýrs, from whom the Greeks learned a lot, including the "Phoenician" script. The Gephyrans claimed to come from East Africa, from Eretria / Herodotus: Histories V.57,58; not to be confused with West Anatolian Erythrai/. So it must have been the Geshurans.

It is obvious that the compilers of the Hebrew Bible got the "Phoenicians" (Peleseth) ⁶⁰⁰ with the Philistines wrong. Abraham met the Philistines in the Negev near Beersheba /Gn 21:32n/ and in Gerar /Gn

⁵⁹² A known Natufian site.

⁵⁹³ Mynářová et al. 2013 p.90

⁵⁹⁴ Bárta 1999 p.24

⁵⁹⁵ Bárta 1999 p.55

⁵⁹⁶ U Jepsen /1987 p.75/ Chentivveše. The Lebanese coast is mentioned in Egyptian sources from the time of Amenemhet II. it was called Chentiu-še /Mynářová 2015 p.45/.

⁵⁹⁷ Bárta 1999 p.24, 55 ⁵⁹⁸

Bárta 1999 p.24. However, from tab. with lin. B script from Knossos, the country po-ni-ki-jo is mentioned /ref. p. 155/. It is certainly a reference to Phoenicia, as the land of purple /note 34/. However, this does not mean that its inhabitants were also referred to as such at that time.

⁵⁹⁹ Karatepe, Çineköy.

⁶⁰⁰ These "Philistines" were apparently the Geshurians (Kashi), who lived from the Nile to Gaza, up to Ekron /Joshua 13:2,3/ and above all the Maachaths, who at that time probably lived east of the Geshurians, i.e. also in the area of Beersheba and Gerar in the Negev desert.

20:1n/. Of course, the Philistines could not have been here at that time. Even the statement that God did not lead the people to the closer land of the Philistines during the Exodus /Ex 13:17/ does not hold up. According to the dating of the finds of Pelishtean provenance, the Philistines settled there only after 1140 BC, even though we know that the Peleseth appeared in the Syro-Palestinian area already in connection with the mining of the so-called sea peoples, between 1190 - 1177 BC.⁶⁰¹

Another inconsistency concerns the mention in the calculation of the family of Noah, who came out of Mizraim - Egypt /Gn 10:14/: ... " *and the Pathrusim and the Kasluchim (from where the Philistines come) and the Caphtorim*"... However, we know that the Philistines, whose HB describes, they came from Kaftór, i.e. Crete⁶⁰² and not from Kasluchi. So it's clear that there was a mix-up. So what country is hidden under the name Kasluchím?

In Sudan, on the east side of the Nile, there is an area called Kassala. ⁶⁰³ It extended to Ethiopia (Melachcha). From the northeastern Delta in Egypt to Palestine, the territory was called Goshen (Gaza in Palestine). Dananites (or Hebrews) lived there. Geographical names such as Kusejmo, Kasib el Kemu, Tell Kasíl, Kasios are known in this area. So it is likely that Goshen is the original territory of the Kashi people in Palestine. As I already mentioned, in the story of Sinuhet, it is written about the territory of the front Kash, which apparently coincides with the territory of the Geshurans in southern Syria. So, as long as the territory of the front Kaš existed, the territory of another Kaš had to exist logically. And that was apparently the original territory of the Kashi people in the Gaza Strip, up to Gibeon /Joshua 10:41/.

Thus it appears that the whole region from Ethiopia to the Delta and Gaza was inhabited by a related people of Melachcha and Kashi, who were the predecessors of the Phoenicians. They were one of the ethnic groups with higher frequencies of the Y-DNA T1a haplogroup. This is finally shown by the distribution map of this haplogroup, when relatively high frequencies are found in Somalia, Ethiopia, southern Sudan and Egypt, but also in the Persian Gulf region, eastern India and the Armenian mountains.

⁶⁰¹ In the 5th year of the reign of Ramesses III.

⁶⁰² Ref. e.g. Amos 9:7; Ezek. 25:16 ⁶⁰³ Ref. and the name of the wife of the Ethiopian king Kepheus: Kassiopeia.

Hebrews.

Apparently, it is just a coincidence that *ḫiyawa* has a similar name to a Canaanite people who were called Hivites, Hivites. 605, but something ⁶⁰⁴ It is also true that it resembles the Hebrew designation for the serpent (*hw*), else follows from the next text. and still more to the Syrian "*hiwja*,"

The Hivites lived in the region of Lebanon below Hermon, in the land of Mizpah /Joshua 11:3/, on Mount Lebanon, from Mount Balhermon, to where you go to Hamath /Judges 3:3/, where the Zuzim of the Rephaim once lived /Gn 14: 5/. It is written about Mizpah that it was a valley⁶⁰⁶ /Joshua 11:8/. It was located under Hermón. However, the Hebrews originally also lived in Shechem /Gn 34:2/, in Seir /Gn 36:2/, in Gibeon, Kefir, Kiriathjearim and Beeroth /Joshua 9:7, 17 and 11:19/, from Azerim⁶⁰⁷ to Gaza /Dt 2 :23/ and in Ekron /Joshua 13:3/. However, according to the book of Joshua /19:43/, Ekron is also considered a city of the tribe of Dan.

⁶⁰⁸ How are we to understand this? The Hivites, Dan and even the Enacs lived there together /Joshua 11:21-22/? The answer is simple. Either all three ethnic groups lived there together, or in the case of the Hebrews and Dan, they were a related people. (*Enáci* in this case would primarily represent "torque wearers").

