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Antikçağ Kültürel Şeması Bağlamında İsimlendirme: Kenan ve Fenike Kültürleri Örneği

Naming in The Context of Ancient Cultural Schema: The Case of Canaanite And Phoenician Cultures

ÖZ

Şema kavramı, genel kapsamda kişilere anlatılan, canlı, sürekli gelişen ve her yeni duygusal ve bilişsel girdiden etkilenen yeni deneyimlerin eskilerle birleştiği organik bir mekanizma olarak değerlendirilmiş ve *şema* kavramı geçmiş tepkimelerin ve deneyimlerin aktif organizasyonu olarak ele alınmıştır. Bunu detaylandırırken bilgi ediniminin, hafızanın ve davranışın birbirinden ayrıştırılmış ve parçalanmış bireysel girdiler ile oluşmadığı ancak tüm kültürel, toplumsal ve kişisel birikim ya da deneyimlerin bireyin hafızasında yeni bilgi ediniminde ve davranışında en etkili durumlar oldukları bilinmektedir. Kültürel şema, eskiçağ toplumlarına uyarlandığında toplumların yaşam tarzlarının ve sosyo-kültürel varlıklarının diğer kültürlerdeki yansımaları çözümlenebilir. Antikçağ kültürel şemasında Kenan ve Fenike halklarına dair pek çok kelime türetilmiştir. Bu kelimeler tamamen Kenan ve Fenike bölgelerinin kültürel yapısını yaşam ve ekonomik güçlerini yansıtan kavramlardan oluşmaktadır. Bunların arasında en çarpıcı olanları *mor*, *tüccar* ve Hristiyanlığın kutsal kitabı olan İncil anlamına gelen *Bible* kelimeleridir. Greklerin kültürel şemalarında Fenikelilerin yansıması onların bilinen isimlerini almalarına neden olmuştur. Aynı doğrultuda Eski Ahit'te Fenikelilerin atası olarak kabul edilen Kenanlılar da İbranilerin kültürel şemalarındaki yansımaları görülmektedir. Bu çalışmanın amacı, Antik Yunan ve Yakın doğu toplumlarının kültürel şemalarında Kenan ve Fenike kültürlerine ve kültürlerindeki olgulara verdikleri isimleri batı kaynakları ve antik kaynaklar çerçevesinde incelemektir.

Anahtar Kelimeler: Kültürel Şema, Kenan Bölgesi, Fenikeliler, Mor, Tüccar.

ABSTRACT

The idea of a schema is viewed as an organic mechanism by which new experiences are combined with the old ones, and the idea of a schema is viewed as an active organization of previous responses and experiences. New experiences are typically explained to people as being alive, constantly evolving, and affected by each new emotional and cognitive input. While elaborating on this, it is known that all cultural, social, and personal accumulations or experiences are the most effective situations in the individual's memory for the acquisition of new knowledge and behavior. Rather than being formed by discrete, fragmented individual inputs, knowledge acquisition, memory, and behavior are all formed by a combination of these. When the cultural schema is applied in terms of ancient societies, it is possible to assess how those societies' lifestyles and sociocultural resources are reflected in other cultures. Many terms for Canaanite and Phoenician words were drawn from the ancient cultural schema. These phrases capture the Canaanite and Phoenician territories' cultural makeup, way of life, and economic might. The most striking of these are the words purple, merchant and Bible, meaning the Bible, the holy book of Christianity. The reflection of the Phoenicians in the cultural schema of the Greeks led them to name them. In the same way, the Canaanites, who are accepted as the ancestors of the Phoenicians in the Old Testament, are also reflected in the cultural schema of the Hebrews. The aim of this study is to examine the names given to Canaan and Phoenician cultures and phenomena in the cultural schema of Ancient Greek and Near Eastern societies within the framework of western and ancient sources.

