

The Demographic Components of the Syrian Region in Ancient Times

BOUSBIA Amor¹

Abstract

This study examines the human migrations of Semitic peoples who set out from the southern Arabian Peninsula toward the Syrian region. These groups spread both westward and eastward across historical Syria, forming branches known as the Amorites, Arameans, and Canaanites. Among the Canaanites, another branch can be distinguished: those who settled along the Syrian coast, known as the Phoenicians. All of these human groups succeeded in forming political entities during their presence in the Syrian region, whose strength and weakness varied over time, until the area was subjected to invasions by major empires such as the Akkadian, Babylonian, Assyrian, Chaldean, and Persian empires. Despite this, some of these Semitic political entities managed to survive until the Roman era.

Keywords: *Semitic Migrations, Syrian Region, Amorites–Arameans–Canaanites, Phoenicians, Ancient Times.*

Received : 06/11/2024 Accepted : 24/01/2025 Published : 14/02/2025

Introduction

In ancient times, the Syrian region served as a destination for numerous migrations from the Arabian Peninsula since the end of the fourth millennium BCE. These migrations continued until they formed the mosaic-like situation that characterized the beginning of the first millennium BCE. The migrations of the Amorites, Arameans, and Canaanites shaped the demographic landscape of historical Syria, whose boundaries extended from western Mesopotamia (or the Euphrates River) in the east to the Mediterranean coasts in the west, and from southern Asia Minor in the north to the southern Syrian desert in the south.

Over these long periods, Semitic peoples transitioned from nomadic lifestyles and tribal systems to more advanced political entities, eventually reaching the level of kingdoms that competed with contemporary great powers. These included the kingdoms of Mesopotamia under Babylonian, Assyrian, and Chaldean rule in the east, as well as the Mitanni, Hurrian, and Hittite kingdoms in the north. In the south, relations between these Semitic entities and Pharaonic Egypt are documented in ancient historical sources.

From this perspective, the following questions arise: What was the course and development of the migrations of Semitic peoples from the Arabian Peninsula to the Syrian region in ancient times? And who were those Semitic groups that inhabited historical Syria from the end of the fourth millennium BCE to the beginning of the first millennium BCE?

Migrations of Semitic Peoples toward the Syrian Region

The Semites: Their Origins, First Homeland, and Causes of Migration

The regions of the Levant and Iraq witnessed human migrations originating from the Arabian Peninsula during the end of the third millennium BCE and the beginning of the second millennium BCE. Geography played a major role in driving these nomadic peoples to move from the Arabian Peninsula to what is known as the Fertile Crescent, as their primary objective was to reach the area stretching along the eastern Mediterranean coast between Egypt and Mesopotamia (Al-Dhunūn, 1999, pp. 115–116).

The term “Semitic peoples” was coined by the Orientalist Schlözer in 1781 (Philippe, 1951, p. 66) to refer to the inhabitants of the ancient Arab East. According to him, the Semites were the original inhabitants of Mesopotamia, Syria, and the Arabian Peninsula (Ramadan, 2002, pp. 17–18).

¹ University of El-Oued, Algeria, Email: bousbia-omar@univ-eloued.dz

Specialists in the origins of ancient Near Eastern peoples believe that these nomadic pastoral groups coming from the south had once settled in remote times in the southern part of the Arabian Peninsula. Researchers assert that this region was once fertile and prosperous, with flowing rivers and abundant rainfall. However, it underwent geomorphological changes at the end of the last Ice Age (Würm glaciation), around 20,000 BCE. These changes were negative, leading to a decline in rainfall and the disappearance of rivers, resulting in widespread drought and the transformation of the region into the desert environment seen today (Al-Dhunūn, 1999, p. 116).

