ABSTRACT:

The study dealt with an ethnic group that settled in southern Palestine from the late fifteenth century BC until the middle of the twelfth century BC, called Aperu. This group was mentioned in a limited number of archaeological evidence, numbering up to seven, written in the hieratic and hieroglyphic lines. Researchers have differed in reading the transliteration and the meaning of this word, and the written forms of this word have also differed. The word clearly appears in texts of the late Egyptian in several literary and historical contexts. This study deals with the written forms of the word, its phonetic significance, its temporal context, and its historical and geographical significance.

Key words: Aperu, apiru, Hapiru

I. INTRODUCTION

The word "Aperu", which has many written forms, is mentioned in dictionaries with "apr"\(^1\), "aprw"\(^2\) to indicate robber (Sem. loan word)\(^3\), "aperu"\(^4\) (i.e., ethnic group:

\(^1\) Wb I, 181.17; Hoch, James E., *Semitic Words in Egyptian Texts of the New Kingdom and Third Intermediate Period*, Princeton, New Jersey, 1994, no. 70
\(^3\) Giveon, “Hapiru”, 952 ff.
\(^4\) Giveon, “Hapiru”, Hoch, Sem. Words, no. 70
Hebrews?), or the place of foreign workers. In this study, the researcher tries to focus on this word through ancient Egyptian texts only, through the literary and historical texts written on papyrus and stelae. The meanings associated with this word include an ethnic reference, a functional reference (i.e., a thief or the place of foreign workers), and a geographical reference. We will present the evidence and provide an explanation for all the aspects that the word carries through archaeological attestations.

There are many previous studies that have dealt with aperu, but unfortunately most of these studies have linked the word to the Hebrews and other ancient near east texts without covering all the Ancient Egyptian texts which dealt with the word “aperu”, so this study comes to strictly address the word “aperu” through ancient Egyptian texts only. Therefore, the study was divided into two main parts, the first dealing with the archaeological evidence that used the word “aperu”, and the second section dealing with discussing the word and interpreting its various connotations.

II. ATTESTATIONS FOR THE WORD “APERU”

The word aperu is mentioned in papyri and stelae, numbering up to seven, as follows:

1. Papyrus Harris 500

The first mention of the word "Aperu" was in the story of the taking Joppa which appears in hieratic script on the verso of papyrus Harris 500 dated from the age of Ramses II, currently housed at the British Museum (EA 10060). The text discusses one of Thutmose III’s leaders called "Djehuti" who was able to defeat the Prince of Joppa, who was assisted by one from the Aperu:

<table>
<thead>
<tr>
<th>Transcription⁹</th>
</tr>
</thead>
<tbody>
<tr>
<td>ⲁ Ⲯ ⲱ Ⲳ ⲱ ⲱ Ⲳ Ⲳ ⲱ Ⲳ</td>
</tr>
<tr>
<td>Transliteration</td>
</tr>
<tr>
<td>14..... imm s₃k n₃ mryn(w) n₃-n htri(w) mtw.[tw] dit n.sn wnmt m-r-pw ir wᵣ</td>
</tr>
<tr>
<td>n ṣwyr snn</td>
</tr>
</tbody>
</table>

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⁵ TLA, lemma-no. 37130
⁶ Wb I, 181.17
⁹ LES, 82, 6-8.
**Aperu in Ancient Egyptian Texts**

**Translation**

10

| Let the maryannu-warriors\(^{11}\) bring in the horses, and let food be given to them; else one aperu raider will pass by ... \(^{16}\)them\(^{12}\). |

**Comment**

Perhaps the text means with the missing part in mind that \(w^r n ^{\text{pwy}}r \, s\, n\, n\, s\, y\ldots s\) a thief from the land of Aperu will pass by and steal them and might steal the horses if the Mariano warriors were not aware.