Keywords: Cultural Shema, Cannan Region, Phoenicans, Purple, Merchant

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Introduction

Since schema is a concept that is directly related to life, it has become a valuable concept in philosophy, psychology, sociology, educational science, cultural anthropology and many other social sciences. The first definition of schema as a concept was made by the German philosopher Immanuel Kant in 1781. Kant argued that concepts in human memory are not stored independently but in relation to each other (cited in Al-Issa, 2006: 41). The first accepted form of this definition, which is not sufficiently descriptive as a developed term in the literature, was used in the British psychologist Frederic Bartlett's "*Remembering*".

Bartlett, who specialized in applied experimental psychology, argued that the sensory cortex is the repository of past impressions and that these impressions can emerge as images in consciousness, but more often, as with general impressions, they remain outside the central consciousness. Thus, he was the first scientist to define this term descriptively by emphasizing that these past images constitute organized models that individuals form within themselves and that these can be called *schema* (1961: 200-201). Bartlett considered schemas as an organic mechanism in which new experiences, which are told to individuals, are alive, constantly evolving and affected by each new emotional and cognitive input, are combined with the old ones, and considered the concept of *schema* as an active organization of past reactions and experiences. Elaborating on this, he argued that knowledge acquisition, memory and behavior are not formed by individual inputs that are separated and fragmented from each other but that all cultural, social and personal accumulations or experiences are the most influential situations in the memory of the individual in the acquisition of new knowledge and behavior.

In the context of Barlett's schema theory, the name given to any phenomenon, society or event since the existence of mankind is the work of a cultural schema formed as a result of the experiences that have been exposed or lived. A society tends to characterize the external cultures that it is influenced by according to the extent of the interaction. Especially in ancient societies, a society was usually named according to the characteristics that made it stand out. Although it is not possible to adapt this distinction and characteristic to every ancient society, this is quite clear in the case of Canaan and Phoenicia, which came to the forefront with their mercantile activities among all civilizations with the trade network of the period. Ironically, it was the ancient Greeks who named Phoenicians meaning *purple* who discovered the alphabet and laid the foundations of Greek and Canaan, the Hebrew word for merchant.

1. Schema

Although the concept of schema first emerged in the 1930s, its importance began to be recognized in the 1970s and 1980s as developments in both cognitive psychology and cognitive science gained importance. As mentioned above, Bartlett stated in 1932 that background knowledge, old experiences and new expectations shape people's understanding and memory, and that all of these take place in the human mind in a schematic order. Similarly, Rumelhalt (1980) defined the concept of schema as the packaging of all knowledge into units in the mind. He also argued that these attached information packages, the information itself and the information about how this information is utilized are included in these assembled units (as cited in Bilokcuoğlu, 2014: 78). According to Taylor and Crocker (1981: 91), 'schema' is a cognitive structure that includes a part of the description of the defined stimulus knowledge domain and covers general knowledge including specific examples of this knowledge domain. Similarly, Alba and Hasher (1983: 129)

defined schema as the general knowledge that an individual operates in his/her mind about a specific domain.

Brown and Yule (1983: 249) defined this concept as an organized subdomain of knowledge that directs people's expectations and predictions when interpreting discourse. According to them, people's subdomain knowledge is stored and organized within some fixed schemas and more flexible schema structures. Similarly, Driscoll (2000) defined 'schema' as an organizing and directive knowledge structure that is stored in memory, used to present general or domain-specific concepts, involving the active organization of past experiences (as cited in Özenici, 2007: 7). Schema is also considered as a network of knowledge used to make sense of new stimuli, events and situations as the building blocks of the ability to know (Al-Issa, 2006: 41).

Any act of understanding and perception encompasses an individual's knowledge of the external world and this is the basis of *schema theory*, an important area of cognitive science concerned with the acquisition, processing and reconstruction of knowledge (Al-Issa, 2006: 41). Everything that people know and believe is compiled in this theory. This is the theory that forms the basis of human beings' perception and understanding of the world, of all their acquisitions, hopes, fears, motives, expectations, reasoning and creativity. In a way, it is life itself, everything that man possesses, and an armor that prevents confusion (Smith, 1994: 8).

