Since 1980, epigraphic discoveries and researches have thrown new light on the Levant during the Achaemenid period (533-332 BCE). As an epigrapher who published many new Phoenician, Aramaic and Hebrew inscriptions André Lemaire shows how these inscriptions illuminate the history and daily life of the Persian period Phoenicians, Israelites and Idumeans. Thanks to them, it is now possible to know more precisely the history of the four Phoenician kingdoms (Aradus, Byblos, Sidon and Tyre) and of the Cisjordan provinces (Samaria, Judaea and Idumaea) as well as the way of life of Judean groups in the Diaspora (Babylonia, Egypt, Cyprus); they also provide new light on several aspects of the Biblical literary tradition. Profusely illustrated, the book shows how important these various inscriptions are for Biblical Studies and historical researches on the Levant during a period still too often qualified as ‘obscure’ but more and more illuminated now by contemporary documents.

Relocating Greekness: The Narrative of Greek Descent

Aaron P. Johnson

This chapter argues that Eusebius conveys a narrative of Greek descent (in Books 1-6) that begins with the Phoenicians and Egyptians in order to highlight the lateness and dependency of the Greeks upon these ‘barbarian’ nations, and to portray them as embodying negative national character traits. Thus, the Praeparatio can be seen as part of the anti-
Greek tradition of historiography that arose among subject peoples (such as Egyptians and Jews) following the conquests of Alexander the Great, but which continued well into the Roman Empire, especially with Philo of Byblos. His narrative is bolstered by a euhemerist interpretation of ancient myths and a critique of allegorical interpretations.

The Earliest Iron Age: LC IIIB
Bernard A. Knapp

in Prehistoric and Protohistoric Cyprus: Identity, Insularity, and Connectivity

The early Iron Age (ca. 1125-1000 BC) represents a major cultural break in the archaeological record of Cyprus. Although often regarded as a time when Aegean migrants or colonists established firm control over native Cypriotes in new towns that later became the centres of Cyprus’s Iron Age kingdoms, this chapter argues through detailed discussions of a wide range of archaeological data that the population of the island was as hybridized as its material culture, showing a clear amalgamation of native Cypriot, Aegean, and Levantine (Phoenician) elements. Again employing the concept of hybridization, it examines various types of pottery, metals (including a spit with an inscribed Greek name), mortuary goods and tomb constructions, figurines, and luxury items to argue that the colonial encounter played out on early Iron Age Cyprus was anything but a blanket emulation of Aegean high culture. Instead, not only material but also social and ethnic meetings and mixings in the various towns and regions of Cyprus are seen.

Levantine Epigraphy and Phoenicia: the Kingdoms of Aradus, Byblos, Sidon and Tyre during the Achaemenid Period
André Lemaire

in Levantine Epigraphy and History in the Achaemenid Period (539-322 BCE)

Our knowledge of Phoenicia during the Achaemenid period has made important progresses during the last thirty-five years thanks to new epigraphic discoveries and researches: the succession of several kings has been précised as well as the chronology of their reigns and the
extent of their kingdoms. Although all of them used the Phoenician language and writing in their administration, each kingdom kept its originality within the huge Achaemenid empire with various orientations of their political, economic and religious spheres. Their political, economic and cultural influence was very strong on Persian period Cisjordan, especially in Galilee, the Sharon plain and Ashkalon.

**Sicily from Aeneas to Augustus**

Christopher J. Smith and John Serrati

Sicily occupies a crucial position in the Mediterranean world. It is at the heart of many cross-currents of trade, people, and ideology that flowed unceasingly through the ancient period. The island was home to many people, most of them not native to it: Phoenicians, Greeks, and then Romans settled there, and sought ways of expressing their hybrid identities. The Sicilians, no less than their invaders, were concerned with their image and their contribution to the age. In this book, ideas of identity, image, and acculturation are the central themes. The contributions combine detailed investigation of the archaeological finds in which the island abounds with an examination of the understudied tradition of history and literature on or about the island. The book provides a chronological account of the island's history, interwoven with a series of discussions of Sicilian identity, to show Sicily as a centre of affairs from the Iron Age to the Augustan Empire, within the context of a fundamentally regional ancient world. It includes a chronology and guides for further reading.