2. **pTurin Cat. 1940+1941+o.Nr. = pTurin CGT 15374**

The text on the papyrus, dated to the Twentieth Dynasty, discusses Thutmose III’s campaign to Syria. The text on the papyrus, dated to the Twentieth Dynasty, discusses Thutmose III’s campaign to Syria\(^{13}\).

**Transcription**

14

| \(\ldots\) |

**Transliteration**

14

| \(\ldots ^{\text{pwy}}r\) |

**Translation**

14

| \(\ldots \) Aperu\(^{15}\) |

**Comment**

Line No. pTurin Cat. 1940+1941, rto. 1,9 of the papyrus mentions the word *aperu*, although the text is badly destroyed in this part of the papyrus.

3. **The Stela of the Ninth year of Amenhotep II**

Amenhotep II, son of Thutmose III, mentions in a sandstone stela dating back to the ninth year of his reign his victories in the Syrian region and the rewards he

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11 There are those who believe that the word is not \(\text{mri}\) which means “groom; squire (Sem. loan word)”. Wb 2, 110.5; Lesko, Leonard, *A Dictionary of Late Egyptian* I, Providence: B.C. scribe publications, 2002, 226 f; Hoch, Sem. Words, no. 173. The transcription \(\text{mr}\) differed in its transliteration that Davies read it *myrn\(^{3}\)(w)*. Davies, *The Taking of Joppa*, p.15-17; while but most studies and I prefer the transliteration *myrn* which means “noble Syrian” or “knight (Sem. loan word)”. Wb II, 110.6-7; FCD, 112; Lesko, *A Dictionary of Late Egyptian* I, 228; Hoch, Sem. Words, no. 175.

12 Perhaps the text with the missing part in mind that 53 mm have been lost prior to the *sn* evident in this line, *LES*, 82a. the translated may be “lest one *aperu* raider will . . .” or “lest one *aperu* pass by and steal them” (i.e., the unguarded horses), Davies, *The Taking of Joppa*, 21-22.


14 Botti, *JEA* 41, fig.1.

15 Botti used the translation "foreigners" for this word. Botti, *JEA* 41, 65.
obtained, and the number of prisoners who fell into his hand\textsuperscript{16}, including 3600 prisoners from \textit{Aperu}, and he returned them all to the homeland:

\begin{verbatim}
Transcription\textsuperscript{17}  
spr \(hm.f\) r \(dmi\) n \(Mn-nfr\) ib.f \(f\) i\(\text{swt}\) nbwt t\(\text{sw}\) nbw \(hr\) \(tbwy.f\)  

Transliteration  
\(spr\) \(hm.f\) \(r\) \(dmi\) \(n\) \(Mn-nfr\) \(ib.f\) \(i\text{swt}\) \(nbwt\) \(t\text{sw}\) \(nbw\) \(hr\) \(tbwy.f\)  

Translation  
His majesty reached the city of Memphis, after his heart had delighted in all foreigners, and all lands were brought under his sandals. – List of the spoils  

which his majesty had brought home: 217 princes of Retenu, \(179\) brothers of the princes, \(3600\) aperu\textsuperscript{18}, \(15200\) nomads\textsuperscript{19}  

Comment  
Thus, it is clear from this painting that Amenhotep II was the first to bring the \textit{Aperu} to Egypt in the early fifteenth century BC.
\end{verbatim}

4. The second Beth-Shan Stela of Sethos I

A third reference to the \textit{Aperu} comes in the second Beth-Shan stela of Sethos I. This stela mentions that \textit{Aperu} united with the Tiyaru people and began attacking the Asians from Ruhem, forcing King Sethos I to launch a military campaign to restore stability in the region in two days:

\begin{verbatim}
Transcription\textsuperscript{20}  
hrw pn ist \(\text{[iw.tw\ r \(qd\ n\ \(hm\)]}f\text{\(\text{\(\text{n}\(h-wd\)\text{-snb}\ n\(3\)-\(n\) prw n p\(3\) \(dw\) yrmt}\text{]}}\)