1.1. Cultural Schemata

Culture includes all the common products of human society. Among these products, language is one of the building blocks of culture and plays a very important role in culture. On the one hand, it is impossible to have culture without language, but on the other hand, language is influenced by culture, shaped by it and reflects it. Culture is a very wide-ranging subject and covers all the life values, religious beliefs, traditions, social system and many other areas of society living in a region (Yang, 2014: 303). The cultural schema constitutes a different area in which the individual accumulates in his/her mind both all the cultural elements of the society in which he/she lives and the different cultural characteristics he/she encounters. In this respect, when the cultural schema is adapted to ancient societies, the reflections of those societies' lifestyles and socio-cultural assets in other cultures can be analyzed.

Among the schema types, culture schema is evaluated within the scope of content schema. Content schema is generally associated with cultural background knowledge and encompasses existing knowledge about the content of the discourse and text encountered. Factors such as an individual's knowledge of the world since childhood, previous experiences and familiarity with the subject matter of the text are very important for this person to comprehend, perceive and evaluate everything they encounter (Kafipour and Jahansooz, 2017: 24; Jian-ping and Li-sha, 2016: 14). Culture, which is a concept that is constantly evolving and changing while remaining true to its essence, has a close connection with the language of the society in which it lives. Each country and ethnic group has its own unique culture, and in general, the cultures of societies around the world are different from each other.

The content of the cultural background consists of two main areas. One is the connotation of words in the native language model and the other is the significance of socio-cultural activities. Different nations may have different perspectives on the same thing and different answers to the same question. Despite all these differences, there is no superiority or inferiority between cultures and they are all equal. There is no good or bad, reasonable or unreasonable, dominant or

subordinate culture. The common aim of cultural studies is not to debate or evaluate, but to meet the demand for communication.

As mentioned above, schema theorists have argued that knowledge is stored in schematic structures or schemas in which the individual's background experiences and descriptions are organized, and that these schemas are directly influenced by the culture in which the individual lives (Pritchard, 1990: 275). In this context, the origin of the names of the Phoenician and Canaanite cultures known as the merchants of the ancient world, can be considered in terms of the cultural schema they created for other societies.

2. Canaatite and Phoenician Cultures

Phoenicia was a minor coastal nation on the eastern Mediterranean coast. Semitic people known as the Phoenicians first appeared as a distinct Canaanite people group circa 3200 BC (Scott, 2018: 25). Canaan, the land of modern-day Israel, Palestine and Lebanon, and the coastal areas of Jordan, Egypt and Syria covers the land of Canaan. Ammiya, recorded in the inscription as one of the lands near Canaan through which Idrimi advanced and it was identified as a settlement south of Halab in northern Canaan (Yıldırım, 2020: 2223).

Phoenician geography, in a broad sense, is the name the Greeks gave to today's Syria, Lebanon and Israel. In a narrow sense, this geography covers the area from Tripoli in the north to Dor in the south. Phoenicia is bordered by Lebanon and the Anti-Lebanon Mountains to the east and the Mediterranean Sea to the west. Tyre, Sidon and Byblos were among the famous Phoenician cities. The establishment of the cities on the seashore and the mountains, which were difficult to overcome, led the people to the sea and enabled the development of seafaring and the utilization of various seafood.

The mastery of the Phoenicians was due to their being seafarers. They were superior to their neighbors in the fields of seafaring and shipbuilding. They not only stayed in Syria, but also traveled all around the Mediterranean and established trade colonies in suitable places; they extended their sovereignty in the Mediterranean to Italy, Spain, France and the coasts of North Africa. Herodotus opinion about this society is "Without the Phoenicians, there was no naval power left. This is how the Carthaginians got rid of the Persian yoke: Cambyses did not find it right to force the Phoenicians because they were bound to the Persians of their own accord, and besides, they had all the naval power in their hands" (Herodotus, III. 19).

