

CONCLUSION

There can be observed a close identity between the so-called "Phoenicians" and the Israelites in all spheres of life and culture, such as language with all its ramifications, religious and social structures, a Sanhedrin (i. e. supreme religious council), the rule of Judges; also in psalmody, mythology, cosmogony, burial rites, tomb forms, tariffs and names of sacrifices, art, monetary system, names of the months, system of weight etc. Along with all this, there existed a parallel identity in historical events: The Israelites conquer the land about the 14th century B. C. (the Amarna Period). There occurred at that time a period of political and cultural changes among the Canaanite population and there were also changes in writing; the rule of Judges is substituted for the rule of kings; moreover names like Rib-Adi (Hadad) change to Rib-Baal indicating substitution of deities (Hadad to Baal) etc.¹, and also we note the first appearance of the name "Phoenicians".

The pinnacle of expansion for the "Phoenician" empire overlaps in time with the Israelite expansion of king Solomon's period.

Those-called "Phoenicians" are supposed to be the inventors of the Alphabetic writing, whereas according to the Talmud Moses was its inventor. Moreover we have already shown in this book that from the Greek alphabeth a rhymed verse having a definite unified meaning in Hebrew, has been derived.

The period of the appearance of the Alphabetic writing among the Israelites is identical with the period when this writing is considered to appear among those-called Phoenicians.

The names of "Phoenician" settlements are identical to those of Israelite cities.

Scholars have treated each sphere and subject separately and explained the identities and similarities by claiming that the Israelite people imitated and borrowed from the "Phoenicians-Canaanites". But is there another instance in history where one nation borrowed from and imitated another nation so completely in all phases of its life and culture? This is not just an imitation

1 Warmington, *Histoire et Civilisation De Carthage*, p. 173.
Perrot – Chipiez, *History of Art In Phoenicia And Its Dependancies*, pp. 26–27.

of external forms, but is an "imitation" in every tiny detail and minutae including of historical events and their dates!

We have seen that the Exodus occurred in c. 1446 B. C. and the Israelites in the Amarna period conquered the whole land of Canaan including the region of Sidon and Tyre, which afterwards became known as Phoenicia. This conquest must have brought about political and social changes in the region which are reflected in the changes cited above (writing, names, Judges etc.), and also the appearance of "Phoenician" culture. It thus becomes necessary to draw a demarcation line separating the Canaanite period from the "Phoenician". Clearly Canaanites–Amorites are not Phoenicians. It should be borne in mind that the name "Phoenicians" appears for the first time in history after the Amarna period and there is no basis whatever to link "Canaanites" with "Phoenicians", Hecateus' statement that "Phoenicia was formerly called Chna", along with Philo Byblius' statement that "Chna who was afterwards called Phoinix" brings out this change.

Assembling all the data and treating it as a whole and not as separate items leads one to the inevitable conclusion that Phoenicians was the name given to the Israelites by the Greeks, and moreover there is reason to believe that Herodotus includes the Israelites under the name "Phoenicians". Diodorus Siculus is referring to the origins of the Jewish nation regards them as part of those Phoenicians who did not sail with Cadmos to Greece. The Book of Maccabees refers to the Spartans – Lacedemonians, (who are known to be related to the Phoenicians), as the sons of Abraham and brothers to the Jews. We have seen and discussed the political and religious development within the Israelite nation, a development which led to a political rift and the formation of the Judean nation from within the Israelite one, while the name Phoenicia, which at first was given by the Greeks to the whole Israelite nation, remained attached only to the rejected part (i. e. ten tribes). In the course of time the Judean nation expanded and its borders extended as far as Carmel, Acre etc. The name Phoenicia then was applied only to the coastal strip between Carmel and Aradus. Here most likely is the answer and explanation for Raymond Weill's astonished question: "How is it that the term Phoenicia gradually narrowed down geographically".²

2 Weill, *Phoenicia And Western Asia To The Macedonian Conquest*, pp. 15–17.