Transliteration  
hrw pn ist \(\text{[iw.tw\ r \(qd\ n\ \(hm\)]}f\text{\(\text{\(\text{n}\(h-wd\)\text{-snb}\ n\(3\)-\(n\) prw n p\(3\) \(dw\) yrmt}\text{]}}\)

\textsuperscript{17} Badawi, \textit{ASAE} 42, 21.  
\textsuperscript{18} All these writings corresponded to the Ḥabir of the Keîls shrift text of the Bible as the name of the Hebrew people. Badawi, \textit{ASAE} 42, 22.  
\textsuperscript{19} Badawi, \textit{ASAE} 42, 22.  
\textsuperscript{20} \textit{KRI} I, 16.8-9.
A PERU IN ANCIENT EGYPTIAN TEXTS

\[hn\textsuperscript{c} \text { tyr} | w _ { destroyed } \_ \_ h\textsuperscript{c}.w \text { thm hr } n\textsuperscript{3}-n \_ \_ mw \text { rhm} \]

Translation

Now on this day \textsuperscript{10} they came to see His Majesty, l.h.g to say that the aperu from Mount Yarmuth have come along with the Tiyaru \textsuperscript{11} people ..[came?].. and they start attacking the Asiatics from Ruhem.

Comment

Aperu on this stela has the determinative of ‘armed man’ over plural strokes- implying an armed band of marauders in the hills overlooking Beth-shan and the crossroads of routes along and across the Jordan river, hence the pharaoh’s concern\textsuperscript{21}.

5. pLeiden I 348, Vso. 6,1-9,6

The papyrus dates to the reign of Ramses II, and it was found in Memphis. It deals with messages on various issues. The text of the papyrus explicitly mentions that Ramses II used the Aperu to drag the stones needed to build the pylon of his temple.

Transcription\textsuperscript{22}

Transliteration

\[imm \ di \ n\textsuperscript{3}-n \ rm\textsuperscript{t} \_ \ ms\textsuperscript{c} \ hn\textsuperscript{c} \ n\textsuperscript{3}-n \ \ pwryw \ hr \ ith \ inr \ r \ t\_ \ bhnwt \ n \ _ \_ \ R\textsuperscript{c}-ms-sw-mry-imn \ nh \ wd\textsuperscript{3} \ snb \ mry \ m\textsuperscript{3}t \ r-ht \ wr-n-md\textsuperscript{3}yw \ inn-m-int\]

Translation

Give to the army \_ people and the Aperu, who under the supervision of the Great of the Medjay, Amenemone, move stone(s) to the great pylon of [---] \textsuperscript{67} (Ramses Meriamun) | - LHG - loved by Maat, great one of the Medjai, Imen-em-inet

\textsuperscript{21} RITANC I, 20-21
\textsuperscript{22} LEM, 134.
6. pHarris I 31, 8

The text of the Harris Papyrus states that Rameses III gave many Aperu to the temple of the god Re in the city of Heliopolis, along with other numbers of captive sects, numbering 2093 people.

<table>
<thead>
<tr>
<th>Transcription</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>snnyw msw-wrw mrynw ³prw rmt grg nty m st tn</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Transliteration</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>The officers, the chiefs' children, maryannu-warriors, Aperu, and the colonial people who are in this place.</td>
<td></td>
</tr>
</tbody>
</table>

7. The Stela of the third year of Ramses IV

This stela was carved for Ramses IV, son of Ramses III, on the rocks of Wadi Hammamet. The stela mentions that Ramses IV used 800 Aperu as part of his expedition, which he sent to the schist quarries in Wadi Hammamet, to cut the stones needed to construct his monuments.