The scarcity of agricultural land led the Phoenician people to colonization activities at an early date and enabled the Phoenicians to establish colonies in Spain, Tunisia, Morocco, Sicily, Sardinia and Malta in the west. One of the reasons why there is a large amount of information about the Phoenicians is their establishment of many colonies, the growth and development of some of them, and their extensive commercial activities in the western Mediterranean. The most famous Phoenician colony is Carthage (Karageçi, 2019: 205).

The most important contribution of Phoenicia to world history is the discovery of the alphabet. The Phoenician alphabet is the ancestor of the alphabet used by most western civilizations today. By transferring the alphabet to all the cultures they traded with, they pioneered an innovation that fundamentally affected these societies. Since cuneiform was complex and difficult to understand, making trade difficult, the Phoenicians felt the need to invent a much more practical and commercially functional alphabet. Ironically, however, very few written documents have been

found in this society that invented the alphabet. Most written documents belonging to Phoenician society were recovered from other regions where they traded. In this context, it is clear that this culture mostly used writing as a means of trade.

In antiquity, many cultures left many literary works belonging to their societies. For example; The Israelites witnessed a portion of their ancient literature from the Near East being carried down through a manuscript tradition (resulting in the Old Testament), which later became a canonical text for Christianity. Aside from this exceptional instance, the discovery and decipherment of Near Eastern inscriptions on clay tablets, stone monuments, and even papyri preserved in dry climates have provided the modern world with access to other eastern Mediterranean literatures like Egyptian, Babylonian-Assyrian, Hittite, and Ugaritic. But things look bleak for the Phoenicians. The degradable papyri, known in Greek as biblion and named after Byblos, and possibly parchment were used to write their writings instead of clay tablets. This is tragically ironic given the importance of the Phoenicians' invention and dissemination of their script, which is the descendant of earlier Canaanite alphabetic systems (López-Ruiz, 2019: 258).

2.1. Cultural Interaction of Phoenicians

Tyre, Sidon, Byblos, Aradus, Beirut, and Tripoli were the principal city-states of the Iron Age, which began around 1200 BC The *internationalism* of the Late Bronze Age, according to Stieglitz, was quickly "replaced by the flowering of the Phoenician renaissance." (Stieglitz, 1990: 9). According to world historian Bentley (1999), the economic, social, and cultural integration of the Mediterranean basin was sparked by maritime trade. The Phoenicians were the first to create networks of trading and distribution, which were eventually copied by the Greeks and the Romans. These networks promoted state formation and the division of labor. The Phoenicians established ports, bases, warehouses, and emporia up to the southern Black Sea and throughout the Mediterranean basin and beyond at the beginning of the first millennium BC. At first, trading hubs were built in economically and geographically advantageous places. Territorial colonies were founded in Cyprus, mineral-rich Sardinia and Iberia, the Balearic Islands, Sicily, Malta, and agriculturally-rich North Africa under the leadership of Tyre in southern Phoenicia. Exploration and colonization continued past the challenging Pillars of Hercules or Strait of Gibraltar. (Hercules was formerly worshiped as a Phoenician god.) The Canary Islands and the British Isles, as well as the Atlantic coasts of Africa and Europe, were discovered (Scott, 2018: 29).

They carried their own Phoenician alphabet, a phonetic code (not a pictographic system) to create words, as well as Mesopotamian astronomy, weights, and measurements, as sea traders to the West. Instead of needing expert scribes like in Egypt or Mesopotamia, this streamlined writing technique could be used on a variety of mediums. They could establish a commerce network since it was so practical. The egalitarian alphabet, which follows a set order, was simple to learn. Contracts, correspondence, and record-keeping accompanied a long-distance network of trade (Linton, 1956: 112).