However, some scholars argue that the migration of these peoples from the Arabian Peninsula may be due to the inability of its desert environment—surrounded by seas on three sides—to sustain its growing population after their numbers increased. As a result, they were compelled to search for a viable living space that would ensure easier subsistence. Since the nearest region offering such conditions lay to the north, where water and fertile lands were available, these groups moved in that direction (Philippe, 1951, p. 67).

They then spread in successive waves across the eastern and northwestern regions: some moved toward the lands of the Tigris and Euphrates, others settled in Palestine and Syria, and some headed toward the Sinai Peninsula (Al-Dhunūn, 1999, p. 116).

Distribution of Semitic Peoples in the Syrian Region

Their migrations occurred in waves, and specialists have estimated the interval between each wave to be about 1,000 years. The earliest of these migrations was that of the Akkadians to Iraq. In the third millennium BCE, the Amorites settled in the Levant (Al-Dhunūn, 1999, p. 119), where they spread across the plains of northern Syria (Philippe, 1951, p. 68). They inhabited the inland regions of what became known as ancient Syria and established kingdoms, the most famous being the Kingdom of Mari (Tell Hariri) during the reign of the Babylonian king Hammurabi (Arḥīm, 2003, p. 79).

Some researchers in ancient history and archaeology suggest that the beginnings of these Arab migrations from southern Arabia to the Fertile Crescent date back to the fourth millennium BCE. However, archaeological evidence places them more precisely in the third millennium BCE (Al-Dhunūn, 1999, p. 116).

From the Amorites emerged another demographic group historically known as the Canaanites, who settled in areas near the coast. The Greeks later referred to them as the Phoenicians (Philippe, 1951, p. 69). Between 1500 and 1200 BCE, other groups from Arabia arrived, known as the Arameans. They moved between the Euphrates and Anatolia and established their first kingdoms toward the end of the second millennium BCE (Al-Dhunūn, 1999, p. 120).

The Hebrews also appeared in the southern part of the Syrian region. Meanwhile, the Nabataeans migrated from the Arabian Peninsula and settled in northeastern Sinai around 500 BCE. Their capital was Petra, which reached a high level of civilization under Roman rule (Philippe, 1951, p. 69).

Among the factors that facilitated the migration of these peoples was the flat terrain in the northern part of the Arabian Peninsula, namely the regions of the Levant and Iraq, which are open desert areas. This allowed these nomadic groups to penetrate them without encountering significant geographical obstacles (Al-Dhunūn, 1999, p. 116).

It is also worth noting that other groups of peoples settled, even if only temporarily, in inland Syria and southern Asia Minor (Ramadan, 2002, p. 18). These groups descended into the Syrian region from the north and were non-Semitic tribes (Farah, 1972, p. 11), such as the Hurrians and the Mitanni. They inhabited areas north of Syria and Mesopotamia, then established a state whose capital was Washukanni, located near the town of Ras al-Ayn in the Syrian Jazira. They mixed with the indigenous Semitic population and reached Ugarit without incorporating it into their kingdom, which rivaled the Kassites in Babylon (Ramadan, 2002, p. 18).

Later, the Hittites appeared, arriving during the period of the Hyksos incursions into the region, and they advanced as far as the city of Hebron in southern Palestine (Farah, 1972, p. 11).

It is noteworthy that these mountain peoples, who descended from the Zagros, Armenian, and Taurus mountain ranges, managed to assert themselves and extend their control and influence over vast areas of the Fertile Crescent during various stages of ancient Syrian history. They succeeded in establishing political entities and kingdoms that competed with the major contemporary states in Mesopotamia (Al-Dhunūn, 1999, p. 116).

From this, it becomes clear that the demographic composition of ancient Syria was a diverse mosaic, as the region lay along routes connecting the Nile Valley to the Tigris–Euphrates basin, and linking the plateaus and deserts of the Arabian Peninsula to the ports of the Mediterranean and the mountain ranges of Asia Minor. Thus, it became a meeting point for numerous peoples and tribes (Farah, 1972, p. 11).