<table>
<thead>
<tr>
<th>Transcription</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>w³w n n³ s³w n wh³w rmw n ḫnw</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Transliteration</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sailors belonging to the king's fishermen's groups, numbering two hundred. The Aperu of the foreigner of Ayan, their number is 800.</td>
<td></td>
</tr>
</tbody>
</table>

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24 Breasted read it “pw-r” and said that these are the people supposed by Chabas to have been Hebrews, a theory long since exploded. Breasted, James Henry, *Ancient Egyptian Records*, Vol. IV, Chicago: University of Chicago, 1906, 150 (§281).


III. DISCUSSION

1. Written forms and transliterations

The word expressing Aperu was written in many written forms according to the following [TABLE 1]:

<table>
<thead>
<tr>
<th>Written form</th>
<th>Resource</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Papyrus Harris 500</td>
</tr>
<tr>
<td></td>
<td>pTurin Cat. 1940+1941+o.Nr. = pTurin CGT 15374</td>
</tr>
<tr>
<td></td>
<td>Stela of the Ninth year of Amenhotep II</td>
</tr>
<tr>
<td></td>
<td>Second Beth-Shan Stela of Sethos I</td>
</tr>
<tr>
<td></td>
<td>pLeiden I 348, Vso. 6,1-9,6</td>
</tr>
<tr>
<td></td>
<td>pHarris I 31, 8</td>
</tr>
<tr>
<td></td>
<td>Stela of the third year of Ramses IV</td>
</tr>
</tbody>
</table>

**TABLE 1**: Written forms of the word *aperu*

In the resources of the Eighteenth Dynasty, it is noted that the word in Papyrus Harris 500\(^ {27} \) appeared with a determinative of throw stick \( \) which used in referring to foreign\(^ {28} \) and the determinative \( \) which refers to foreign land or hill country \(^ {29} \), which indicates that there was a foreign land inhabited by the *aperu*. In pTurin Cat. 1940+1941+o.Nr. = pTurin CGT 15374\(^ {30} \) and the stela of the Ninth year of Amenhotep II\(^ {31} \), the word appears without a determinative, and the word may be incomplete in the pTurin Cat. 1940+1941+o.Nr. = pTurin CGT 15374 due to the cracking of the text.

In the resources of the Ramesside period, the word appeared in the second Beth-Shan Stela of Sethos I\(^ {32} \) with a determinative that appears only once in the written forms of the word in the ancient Egyptian language, which is \( \), \(^ {33} \) which

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\(^{27}\) LES, 82.6-8.


\(^{30}\) Botti, JEA 41, fig.1.

\(^{31}\) Badawi, ASAЕ 42, 21.

\(^{32}\) KRI I 16.8-9

expresses in this regard the forces of *aperu*. The most complete written form of the word appears in the pLeiden I 348, Vso. 6.1-9.6 with three determinatives 𓊍, 𓊎, and 𓊒, these determinatives express the foreign people (i.e., men and women) of the land of *aperu*. The pHarris I 31, 8 and the stela of the third year of Ramses IV show the word only with determinatives of the throwing stick 𓊍 and the man 𓊓, indicating that he meant *aperu* men. Thus, the word's determinatives refer to the following meanings [**Table 2**]:

<table>
<thead>
<tr>
<th>Written form</th>
<th>Resource</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image" alt="Papyrus Harris 500" /></td>
<td>Papyrus Harris 500</td>
<td>The land of the <em>aperu</em></td>
</tr>
<tr>
<td><img src="image" alt="Purin Cat." /></td>
<td>pTurin Cat.</td>
<td></td>
</tr>
<tr>
<td><img src="image" alt="1940+1941+0.Nr." /></td>
<td>1940+1941+0.Nr. =</td>
<td></td>
</tr>
<tr>
<td><img src="image" alt="pTurin CGT 15374" /></td>
<td>pTurin CGT 15374</td>
<td></td>
</tr>
<tr>
<td><img src="image" alt="Stela of the Ninth year of Amenhotep II" /></td>
<td>Stela of the Ninth year of Amenhotep II</td>
<td><em>aperu</em> forces</td>
</tr>
<tr>
<td><img src="image" alt="Second Beth-Shan Stela of Sethos I" /></td>
<td>Second Beth-Shan Stela of Sethos I</td>
<td><em>aperu</em> forces</td>
</tr>
<tr>
<td><img src="image" alt="pLeiden I 348, Vso. 6.1-9.6" /></td>
<td>pLeiden I 348, Vso. 6.1-9.6</td>
<td>People who are from the land of <em>aperu</em></td>
</tr>
<tr>
<td><img src="image" alt="pHarris I 31, 8" /></td>
<td>pHarris I 31, 8</td>
<td><em>aperu</em> men</td>
</tr>
<tr>
<td><img src="image" alt="Stela of the third year of Ramses IV" /></td>
<td>Stela of the third year of Ramses IV</td>
<td></td>
</tr>
</tbody>
</table>

