

Jewish History in Mount Hebron

Settlement in the South Hebron Hills - Historical Overview

In the south of Mount Hebron, we find Jewish settlement already from the days of Yehoshua, in Yehoshua chapter nine (Chapter of Judah), the settlements of Carmel, Ma'aon, Zif, Utah and more, the Arab villages today in the south of Mount Hebron sit on top of these sites and preserve the names of the settlements from the Bible. As a book area far from the kind of government, the area served as a sphere of action for David's escape from Saul, many chapters in the book of Samuel A. describe David's escape to the desert of Zif, the desert of Ma'on and the desert of Ein Gedi the more eastern, even the Carmel harp that sits in the residence and his deed in Carmel tries to remove David from his greatness and remind him of the rule in his days. " (Shmuel A.)

The end of the days of the First Temple with the destruction of Jerusalem by Nebuchadnezzar were also destroyed, the villages in the southern Hebron Hills and their residents were exiled in Bela together with the exiles of Jerusalem, the area of the Reds who also helped the Babylonians in the destruction of the southern region, for which we can learn from the .ostrocons found in Tel Arad and the number of its employees

Another blossoming of the southern Hebron Hills takes place in the sub-Talmud (Byzantine) from both the extensive archaeological finds found in the area and letters of the same period .we learn about large Jewish communities that lived and operated in the area In his book The Onomasticon - The Book of Names, Obsebius, the father of the church from Caesarea, recognizes the sites mentioned in the Bible and the New Testament with the settlements in the area of its contemporaries (the fourth century) in the south of Mount Hebron, the secretary of Obzabius 7 Jewish villages - Carmel, Utah , Lowen, Ashtam, Simmon, Hella and Ein Gedi. The onomasticon is supplemented by archaeological terrain and excavations in recent decades that have been teaching many communities in the area that have not been mentioned in Obsebius's work, for example the big town of Susya with the entrance and the magnificent mosaics in which nothing is questionable in Susya's .Jewishness

A study of the words of the Sages from the Mishna and the Talmud shows that this area is called "Druma" or "south", the Greek dictation reveals that the letter D was scored in the kemitz, this is actually the translation of "the south", in many sources the geographical "dromah" the entire Judea, as the sages of the Galilee is called. However, there are sources directed to the South Hebron Hills only. Ovesbyus mentioned above also used this concept of the onomasticon "and there is in Druma one very large village of Jews is also called the poor ." of Timlin from Hebron to the south

At the beginning of the letter that appears in Tosefta (Sanhedrin II, V) and was sent by Rabban Gamliel and the elders from Jerusalem to Jews throughout the country and the world it is said "Ahana, the sons of Galila Ileah (Eligan) and to the sons of Galila under (bottom) and to the sons of the sons of Druma Ila (Aeulet) and the sons of Druma in Ta's. It is customary to identify the upper south as the high place - the southern Hebron Hills region and the lower south as the southern region of Judea (Kibbutz Lahav, Shomriya, etc.) in a similar comparison .to the Upper Galilee and the Lower Galilee

In the 9th century, a magnificent chapter in the life of the Jews in the southern Hebron Hills ends, all the large communities of the sub-division and the Talmud disappear and to this day there is no clear answer to where the Jews of the south have gone in this chapter. The place of the conference is taken by mosques and with them a new population – the Muslims, it is possible that the Jews of the south flee from Islam, perhaps because of fear and lest it be .because of the security undermining the book with the entry of Islam

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