**Urban Foundations? Colonial Settlement and Urbanization in the Western Mediterranean**

Peter Van Dommelen

This chapter examines the relation between urbanization and colonial settlement in the western Mediterranean and evaluates whether the Mediterranean should be considered an urban region. It investigates the interconnection between urbanization and colonialism and analyses
archaeological evidence for early colonial settlement, focusing on Greek colonization in South Italy and Sicily and the Phoenician presence on the Tyrrhenian islands and the Spanish south-east coast. The findings indicate that the urban fabric of many colonial foundations does not necessarily have to be understood in urban terms.

**Early Highland States and Evidence for Literary Textuality in Them**

David M. Carr

in *The Formation of the Hebrew Bible: A New Reconstruction*

Published in print: 2011 Published Online: January 2012

Publisher: Oxford University Press DOI: 10.1093/acprof:oso/9780199742608.003.0013


Item type: chapter

After an initial survey of the collapse of past consensus about the existence of Judean and Israelite monarchies in the 10th-9th centuries and of texts from them in the Hebrew Bible, this chapter argues that there was significant political centralization in Judah and Israel in the 10th to 9th centuries, though not on the scale projected back into the period of David and Solomon by the narratives of Samuel-Kings. At the same time, converging epigraphic evidence suggests the adoption and gradual adaptation of the Phoenician alphabet (and perhaps aspects of its literary system as well) in the South and North.

**Polyneices’s Truth**

Pietro Pucci

in *Euripides’s Revolution under Cover: An Essay*

Published in print: 2016 Published Online: August 2016

Publisher: Cornell University Press DOI: 10.7591/cornell/9781501700613.003.0005


Item type: chapter

This chapter discusses a problematic example of sophia provided by Polyneices in Phoenician Women. More specifically, it examines Polyneices’s debate with Eteocles in which he contrasts “justice” and “truth” with a connotation of sophia. Polyneices, like the speaker in a fragment from the Antiope, envisions and elaborates the structure of two conflicting logoi and specifies their formal characteristics (one is simple, and the other complex) and their respective themes (truth and untruth, justice and injustice). The purpose of his argument is to assert—against the sophistic frame of the dissoi logoi—the unswerving essence of truth.
This chapter contends that Polyneices's argument has been doctored by a good rhetoric that is reminiscent of sophistic language and strategies.

**Loss and Recovery of the Middle Territory, 350–345**  
Stephen Ruzicka

in Trouble in the West: Egypt and the Persian Empire, 525-332 BC

Published in print: 2012 Published Online: May 2012  
Publisher: Oxford University Press  
DOI: 10.1093/acprof:oso/9780199766628.003.0018  
Item type: chapter

Literary evidence, coins, and Persian records of prisoner transfers allow us to reconstruct the story of Phoenician and Cypriot revolt in reaction to Persian efforts to mount another Egyptian campaign as quickly as possible after the 351 failure. By 348, Phoenician cities, having gained promises of support from Nectanebo, king of Egypt, revolted and succeeded in driving off the Persian response led by Mazaeus. Cypriot revolt followed. Artaxerxes moved slowly and carefully, amassing a huge force to deal with Phoenician cities and Egypt and creating another force led by the Athenian Phocion to deal with Cyprus. The great size of the Persian army carried the day in 345, impelling the surrender of the Sidonian king. Artaxerxes had Sidon burned with great loss of life. This served to bring about surrender of other rebel cities.

