



THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.

Series D: Education and Rabbinic Career, 1930-1993.

Subseries 2: Jewish Institute of Religion, 1930-1989.

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Albright, William F. Stroock Lectures, "Canaan and Israel." 1942.

For more information on this collection, please see the finding aid on the
American Jewish Archives website.

Abramt - "Israel and Canaan" - Feb. 10, 1992 - Stroock
Archaeological Relativism Lectures - J.I.R. 1

Focal point for recovery of Canaanite civilization -
Ugarit - modern Ras Shamra

Swinton + Barthélémy 1750-58 simultaneously cracked Phoenician dialect. Successors were charlatans, dilettantes, absurd. Next giant was Gesenius (1837 - pub. in Latin) satisfactory translations of most of available manuscripts. 1868 Mesha stone (in Moabite - 30 lines) found, & carried language back to 9th c. BCE. In 1921 began excavation on real scale in Tell Ta'annek and in 1923 discovery of Hiriya, before 1000. So history of Phoenician language (father of Greek + Hebrew) carried back to 1400 and more. Now existent good grammars.

Hieroglyphic inscriptions from Egypt yield much on Phoenicians. Some list place names, travels, Simeoni story

(real account of Egypt prince); some are translations from Phoen. into Egypt. which contain many Hebrew words. Execration texts - list of tribes whose chiefs were to die when oaths on which their names were written were breached. These texts show religion + life of Canaan.

First real excavation in Palestine in 1880 (Petrie). He discovered how to date layers of various rounds in strata. Many scholars of different nationalities followed but failure to reconcile national differences prevented crystallization of knowledge and no clear picture of whole civilization appeared before war. After war, under British mandate, situation much better. German scholars readmitted in 1926, most of them were indolent.

Excavation began in Syria in 1921 at city of Byblos (Jibäl - little hill). Dumont discovered oldest Hebrew cuneiform tablets - syllabic - when published, may be deciphered.

Cuneiform tablets of Phoenicia, Palestine written in Old Babylonian with much Hebrew, found in north. One letter found 1926 at Bethel from schoolmaster asking for overdue tuition fees ca. 1900 BCE.

Great excavation at Ugarit, real metropolis in northern P. (near Latakia). 1929 discovered tomb by accident - dug thereafter till 1939 by M. Schaeffer. Site had been occupied from 1700-1200, was very rich town - gold vessels.

Inscriptions at Ugarit were cuneiform (which has to fit 30 signs - hence clearly Semitic language - Thus all that

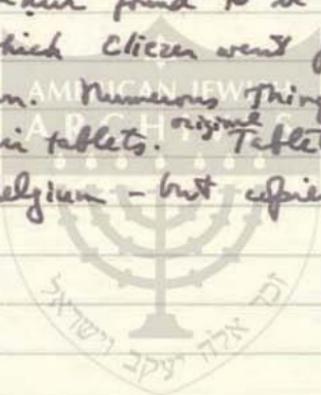
was necessary for decipherment was Sitzfleisch and some comparative philology.) Bauer, German, was expert Semitic philologist and also cryptographer - even cracked one of longest tablets not in Semitic but in Hurrian. Work at Ras Shamra has been with cooperation ^{AUTHORITY} ~~ARCHIVES~~ for excellence.

Ugaritic grammar put out 1940 by Cyrus Gordon in collaboration with L. Ginzberg, which is solid basis together with vocab. of 100 words. Ugarit soon to be able to be used with fluidity of Greek or Latin.

Discoveries at Mari - 1933 - 20,000 tablets from 18th c. B.C. in cuneiform, practically ground mention of Abraham. Mari in Mesopotamia had people related to Hebrews & Amorites. Mari tablets contain virtually the pure language of Abraham -

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The Hebrew is ancient. They mention places in Palestine & Syria - city of Nahar found to be large city in Mesopotamia, in the Nahar to which Eliezer went for wife for Isaac, which was previously unknown. Numerous things in patriarchal period cleared up by these tablets. Tablets may have been lost in Blitzkrieg in Belgium - but copies remain.



Feb-11

6.

Connection between Canaanites & Phoenicians; who were Canaanites?

Canaan name of ancient Phoenicia - people called
themselves Canaanites. Amarna tablets call coastland all
way up Canaan. Greek + P. sources also testify that P.
called C., from 14th C. B.C. to 5th C. A.D. P. once stretched
from Antioch down to Gaza - Then lost ⅔ of area including
western Palestinian hinterland. This happened in about 12th C.
Influx of Israelites, sea-people, Philistines interfered with P.
tradition (presence of short-haired Canaan mountain people at
Megiddo.)