We must realize that part of the events described in the book of Joshua belong to the 14th - 13th centuries. BC. ⁶⁰⁹ Among the conquered cities are those that in the 12th century. BC, by the Israelites could not be conquered and the Jews. These are mainly Jericho, Gezer and Jerusalem. However, in the 14th century BC, part of the cities mentioned in the book of Joshua (mainly ch. 12) were conquered, or least threatened Habiru, possibly went over to their side. In that case, Jozue could be one of the leaders of Habir, especially since in letters from the 14th century. BC from the transjordanian Pella and the Egyptian el-Amarna, a kind of Yashuya is mentioned, Yashuya /EA 256/. On the one hand, Gezer and Jerusalem are mentioned as conquered cities /Joshua 12:10,12/ and their kings and all the people were killed /Joshua 10:28,30,32,33,35 etc/, on the other hand it is stated that ..."*then the Jebusite inhabitants of Jerusalem could not be plundered by the sons of Judah, because the Jebusite lived with the sons of Judah in Jerusalem*"... /Joshua 15:63/. Also the king of Gezer, who wanted to help the city of Lachish⁶¹⁰ Joshua killed with all the people /Joshua 10:33; 12:12/. On the other hand, in another part of the book of Joshua and Judges, it is written that the Hebrews did not plunder and drive out the Canaanites who lived in Gezer, but the Canaanites remained to live in the midst of Israel /Joshua 16:10; Judges 1:29/. It is the same with other cities and their inhabitants.

⁶¹¹ On the other hand, Joshua conquered lands that the Israelites and Judeans had never conquered:

⁶⁰⁴ Bryce T. ed. 2009 p.11 605

Czech in: Antalík et al. 2011 p.274 606 Part of the Bekaa Valley.

⁶⁰⁷ In the area of Joppa.

⁶⁰⁸ At that time, the pre-Israeli tribe of Dan, i.e. the Dananites, because the Israeli Dan there in the 12th century. BC could not reside; at that time the Philistines were already there. ⁶⁰⁹ What is the traditionally assumed period of activity of Joshua.

⁶¹⁰ Both cities are mentioned in the Amarna letters. In this case, however, it appears that they were conquered by Merenptah in 1207 BC /Pientka: Who foretold Merenptah's Israel; p. 8n/.

⁶¹¹ For example Manasseh's lot: the cities of Bethshan, Jibleam, Dor, Endor, Taanach, Megiddo /Joshua 17:11-13/. Also in the book It is written in Judges that the Hebrews did not expel the inhabitants of the cities /Judges 1:21-33/.

..."Joshua destroyed everything from Kadeshbarnea to Gaza and all the land of Goshen to Gibeon"...

/ Joshua 10:41; 11:16/.

Until the 14th century This text definitely belongs to the BC: "None of the Anakim remained in the land of the children of Israel, they only remained in Gaza, Gath and Ashdod"... /Joshua 11:22/. Another text, however, already belongs to the 12th century.

BC: ..."The Hivites also, who lived in Azerim as far as Gaza, the Caphtorites, who came out of Caphtor, destroyed them and lived in their place"... /Deut 2:23/. The Philistines⁶¹² are thought of as Kaftor, and Kaftor is Crete, from which the Philistines were supposed to have come to Palestine, as part of the so-called sea peoples. ⁶¹³ So under Joshua in the 14th century BC, the Enaks remained only in the Gaza Strip as far as Ashdod, Azor and Ekron, but in the 12th century BC they were exterminated by the Philistines together with the Hivites.

Next, there is one special passage: ..."the land of the Canaanites ... in which there are five principalities of the Philistines: Gaza, Ashdod, Ashkelon, Gath and Ekron, and that was Hivite"... /Joshua 13:3/. So was Ekron the only one from Heve? In context with the previous quotations, this indicates that the Hivites before the Philistines inhabited the entire area from Gaza to Ekron and even as far as Gibeon /Joshua 9:7; 10:41/. Rather, as long as the Hebrews were related to Dan (Danuna), they belonged to the Amorites, which is confirmed by the book of Joshua /11:22/ and Deuteronomy /2:23/. We can understand this whole passage to mean that all these cities originally belonged to the Enaks, the Hivites and the tribe of Dan, until the arrival of the Philistines.

Some terms need to be clarified here. Enáki, as HB understood it, was a collective name of the pre-Canaan population in Pre-Jordan, in Transjordan, they were exclusively ⁶¹⁴ and in Syria.⁶¹⁵ Originally, however designated as such, only "torque wearers".⁶¹⁶

After the end of the PPNB, there was a retreat from settled life and a return to nomadism in Palestine.⁶¹⁷ Only with the arrival of a new population, probably from Anatolia, ⁶¹⁸ did a return to settled life occur. During the Chalcolithic period, bearers of the Bersheba and Ghassul cultures came to Palestine from the north.⁶¹⁹ I consider the bearers of the Ghassul culture with a certain degree of probability to be

⁶¹² Philistines.

⁶¹³ It is not excluded that those Philistines from Kaftor (Crete), mentioned by HB, came to Palestine only after 1140 BC, when Egypt no longer had de facto control over this territory, which is basically confirmed by archeology. So they would arrive approximately 40 years after the events associated with the "sea peoples".

Peleseth, who are mentioned in Egyptian sources as part of a coalition of "sea peoples", probably came to Canaan from northwestern Anatolia. Also according to Xantho of Sardis, the Philistines were of Lydian origin /Burian, Oliva 1984 p.250/; however, they also resided further north, in the wider region of Assos and Troas. In any case, the Western Anatolian Pelasgians and Lydian Tyrsenians were close relatives. Those of Peleseth from the "sea peoples" who were not killed in the battle with the Egyptians became captives. Later they were settled in Egyptian territories. It is very likely that their distant relatives, whom HB knows under the name Philistines, could have come after 1140 BC from Cyprus, Crete, or Rhodes (the so-called Philistine pottery has close similarities to Cypriot and Rhodian pottery).

⁶¹⁴ Moab = Emim, Amon = Zamzumim and Bazan = Rephaites.

⁶¹⁵ If we count among them the Rephaites in Bazan and Ugarit and also the Zuzim near Ham /Gn 14:5,6/.

⁶¹⁶ See note 476

⁶¹⁷ Hagoshrim culture.

⁶¹⁸ Culture Yarmuk.