**Populating the Imaginaire**  
Joseph E. Skinner

in The Invention of Greek Ethnography: From Homer to Herodotus

Published in print: 2012 Published Online: September 2012  
Publisher: Oxford University Press  
DOI: 10.1093/acprof:oso/9780199793600.003.0002  
Item type: chapter

This chapter leaps backward and forward through imagined space, like the mind of the archetypal well-traveled man in Homer’s Iliad or, perhaps more famously, the mind of Odysseus, who “saw the cities of many men and knew their minds.” Its purpose in doing so is simply to populate the ethnographic imaginaire, highlighting the breadth and diversity of knowledge relating to a variety of foreign peoples in the years prior to the Persian Wars. Taking Homeric imaginings as a starting point (Cyclopes/Phaeacians), it swoops in from the northernmost margins of the oikoumenē, traversing in turn the imagined territories of the Hyperboreans, one-eyed Arimaspians, Scythians, and Amazons, before encountering the many tribes of Thrace From here it turns to western
Asia Minor and the Levant (Phoenicians/Lydians) before relocating once more to the sun-scorched realm of the Ethiopians. It then moves on to Egypt, followed by brief excurses on past and present populations variously associated with lands less foreign: the (seemingly ubiquitous) descendants of Pelasgos and the inhabitants of Arcadia. By compiling what is effectively a gazetteer of some of the major categories of foreign peoples of whom knowledge is attested, the chapter paves the way for discussion of the interlocking systems of knowledge and understanding that provided both the material and the means by which groups and individuals were able to “position” selectively either themselves or others.

A Small Greek World

Irad Malkin

Greek civilization and identity crystallized not when Greeks were close together but when they came to be far apart. It emerged during the Archaic period, when Greeks founded coastal city-states and trading stations in ever-widening horizons from the Ukraine to Spain. No center directed their diffusion, and the settlements (“colonies”) originated from a multitude of mother cities. The “Greek center” was virtual, at sea, created as a back-ripple effect of cultural convergence following the physical divergence of independent settlements. “The shores of Greece are like hems stitched onto the lands of Barbarian peoples” (Cicero). Overall and regardless of distance, settlement practices became Greek in the making, and Greek communities far more resembled each other than any of their particular neighbors, such as the Etruscans, Iberians, Scythians, or Libyans. The contrast between “center and periphery” hardly mattered (all was peri-, “around”), nor was a bipolar contrast with barbarians of much significance. Rather, not only did Greek civilization constitute a decentralized network, but it also emerged, so this book claims, owing to its network attributes. Following a section on networks and history, it demonstrates its approach through case studies involving Rhodes, Sicily, the Far West (Phokaians), and the Phoenicians. The book concludes that it was a network dynamics of small worlds that rapidly foreshortened connectivity and multiplied links and hubs, thus allowing the flows of civilizational content and self-aware notions of identity to overlap and proliferate. Drawing on Mediterranean studies, ancient history, archeology, and network theory (especially in physics and sociology), this book offers a novel approach to historical interpretation.
Herakles and Melqart: Networking Heroes
Irad Malkin

This chapter discusses Greek and Phoenician (with Tyre’s central role) “colonial” networks. Colonization created the network-oriented, city-state culture of the ancient Mediterranean (contrasting with the ὀλ, or “yoke” of the Near Eastern empires, in the words of Ezekiel). The chapter places special focus on the gods-heroes Herakles and Melqart, founders of dynasties and cities, as giving expression to notions of foundation, territorial appropriation, accommodating middle grounds, as well as irredentist claims. Analysis of sources (biblical and others) reveals those aspects that allowed for identifying the two. The grafting of Herakles onto specific sites of intended Greek colonization (especially western Sicily) sometimes followed preexisting networks established by Phoenicians. A polytheistic network allowed for translation and syncretism; it also transformed (even in Thasos, where Herakles was superimposed upon Melqart) the quintessential wandering and terrestrial Herakles into a city-associated and even maritime hero. Herakles provided irredentist “charters” for conquest (Dorieus) that could transform into a middle ground of common existence (Elymians, Phoenicians, Herakleia Minoa). His use by Greeks in the Mediterranean helped integrate the new colonies into Panhellenic networks of myth.

