

MISCELLANEOUS ITEMS

The calendar used by the "Phoenicians" was identical to that of the Israelites. The names of months were identical to those of the Israelites before the captivity period, and differed from the Babylonian.¹ The same is true with the monetary and weight systems. The names of the coins (currency) and weights were identical for both "Phoenicians" and Hebrews.² Conder remarks that the palm tree figure on Jewish coins figures on Carthaginian coins as well.³

Grace in an essay referring to jars found in two tombs at Mycenae and Tholos at Menidi, in a stratum ascribed to the 13th century B. C., concludes that these are Canaanite (Phoenician) jars. Accordingly, and on the basis of findings by Prof. Wace at Mycenae, she remarks: "The generally accepted view, that Phoenician influence on Greece was greatest in the 9th – 8th centuries B. C. when the alphabet was borrowed, may have to be revised in the light of this evidence from the 13th century".⁴

In the Book of Psalms we read the following psalm (Ps. 29). "Give unto the Lord, O ye Mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; Worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters; the God of glory thundereth; The Lord is upon the many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn..."etc. How is it that in an Israelite hymn the subject is Lebanon and Sirion, considered to be a region outside of Israel? This does not only apply to this hymn, but the author of Song of Solomon for example, refers many times in his songs to that same

1 Langdon, *Babylonian Menologies And The Semitic Calendars*, pp. 13, 23, 24–25.

Conder, *The Hebrew Months*, PEF, 1889, p. 21.

Offord, *Palestinian and Phoenician Month Names*, *Archaeological Notes On Jewish Antiquities*, PEQ, 1917, p. 100

2 Contenau, *La Civilisation Phénicienne*, p. 137.

Ginzberg, *Ugaritic Studies And The Bible*, BA. 1945, p. 48.

Pilcher, *Weights of Ancient Palestine*, etc. PEQ. 1912, pp. 136–144

Conder, *Phoenician Notes*, PEF. 1889, p. 142.

3 Conder, *Syrian Stone Lore*, see notes, p. 192.

4 Grace, *The Canaanite Jar* p. 98 in *The Aegean and the Near East Studies*.

region."Come with me from Lebanon my spouse, with me from Lebanon: Look from the top of Amana, from the top of Shenir and Hermon"⁵; "and the smell of thy garments is like the smell of Lebanon"⁶. "A fountain of gardens, a well of living waters, and streams from Lebanon." (Sol. 4: 15); "Thy nose is as a tower of Lebanon which looketh towards Damascus"⁷; "The righteous shall flourish like the palm-tree: He shall grow like a cedar in Lebanon" (Ps. 92: 12).

The name Sirion occurs in the Book of Deuteronomy (3: 9) "which Hermon the Sidonians call Sirion; and the Amorites call Shenir". Hence we learn that the bible differentiates between Amorites and Sidonians and that it is the Sidonian name Sirion, which appears in the Israelite hymn in the Book of Psalms.

Ginsberg already noted the difficulty resulting from this mention of the name Sirion in the above-mentioned psalm, and from the verse in Deuteronomy. He explained it by saying that it refers to the region of Kedesh in the Syrian desert and that the Israelites borrowed this psalm from the "Phoenicians – Canaanites" just as they borrowed their culture.⁸ He bases this view on the assumption that the Israelite entry into the land took place at a later period and that they did not conquer this region, so that Lebanon was not within their borders.⁹ Nevertheless, he notes elsewhere¹⁰: "Perhaps the Ugarit letters will prove that prior to the Israelite period there were close cultic ties between Syria and the land of Israel". However Ginzberg does not explain the fact, that a nation employs in religious hymns and songs place names, which supposedly belong to another country, without changing them in the slightest and adapting them to its own nature and knowledge. Ginzberg's explanation is founded on basically erroneous assumptions. We have seen how the region of Lebanon and Hermon were conquered by the Israelites, and therefore they were within Israelite territory. As we read in the Bible: "and the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-Hermon and Senir, and unto Mount Hermon".¹¹ The Hebrew text reads "and the children of the half tribe of Manasseh dwelt in the land FROM Bashan unto Baal-Hermon and Senir, and unto Mount Hermon they were outnumbered". Whereas about the Reubenites we read: "and Bela the son of Azaz, the son of Shema, the son of

5 Ps. 4: 8

6 Sol. 4: 11

7 Sol. 7: 4 (in the Hebrew text 7: 5)

8 Ginsberg, *Kitvei Ugarit*, pp. 129-131 (Heb.).

Ugaritic Studies and The Bible, BA. 1945, pp. 53, 55

See also: Cross Jr. *Notes On Canaanite Psalm In The Old Testament*, BASOR. 117, 1950, pp. 19-21

9 Ginsberg, *ibid*, pp. 53-54.

10 Ginsberg, *ibid*. p. 131.

11 1Chr. 5: 23

Joel, who dwelt in Aroer, even unto Nebo and Baal-meon: And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead".¹² We also learn about the conquest of the region from the following verses in the book of 2Kn (14: 25; 28) concerning Jeroboam son of Joash: "He restored the coast of Israel from the entering of Hamath unto the sea of the plain", "and how he recovered Damascus, and Hamath which belonged to Judah, for Israel". The Hebrew verse reads: "and he recovered Damascus and Hamath to Judah and Israel". Namely Jeroboam RECONQUERED the region including Hamath and Damascus.

In the book of Joshua (11: 17) it is told that Joshua reached in his conquests as far as Baal-Gad in the valley of Lebanon under Mount Hermon. The site of Baal Gad is identified by Conder as Ein -Gedida, north of the Hermon¹³, While according the Samaritan version of the book of Joshua, Joshua reached Armenia.¹⁴

12 1Chr. 5: 8.

13 Conder, Baal Gad, PEP, 1891, p. 251

14 Slouschz, Hebreo - Phéniciens et Judeo - Berbères, p. 150.