⁶¹⁹ The Beršeba culture precedes the Ghassul culture in time.

ancestors of the Réfajci.⁶²⁰ I consider the bearers of the Bersheba culture to be the Hittites (HB), originally from the southwestern Caucasus (even before they penetrated from there to Anatolia; Ádi). Around 3100 BC, the Churites came from the Armenian mountains to Syria, who are represented in Palestine by the Chirbet-Kerak culture (2800-2600 BC). Even before that⁶²¹, however, carriers of the Esdrelon culture from Syria came to Palestine and Lebanon. And they were most likely the ancestors of the Canaanites. ⁶²²

Enáci lived until the 14th century. BC a large part of Syro-Palestine: ...*"Joshua drew and plundered the Anakites from those mountains, namely from Hebron, from Debir and Anab, and from many mountains of Judah and from many mountains of Israel, together with the cities Joshua destroyed them"*... /Joshua 11 : 21/. In Bazana and Transjordan, the Enáci were called Réfajci⁶²³; in Pre-Jordansk it was primarily the Hittites (among them the descendants of the "torquez wearers" of IE origin). In any case, except for the Hittites and the descendants of the "torquez wearers", they were the Amorites /2 Sam 21:2/.⁶²⁴

Depending on where the Hebrews lived, they were divided into:

To the northern part: ...*"They came to fortified Tíre and all the cities of the Hebrews and the Canaanites"*...; ⁶²⁵ ...*"Balgad on the plain of Lebanon under Mount Hermon"*... /Joshua 11:17/,

⁶²⁰ Amorite origin / Pientka: Réfajci www.arpoxais8.webnode.cz/.

In 1995, a cave was explored in northern Israel, at the Peqín site, near Ma'aloth-Taršichy. Ossuaries were stored there, which were identified as Ghassulian (ca. 3900 BC). However, such ossuaries are primarily characteristic of the Berševó culture (e.g. Azor, Chudeira).

Skeletal remains were preserved in them, from which samples were taken for Y-DNA sequencing. 9 individuals belonged to carriers of haplogroup T1a1a1b2 and one to E1b-Z830 /E. Harney et al.: Ancient DNA from Chalcolithic Israel reveals the role of population mixture in cultural transformation. Nature Communications 2018, 9:3336, pp.1-11; C. Quiles 2019, Book 1., p.115/.

Today it is generally assumed that k. Bersheba is only one of the phases of Ghassul culture. However, in my opinion, these are ethnically different cultures. The Ghassul culture developed east of the Dead Sea, in Transjordan. She buried her dead in box graves and dolmens (a large number of them are found in Transjordan, in the area of the Jabok river near ed-Damie, but also in Bazana and on the Golan Heights /also megalithic circles - Gilgál Réfaim/).

I assume that its creators were primarily carriers of the R1b-V88 haplogroup. In contrast, locations k.

Beersheba are found mainly in the Negev (on the contrary, there are menhirs), in the Judean Desert and in the coastal region of Israel.

They buried their dead mainly in ossuaries. According to the tested Y-DNA from Pekín, it is not excluded that its bearers could have come to Palestine from the southwestern Caucasus (to the Dolmen of the Western Caucasus; ancestors of the Anatolian Hattians?), which does not even contradict the archaeological findings / Jepsen 1987 p. 63; Bardke 1988 p.120; Lt. also note 589: haplogroup T/. This is also evidenced by advanced metallurgy and a high level of copper processing (e.g. the deposit in Nahal Mišmar, which apparently belonged to the temple treasure from the sanctuary in En-Gedi, the deposit at Kfar Monaš /Brentjes 1973 p.119/, as well as finds at a Chalcolithic settlement from the first half of the 4th millennium BC, in Neve Noj /Roaf 1998 p.68/). This is also pointed out by the troglodyte dwellings in Berševó, dug into the ground, because their inhabitants were not used to the dry and hot climate that prevails, e.g. in the Negev desert.

⁶²¹ Apparently at the turn of the 4th and 3rd millennium BC.

⁶²² Those in Syria were descendants of the bearers of the Chassún, Impreso and Chaláf cultures.

⁶²³ HB also mentions other related ethnicities there: Zuzim, Zamzuzim, Emim and perhaps also the Perizei...

⁶²⁴ The Hebrew Bible states that among the princes of the Horites was oi. also Zibeon (Sibeon) and Anah, sons of Seir /Gn 36:20n/. At the same time, however, he states that Esau married oi. with Olibama, daughter of Anna, granddaughter of Zibeon Hevejský /Gn 36:1n/. Therefore, some researchers assume that the Hivites were Horites in Seir, in Edom. However, they forget that HB clearly considers them to be Amorites. The explanation can be simple. Some Hebrews, such as Zibeon and Anah, may have belonged to the princes who inhabited Seir, and also ruled over the Horites; that is why they are also called the princes of the Chorites.

⁶²⁵ Dan Jáhan, i.e. today's Sheikh Danun, and the area around Sidon is also named there /2 Sam 24:6,7/.

...*"all the Canaanites and Sidonians and Hivites who lived on Mount Lebanon from Mount Balhermon to the entrance to Hamath"...* ; which is Hama in Syria above Kadesh, but the territory of Amurru already begins there; ...*"if the Hivite under Mount Hermon in the land of Mizpah"...* /Joshua 11:3/. Achchijava and the kingdom of the Dananites were located in this territory.

To the southern part: ...*"The Hivites also, who lived in Azerim⁶²⁶ as far as Gaza"...* /Deut 2:23/. The Hebrew tetrapolis also belonged there: Gibeon, Kefira, Kiriathjearim, Beeroth. At Ekron, it is clearly stated that it was both a Hivite city /Joshua 13:3/, but also a city of Dan /Joshua 19:43/. This southern part is published in the Hebrew Bible as the original occupation of the Israelite tribe of Dan, before the arrival of the tribe of Ephraim from Egypt. With cities like Eshtaol, Ajalon, Timna, Ekron, Gezer, Baalath and the border near Jaffa /Joshua 19:40n/. It is from Gezer that we have documented the name of its ruler - Adda Danu / EA 292/, that is, with a reference to the Dan tribe or dynasty.