Sicily from Pre-Greek Times to the Fourth Century
Serrati John

This chapter explores Sicily from pre-Greek times to the fourth century. In terms of archaeology, there appears to be very little cultural difference between the indigenes of the island, thus blurring any rigorous ethnic divides. Settlement evidence has been found on Sicily dating back to the Palaeolithic period, and the island shared in the revolution of agriculture in the Neolithic Age from the sixth millennium bc. The native cultures of Sicily in the latter half of the second millennium were, at least economically, firmly part of the Greek world of Mycenae. In 734, a
group of colonists from Chalkhidia founded the first Greek settlement on Sicily at Naxos. From this point onwards, the landscape of Sicily would be changed forever. In the west of the island, the Phoenicians had first established themselves at Motya in the late eighth century.

Chronological Table
Donald Phillip Verene

in Vico's "New Science": A Philosophical Commentary

Published in print: 2015 Published Online: August 2016
Item type: chapter

This chapter discusses the Chronological Table of the New Science. The Chronological Table, the first section of Book 1—Establishment of Principles—shows the origin and genesis of the ancient nations, which are the groundwork of Giambattista Vico’s science of their common nature. In his opening comments on the construction of the table itself, Vico says Herodotus was his source for the doctrine of three ages, which are the ages of ideal eternal history: that of the gods, that of the heroes, and that of men. This chapter considers Vico’s conception of sacred history, with particular emphasis on one fundamental issue that Vico wishes to settle in terms of the table: that the Hebrews, not the Egyptians, are the most ancient of the nations, and that, because of this, sacred history can be kept distinct from the history of the gentile nations. It also discusses the entries on the Chaldeans, the Scythians, the Phoenicians, the Greeks, and the Romans.

Ancient History of Malta
Ayşe Devrim Atauz

in Eight Thousand Years of Maltese Maritime History: Trade, Piracy, and Naval Warfare in the Central Mediterranean

Published in print: 2008 Published Online: September 2011
Item type: chapter

This chapter discusses the period of Maltese prehistory when the first settlers arrived on the Maltese Islands. However, it is noted that seafaring activity in the Mediterranean dates back to about 10,000 B.C., and evidence shows that human beings had developed the ability to navigate the Mediterranean very early in the history of the region. After examining this prehistoric period, the chapter moves on to the
arrival of the Phoenicians, who colonized the island and viewed it as a convenient location as a provisioning point for the merchantmen sailing between eastern ports and western destinations. The chapter ends with an examination of the Roman Period and the conquest of the Arabs.

A Critical History of Early Rome
Gary Forsythe
John Connelly (ed.)
Published in print: 2005 Published Online: March 2012

During the period from Rome's Stone Age beginnings on the Tiber River to its conquest of the Italian peninsula in 264 B.C., the Romans in large measure developed the social, political, and military structure that would be the foundation of their spectacular imperial success. This account draws from historical, archaeological, linguistic, epigraphic, religious, and legal evidence to trace Rome's early development within a multicultural environment of Latins, Sabines, Etruscans, Greeks, and Phoenicians. The book charts the development of the classical republican institutions that would eventually enable Rome to create its vast empire, and provides discussions of topics including Roman prehistory, religion, and language. The book offers a revisionist interpretation of Rome's early history through its innovative use of ancient sources. The history of this period is notoriously difficult to uncover because there are no extant written records, and because the later historiography that affords the only narrative accounts of Rome's early days is shaped by the issues, conflicts, and ways of thinking of its own time. This book provides an examination of those surviving ancient sources in light of their underlying biases, thereby reconstructing early Roman history upon a more solid evidentiary foundation.

