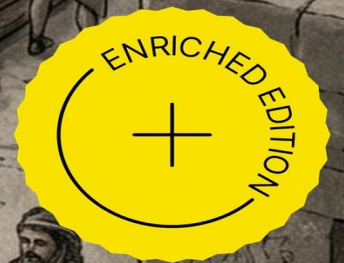


GEORGE RAWLINSON



***HISTORY
OF PHOENICIA***

George Rawlinson

History of Phoenicia

Enriched edition.

Introduction, Studies and Commentaries by Nolan Mercer

EAN 8596547169963

Edited and published by DigiCat, 2022



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Introduction

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Between the thunder of empires and the murmur of markets, George Rawlinson's *History of Phoenicia* follows a nimble maritime people who, without commanding vast armies or broad hinterlands, stitched the eastern and central Mediterranean into a web of harbors, wares, and ideas, revealing the enduring tension between coercive power and connective exchange, between the monuments left by conquerors and the quieter legacies of sailors, merchants, and artisans whose routes, scripts, and techniques threaded across shores, so that history's usual spotlight on kings and campaigns yields, in this account, to the resilient agency of cities that navigated survival through movement, craft, and negotiation.

This work is a scholarly history set in the ancient Levant and the wider Mediterranean, written by the British historian George Rawlinson and published in the late nineteenth century. It belongs to the Victorian tradition of learned narrative history, in which classical testimony and the archaeological knowledge then available were synthesized for a general but serious readership. The book's subject is the cluster of Phoenician city-states—most notably along the coastline of what is now Lebanon and its environs—and their maritime sphere. Its publication era frames the inquiry with the rigor and limitations of its time, yet its scope remains fundamentally geographic, cultural, and economic.

The reading experience is that of a carefully organized narrative that proceeds from origins and geography to institutions, trade, religion, and external relations, always grounding interpretation in sources and material finds recognized by nineteenth-century scholarship. Rawlinson writes in measured, lucid prose, guiding readers through ports, routes, and rivalries without sensationalism. His tone is judicious and explanatory, privileging evidence and continuity over conjecture. The book's voice is confidently didactic, at times panoramic, inviting readers to situate episodic events within longer patterns of coastal urban life and seaborne connection, while withholding any dependence on dramatic set pieces to sustain interest.

Key themes include mobility as power, the shaping of identity through commerce and craft, and the mechanics of cultural transmission across waterborne networks. The narrative attends to how city autonomy could be preserved or recalibrated amid larger imperial systems, how colonization unfolded as an extension of trade rather than simple conquest, and how technologies and techniques spread alongside goods. It also considers the development and diffusion of alphabetic writing, the circulation of artisanal knowledge, and the religious and civic institutions that stabilized port communities. The result is a portrait of influence that is cumulative, distributed, and often indirect.

For contemporary readers, the book matters because it illuminates how connectivity—not merely domination—reconfigures regions. It offers a deep background to debates about globalization, diaspora, and the movement of ideas, showing how small polities leveraged networks to offset the

pressure of larger powers. Its attention to the infrastructures of exchange, from shipping to standardized practices, resonates with modern concerns about supply chains and cultural interoperability. The Phoenician experience, as presented here, models forms of resilience and adaptation that speak to questions of identity, innovation, and coexistence in a world defined by contact zones.

At the same time, *History of Phoenicia* registers the horizons and habits of its Victorian milieu, relying primarily on classical sources and the archaeological interpretations current at the time. Reading it today encourages a reflective stance: one can value its clarity, synthesis, and geographic sense while also consulting more recent research for revised chronologies and interpretations. That dual perspective makes the book doubly instructive—as a substantive account of an ancient seafaring civilization, and as a document of how nineteenth-century historians assembled knowledge from texts, inscriptions, and comparative observation to build comprehensive narratives.

Approached with that awareness, Rawlinson's study remains a lucid gateway to a civilization often glimpsed at the edges of other histories. It offers orientation to places, practices, and patterns that later scholarship continues to refine, while giving readers a coherent framework for understanding Phoenician agency in the ancient Mediterranean. Without dwelling on plot-like revelations, it sets the terms for informed exploration: cities and ships, crafts and cults, commerce and compromise. Its lasting value lies in mapping how a people turned coastlines into

corridors, and in inviting us to see how worlds are made not only by power, but by passage.