Where did name of P. come from? In Huzzi tablets
a textile name recurs - referring to special purple dye of P.;
which was big industry in 14th C. according to Ugarit texts.
Dye-pans + shells of 13th C. have been found. Purple dye in

Greek - Phoenix - land of purple dye. Canaan is very closely related to this.

Continuity of culture maintained through religion and literature - other factors such as clothes, furniture, houses were exposed to foreign influence. P. were traders of antiquity - subject to all forces of cultures. Modern Lebanon also traders. Material C. civilization is syncretistic - but religion & literature remain constant as heart of their culture. Names of gods, myths, cults all remain same.

Gods names in 2nd mill. are El, Baal, Hazon, etc., were still names of gods in P., in Carthage, in Philo of Byblos' account in 2nd C. af.

Language also tends to persist in given area with given groups.

Lang. not vital to cultural continuity but very important.

Semites were part of larger group Semito-Hamites, stemming from Shem + Ham, whose differences were slight. Semites, big-head, delicate bones, split into groups speaking languages closely related.

Assyro-Babylonian (Akkadian) separated first - lost 3 or 4 language sounds. But number of dialects spoken through whole area of Near East at time of Abraham very small and all practically same. All with semitic dialectic differences are small.

Languages developed and dialects interwove - so complexities down to last mill. where men in south spoke different dialect from men in north of Israel. (Biblical Hebrew is dialect of Jerusalem - all later Hebrew influenced thereby). Dialectical difference betw. P. and north Israel no greater than

cliff between north + south Israel.

To what dialectic group did P. belong at time of Amarna (15th-13th)? Ugarit was same as language spoken by Moses [Kabbaz - dog] - very close to fountain-head of Biblical Hebrew. (webster believed that Hebrew father of all languages.)

Feb. 12

Illustrated Lecture.

Feb. 17

After 900 Phoenicians lost $\frac{1}{10}$ of territory as result of catastrophes (invasion of Hebrews).

Discovery of lime for use in cisterns made it possible for Tyre, off mainland to be independent and turn faces toward sea. Lebanon had admirable trees for building boats. Also iron discovered in Lebanon with which they could break Hittite monopoly; and build. Ph. rapidly developed into greatest sea-faring people of all time - even in 16th C. Age of Exploration there were many competitors. Ph. had run of entire Med. and even got to England. Discovery of

Ph. inscriptions in various parts of Med. gave rise to theories that Ph. carried civilization to Greeks and Etruscans. Then there was reaction led by Renach.

It is true that role of Ph. had been exaggerated. The time of their influence had been pushed back too far (2000). Also Mycenaean discoveries on Crete proved there was old civil. There ante-Ph. Position now held that Greeks preceded Ph. throughout Aegean & Med. and Ph. contribution was nil. But both of these positions are extreme. Old Ph. tablet (9th c. B.C.) found on Cyprus, and another found in Sardinia, also well before date of foundation of Carthage (854 B.C.). These prove that Ph. were colonists and set up public decrees (letters in latter

tablets are 6 in. high). Excavation at Carthage unearthed Ph. pottery in lowest level, Then Greek pottery of 7th c., lastly some pre-Hellenic stuff (5th c.) of Persian period. In southern Spain datable vases found of 8th c.

Greeks discovered remarkable refinery of copper at Akehab - which proved Ph. skill. Solomon used their products.

Trend is very rapid Ph. advance from 1000 BC. At 950 had reached western end of Med. at Tarsish (Ph. word for refinery). Height of Ph. expansion at time of Saul - Solomon. By late 8th c. Greeks were established all over Med. and were succeeding the weakened Ph.

Misconception about Tyre & Sidon, who were said to be bitter enemies constantly fluctuating until both conquered by Rome and lived passive. This conflicts with Bible, with Greek tradition. Tyre was capital of Sidonian state until end of 8th C. when Assyrians captured them. Thus no possible conflict, because Tyre was part of Sidon.

Feb. 19

Carn. extreme and musicians - much in demand. Oldest source is 19th C. Egyptian tomb-picture showing Asiatic peoples being received by prince. Definitely proven that Egypt had an Asiatic empire. 37 figures in this picture wore fine clothers and carried musical instruments - and on top of donkeys were portable bellow. Thus this group of 37 were probably musicians and apprentices (cf. Gen. 4,5) - if not Hebrew they were at least Kenite (or their precursors)

Kosherot (68th Ps.) - Ph. god of music mentioned in Ugarit texts. He was architect, inventor of composite bow, bricks and fishhooks (Ph. Vulcan) - and great musician. Thus, again, collaboration of craftsmen and musician.