Communities of Style
Marian H. Feldman
Published in print: 2014 Published Online: May 2015

This book explores how communities formed around artworks in the Iron Age Levant (c. 1200-600 BCE). It argues that portable luxury arts forged collective memories and community identities through the production and consumption of style, understood as stylistic practices,
and offers a rethinking of the way art historians approach style as an analytical feature of art. Stylistic analysis of Iron Age Levantine ivories and metalworks reveals a spectrum of heterogeneous styles that point to flexible networked communities of practice, rather than to one-to-one geographical associations between style and city-state, challenging the autochthonous nature of style and strictly culture-history classifications of art. An alternative approach for interpreting stylistic traits, derived from practice theory, proposes that stylistic practices be understood as part of embodied social relations. These are considered from the vantage point first of the Levant and then of its increasingly powerful neighbor Assyria. Contextualizing the stylistic practices of specific Levantine artworks, such as decorated metal (“Phoenician”) bowls, articulates the ways in which collective memories could coalesce around them through social activities such as drinking and libating. The artworks’ efficacy in creating social relations extends to contexts of displacement, recycling, and reuse, and the book concludes by tracing the narratives of several Levantine ivories and metalworks that moved in multiple contexts across cultures and social strata in the Near East and eastern Mediterranean.

Speaking Bowls and the Inscription of Identity and Memory
Marian H. Feldman

in Communities of Style: Portable Luxury Arts, Identity, and Collective Memory in the Iron Age Levant

Published in print: 2014 Published Online: May 2015
DOI: 10.7208/chicago/9780226164427.003.0005
Item type: chapter

The chapter examines a small subgroup of decorated metal bowls, typically referred to as “Phoenician,” that bear inscriptions on them, as an avenue into the corpus as a whole, and delves into the material association of ornamentation and inscription on vessels designed for pouring and/or drinking liquids in a funerary context. The presence of an inscription that names a person activates memories in a self-conscious manner. The bowls elicit, even demand, an ongoing remembrance on behalf of the named individual. The representational decoration drew user-viewers into its figured world, enacting and reenacting social, familial, and power relations through time. That these vessels appear in burial contexts from Iran to Italy points to shared cultural practices of communal feasting. Yet, the inscribing of personal names and the declaration of ownership in numerous languages and scripts found on metal bowls around the Near East and Mediterranean from the transitional period at the end of the Late Bronze Age into the Iron Age suggest a new role for funerary practices, in which emerging communal
identities were increasingly being expressed through ethno-linguistic affiliation and a metaphor of ancestral kinship.

Conclusion
Marian H. Feldman

in Communities of Style: Portable Luxury Arts, Identity, and Collective Memory in the Iron Age Levant

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Item type: chapter

The conclusion argues that Iron Age Levantine luxury arts played a central role in generating and maintaining community identities through their entanglement with human practices that forged collective memories. In particular, the artworks’ visual and formal effects, which can be understood as style, reside at the heart of these entanglements, catalyzing individual and collective experiences through their affective properties. Theories of materiality that underlie the book’s arguments are expanded upon and it is proposed that art and artistic styles contribute to the very formation of social communities. Some of the main conclusions derived from the different studies in the book include the need to question the autochthonous nature of style as bound to geographical locale and the problematic implications of using ethno-linguistic and geo-cultural designations, such as Phoenician, for artistic styles of the Iron Age Levant. The conclusion also proposes that over the course of the Iron Age, especially from the eighth century on, ethno-linguistic community identities became increasing entrenched, and it is the later textual legacy of these identities that has obscured the fluid, networked character of the earlier centuries.

Phoenician epigraphy in the Iberian peninsula
J. Á. Zamora

in Palaeohispanic Languages and Epigraphies

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DOI: 10.1093/oso/9780198790822.003.0003
Item type: chapter

For a long time, Phoenician epigraphic finds in the Iberian peninsula were few in number, leading some scholars to assume that the practice of writing was limited amongst the Phoenicians in the far west of the Mediterranean (who had therefore played almost no part in the birth
of Palaeohispanic scripts). However, the increase in the number of finds and, above all, new ways of studying and interpreting the body of evidence allow us to detect signs of regular written practices in the westernmost Phoenician colonial settlements. This chapter provides a brief summary of the history of these finds and an overview of the extant epigraphic evidence (including its distribution, both geographical and chronological, and its main characteristics and difficulties) in order to infer the uses of writing, and thus the degree of literacy and development of epigraphic practices, amongst the Phoenicians in the Iberian peninsula.