Synopsis

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George Rawlinson's *History of Phoenicia* is a late nineteenth-century synthesis that assembles classical testimonies, biblical references, Near Eastern inscriptions then available, and the archaeology known in his day to present a continuous account of the Phoenician people. He outlines the geographical setting on the Levantine coast, the emergence of seafaring cities, and the distinctive blend of commerce and statecraft that shaped their trajectory. The work proceeds chronologically while pausing for thematic chapters on institutions, religion, language, and arts, aiming to balance narrative with analysis. Throughout, Rawlinson foregrounds evidence, weighs conflicting authorities, and identifies the limits imposed by fragmentary sources.

He begins with the land and its cities—Sidon, Tyre, Byblos, Arwad—situated along harbors backed by timbered highlands and caravan routes. Rawlinson reconstructs their early rise from scattered references, presenting a mosaic of autonomous city-states ruled by kings yet strongly influenced by mercantile elites. Commercial pragmatism, maritime aptitude, and access to Lebanon's resources generated prosperity and rivalry alike. Diplomatic relations with neighboring kingdoms appear early, and interurban competition punctuates the story, as ports alternately lead and decline. In this setting, Rawlinson emphasizes continuity of coastal urbanism, while acknowledging how

gaps in the record complicate precise sequences of rulers and events.

Commerce and navigation form the book's central throughline. Rawlinson surveys the industries that underpinned Phoenician wealth—shipbuilding, purple dye production, metalworking, glass, and timber exports—and traces exchange circuits that linked the Levant with Cyprus, the Aegean, Egypt, North Africa, and Iberia. He describes techniques of seamanship, the organization of merchant ventures, and the role of brokers and craftsmen. Ports appear as hubs where goods, beliefs, and artistic motifs circulated. While insisting on evidence, he also marks where traditions exaggerate reach, distinguishing established routes from conjecture. Economic adaptability, in his account, explains both the resilience and vulnerabilities of these coastal powers.

Colonization receives sustained treatment as Rawlinson charts a network of settlements established to secure metals, timber, and markets. He follows foundations in Cyprus and the central Mediterranean and gives particular attention to outposts in North Africa and the far west, including the renowned city later prominent in its own right. These stations illustrate a pattern: civic identities tied to parent cities yet adapted to local conditions. The narrative weighs the degrees of dependency, showing how distance fostered autonomy even as religious cults, language, and trade norms bound communities together. Colonies become engines of diffusion, extending Levantine techniques and artistic forms.

Foreign dominion and conflict punctuate the later chapters. Drawing on Assyrian and Babylonian records alongside Greek historians, Rawlinson recounts tribute, revolts, and protracted sieges that tested the wealth of the ports, with Tyre repeatedly emblematic. Under Persian supremacy, Phoenician fleets serve imperial campaigns while navigating city rivalries and obligations. The account culminates in the shocks of Macedonian conquest, which reshaped coastal politics and commercial balances. Rather than dwell on battles alone, Rawlinson situates warfare within diplomatic bargaining and maritime logistics, showing how external demands intersected with internal competition to condition both endurance and eventual transformations.

Interwoven with events are thematic chapters on society. Rawlinson surveys civic institutions, family life as inferred from inscriptions and classical descriptions, and a pantheon headed by deities such as Baal, Astarte, and city patrons like Melqart. He discusses rites as reported by ancient authors, while noting the unevenness of material corroboration available in his time. The Phoenician language and alphabet receive particular emphasis, with attention to scripts, inscriptions, and transmission to neighboring cultures. Artistic production—ivories, metalwork, and glass—is read as evidence for stylistic exchange. Together these studies frame a culture defined by mediation, adaptation, and technical virtuosity.

Closing the survey, Rawlinson assesses the legacy of Phoenicia in commerce, navigation, and letters, arguing that their networks and writing system shaped later Mediterranean civilizations. He underscores how the

documentary record constrains precision yet permits firm conclusions about economic enterprise and cultural brokerage. As a comprehensive English-language treatment from his era, the book consolidates disparate testimonies into a coherent narrative that has influenced subsequent discussion. Its enduring resonance lies in portraying a small coastal society whose outsized connectivity prefigured later patterns of exchange, while inviting readers to weigh evidence carefully where texts, monuments, and tradition converge and diverge.