On Cyprus, temple of Aphrodite at Pafos, source

of 7/22 (lyre not harp), or Cynoerans (Gn.). This Cyno. was also conductor, fisher - his career strictly parallel to KoShan. Among Egyptian myths no mention of such musical god. Ph. by far most interested of all ancient people in music (and crafts). Semitic names of instruments were taken by Egypt - also female musicians much in demand.

In Bible musical guilds - Ethan Heman (described by Chronicler), considered to be post-Exile^{by higher critics}, but these names are 2nd mill. Can. names and are not mentioned in any Elephantine or Baby. texts of 5th c. Heads of guilds were considered seers, prophets, singers - were given all these attributes because people didn't know

exactly what they were. Habakkuk - his name is of some flowering plant and hence he was probably a musician because this combination was common

He meant native aborigine Canaanite. Thus clear that David himself was musician and since Can. were greatest musicians of world, it was perfectly natural that he should have drawn on them. He & Solomon used Can. as source for temple cultus in architecture, psalms and poems. Of course, some psalms are late (A. used to believe they were all mess.) but most are early and reflect Can. influence.

As regards superscriptions, some cannot be understood at all except as hung-over Can. titles or musical airs.

Musical instruments, types of music, airs & tunes, and leading musicians all borrowed by Israelites from Can.

Illus. from Ps. - these known in Ugaritic texts

Ps. 145 Thy K. is K. of all creatures, Thy rule in evg generation.
 Sim. passage in Baal Epic.

Ps. 92 - Behold Thy enemies Thou shalt smite abc, abd.

This arrangement is typical Ugaritic artificiality. This or was drafted, altho' some of good Can. style forms were kept.

Ps 88 Heman The Ezachi - going down in death to underworld
 v.5 Siles for Israels

v.6. פָּתַח תְּנִסְתָּה פֶּרֶת
בְּבֵבָבְךָ

In Ugant we know
that the נִסְתָּה הַיָּה
refers to the underworld.

AMERICAN JEWISH ARCHIVES

Po 29 full of Canaanitians (says HALG) who calls it
lym to Baal. (abc, abc again)

בְּלֹא בְּלֹא לְמַדְדָּה "לְמַדְדָּה
in v.3. סְדִיר is repeated over & over in U. texts.
bul breaking cedars, like Baal.

The נִסְתָּה is an enclitic mi לְבֵבָבְךָ בְּבֵבָבְךָ
found in Can. - put in between noun and its
possessive. As such gives sense.

v.s. 237 223, is also Can. element of Agamite texts - refers to E. desert of Syria not Kadesh Barnea

Ps. 21 prob. and for such adaptation of one of most beautiful Can. hymns, with polytheism out & out. Soc. hymnologists took from best possible source.

Psalter owes extraor. distinction & excellence to wholesale borrowing. Later Xian hymns all from Psalter.

Ps 82 - (Morgenstern in HUC Annual)

"God stationed in assembly of gods be judge." This sounds polytheistic. Critics attribute it to late date. How do they do it? Original prob. - "Baal enthroned in

line assembly in midst of gods." This would be OK for Baal.

Judges case of widow + orphan - Sam.

v. 6. "I said, etc. - AMERICAN JEWISH TO MONTHEISTIC view.

ARCHIVES

Po 68 - Buttenwieser puts it with Deborah. A. agrees it is
 10^m or 10^n C. Hence very corrupt.

$\lambda/221c \approx 271$ s - in Ugrian it means "rider of clouds"
 was first $\lambda/221c$, - 2 and 2 in Lekker letter look
 alike.

v. 6 father of orphans, judge of widows - again.

v. 7 $\lambda/2817$ - now we know it means female singers,
 or simply "music". This comes from Ugrian.

v.18 - 1/12 1927 - Kind of warrior, as now known
from Ugandhi feet.

Fact that Phalts has Can. sources does not
destroy genius of Jews - who adopted best of Can. work.
To look for pure originality one has to go to insane
asylums.

The gift of selection is real genius.
Singers of Israel chose the best that went before,
added some of own, refined & improved the old - and
gave world the Psalms, without which Judeo-Christian
tradition would be dead thing.