**Table 2:** The meanings of the word *aperu* according to the determinative

The transliteration of this word differed between scholars, as some read it ḫpr, and there are those who read ḫprw, and sometimes it read ḫwr jr’.yw.(Pl.) according to a TLA database. But I endorse Lesko's transliteration ḫprw because it considers the plural signs at the end of the word. This word was one of the borrowed words during the Empire, it is presented in Late Egyptian by “Syllabic Orthography” used mainly by scribes of the Empire period and indeed is part of

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34 *LEM*, 134.
36 Couyat and Montet, *Ouadi Hammamat*, 38.
37 *Wb* I, 181.17; HL1ME 150 [5112]; TLA lemma-no. 37130
38 *Lesko, A Dictionary of Late Egyptian* I, 65.
39 *TLA* lemma-no. 37130

228
the broader phenomenon known as “group writing”.\textsuperscript{40} So, there is another transliteration for this word “\textit{\textasciitilde pr}”.

It has been noted that the other foreign words have the same feature as the following:\textsuperscript{41}

\begin{center}
\begin{tabular}{c|c|c|c}
\hline
Written form & Resource & Transliteration & Notes \\
\hline
\texttt{\textdaggerdbl} \texttt{\textdagger} & Papyrus Harris 500 & \textit{3pr} & Because of the absence of plural signs.  \\
\texttt{\textdaggerdbl} \texttt{\textdagger} & pTurin Cat. 1940+1941+o.Nr. = pTurin CGT 15374 & \textit{3pr} & \\
\texttt{\textdagger} & Stela of the Ninth year of Amenhotep II & \textit{3prw} & Because there are plural signs.  \\
\texttt{\textdagger} & Second Beth-Shan Stela of Sethos I & \textit{3prw} & \\
\texttt{\textdagger} & pLeiden I 348, Vso. 6,1-9,6 & \textit{3prw} & \\
\texttt{\textdagger} & pHarris I 31b 8 & \textit{3prw} & \\
\texttt{\textdagger} & Stela of the third year of Ramses IV & \textit{3prw} & \\
\hline
\end{tabular}
\end{center}

\textbf{TABLE 3}: the transliterations of the word \textit{aperu}

2. Attestation times

According to the archaeological evidence, the first mention of the \textit{Aperu} dates to the reign of Thutmose III of the Eighteenth Dynasty, and the last mention of the \textit{Aperu} dates to the reign of Ramses IV of the Twentieth Dynasty, meaning

\textsuperscript{40} Ward, William, “Notes on Some Semitic Loan- Words and Personal Names in Late Egyptian”, \textit{Orientalia NOVA} 32, No. 4, 1963, 415-6.

\textsuperscript{41} Neveu, François, \textit{The Language of Ramesses: Late Egyptian Grammar}, Translated by Maria Cannata, Oxford: Oxbow Books, 2015, 241.
that the first appearance of the word dates to the year 1479 BC and the last appearance of the word dates to the year 1152 BC [Table 4].