Historical Context

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George Rawlinson's *The History of Phoenicia*, published in 1889, emerged from a late Victorian scholarly milieu transformed by Assyriology and classical philology. An Oxford historian and brother of cuneiform pioneer Sir Henry Rawlinson, the author synthesized Greek and Roman testimonies (notably Herodotus, Strabo, Diodorus, and Pliny), the Hebrew Bible, and newly accessible inscriptions. Discoveries such as the Eshmunazar II sarcophagus (1855), the Mesha Stele (1868), and Assyrian royal annals broadened the evidentiary base for Levantine history. Within this framework, Rawlinson set out to narrate Phoenicia's development, institutions, and influence, correlating textual reports with epigraphic and historical data then available.

Phoenicia, occupying the narrow Levantine coast of modern Lebanon and parts of Syria and Israel, consisted of independent city-states—Tyre, Sidon, Byblos, Arwad—nested between sea lanes and the Lebanon range. Monarchical governments, often linked to powerful priesthoods, presided over harbor-centric economies that specialized in shipbuilding, timber export, glassworking, and purple-dye manufacture from murex mollusks. Temples such as Tyre's sanctuary of Melqart and Byblos's cult of Baalat Gebal anchored civic identity and diplomacy. Urban elites organized trade expeditions and managed port facilities that interfaced with Egypt, inland Syria, and Mesopotamia. This institutional landscape frames Rawlinson's account of

political autonomy amid constant negotiation with stronger neighbors.

Long before classical fame, coastal towns like Byblos traded cedar, resin, and luxury goods with Old and Middle Kingdom Egypt, leaving Egyptian inscriptions and Byblian royal names in the archaeological record. From Northwest Semitic writing experiments of the Late Bronze Age arose the standardized Phoenician alphabet by the early first millennium BCE. Its consonantal signs, suited to commerce and record-keeping, were transmitted widely through maritime exchange. Greeks adapted the script, adding vowels, by the eighth century BCE, a change noted by Herodotus and confirmed by epigraphic finds. Rawlinson situates this linguistic innovation at the heart of Phoenicia's enduring cultural significance.

From the tenth to eighth centuries BCE, Phoenician mariners organized far-reaching circuits that connected Cyprus, the Aegean, North Africa, and Iberia. Archaeology and classical testimony link them to ports such as Kition on Cyprus, Motya in western Sicily, and Gadir (Cádiz) near the Atlantic mouth. The most prominent foundation, Carthage, traditionally dated to 814 BCE by Roman sources, grew from settlers associated with Tyre. These colonies facilitated the exchange of silver, copper, lead, and agricultural produce, and extended access to strategic anchorages and markets. Rawlinson highlights how techniques of navigation, shipbuilding, and commercial partnerships underpinned this expansion without erasing ties to the homeland.

Imperial pressures shaped Phoenician politics from the ninth century BCE. Assyrian records list Tyre and Sidon

among tributaries to Shalmaneser III and detail campaigns by Tiglath-pileser III, Sargon II, and Sennacherib to secure the coast. Esarhaddon destroyed Sidon in 677 BCE and refounded it as Kar-Esarhaddon, while Tyre endured blockades when it resisted. Assyrian annals, reliefs, and tribute lists corroborate shifting alliances, deportations, and the installation of loyal rulers. Rawlinson integrates these cuneiform sources to trace how maritime wealth and strategic harbors drew Near Eastern empires seaward, forcing city-states to balance autonomy with survival under formidable overlords.

Assyria's collapse yielded Neo-Babylonian dominance; Josephus, citing Menander of Ephesus, reports Nebuchadnezzar II's long siege of Tyre in the early sixth century BCE. Under the Achaemenids, Phoenician cities regained prominence as core contributors to imperial naval power. Herodotus lists Tyrians, Sidonians, and others among Xerxes' contingents in 480 BCE, and sources note their service in Persian operations from the conquest of Egypt under Cambyses to later Mediterranean campaigns. Tribute, ship levies, and royal favor intertwined, with Phoenician ship commanders and pilots integral to imperial operations. Rawlinson presents this period as one of constrained prosperity, where maritime expertise translated into leverage within a vast empire.