(RM-29.68)

Jewish Institute of Religion

announces

SIX LECTURES

by

DR. WILLIAM FOXWELL ALBRIGHT

of

JOHNS HOPKINS UNIVERSITY

STROOCK LECTURER FOR 1942

AMERICAN JEWISH

ARCHIVES

"Canaan and Israel"



EVENINGS OF

February 10, 11, 12, 17, 18, 19

AT EIGHT-FIFTEEN

at the

JEWISH INSTITUTE OF RELIGION

West 68th Street near Central Park

New York

1. THE ARCHAEOLOGICAL REBIRTH OF THE CANAANITES.

Tuesday
Feb. 10

Decipherment of the Phoenician inscriptions. Progress in Phoenician studies since Gesenius. Egyptian records and Tell el-Amarna Tablets. Excavations in Palestine since 1890: Tell el-Hesi, Gezer, Taanach, Megiddo, Jericho, Beth-shan, Kirjath-sepher, Lachish, etc. Excavations in Syria since 1921: Byblus, etc. Discovery of Ugarit (Ras Shamrah) in 1929 and subsequent excavations. Decipherment of Canaanite cuneiform alphabet. The Mari documents.

ARCHIVES

2. CANAANITES AND PHOENICIANS.

Wednesday
Feb. 11

National equivalence of the names: meaning of names, geography, race, language, culture, religion. Origins and affiliations of the Canaanite language, its dialects, relation to Biblical Hebrew, etc. The great historical break about 1200 B.C.

3. CANAANITES AND HEBREWS BEFORE 1200 B.C. (*illustrated*)

Thursday
Feb. 12

Historical sketch of the Canaanites before 1200 B.C., with particular reference to their material culture and religion (with slides). Contrasts and resemblances between Canaanites and Hebrews.

4. PHOENICIANS AND ISRAELITES AFTER 1200 B.C. (*illustrated*)

Tuesday
Feb. 17 Identity of the names "Sidonian" and "Phoenician". Historical sketch of the Phoenicians and their civilization in the Iron Age (with slides). Their commercial expansion. Contacts between Phoenicians and Israelites, and discussion of Phoenician influence on Israelite material civilization.

5. CANAANITE AND ISRAELITE LITERATURE.

Wednesday
Feb. 18 AMERICAN JEWISH Present state of publication and interpretation of Ugaritic tablets. Canaanite grammar and lexicography. Scope of Ugaritic literature. Canaanite inscriptions in the linear alphabet. Importance of new material for historical Hebrew grammar and for the history of poetic style. Gain for Biblical Hebrew grammar and vocabulary. Canaanite literature and the Pentateuch—historical and prophetic literature—Hagiographa. New possibilities for the history of Biblical literature.

6. CANAANITE ELEMENTS IN THE PSALTER.

Thursday
Feb. 19 Canaanite music. The Canaanite origin of Hebrew music and musical guilds. The principal Canaanite and Canaanizing Psalms. How Hebrew genius modified and transformed borrowed Canaanite elements.

DR. WILLIAM FOXWELL ALBRIGHT was born in Chile, S. A., in 1891. He received his Ph.D. at the Johns Hopkins University in 1916, specializing in Assyriology. In 1919 he went to Palestine as Fellow of the American School of Oriental Research in Jerusalem; the following year he was appointed Acting Director and in 1921 he became Director of the School, a post which he held until 1929 and again from 1933 to 1936. He spent the whole or part of every year from 1919 to 1936 in the Near East, carrying on numerous excavations and explorations. He is Honorary Member of the Institute of Oriental Studies at the Hebrew University and has received the honorary degree of Doctor of Hebrew Letters from the Jewish Institute of Religion. Since 1929 he has been W. W. Spence Professor of Semitic Languages at the Johns Hopkins University. Among his publications may be mentioned "The Archaeology of Palestine and the Bible," "From the Stone Age to Christianity," "Archaeology and the Religion of Israel".

STROOCK LECTURESHIP

A lectureship on the History and Philosophy of Religions, bearing the above name, was established at the Jewish Institute of Religion in 1927. It is designed to bring to the students of the Institute the fruits of the best scholarship of distinguished students and representatives of the world's religions.

Thus far the following series of lectures have been delivered and published:

"*Israel and the Tower of Babel*"

HUGO GRESSMANN

"*Josephus—the Man and the Historian*"

H. ST. JOHN THACKERAY

"*The Jewish Foundation of Islam*"

CHARLES CUTLER TORREY

"*History of Jewish Mysticism*"

(in preparation)

GERHARD GERSHOM SHOLEM