<table>
<thead>
<tr>
<th>Written form</th>
<th>Resource</th>
<th>Dating</th>
</tr>
</thead>
<tbody>
<tr>
<td>![image]</td>
<td>Papyrus Harris 500</td>
<td>1479-1425 B.C.</td>
</tr>
<tr>
<td>![image]</td>
<td>pTurin Cat. 1940+1941+o.Nr. = pTurin CGT 15374</td>
<td>1418 B.C.</td>
</tr>
<tr>
<td>![image]</td>
<td>Stela of the Ninth year of Amenhotep II</td>
<td>1418 B.C.</td>
</tr>
<tr>
<td>![image]</td>
<td>Second Beth-Shan Stela of Sethos I</td>
<td>1294/1290-1279 B.C.</td>
</tr>
<tr>
<td>![image]</td>
<td>pLeiden I 348, Vso. 6.1-9.6</td>
<td>1279-1213 B.C.</td>
</tr>
<tr>
<td>![image]</td>
<td>pHarris I 31b 8</td>
<td>1155/1154 B.C.</td>
</tr>
<tr>
<td>![image]</td>
<td>Stela of the third year of Ramses IV</td>
<td>1152 B.C.</td>
</tr>
</tbody>
</table>

**Table 4:** the dating of the attestations of the word *aperu*

It is worth noting that the text of the Harris Papyrus 500 is not dated, and therefore, although the papyrus was written during the reign of Ramses II, based on the paleography, the manuscript on the verso can probably be dated to the first half of the reign of Ramses II. The events clearly speak of the occupation of Joppa by the commander Thutmose III, who ruled in the period from 1479 B.C. till 1425 B.C. While Papyrus No. pTurin Cat. 1940+1941+o.Nr, dated to the Twentieth Dynasty for paleographical reasons, mentions *aperu* in a context related to Thutmose III's campaign against Syria. Thus, these two sources, their events are attributed to the reign of Thutmose III, but they date back to the Ramesside period (the reign of Ramses II and the Twentieth Dynasty). The stela of the Ninth year of Amenhotep II is characterized as the first dated source dating back to the reign of the king and not attributed to his reign, so I can date it to the year 1418 B.C. In the Ramesside period, the Second Beth-Shan stela belonging to King Seti I does not have a date, while the pLeiden I 348, Vso. 6 dated approximately the second half of Ramses II's reign: To be dated paleographically to the 19th dynasty. On the verso there is also the title of Ramses II with additions that are customary from his 34th year of reign. As for Papyrus Harris

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42 Möller, ZÄS 56, 42-43.
43 Botti, JEA 41, 65.
I, although it mentions "the thirty-second year, the third month of the summer" from the reign of Ramses III, the text itself was composed during the reign of Ramses IV, Ramses III's son and successor\textsuperscript{46}.

3. Geographical Significance

The word ḫˁ n in Papyrus Harris 500 was written with the determinative of the foreign land. Hence, this word refers to a region called aperu located near Joppa in southern Palestine in the first half of the 15\textsuperscript{th} century BC [\textbf{Figure 1}].

\textbf{Figure 1:} The site of Joppa. https://www.generationword.com/Israel/joppa_tel_aviv.html. Last Access 9/2/2023

Although the word was mentioned without determinative in the stela of the Ninth year of Amenhotep II, the list of prisoners given here forms a very interesting table of peoples from the beginning of the Late Bronze Age in Syria and Palestine, and the order of listing goes from south to north. It is most interesting that ḫˁ n is named for the extreme south\textsuperscript{47}.


\textsuperscript{47} Badawi, \textit{ASAE} 42, 22.
The text of the second Beth-Shan Stela of Sethos I mentions that the Aperu came from Mt. Yarmouth, which is probably ten miles south of Beth-shan. Tel Yarmuth is a Hebrew name, or Khirbet Yarmuk (Arabic name) is an archaeological site in Palestine located 25 kilometers southwest of Jerusalem and near modern Beit Shemesh. It is a large single-period (EB II/III) site and has been suggested as possibly being the city of Jarmuth, being only a tentative identification, as it is based solely on the similarity of the Hebrew name with the Arabic name and its areal location. The site saw some occupation in the Late Bronze II. The only other epigraphic find was a hoe with a partial hieroglyphic inscription in a hoard of bronze objects, mostly fragmentary. They were dated to the time of the 19th Dynasty (12th century BC) and may not be in their original context. Perhaps the Tiyaru people, are the residents of the famous city of Tyre, who share in attacking the residents of the unknown town of Rahum.