To suit their vowel-intensive Indo-European tongue, the prehensile Archaic Greeks altered the Phoenician script. The Latin and Cyrillic alphabets in the West were built on this foundation. Logan (1986, chapter 6) comes to the conclusion after examining the alphabet that it is more than just a useful tool for writing and communicating. Societies arrange information using the alphabetical system, much like they do with numbers. The alphabet fosters abstract and logical cognition through the phonetic coding and decoding process, which goes beyond literacy and

systematization. As a result, the use of Phoenician script, particularly in Ionia and Athens, fostered the intellectual growth of Greek and, ultimately, Western science (Herm, 1975: 80).

Their first cities were Byblos, Sidon, Tyre, and Aradus, which were encircled by the Lebanon Mountains. Scholars concur that the Judeo-Christian worldview and classical Greek intellectualism are the two main influences on the Western heritage. In this context, this society created and transmitted a single cultural schema in the two doctrines. More generally, it is acknowledged that the Near Eastern civilizations of Mesopotamia and Egypt served as the foundation for most of Western civilization. However, a fundamental query emerges as to which prehistoric people especially paved the path for the development of the West. The city-states of Phoenicia spurred (Bronze Age) and fostered (Iron Age) Western civilization, despite the fact that the early Aegean cultures are frequently considered to be its mainspring, according to an analysis of the expanding literature. Phoenicia, the main center of Eastern influence, produced early sailors, accomplished engineers, talented artists, and the greatest businessmen of antiquity. They had an impact on the trade, communication, and civilizational growth of the Mediterranean basin through a network of peaceful long-distance exchange of products and ideas (Kuhrt, 2009: 26-36).

During the early Greek Archaic period, particularly the Orientalizing phase, which is thought to have created the groundwork for fifth-century BC classical Greece, Phoenician shipping, economic, and cultural activities peaked. Additionally, the Aegean, Italy, and Spain all developed as European states as a result of Phoenician mercantilism. Greece and Carthage would be succeeded by Rome. Roman Carthage supported Latin Christianity as a last point (Scott, 2018: 25). The influence of the Phoenicians was acknowledged by anthropologist Ralph Linton in his book *The Tree of Culture*. It is mentioned that Phoenicians' main role in the development of the Greek and other Mediterranean cultures was as intermediaries between Asia and Europe (1956: 341).

Industry had a crucial role in the mercantile network's prosperity. Both expensive and basic things were created and mass production was invented by the Phoenicians. For instance, their region became the main manufacturer of glass, which included transparent glass. Thousands of finished products, including flasks and beads, were transported across the Mediterranean (Herm, 1975: 80).

The Phoenicians have drawn attention as a group who not only demonstrated a remarkable capacity for assimilating foreign influences but who also had a significant impact on the dissemination of cultural achievements (Rölling, 1995: 203). The ability to exchange and integrate ideas, values, habits, and governance is the most essential fact learned from the Phoenicians and their ways of life. The people of the Levant lived under this concept of integration for millennia, and it allowed many cultures to coexist and intertwine without being fully uprooted.

3. The Phoenican and Cannan Terms

The term Phoenician (in Greek) first appeared in Homer's Iliad, which is dated to the end of the eighth or beginning of the ninth century BC and describes the Trojan War (1184 BC).The term "Phoenician" mentioned here refered to people from a settlement on the Levant coast. In the funeral games of Patroclus, the winner of the running race was given a mixing bowl inlaid with silver. This bowl was made by a Sidonian artisan and brought to Hellas by the Phoenicians (Homer's Iliad. XXIII. 740 - 750). Similarly, in the Odyssey, it is mentioned that Odysseus, while

hiding as a fugitive in Crete after the war, gave money to some noble Phoenicians to smuggle them to Ithaka, where he was the king, and then these people returned to Sidon where there were good people (Homer Odyssey XIII. 270 - 290).