The original border of the tribe of Dan in the east ended west of Kiriathjearim⁶²⁷ and in the west, in the Gaza Strip. This is also confirmed by the Hebrew Bible when it says that the land of Goshen included Gaza and extended as far as Gibeon /Joshua 10:41/. According to HB, it was the Hebrews who lived together with the tribe of Dan in this territory⁶²⁸ who were supposed to become part of the Israelite confederation.

It is therefore clear that both areas inhabited by the Heveites corresponded with the territories that were inhabited by the Dananites. And thus, that it was a related people⁶²⁹ both in the north and in the south Reten. ⁶³⁰ It seems that the Hivites, unlike the tribe of Dan, were seminomadic.

I have already mentioned that the name Hebrew resembles the Hebrew "hw" and the Syriac "hiwja" which means snake. If the Hivites were closely related to the Dananites, then this characterization of the tribe of Dan, in Jacob's blessing, cannot be surprising: ...*" Dan will be like a serpent along the road, like a horned serpent along the path, biting the hoofs of the horse so that its rider falls back"...* /Gn 49:17/.

The only non-biblical mention of the Hebrews probably comes from the Amarna correspondence (Aveti).⁶³¹

⁶²⁶ Near Joppa (HB: Jaffa). ⁶²⁷ <http://www.israel-a-history-of.com/tribe-of-dan.html>

⁶²⁸ According to the book of Joshua /chap.9/, the inhabitants of the Hivite tetrapolis (the cities of Gibeon, Kefira, Beeroth and Kiriathjearim) became part of the confederation of Israelite tribes, even if only as subjects.

⁶²⁹ Like the tribe of Dan, the Hivites belonged to the Amorites /2. Sam 21:2/.

⁶³⁰ Reten occupied the territory of Palestine from the Egyptian border (Arish), to southern Lebanon, and represented southern Canaan. Upe in the area of Damascus represented middle Canaan, and Amurru represented northern Canaan.

⁶³¹ AH Sayce: Records of the Past. London 1888-1892? Vol.5, p.81, note 4

Jabin, Joshua, Barak.

The books of Joshua and Judges give us two different versions of Israel's struggle with the king of Hazor, Jabin.

In the book of Joshua, it is written that the combined armies of Canaan were led by King Jabin, who was killed by Joshua.

At the same time, Chazor was conquered /11:10/.

In the book of Judges, it is written that these armies were led by Sisera, the commander of Jabin's army. Jabin himself did not participate in the fight. Jabin then lived in Haroset and not in Hazor /4:2/. At the command of Deborah, Barak of Naphtali and Zebulun defeated the Canaanite army when they attacked it from Mount Tabor. Sisera himself was killed by the Midianite Jael. Nowhere in this section does it say that Chazor was conquered. Jabin was not killed in this battle, it is only written about his humiliation /4:23/. Only later, after Israel became stronger, is written about the extermination of Jabin /4:24/. Unlike the book of Joshua, **these events did not occur until after Joshua's death.**

What does this mean? We can see that the two versions differ considerably from each other. We know that some king Jabin, or the Khasorian dynasty of Ibni did exist. Important is the fact that the King of Khazor, unknown to us, joined Habir /EA 148/. If he was identical to the biblical Jabin, it would be possible to explain why Jabin lived in Haroset and not in Hazor.⁶³² In Deborah's song, Sisera⁶³³ is portrayed as a robber whose goal is prey /Judges 5:30/. As if she was describing Habira.

If we carefully read the 1st chapter of the book of Judges, we will certainly be surprised by one fact. The first to conquer the land of the Canaanites and the Perizzites was Judah. ⁶³⁴ With the fact that he conquered Jerusalem, which he burned /Judges 1:8/. He does not take into account at all that Jerusalem for the Hebrews, and thus also for Judah, was to be conquered from the Jebusites by King David. But we have already encountered that somewhere; and that with Tacitus.⁶³⁵ He considered Judah and Hierosolyma⁶³⁶ to be the leaders of the first Exodus, still in the post-Hyksos period.

Joseph Flávius also writes in a similar sense. This can only be explained by the fact that the story of Jabin and at the same time of Deborah and Barak took place during the period of activation of Habir (14th century BC), or even in the post-Hyksos period,⁶³⁷. And Barak would thus be one of the leaders of the Habir in Pre-Jordan.

⁶³² Haroseth Haggoyim is today identified with the site of El-ahwat, near the city of Katzir in Israel. It is reported that a part of a war chariot was found there.

⁶³³ Sisera is a non-Semitic name and its Indo-European origin is considered /Výklady II 1996 p.84/. I think that it is rather a pre-Indo-European, Amorite name (cf. Enák's name: Shešaj; but also the Hyksos ruler: Salatis, Sheši). In that case, Sisera could belong to the Dananites. However, it is not excluded that he belonged to the descendants of the "torquez wearers".

⁶³⁴ With Simeon.

⁶³⁵ Pientka: Judeans.

⁶³⁶ Jerusalem, Solymova.

⁶³⁷ Some of the stories in the book of Joshua may indeed date back to the post-Hyksos period. The city of Aj was definitively abandoned after approximately 1500 BC /Dever 2010 p.60/. Also in Jericho, the destructions are dated to 1500 BC (or 1550 ± 110); from the Late Bronze Age, no factual traces of any settlement have been preserved /Dever 2010 p. 59n/. These destructions can be related both to the return of the Hyksos from Egypt and to mining

And who was Joshua then? We know that letters were found in the Amarna archive and in Pella, which mention a certain Yashuya, or Jasuia /EA 256/, which resembles the name of the biblical Joshua.⁶³⁸ Both letters have a similar content and mention exclusively non-Jordanian localities, including Bazan, ⁶³⁹ Pehel,⁶⁴⁰ Edom,⁶⁴¹ Magdalim, ⁶⁴² Arar⁶⁴³ and others; that is, those places that the book of Exodus writes about, in connection with Moses' conquest of Transjordan. These cities, except for the territory of Bazan and the city of Pehel, were part of the country of Garu, which was apparently located in the territory of later Edom and Moab.⁶⁴⁴

The cities that Joshua supposedly conquered either had to be conquered again or were never conquered by the Hebrews. The kings whom Joshua killed suddenly miraculously came back to life and appear in other stories of the Hebrew Bible. ⁶⁴⁵ The people who were killed by Joshua live in the middle of Israel at one time. This is enough to reject the performance of Joshua in the Pre-Jordan. The crossing of the Jordan, as described in the Hebrew Bible, is apparently only a fiction. Barak was supposed to come from the Canaanite tribe of Naphtali, and therefore he did not have to cross the river, he lived in Pre-Jordan.