It is also worth noting, regarding the naming of certain regions in Syria after the peoples who inhabited them, that ancient Eastern peoples referred to inland Syria, Palestine, and what was known as Phoenicia as the “Land of Canaan” or “Canaanite lands,” according to references found in the Torah and Egyptian archaeological documents. It was also called the “Land of Amurru” or “Land of the West,” as attested in cuneiform writings from Mesopotamia (Farah, 1972, p. 11).

This demonstrates the long duration during which these Semitic peoples lived in the region—so much so that the land itself was named after them, whether as the Land of Canaan or the Land of Amurru, in reference to the Amorite peoples from whom the Canaanites later branched. Therefore, it is necessary in this study to define these peoples who came from the south and settled in the Syrian region for many centuries.

Branches of the Semitic Peoples and Their Areas of Settlement in Inland Syria The Amorites

The origin of the term “Amorites” goes back to the word “Amurru” or “Martu,” meaning “the West,” because they moved westward compared to the first Semitic migration, namely the Akkadian one. The name Amurru later came to denote ancient Syria (Al-Dhunūn, 1999, p. 119).

Historians record that the first reference to the Amorites appeared during the reign of Sargon of Akkad around 2250 BCE. The Amorites gradually began to appear in central Syria, Lebanon, and even Palestine. It is said that names such as Lebanon, Sidon, and Ashkelon carry Amorite endings, as does modern Amrit, located on the northern Phoenician coast, preserving the name of the Amorites (Philippe, 1951, p. 70).

Researchers consider the Amorites to be the first Semitic people to inhabit the region of ancient Syria. However, the name by which they were known before their migration to the Levant remains uncertain. Historical sources indicate that the Sumerians, their eastern neighbors, referred to them as “Martu” (Martu) and described them as nomads, as they were unfamiliar with wheat cultivation at that time (Ismail, 1997, p. 139). Later, the Babylonians expanded the meaning of the name “Amurru” to include all of Syria, and they also referred to the Mediterranean Sea as the “Great Sea of Amurru” (Philippe, 1951, p. 70).

At the beginning of the second millennium BCE, the Amorites succeeded in establishing a series of political entities in Syria, Palestine, and Mesopotamia. Among these were the Amorite Kingdom of Yamhad, whose capital was Aleppo; the Kingdom of Simyra near the Jordan River; and the Kingdom of Og, king of Bashan and Mount Hermon. Around 1820 BCE, the Kingdom of Mari was established in the Middle Euphrates region, which became the most important center for the gathering of Western Semitic elements. The capital of Mari was located on the banks of the Euphrates River, south of the mouth of the Khabur, about 25 miles northwest of the city of Tuttul (Ismail, 1997, pp. 140–141).

The Arameans

The term “Aram” first appears in the history of the ancient Near East in the 23rd century BCE, in a cuneiform inscription of the Akkadian king Naram-Sin. From the reading of the text, it is understood that Aram was located in the upper part of Mesopotamia. Although this interpretation cannot be considered entirely certain, in the second half of the second millennium BCE, our knowledge of the Arameans becomes more precise through inscriptions of Assyrian kings describing their victories over groups known as the “Ahlamu,” who came from the desert attempting to raid the banks of the Euphrates. In this context, the term Ahlamu may mean “allies,” suggesting that the Arameans were part of this coalition (Moscati, 1986, pp. 176–177).

In reality, the Arameans were a Semitic people who came from the depths of the Syrian desert. They initially appeared as organized tribes of nomadic Bedouins, moving from place to place (André et al., 1986, p. 262) across the Syrian steppe. From time to time, they raided regions belonging to the kingdoms of Babylon and Nineveh, in their attempts to settle, engage in agriculture and trade, and abandon the nomadic lifestyle (Al-Dhunūn, 1999, p. 180). Eventually, they reached Upper Mesopotamia and settled in Harran (André et al., 1986, p. 262), as well as in various regions of the Levant. There, they began receiving new waves of migrants from the Arabian Peninsula, expanding their influence until it reached the vicinity of Jarabulus (Carchemish) (Al-Dhunūn, 1999, pp. 180–181).