Alexander the Great's siege and capture of Tyre in 332 BCE marked a decisive shift, followed by Hellenistic rule under the Ptolemies and then the Seleucids. Greek became a language of administration and culture, while traditional cults—such as Eshmun near Sidon and Melqart at Tyre—

continued alongside new civic forms. Roman ascendancy arrived with Pompey's reorganization of Syria in 64 BCE; Phoenician ports became prosperous municipalities, issuing coinage and sustaining industries like glass and purple dye. In tracing these transitions, Rawlinson emphasizes continuity amid change, noting how urban life, trade networks, and religious institutions adapted within successive imperial frameworks.

Composed amid Britain's global dominance, the book reflects Victorian interests in navigation, commerce, and the transmission of letters, casting Phoenicia as a conduit of techniques and scripts across seas. Rawlinson's method—collating classical authors with the Bible and newly deciphered inscriptions—seeks to check legend against document, exemplifying the era's confidence in philology and epigraphy. At the same time, his synthesis predates major archaeological advances of the twentieth century, including scientific excavation of Phoenician harbors and the discovery of Ugarit. The work thus both mirrors its age's priorities and tests its narratives against emerging evidence, offering a durable, if dated, foundation.

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PREFACE

Oct. 1 MDCCCLXXXIX

PREPARER'S NOTE

The original text contains a number of characters that are not available even in 8-bit Windows text. Where possible these have been represented with a similar letter, but some things, e.g. Hebrew script, have been omitted.

The 8-bit version of this text includes Windows font characters. These may be lost in 7-bit versions of the text, or when viewed with different fonts.

Greek text has been transliterated within brackets “{ }” using an Oxford English Dictionary alphabet table. Diacritical marks have been lost. Phoenician or other Semitic text has been replaced with an ellipsis in brackets, i.e. “{...}”.

The numerous sketches and maps in the original have also been omitted.

PREFACE

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Histories of Phoenicia or of the Phoenicians were written towards the middle of the present century by Movers and Kenrick. The elaborate work of the former writer⁰¹ collected

into five moderate-sized volumes all the notices that classical antiquity had preserved of the Religion, History, Commerce, Art, &c., of this celebrated and interesting nation. Kenrick, making a free use of the stores of knowledge thus accumulated, added to them much information derived from modern research, and was content to give to the world in a single volume of small size,⁰² very scantily illustrated, the ascertained results of criticism and inquiry on the subject of the Phoenicians up to his own day. Forty-four years have since elapsed; and in the course of them large additions have been made to certain branches of the inquiry, while others have remained very much as they were before. Travellers, like Robinson, Walpole, Tristram, Renan, and Lortet, have thrown great additional light on the geography, geology, fauna, and flora of the country. Excavators, like Renan and the two Di Cesnolas, have caused the soil to yield up most valuable remains bearing upon the architecture, the art, the industrial pursuits, and the manners and customs of the people. Antiquaries, like M. Clermont-Ganneau and MM. Perrot and Chipiez, have subjected the remains to careful examination and criticism, and have definitively fixed the character of Phoenician Art, and its position in the history of artistic effort. Researches are still being carried on, both in Phoenicia Proper and in the Phoenician dependency of Cyprus, which are likely still further to enlarge our knowledge with respect to Phoenician Art and Archæology; but it is not probable that they will affect seriously the verdict already delivered by competent judges on those subjects. The time therefore appeared to the author to have come when, after nearly half a century of

silence, the history of the people might appropriately be rewritten. The subject had long engaged his thoughts, closely connected as it is with the histories of Egypt, and of the "Great Oriental Monarchies," which for thirty years have been to him special objects of study; and a work embodying the chief results of the recent investigations seemed to him a not unsuitable termination to the historical efforts which his resignation of the Professorship of Ancient History at Oxford, and his entrance upon a new sphere of labour, bring naturally to an end.