The "Song of Deborah" itself does not mention Jabin at all, only Sisera and the Canaanite kings /Judges 5:19n/. Barak may have come from the tribe of Naphtali, may have fought together with Zebulun against Sisera, and may have been the former king of Hazor on their side. But at this time, these tribes were not yet part of the confederation of Israelite tribes. This happened only after Israel conquered this territory (Upper Galilee) after 1207 BC. And in later times, it would not have been politically or ideologically bearable for the king of Khazor to be perceived as a positive hero on the side of Israel.

In the book of Judges, Heber of Zine is mentioned, who separated from the Midianite sons of Chobab⁶⁴⁶ and settled in Kadesh of Naphtali /Judges 4:11/. The very name Heber indicates that he belonged to the Habir (similar to Abram the Hebrew /Gn 14:13/). And then there is a passage that cannot be explained other than as a peaceful coexistence, possibly even cooperation, between Habira and the king of Khazor: ...*"Sisera then ran to the tent of Jael, the wife of Heber of Zine; for there was peace between Jabin, king of Hazor, and between the family of Heber of Zine"*... /Judges 4:17/. Well, Jael killed Sísera. Apparently with Jabín's tacit approval. In this context, I remind you once again that us

Ahmoese, or what is even more likely, with the campaign of Thutmose I to Canaan. With the campaigns of Thutmose III. the destructions of these cities were certainly not related.

⁶³⁸ In this letter, Jashuia is to appear only as a witness together with Benenim and Tadu. So connecting Jashui with Joshua is questionable /Kosidowski 1985 p.121/.

⁶³⁹ Ashtaroth, ruler of Ayyab.

⁶⁴⁰ Pihilu, Pella.

⁶⁴¹ I will pass out; he is already mentioned in the epic "O Keret" /KTU 1.14 – 1.16/ and in the Amarna correspondence /EA 256/.

⁶⁴² Magdala Gadar on the Jarmúk river near Gadar.

⁶⁴³ Ar on the border between Moab and the Amorites /Nm 21:15/.

⁶⁴⁴ It is generally believed that the land of Garu was located in the area of the Golan Heights. However, the presence of Udúm in this list, as well as other cities, points to their geographical location in the wider area of Seir (Edom, south of Moab).

⁶⁴⁵ Jabín, Adonisedech/Adonibezek.

⁶⁴⁶ The Hebrew Bible claims that Chobab was Moses' father-in-law /Judges 4:11/, but according to the book of Exodus, he was called Jethro /Ex 4:18; Ex 18:1n/, elsewhere Reuel (Kraliki: Raguel; /Ex 2:17/). However, the book of Numbers indicates that Chobab was the son of Raguel /Nm 10:29/.

the unknown king of Chazor from the Jabin/Ibni dynasty joined Habir because the king of Sidon was ravaging the land /EA 148/. Didn't Sisera eventually consort with the king of Sidon?

It seems that in the 14th century BC the old order in Canaan begins to crumble. Apparently, thanks to the Hittite expansionism and the actual lack of interest of the Egyptian rulers in this area, there was an activation of Habir, and at the same time individual cities waged small wars among themselves. In Transjordan, there existed at least from this time, a community of Israeli tribes (Rüben, Gad), about which at the end of the 13th century. BC, mentioned on Merenptah's stele. 647 This is also reflected in the events described in the book of Joshua and Judges. 648

Later tradition credited Joshua with deeds he never performed and made him a folk hero. This is not to deny that at least some of the stories described in the Deuteronomistic books do not have a historical background. On the contrary. Most of the described events took place, but at a different time and with a different cast. Some events described in these books may not even be related. Perhaps these are stories handed down by individual Canaanite (later Israeli) tribes, which arose independently of each other and were only combined into one whole by the compilers of the Hebrew Bible. 649 Those who wrote Deuteronomistic books also attributed some foreign victories to Israel. 650

The events described in connection with the "Moses" Exodus (conquest of Transjordan) probably reflect on older facts. And that on the battles of Habiru⁶⁵¹ in Transjordan against local rulers. In this context, I remind you that the king of Ashtaroth, the seat of Bazan, Biridashwa, cooperated with Habiru and at the same time was, together with the kings of Busrun and Halun, a servant of the Hittite king. He gave horses and chariots to Habiru /EA 196, 197/. This means that at least part of the Habir possessed these "iron chariots" /Judges 1:19/. This happened at a time when neighboring Achchijava still belonged to the Egyptian sphere of power. At the same time, the Hittite efforts were directed ⁶⁵² which belonged to cities, at the same time they were the Egyptian interest area, but against the Syrian-Lebanese threatened by Habira. Or as e.g. Sidon, Shechem, and Pella, which themselves threatened other Canaanite cities. The question arises here: were they not behind the increased activity of Habir in the 14th century? BC and Hittites? I think yes. The Habiru were apparently their Trojan horse, in the Hittite effort to push Egypt out of the Syro-Lebanese sphere of influence.

⁶⁴⁷ Israel ("ja-si-rel"; /Vachala 2004/) followed by the determinative for the people. So it is not about the country, but about the people of Israel. Lt. and the Berlin pedestal with the inscription "Ya-Sr-il" on it .

⁶⁴⁸ The first to be called Israel was Jacob /Gn 32:28/. However, this would bring us up to the Hyksos period.

⁶⁴⁹ Martin Noth etc.

⁶⁵⁰ Pientka: Who represented Merenptah's Israel; p. 6n.

⁶⁵¹ Maybe even under the leadership of Joshua in the 14th century. BC.