The Arameans did not establish a single unified political entity, but rather multiple states and kingdoms that were neither unified nor politically cohesive (André et al., 1986, p. 262). They reached the height of their political power between the 11th and 10th centuries BCE, following the decline of Assyrian influence in Mesopotamia. They managed to conquer its northern regions and establish numerous small kingdoms and states there (Moscati, 1986, p. 177).

The political presence of the Arameans was also characterized by various alliances and conflicts. They formed alliances with the Assyrians in the first millennium BCE, as well as with the Chaldeans and the Canaanites, which helped them expand their sphere of influence. It is also noteworthy that Aramean political entities allied with one another against the Assyrian king Shalmaneser in 853 BCE, defeating him at the Battle of Qarqar (Al-Dhunūn, 1999, p. 186).

The Aramean political presence in ancient Syria continued until Sargon, king of Nineveh, put an end to the Kingdom of Hamath in 720 BCE. Before that, the Assyrian king Tiglath-Pileser III had captured Damascus in 732 BCE (Al-Dhunūn, 1999, p. 186). This period thus marked the end of the Arameans as independent political states, although they continued to exist in Syria as a people subject to foreign powers (André et al., 1986, p. 262).

Their cultural influence, however, persisted in the region, particularly through their Aramaic language (Moscati, 1986, p. 179), which was also used by the Assyrians. In addition, many Syrian cities have retained Aramaic names to the present day (Al-Dhunūn, 1999, p. 186).

The Canaanites

The term “Land of Canaan” refers to ancient Palestine (Al-Dhunūn, 1999, p. 121) and the coastal regions along the Syrian shores overlooking the Mediterranean Sea, extending from Ugarit in the north to Gaza in the south, and from the Syrian desert and the plains of Adana in southern Asia Minor to the Negev Desert in southern Palestine.

Some scholars consider the term “Canaan” to be of Semitic origin, meaning “lowland,” in contrast to the highlands of Lebanon. However, other views suggest that the word has a Hurrian origin (*Knaggi*), meaning “purple dye,” which corresponds with the Akkadian form *Kinakbni* mentioned in the Amarna tablets (Philippe, 1951, p. 87). The name appearing in these 15th-century BCE inscriptions is *Kinabna* or *Kinahi*, referring to the land west of the Jordan River, including Syria (Zafar, 1981, p. 16).

In Phoenician, the term appears as *Kena*, and in Hebrew as *Canaan* (Ismail, 1997, p. 147), meaning “the land of purple” (Philippe, 1951, p. 87).

The Canaanites arrived alongside the Amorites in a single migration from the Arabian Peninsula around the third millennium BCE, as both groups share a common origin (Ismail, 1997, p. 146). However, some scholars argue that the Canaanites were actually a branch of the Amorites, arriving with them in the second half of the third millennium BCE and settling along the Syrian coast from Alexandretta to Gaza. They established relations with the Egyptians at a very early stage, and the Greeks later referred to them as the Phoenicians (Al-Dhunūn, 1999, pp. 119–120).

The term “Phoenician” is derived from the Greek *Phoenix*, meaning the reddish-purple color associated with their famous dye industry (Philippe, 1951, p. 87). It is also important to note that a careful examination of ancient sources shows that the terms “Canaan” and “Canaanites” were often used to refer specifically to Phoenicia and the Phoenicians (Moscati, 1986, p. 114).

This clearly demonstrates the extent to which ancient historical sources—especially classical ones—were influenced by the Phoenician civilization, which expanded beyond the Syrian region of the ancient Near East into the Mediterranean basin, interacting with Asian, European, and African peoples.