The author wishes to express his vast obligations to MM. Perrot and Chipiez for the invaluable assistance which he has derived from their great work,⁰³ and to their publishers, the MM. Hachette, for their liberality in allowing him the use of so large a number of MM. Perrot and Chipiez' Illustrations. He is also much beholden to the same gentlemen for the use of charts and drawings originally published in the "Géographie Universelle." Other works from which he has drawn either materials or illustrations, or both, are (besides Movers' and Kenrick's) M. Ernest Renan's "Mission de Phénicie," General Di Cesnola's "Cyprus," A. Di Cesnola's "Salamina," M. Ceccaldi's "Monuments Antiques de Cypre," M. Daux's "Recherches sur les Emporia Phéniciens," the "Corpus Inscriptionum Semiticarum," M. Clermont-Ganneau's "Imagerie Phénicienne," Mr. Davis's "Carthage and her Remains," Gesenius's "Scripturæ Linguæque Phoeniciæ Monumenta," Lortet's "La Syrie d'aujourd'hui," Serra di Falco's "Antichità della Sicilia," Walpole's "Ansayrii," and Canon Tristram's "Land of Israel." The difficulty has been to select from these copious stores the most salient

and noteworthy facts, and to marshal them in such a form as would make them readily intelligible to the ordinary English reader. How far he has succeeded in doing this he must leave the public to judge. In making his bow to them as a “Reader” and Writer “of Histories,"⁰⁴ he has to thank them for a degree of favour which has given a ready sale to all his previous works, and has carried some of them through several editions.

CANTERBURY: August 1889.

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CHAPTER I—THE LAND

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Phoenicia—Origin of the name—Spread of the name southwards—Real length of Phoenicia along the coast—Breadth and area—General character of the region—The Plains—Plain of Sharon—Plain of Acre—Plain of Tyre—Plain of Sidon—Plain of Berytus—Plain of Marathus—Hilly regions—Mountain ranges—Carmel—Casius—Bargylus—Lebanon—

Beauty of Lebanon—Rivers—The Litany[3]—The Nahr-el-Berid—

The Kadisha—The Adonis—The Lycus—The Tamyras—The Bostrenus—The Zaherany—The Headlands—Main characteristics, inaccessibility, picturesqueness, productiveness.

Phoenicé, or Phoenicia, was the name originally given by the Greeks—and afterwards adopted from them by the Romans—to the coast region of the Mediterranean, where it faces the west between the thirty-second and the thirty-sixth parallels. Here, it would seem, in their early voyagings, the Pre-Homeric Greeks first came upon a land where the palm-tree was not only indigenous, but formed a leading and striking characteristic, everywhere along the low sandy shore lifting its tuft of feathery leaves into the bright blue sky, high above the undergrowth of fig, and pomegranate, and alive. Hence they called the tract Phoenicia, or “the Land of Palms;” and the people who inhabited it the Phoenicians, or “the Palm-tree people[1q].”

The term was from the first applied with a good deal of vagueness. It was probably originally given to the region opposite Cyprus, from Gabala in the north—now Jebili—to

Antaradus^[2] (Tortosa) and Marathus (Amrith) towards the south, where the palm-tree was first seen growing in rich abundance. The palm is the numismatic emblem of Aradus,¹¹ and though not now very frequent in the region which Strabo calls "the Aradian coast-tract,"¹² must anciently have been among its chief ornaments. As the Grecian knowledge of the coast extended southward, and a richer and still richer growth of the palm was continually noticed, almost every town and every village being embosomed in a circle of palm groves, the name extended itself until it reached as far south at any rate as Gaza, or (according to some) as Rhinocolura^[1] and the *Torrens Ægypti*. Northward the name seems never to have passed beyond Cape Posideium (Possidi) at the foot of Mount Casius, the tract between this and the range of Taurus being always known as Syria, never as Phoenecia or Phoenicé.

The entire length of the coast between the limits of Cape Possidi and Rhinocolura is, without reckoning the lesser indentations, about 380 miles, or nearly the same as that of Portugal. The indentations of the coast-line are slight. From Rhinocolura to Mount Carmel, a distance of 150 miles, not a single strong promontory asserts itself, nor is there a single bay of sufficient depth to attract the attention of geographers. Carmel itself is a notable headland, and shelters a bay of some size; but these once passed the old uniformity returns, the line being again almost unbroken for a distance of seventy-five miles, from Haifa to Beyrout (Berytus). North of Beyrout we find a little more variety. The coast projects in a tolerably bold sweep between the thirty-fourth parallel and Tripolis (Tarabulus) and recedes almost

correspondingly between Tripolis and Tortosa (Antaradus), so that a deepish bay is formed between Lat. 34° 27' and Lat. 34° 45', whence the line again runs northward unindented for fifty miles, to beyond Gabala (Jebili). After this, between Gabala and Cape Posideium there is considerable irregularity, the whole tract being mountainous, and spurs from Bargylus and Casius running down into the sea and forming a succession of headlands, of which Cape Posideium is the most remarkable.