⁶⁵² Gubla (Byblos) and cities in Amurr and Katna.

Dardanians in the Matien mountains.

In addition to the Dardanians in the Balkans and northwestern Anatolia, Herodotus knows some other Dardanians also in the Matien mountains,⁶⁵³ where the Araksés and Gyndés rivers flow. ⁶⁵⁴ That is, in the Armenian mountains. Let's see what is the order of the countries that sided with the Hittite king in the battle of Kadesh, listed in the Bulletin: ... *"the land of Dardanaj, the land of Naharin, that of Kashka, those of Massa, 655 those of Pidassa"*... And only then does he name the countries of Karkiša and Lukka, land ⁶⁵⁶ It with the country of Dardanea. and is important that he names Carchemish and other countries together Naharin and the land of Kaška. Naharina was the former Mitanni. And the Kashkeians lived to the north of the Hittite Empire, up to somewhere up to the upper Euphrates. So this land of Dardanaj was probably located in the Armenian mountains, where they are known as Dardanians by Herodotus and as Muskov by Assyrian and ancient sources. They are also identical with the tribes of the Musks,⁶⁵⁷ who lived later in the land of Kadmuch, ⁶⁵⁸ upper Euphrates and Tigris, west of Nairi. the Musks are considered to be the ancestors on the Phrygians⁶⁵⁹ and Armenians. ⁶⁶⁰ The name of the city of Muÿ, west of Lake Van, is probably related to them. Djakonoff /1984, in: Redgateová 2003 p.28n/ considers Muškov to be Thracian-Phrygian tribes who were speakers of the proto-Armenian language. They came from the Balkans to Anatolia, where they mixed with the Churites (Urartians) and the Luvians.

Pliny the Elder found the Moschens in southern Armenia. Hekataios of Miletus considered the Moschi to be Colchos, while they were supposed to be adjacent to the Matieni. Strabo located Moschoi in two places. The first one was located somewhere in Abkhazia (Colchida). He located the latter in the Moschika country, which was located above (understand: south of) the rivers Phasis, Glaucus and Hippias /Strabón: Geographica XI.2.17/ and he also mentions the Moschika mountains there /XI.2.1/. There, near **the Phrygian Moschia**, was supposed to be the temple of Leucothea, allegedly founded by **Frixos** /<https://en.wikipedia.org/wiki/Moschia> /. Joseph Flavius identified the Cappadocian Moschoi with the biblical Meshech. According to the Hebrew Bible, Meshech came from Japheth, the ancestor of the Indo-European ethnic groups.

The Moschika region was located on the territory of the Armenian highlands, where originally a part of the Hajasa kingdom (center south of Trabzon) was located, which was part of the Hajasa-Azzi (Azzi-Chajasa) confederation in the late Bronze Age, known from Hittite sources. The name Hajasa resembles the ethnonym of Armenians: Hayk, Hay and

⁶⁵³ According to the Mitanni. In the Achaemenid era, the Matiens resided in Media, south of Lake Urmium, in the territory of the former kingdom of Mannai.

⁶⁵⁴ Herodotus, Histories I.189, 202. These are the Caucasian rivers Araks and Kura. The upper course of both rivers is located in the wider area of the borders of Turkey, Armenia and Georgia, i.e. exactly where the seats of the eastern (northern) Muškov - Moschi (Moschia, Meskheti; there are also Moschici Montes, i.e. Moschické mountains; cf. map on p.148). This is another argument for the identification of the Dardanians from the Matien mountains with the Phrygian Muskas.

⁶⁵⁵ I hypothetically connect the country of Masa with the later Aramaic city of Mastuma, which was located between Karkar and Afis / Lt. pp. 30n/. However, it follows from this text that the country of this name could also be located further north. It is not excluded that it could be related to the present-day city of Muÿ, west of Lake Van. It is also possible that there were two countries with this name.

⁶⁵⁶ Mynáňová 2015 p.150. Pidassa mentioned here is probably related to Pitašša (Pisidia) from Hittite sources.

⁶⁵⁷ Both the Dardanians and the Muskovs were of Thracian-Phrygian origin. The Muškovi are sometimes considered to be an older population that originally resided in the area where the Phrygians later(?) settled /Bijovský in: Antalík et al. 2011 p.503/, including the Phrygian Armenians.

⁶⁵⁸ Pejřrková 2000 p.47; Burian, Oliva 1984 p.288. Nairi was located in the area of Lake Van, later Urartu.

⁶⁵⁹ Bouzek 1990 p.160

⁶⁶⁰ Redgateová 2003 pp. 28, 30. Among today's Armenians, the descendants of the Phrygians, the haplogroup R1b-Z2103 occurs at a frequency of about 30%. This is the dominant R1b haplogroup among Greeks and is also characteristic of "torque wearers".

Armenian country name: Hajastan. The name Hay is believed to come from the Indo-European word **h₂éyos* or **áyos*, meaning metal. According to tradition, Hajk was the forefather of Armenians, and he was the son of Thorgom (biblical Togarma). The Hayas people originally lived further north from the area of the oldest Armenian settlement /Redgateová 2003 p.37/. Herodotus does not state when the Armenians separated from the Phrygians, but he was aware that the history of the Phrygians goes back a long way /Herodotus: Histories II.2, VII.73/. Strabo states that the Phrygians lived in Anatolia before the Trojan War /Strabón: Geographica VIII.4/. The very name Armenians (originally: Armi, Arme, Urumovia) is of non-Indo-European origin; the Proto-Phrygians took over from the original Churite - Subareian, or Urartian population /Pientka: Terachiti/.