Thus, the Phoenicians who settled along the Syrian coast were part of the broader Land of Canaan, which encompassed both coastal and inland regions of Syria and Palestine. Historians generally agree that the historical periods in ancient Palestine—or the Land of Canaan—began in the third millennium BCE, with the arrival of the Canaanites in that region and in Lebanon. There, they established Canaanite city-states characterized by developed urban structures and fortified architecture. Among the most notable of these ancient walled cities are Jericho (*Yaribu*), Beisan (*Beth-Shean*, meaning “daughter of the god Shan”), and Megiddo (*Megiddo*), which are considered among the oldest cities in ancient history (Al-Dhunūn, 1999, p. 122).

Among the well-known Canaanite branches that settled in the inland regions of ancient Palestine were the Jebusites, who were famous for having their capital in the ancient city of Jerusalem, known as “Ur-Salim,” meaning “City of Peace.” This city was located outside the walls of present-day Jerusalem. They had reached a high level of civilization and were subject to the Egyptian pharaohs, to whom they paid tribute. The Amarna tablets mention the king of “Ur-Salim” during that period (Zafar, 1981, p. 122).

The Phoenicians

As for the Canaanites of the coastal regions, they were called the “Phoenicians,” a Greek designation given to them when some Canaanite tribes moved to and fortified themselves along the coast. Among the most important fortified Canaanite cities in this region were Acre (*Akko*), Sidon (*Sidon*), Beirut (*Berytus*), and Byblos (*Byblos*).

These cities existed as independent city-states, each with its own political system, patron deity, and defensive walls. They engaged in extensive trade throughout the Mediterranean basin, reaching both the northern and southwestern coasts (Al-Dhunūn, 1999, p. 122).

In fact, no clear distinction was made between the Phoenicians and the Canaanites in the second half of the second millennium BCE. They only emerged strongly and reached the height of their power in the early first millennium BCE, when they began to expand their influence through trade and by establishing colonies across the eastern and western Mediterranean regions (Zayed, 1967, p. 142).

The Phoenician coast included around twenty-five cities, most of which were essentially large villages. The most prominent among them were Byblos (*Biblos*), Sidon (*Sidon*), Tyre (*Tyre*), Beirut (*Beyrouth*), and Arwad (*Arwad*). These cities were not always in harmony or inclined toward unity, except when faced with external threats (Ghanem, 1982, p. 21). This may be attributed to the difficult geography of the narrow coastal strip, bordered by mountains to the east that sometimes come very close to the sea (Contenau, 2001, p. 28).

The Phoenicians were known in antiquity as unparalleled explorers, as well as colonizers and traders. They were also recognized for their strength—not only through Carthage, which they established in North Africa, but also through cities like Tyre and Sidon, which resisted the advance of Mesopotamian powers and other invaders. In this regard, Plutarch described them as:

“a people full of severity and contentiousness, obedient to their rulers, yet tyrannical toward those they governed... violent when angered, unshakable when resolved, and so stern that they detest gentleness and compassion.” (Zayed, 1967, pp. 240–241).

As traders, the Phoenicians reached as far as Persia in the east. Their most significant contribution to human history, however, was the alphabet they invented, which was adopted by all Semitic and Indo-European peoples, including the Greeks. Pomponius Mela described them as:

“The Phoenicians are an industrious people who succeeded in both war and peace; they excelled in writing, literature, and other arts, as well as in navigation, naval warfare, and the governance of an empire.” (Zayed, 1967, p. 242).

Thus, it can be said that the Phoenicians, despite being a relatively small group compared to other peoples, were the first in the ancient world to establish a new system of exchange—of goods, wealth, and ideas—which spread throughout the Mediterranean basin, originating from eastern centers such as Byblos, Sidon, Beirut, and Tyre (Mazil, 1998, p. 39).