The text of pLeiden I 348 mentions with a determinative of a man and a woman which refer to the people and the hill used to refer to a foreign land as the text of Papyrus Harris 500.

48 RITANC I, 20-21
51 The famous city of Tire was mentioned in the first campaign of Seti I. Faulkner, Raymond Oliver, “The Wars of Sethos I”, _JEA_ 33, 1947, 34-39.

**FIGURE 3:** The site of Tyre. After: De Magistris, Francesco, *The 'Apiru and the Egyptian domination of Late Bronze Age Israel*, 6
Thus, the word *aperu* in previous resources included a geographical reference related to southern Palestine through determinative such as Papyrus Harris 500 and pLeiden I 348. It included a geographical indication, although it was mentioned without a determinative in the ninth-year stela of Amenhotep II, while the second Beit Shean tablet included many geographical indications linking the *aperu* with the region on the banks of the Jordan River, especially Mount Yarmouth.

4. Ethnic Significance

The determinative of man and woman of the word assumes that *aperu* are an ethnic group, while the “throw-stick” determinative, which appears in the written forms of the word *aperu*, would have to be related to the nomads of the region. Some studies have hypothesized that the *aperu* were the ethnic group known as Hebrews. Perhaps they were encouraged to make this assumption by the appearance of the Akkadian word Ḥa-Bi-ru in the Amarna Archive, which researchers thought was the oldest form of the Hebrew word “Ibrim” that means Hebrew and appears in many places in the Bible. But the quantity and quality of modifications that the word *aperu* would have had to undergo to become *ibrim* make this identification unlikely to say the least, and difficult to accept.

IV. Conclusion

It is clear from the seven-evidence mentioned above:

- That the *aperu* were the first mention of them due to the reign of Thutmose III of the Eighteenth Dynasty, and the last mention of them during the reign of Rames IV, son of Ramses III.
- The written forms of the word *aperu* expressed them as an ethnic group, as a place, as thieves, and as captives.
- That the text of the story of the capture of Joppa shows that the *aperu* were probably thieves, and not an ethnic group.
- That the *aperu* were referred to by the determinative of the foreign land in the text of the story of the capture of Joppa.

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54 Breasted, *Ancient Egyptian Records*, 150 (§281); Badawi, ASAE 42, 22; TLA lemma-no. 37130.


- According to the text of the stela of Amenhotep II, son of Thutmose III, it appears that this king was the first to bring the aperu to Egypt.
- That the aperu were stationed in southern Palestine during the reign of Thutmose III and Amenhotep II.
- According to the text of the second Beth-Shan stela dated after King Seti I, the aperu appear as a military group according to the determinative of the army, and they had a role in stirring unrest in the area along the Jordan River and Beth-Shan, and the aperu were settling north of Beit Shean about 10 miles in the area of Mount Yarmouth.
- According to the text of the Leiden Papyrus dated to the reign of Ramses II, the aperu used the work of dragging stones needed to build temples, like many captives in the ancient world.
- According to the text of the first Harris Papyrus, King Ramses III gave a group of aperu captives to the temple of the god Re in Heliopolis.
- According to the text of the Rameses IV stela, the king used the aperu as part of his expedition to the quarries of Wadi Hammamet to extract the schist stones needed for the construction of his monuments.

Abbreviations:

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<th>Abbreviation</th>
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<td>JEA</td>
<td>Journal of the Egyptian Archaeology, London.</td>
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**Bibliography:**