From the Assyrian sources, which clearly connected the Muškovi with the Phrygians, we know that the Muškovi in the middle of the 12th century. BC from their original territory (the upper reaches of the Kura and Araks rivers; the Moschic Mountains, which separated Antitaurus from the Caucasus), they invaded two Churite regions; the the neighboring Purulumzi. 662 which was located in kingdom of Alzi, 661 as far as the Sassoon mountains and the basin of the river Arsaniyas, but they were pushed back. At the same time, the Urums (perhaps relatives of the Muškovs) came from the west and took possession of some Churita towns. The Assyrian king Tiglathpilesar I left us a report from 1115 BC that the Muskites occupied the land of Kadmuch on the northern Tigris. At the same time, he introduces Muškov together with Kaška and Urum. And it is the land of Dardanaj that is mentioned in Egyptian sources 663 together with Kashki and Naharina. 664 I would like to remind you that the Egyptian sources that describe the battle of Kadesh quite accurately determine the geographical location of the individual ethnic groups that took part in this battle and are also in agreement with the Hittite sources.

The Phrygians were originally tribes whose relatives in **the western** Balkans were known as 665 They **Eastern** were also distantly related to those Thracian ethnicities who came to Anatolia, the Brigos. from **the** Balkans, at the beginning of the 12th century BC. The grooved one also testifies to their arrival

661 Murat.

662 Redgateová 2003 p.28. These were the so-called eastern Muskovia.

In contrast, the Western Muškovi are known from Assyrian sources from the 8th century. BC, in Cilicia and Cappadocia, as allies of the neo-Hittite states of Tabal and Carchemish. Their alliance was directed against Assyria and its vassals (eg Que). At that time, Mita ruled Muško. <https://en.wikipedia.org/wiki/Mushki> .

The Flycatchers were probably related to the Leukosyrs, or with **the Syrians** from Cappadocia /Herodotus: History I.72/. A Luvian inscription was found in Karchemiš, which names the Syrov together with the Muška /Z. Simon: Where is the Land of Sura of the Hieroglyphic Luwian inscription Karkamiš A4b and Why Were Cappadocians Called Syrians by Greeks?

Alt-Oriental. Research. Akademie Verlag 39 (2012) 1, pp. 167-180/. Perhaps they were called that because the Phrygian Muškians also lived in Syro-Palestine /note 677/. Herodotus also knew **the Syrians** in Palestine (together with the Phoenicians, they practiced circumcision /History II.104/; cf. Akawaša). Therefore, some researchers assume that it is a Jewish population, although I do not think so.

663 Battle of Kadesh.

664 Which in the north may have been inhabited by the Urums of Nairi.

665 Bouzek 1990 p.75; Redgateová 2003 p.28. According to Herodotus, the Phrygians originally resided in the Balkans, in the neighborhood of the Macedonians, and there they were called Brigos. They only changed their name when they moved to Anatolia. Armenians looked like Phrygians because they were their settlers /Herodotus: History VII.73/.

Brigos migrated from the Balkans to Anatolia already at the end of the 3rd millennium. A part of them settled in Moschika country (Hajasa) as Muškovia or The Dardanians. The second, already Thracian wave, arrived in northwestern Anatolia only in the first half of the 12th century BC (Trója VIIb2; Buckelkeramik). About the ancestors of the Phrygians in central Anatolia and the ancestors of the Phrygian Armenians, it is not yet possible to determine whether they came from the Balkans at that time, or whether they were original Anatolian (Phrygian) tribes (from the turn of the 3rd/2nd millennium BC). Whether it was one way or another, the Phrygian tribes that came from the west in the 12th century. BC settled with their distant relatives, in the Armenian mountains. Then they adopted the common name Armenians.

pottery with navels⁶⁶⁶ which was found e.g. in the ruins of Troy VIIb, as well as later written sources. However, it is not yet possible to determine exactly which Thracian tribes came in the 12th century. BC, to Anatolia.

Because it was not the only "Thracian" wave that came to Anatolia from the Balkans. Proto-Phrygian tribes came to Anatolia and then also to Syro-Palestine, already as "torque bearers" (Solymys and Milys known from ancient sources, but also Šekeleš - Sikulovi, Šerdeni - Sardovii and Mygdoni), probably between 2100 - 2000 BC.⁶⁶⁷ In Anatolia their Hittite sources apparently also know them as Piggajá⁶⁶⁸ /CTH 147; AhT 3 §36/. At the time of Alexander the Great, the area of former Phrygia in Asia Minor was called Phrygia, ⁶⁶⁹ which is very close to the name Piggajá. The important fact is that Apollonius of Rhodes in the *Argonautica*,⁶⁷⁰ as well as Homer in the *Iliad*, knew the Phrygians in Anatolia, that is, during the Mycenaean period. Even according to Strabo, the Sipyllian Tantalus was a Phrygian /*Geographica* XII.8.2/ and according to Ovid /*Fasti* 4.79/ there was a certain Solymus, a Phrygian companion of Aeneas.

CTH 146 mentions Mita from Pachchuva. It is assumed that this is an old (Hittite) Luvian name,⁶⁷¹ which was used in Anatolia long before the Phrygians took it over.⁶⁷² But I don't think so. It is the name Mita from Pachchuva in Anatolia, in connection with the Phrygian name Mita (Midas), and the above-mentioned facts, that prove that the Phrygian tribes (specifically in this case the Muscovy) in this area were present a long time ago, before the arrival of the "sea peoples". Even the name Muksu /AhT 3 §33/ can be of Phrygian origin /note 91/. In any case, these ethnicities were related to each other. In the 12th century BC, newly arrived Thracian tribes from the southeastern Balkans joined the Phrygian tribes, which had been settled in northwestern Anatolia since the turn of the 3rd/2nd century BC. millennium BC, while they apparently participated together in the formation of the peoples of the classical era: Phrygians, Myzians, Bithynians and other Anatolian Thracian-Phrygian ethnic groups.

So the Dardanians (Phrygians - Males) in the Hittite army at Kadesh certainly did not come from the Troy region, but from the region of the Armenian mountains; at that time they lived there among the Kaškas, Naharina and Urums. After 1165 BC, a part of them, perhaps together with the newly arrived Thracian

⁶⁶⁶ Local variant of ceramics of the Gava culture and related groups, in the Balkans (Babadag, Sava-Conevo, Malkoto Kale / Bouzek 1990 p.47/).