The end of the Phoenicians as independent political entities in the East can be dated to 332 BCE, when Alexander the Great captured the city of Tyre, their last stronghold there. In the West, their political presence ended in 146 BCE, when Rome destroyed Carthage. Subsequently, the legacy of Phoenicia passed into Greek hands, while the Carthaginian West came under Roman control (Zayed, 1967, p. 142).

In fact, since this study addresses the human composition of what was historically known as the Syrian coastal region, along with its hinterland and desert, it is necessary to refer to the region known as Palestine and the Semitic peoples who inhabited it—those previously mentioned, as well as others who arrived in the area during the second half of the second millennium BCE.

In this context, Jean Contenau notes that the boundaries of Phoenicia, during the period when historical documents became available (the first millennium BCE), extended southward to the limits of the city of Tyre, where they bordered the land of Philistia. To the southeast, Phoenicia bordered the land of Israel, followed further south by the Kingdom of Judah, beyond which lay the Negev Desert and the site of Qadesh-Barnea (Contenau, 2001, p. 35).

The name “Palestine,” as Arabized in Arabic, is derived from the name of the people who inhabited the northern and southern plains of the region, known as the Philistines. One of the earliest references to this name in ancient history appears as *Plasstu*, a term used by the Assyrian king Adad-nirari IV, who applied it to the southern Levantine coast (*Philistia*), inhabited by the Philistines (Zafar, 1981, p. 18).

Another view holds that Palestine was named after the people known as the *PLST* (Philistines), an Indo-European group that formed part of the so-called “Sea Peoples,” who attacked the region at the end of the 13th century BCE and the beginning of the 12th century BCE. After their defeat in both land and naval battles against Pharaoh Ramses III—specifically in the ninth year of his reign—a portion of the Philistines and the Tjeker settled along the Phoenician coast. They subdued several cities and eventually integrated with the local populations of the land of Amurru over the course of centuries (Al-‘Allami, 2012, pp. 356–357).

However, the official use of the term “Palestine” dates to the reign of the Roman emperor Vespasian, who minted coins bearing this name after suppressing the Jewish revolt in the region in 70 CE (Zafar, 1981, p. 18).

The Hebrews

In this context, it is necessary to refer to another branch of the Semitic peoples who appeared in southern Syria and Palestine—the Hebrews. They benefited from the political conditions of the local states in the region, as well as from the circumstances of the major powers such as the Mesopotamians, Egyptians, and Hittites. It is noteworthy that the political organization of Semitic groups migrating from the Arabian Peninsula into Syria and Palestine generally took the form of local states and kingdoms, as previously mentioned.

However, due to the weakening of the major empires and the fragility of local states, the Hebrews were able to unify the Syrian region under their rule around the late 11th century BCE and the early 10th century BCE, particularly during the reigns of Kings David and Solomon (Moscati, 1986, p. 124).

During this period, the Phoenician cities maintained their local independence, largely because the Hebrews pursued a policy of friendly relations with them. The Phoenicians, by nature, tended toward peaceful relations with neighboring states, as they were primarily occupied with trade, maritime expansion, and the establishment of settlements and colonies throughout the Mediterranean basin (Moscati, 1986, pp. 124–125).

The boundaries of the Kingdom of Israel extended from Dan (modern Tell al-Qadi), located on the southern slopes of Mount Hermon in the north, to Beersheba in the south (Zafar, 1981, pp. 16–17). After the death of King Solomon, the Hebrew state split into two kingdoms: the northern kingdom, known as Israel, Ephraim, or Samaria, and the southern kingdom, known as Judah (Judea). During the Hellenistic period, it was referred to as Judea, a name also found in the New Testament (Zafar, 1981, p. 22).

Thus, the dominance of the Hebrew kingdom did not last long. By the end of the 10th century BCE, major powers gradually regained their strength and influence in the region. This led to the division of the Hebrew state into two kingdoms and the reemergence of local political entities during the 8th century BCE. After 538 BCE, the region came under Persian rule following the fall of Babylon, and this situation continued until the Macedonian conquest in 332 BCE (Moscati, 1986, p. 125).