But while the name Phoenicia is applied geographically to this long extent—nearly 400 miles—of coast-line, historically and ethnically it has to be reduced within considerably narrower limits. A race, quite distinct from that of the Phoenicians, was settled from an early date on the southern portion of the west Asian coast, where it verges towards Africa. From Jabneh (Yebna) southwards was Palestine, the country of the Philistines, perhaps even from Joppa (Jaffa), which is made the boundary by Mela.¹³ Thus at least eighty miles of coast-line must be deducted from the 380, and the length of Phoenicia along the Mediterranean shore must be regarded as not exceeding three hundred miles.

The width varied from eight or ten miles to thirty. We must regard as the eastern boundary of Phoenicia the high ridge which forms the watershed between the streams that flow eastward toward the Orontes, Litany, and Jordan, and those that flow westward into the Mediterranean. It is difficult to say what was the *average* width, but perhaps it may be fairly estimated at about fifteen miles. In this case the entire area would have been about 4,500 square miles.

The tract was one of a remarkably diversified character. Lofty mountain, steep wooded hill, chalky slope, rich alluvial plain, and sandy shore succeeded each other, each having its own charm, which was enhanced by contrast. The sand is confined to a comparatively narrow strip along the seashore,¹⁴ and to the sites of ancient harbours now filled up. It is exceedingly fine and of excellent silicious quality, especially in the vicinity of Sidon and at the foot of Mount Carmel. The most remarkable plains are those of Sharon, Acre, Tyre, Sidon, Beyrout, and Marathus. Sharon, so dear to the Hebrew poets,¹⁵ is the maritime tract intervening between the highland of Samaria and the Mediterranean, extending from Joppa to the southern foot of Carmel—a distance of nearly sixty miles—and watered by the Chorseas, the Kaneh, and other rivers. It is a smooth, very slightly undulating tract, about ten miles in width from the sea to the foot of the mountains, which rise up abruptly from it without any intervening region of hills, and seem to bound it as a wall, above which tower the huge rounded masses of Ebal and Gerizim, with the wooded cone, on which stood Samaria, nestling at their feet.¹⁶ The sluggish streams, several of them containing water during the whole of the year, make their way across it between reedy banks,¹⁷ and generally spread out before reaching the shore into wide marshes, which might be easily utilised for purposes of irrigation. The soil is extremely rich, varying from bright red to deep black, and producing enormous crops of weeds or grain, according as it is cultivated or left in a state of nature. Towards the south the view over the region has been thus described: “From Ramleh there is a

55 A king of Tyre (also known in other sources as Luli or Luliya) active in the late 8th–early 7th centuries BC who extended Tyrian influence over parts of Phoenicia and Cyprus and who led resistance to Assyrian demands before withdrawing to Cyprus.

56 Royal courts or public assemblies where subject rulers and officials were expected to pay homage and present tribute to their suzerain; the word is used here to denote such formal audiences held by the Assyrian king.

57 The ancient name Leontes refers to the river now called the Litani in Lebanon, a perennial stream mentioned here as an important continental water source near Tyre.

58 The inhabitants of Citium (Kition), an ancient coastal city-kingdom on Cyprus (near modern Larnaca), noted in classical and Near Eastern sources and mentioned here as influential on the island.

59 Cambyses II was a Persian king who succeeded Cyrus and reigned circa B.C. 529–522; he led the Persian invasion of Egypt (c. 525 BC) and extended Persian control over the eastern Mediterranean seaboard.

60 Amasis (Amasis II) was a Pharaoh of Egypt's Twenty-sixth Dynasty who reigned roughly c. 570–526 BC and is noted in classical sources for restoring Egyptian prosperity and for maritime activity, including campaigns and influence in the Eastern Mediterranean.