⁶⁶⁷ It must have been before 2000 BC, because they were already present in Syro-Palestine, specifically in Bybla and Ugarit. On the other hand, the golden turquoise from Ikiztepe, Turkey is dated between 2400-2100 BC, with the lower range being more likely.

⁶⁶⁸ Ruler of Piggajá (Phrygian country), together with Attarissiya of Ayyiya and Madduvatt of Zippašlá.

⁶⁶⁹ SAK 1974 p. 24

⁶⁷⁰ *Argonautics*; e.g. in I.930, 937 he places Phrygia behind the Dardanian regions; in I.1165 it is written about the Phrygian country and in II.787 about the Phrygian tribe. Above all, the Phrygian tribes of Myz and Bebry are mentioned there (cf. also note 265).

⁶⁷¹ Zemánek et al. 2009 p.121n; Müller-Karpe in: Jockenhövel 2012 p.251

⁶⁷² The Phrygians (Muški) are first mentioned during the reign of Tiglatpilessar I. and then also during the reign of Sargon II. Mita, the ruler of the Muški tribes (717-709 BC), is mentioned in his annals. His very name is also attested in Old Phrygian (Mida M-01a etc.; cf. Greek Midas /Zemánek et al. 2009 p.121; cf. also Kienitz 1991 p.170/).

recognized by ethnic groups from the Balkans, who were 673 settled in Kadmuch. There, too, they are their distant relatives, the Hebrew Bible as Meshecha.⁶⁷⁴ The fact that the Dardanians in the Hittite army did not come from western Anatolia is quite logical. Contacts between this area and the Hittite Empire are almost completely absent in this period. Truwisa, as a possible Troy (but it is not the same; it is also possible that it was the Lycian Trysa), is mentioned only once in Hittite sources, and that was in the 15th century. BC, in connection with the so-called Ashshuva rebellion, which the Hittites suppressed. So it is more acceptable that they resided in the Matien Mountains, where there are documented contacts. ⁶⁷⁵

Part of the Dardanians also came to Syro-Palestine through southern Anatolia, together with the Solyms and other proto-Phrygian ethnic groups, as "torquez wearers", while they were also known there under the name of the Muskovi. This is evidenced by the presence of the Western Muscovy in Cappadocia and Cilicia /note 662/. From the Amarna letters we know the city of Mushihunu in Bázan. From other Egyptian sources⁶⁷⁶ we know the land of Mushnat, mentioned together with Ugarit, Alshe and Kadesh.⁶⁷⁷ From Hittite sources we know the land of Masha (mentioned together with Karkisha).

In conclusion, it can be concluded that the Dardanians were part of the invading wave of Proto-Phrygian tribes that came from the Balkans to Anatolia after 2100 BC, where they split. A part of them remained in northwestern Anatolia (Assos, Troas), one part of them headed along the South Pontic coast to the Armenian mountains (Hajasa - Hajastan), where they would later be known as the (eastern) Muscovies, but also to Colchis (Lazos, Heniochov, Zichiov ?) and along the East Pontic coast (Heniochi, Achaians, Zechi?). The second (smaller) part of the Dardanians, together with the Solyms - Milys and Šerdens, advanced to the Anatolian south, already as "torquez bearers", where we also know them as the Muskovs (western ones), in Cappadocia and Cilicia. Some of them probably reached Syro-Palestine (ben Mešeq). So the Phrygians did not come to Anatolia until the 12th century. BC as claimed to this day, but (most) already

⁶⁷³ Dardanci – Piggajá.

⁶⁷⁴ Son of Japheth, ancestor of the Indo-Europeans /Gn 10:2/. Assyrian sources know them as Muški.

⁶⁷⁵ Alzi, Azzi, Khayashsha, Khashshuva, Ishshuva, Mitanni, etc.

⁶⁷⁶ Battle of Kadesh.

⁶⁷⁷ Mynáňová 2015 p.134, 150. In this context, the Hebrew name of the city of Damascus - Dammešeq seems to be interesting.

In the Hebrew Bible, Damascus is connected with the name of Eliezer, perhaps Abraham's adopted son /Gn 15:2/. Directly in the Hebrew text (Torah), however, the term "ben mesheq (Eliezer)" is used, which is translated as "Damascus (Eliezer)" /Výklady I. 1991 p.85/. However, the correct interpretation should be "Eliezer, son of Meshek". So, isn't "ben mesheq" related to the name of the nation of Muški, Meshech /Gn 10:2/ and the city of Damascus was named after him? And Eliezer may not have been related to Damascus at all and the whole thing is just a mistake of the translators (Septuagint).

Eliezer as ben Mešeq (IE; ref. Mešek from Jafet; Phrygians), could have been a descendant of the "torquez wearers", the Proto-Phrygians. Basically, it confirms my hypothesis that the Proto-Phrygian tribes came from the Balkans, through Anatolia (Solyms, Milys, Piggajá, Shekeles, Šerdeni, Dardanians in the Matien mountains = Phrygian Muscovi; Mešek), all the way to Syro-Palestine (Solyms - the area of Jerusalem, the Judean highlands and territories of Naftali, Mi-lim - Galilee, Šerdeni - Byblos). And at the same time, it confirms the assumption that the Muškovi in Anatolia, but also in Syro-Palestine, must have settled at least in the 19th century. BC.

Eliezer as ben Mesheq is not the only figure associated with Abraham who is of Indo-European origin. It is also Ketura, Abraham's second wife, whose name comes from the Proto-Indo-European "k(w)etur", meaning four /Bartoněk 1983 p.93; Lt. note 419/, regardless of the fact that the Hebrew term "qe túra" means "perfumed" /NBS 2017 p.500/.

much earlier, after 2100 BC. After 1200 BC, mainly Thracian ethnic groups migrated to Anatolia, from the southeastern Balkans.

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I will not list books and articles dealing with genetics here. I quote part of them directly in the study. Otherwise, I refer to Internet sources, such as English Wikipedia (Haplogroup), or Eupedia, where there are other links. I also quote most of the publications and professional texts related to Proto-Indo-European issues in the relevant passages of this study.

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