Conclusion:

At the end of this research paper, it can be concluded that the Semitic peoples who migrated from the Arabian Peninsula for various reasons established themselves in different parts of the ancient Syrian region. In Mesopotamia, they coexisted with Sumerian city-states and the empires of Akkad and Babylon. Tribes that settled in eastern Syria—such as the Amorites and Arameans—were able to coexist with the various Mesopotamian cities and kingdoms, influencing and being influenced by these advanced civilizations.

Those who migrated westward lived initially as tribes in inland Syria, before evolving into kingdoms founded by the Canaanites. It is important to note that a branch of the Canaanites chose to establish cities along the Syrian coast, which later became known as the Phoenician coast. Their cities came to be known as Phoenician cities, distinguished by their expertise in maritime trade. Their ships sailed across vast seas through a network of ports and maritime stations, which gradually developed into settlements known historically as Phoenician colonies, spreading across both the eastern and western Mediterranean basins.

In discussing the population of the Syrian region during this period, it is also important not to overlook the presence of non-Semitic peoples who established cities and kingdoms in northern Syria, having migrated from southern Asia Minor. These included the Hurrians, Mitanni, Hyksos, and Hittites. Historical sources also record the presence of another Semitic group that settled later in the southeastern part of the Syrian region—the Hebrews—who succeeded in establishing political entities toward the end of the second millennium BCE in areas south of the Canaanites.

References

- Zafar al-Islam Khan. *The Ancient History of Palestine from the First Jewish Invasion to the Last Crusader Invasion*. Beirut: Dar al-Nafa'is, 1981.
- Aimé André and Jeanine Auboyer. *General History of Civilizations*. Translated by Farid Dagher and Fouad Abu al-Rayhan. Beirut–Paris: Oweidat Publications, 1986.
- Jean Mazel. *History of Phoenician and Canaanite Civilization*. Translated by Ruba al-Khash. Latakia: Dar al-Hiwar, 1998.
- Jean Contenau. *Phoenician Civilization*. Translated by Mohamed Abdelhadi Shoueira. Cairo: Middle East Books Center, 2001.
- Philip Hitti. *History of Syria, Lebanon, and Palestine*. Beirut: Dar al-Thaqafa, 1951.
- Helmi Mahrous Ismail. *The Ancient Arab East and Its Civilization: Mesopotamia, the Levant, and the Arabian Peninsula*. Alexandria: Shatat University Foundation, 1997.
- Sabatino Moscati. *Ancient Semitic Civilizations*. Translated by El-Sayed Yacoub Bek. Beirut: Dar al-Raqi, 1986.
- Abdel Hakim Al-Dhunūn. *Ancient History of the Levant*. Damascus: Dar al-Sham al-Qadima, 1999.
- Abdel Hamid Zayed. *The Eternal East: An Introduction to the History and Civilization of the Ancient Near East until 323 BCE*. Cairo: Dar al-Nahda al-Arabiya, 1967.
- Abdu Ali Ramadan. *History of the Ancient Near East and Its Civilization from the Dawn of History until the Arrival of Alexander the Great*. Cairo: Dar Nahdat al-Sharq, 2002.
- Mohamed Al-Saghir Ghanem. *Phoenician Expansion in the Western Mediterranean*. Algeria: National Publishing Office, 1982.
- Mohamed Al-'Allami. "Military Costume of the Sea Peoples in Egyptian Depictions." *Al-Quds Open University Journal for Research and Studies*, no. 28, 2012.
- Naem Farah. *A Brief Political, Social, Economic, and Cultural History of the Ancient Near East*. Damascus: Dar al-Fikr, 1972.
- Habo Ahmed Arḥīm. *Features of Semitic Civilization and Their History in Syria and Mesopotamia*. Aleppo: Dar al-Rifai, 2003.