61 Darics were gold coins introduced under Darius I (the 'daric' name used by the Greeks); individual gold darics weighed about 123–124 grains troy, and the term was later applied to related Persian silver issues that became a widely used medium of exchange.

62 Triremes were ancient Mediterranean warships with three banks of oars that formed the core of classical naval forces; they were the principal fighting vessels in the Persian and Greek fleets during the 5th–4th centuries BC.

63 A Rhodian-born Greek commander who served the Persian king, leading naval operations and a force of Greek mercenaries against Alexander; he died unexpectedly in the campaign (around B.C. 333), and his loss weakened Persian resistance at sea.

64 The king of Tyre during Alexander's siege who commanded part of the Phoenician contingent in the Persian fleet; contemporary sources record that he was summoned home and later took refuge in the temple of Melkarth when the city fell (c. B.C. 333).

65 A Macedonian officer appointed by Alexander's successors who is recorded as governing Syria and Phoenicia briefly after Alexander's death; likely the Laomedon of Mytilene active around 323–320 BC.

66 Ptolemy I Soter, called 'Lagi' or 'Lagus,' was one of Alexander's generals who became ruler of Egypt and founder of the Ptolemaic dynasty that controlled Egypt and at times Phoenicia in the early Hellenistic period.

67 Ancient name for a river in the Punjab (commonly identified with the modern Jhelum River) where Alexander reached during his Indian campaign and fought the Battle of the Hydaspes in 326 BC.

68 A class of ancient war-galley larger than a trireme, traditionally described as having the equivalent of five rowers per vertical section; the precise arrangement of oars and rowers is subject to scholarly debate.

69 An assembly and settlement of Alexander's generals held at Triparadisus in 320 BC that rearranged satrapal appointments and repartitioned territories among the Diadochi (Alexander's successors).

70 A senior English heraldic officer (also spelled Clarenceux King of Arms) at the College of Arms traditionally responsible for the southern province of England; the title is associated here with William Camden, a 16th–17th-century antiquarian whose will funded the Camden Professorship (recorded 1662).

71 Named in the text as a tract of white sand forming part of the coastal plain between Rhinocolura and Carmel; Er-Ramleh (often spelled Ramla/Al-Ramla) refers to extensive wind-blown sandy coastal deposits along the southern Levantine shore (modern Israel/Palestine region).

72 A Phoenician royal name — here referring to the inscribed sarcophagus of a Sidonian king discovered and published in the 19th century; the Phoenician inscription is an important primary source for Phoenician language and history, commonly dated to about the 5th–4th centuries BCE.

73 A compiled chronological list of eponym officials (limmu) used in Assyrian and Near Eastern dating; 19th-century editions (for example by G. Smith) are cited by scholars for reconstructing ancient chronologies and synchronisms.

74 Perrot et Chipiez refers to the French archaeologists and historians Georges Perrot (1832–1914) and Charles Chipiez (1835–1901), who co-authored the multi-volume

Histoire de l'Art dans l'Antiquité, a widely cited 19th-century study of ancient art and architecture.

75 Di Cesnola refers to Luigi Palma di Cesnola (1832–1904), an Italian-American soldier, diplomat and antiquities collector who led extensive excavations in Cyprus in the mid-19th century and published his findings in a volume commonly cited here as Cyprus.

76 Refers to the Varvakeion Museum in Athens, a 19th-century name associated with a collection of classical antiquities (notably the small Roman copy called the Varvakeion Athena) held in the capital's museums.

77 An ancient place name used in Near Eastern sources for a coastal region on the Atlantic, commonly identified with Tartessus on the lower Bætis (modern Guadalquivir) in southwestern Spain.

78 A term from ancient sources (including Biblical references) whose botanical identity is uncertain; some scholars have suggested it may be the Indian 'sandal-wood' but there are insufficient data to confirm this identification.

79 A group of ancient deities and mystery cults worshipped in parts of the Aegean and Anatolia (e.g., Samothrace, Lemnos) associated in ancient sources with protective and ritual functions; their exact nature and origins remain obscure in the evidence.

80 Lucian of Samosata was a Greek-speaking satirist and rhetorician from Roman Syria, active in the mid-2nd century CE (roughly c. 120–180 CE); he wrote dialogues and satires such as De Dea Syra that comment on Near Eastern cults and customs.