As it is understood, the group of these people who came by sea were called Phoenicians and those who were in their homeland were called Sidonians. However, these definitions belong first to Greek and later to Latin authors. Another concept associated with the Phoenicians is the term Canaanites, first used by the Egyptians and later by the Hebrews. The word Canaanite is thought to mean *merchant* in Hebrew. The oldest reference to them is found in a letter sent to King Yashmah-Adad of Mari in the 18th century BC by one of his governors (Anaz, 2018: 4).

It is a historical fact that Canaanites and Phoenicians interacted at the linguistic, cultural, and religious levels. Furthermore, the Bible itself highlights this relationship, beginning in Genesis 10:15 with the phrase "Canaan begat Sidon his firstborn." Alexander Polyhistor and Eusebius both cite PseudoEupolemus, who is believed to be a Samaritan author who wrote in Greek in the second century BCE., as saying that Canaan was "the father of the Phoenicians." Additionally, the terms "Canaanite" and "Phoenician" can sometimes be used interchangeably (for example, the Septuagint occasionally translates "Canaan" and "Canaanite" as "Phoenicia" and "Phoenician," (The Hebrew names ןענכ and ינענכ are translated as "Phoenicia" or "Phoenician" in Exod 6:15, 16:35; Josh 5:1, 5:12; and Job 40:30). At least some Canaanite tribes may have migrated to Africa at the period of Joshua's conquest, according to some Rabbinic sources. All of these factors have led some academics to hypothesize that the theory that some Canaanite tribes settled in Africa may have historical support (Berthelot, 2014: 256).

The Old Testament is the text that uses *Canaan* the most frequently; it does so 80 times, 64 of those times referring to the *country of Canaan* (kena'an). According to Num 34:3–12 (Ezek 47:15-20), the southern frontier of *the Promised Land* was Lebo-hamath, and the northern boundary was the Zin wilderness and the southernmost point of the Dead Sea. But occasionally in the Bible, the word *Canaan* exclusively refers to *Phoenicia*, which includes the Phoenician cities in Canaan but leaves out the Lebanon Mountains (Num 13:29, Josh 5:1). Sometimes it exclusively refers to Philistia (Zeph 2:5). Such varying applications of the term reflect modifications to its usage in other ANE documents. (Tsumura, 2005: 3).

Comprehension the message of the Historical Books of the Old Testament, which are set in the Canaanite context, requires a thorough understanding of the Canaanite area and its culture. Hebrew is also a dialect of the Canaanite languages, and the literary styles of the Bible share many characteristics with *Canaanite* literatures from both the Late Bronze and Iron Ages. Additionally, the Canaanite-Phoenician alphabetic writing systems were adopted by the Israelites early on (Tsumura, 2005: 1).

Although there are different opinions among scholars about the origin of the names Phoenicia and Canaan, there is a common consensus about generally it means a type of scarlet colour. Astour explained the word Phoenician with ποινιζ (poiniks) meaning *purple* (1965: 350). On the other hand, Aubet, suggests that the name Phoenician may derive from the word Po-ni-ki-jo, meaning *red*, used in the Linear B texts of the Mycenaeans (2001: 9). Speiser, on the other hand, suggests that ποινιζ probably began with an Ancient Greek genus name based on ποινος (poinos) meaning *red* (1938: 124-125). When we look at all these suggestions, it can be said that the origin of the word Phoenician cannot be determined exactly, but it can be said that the word expresses meanings such as *purple or red.* When we look at the word Canaan, it is found in the cuneiform

texts of Tel El Amarna and Bogazköy as "Ki-na-ah-ni, Kina-ah-na, Ki-na-ah-hi and Ki-na-hi" (Austor, 1965: 346). Different views have been put forward about the origin of the word Canaan. Speiser stated that the word Kinahhu in the Nuzi texts means *purple* and argued that the Phoenicians called their land *Canaan* (1938: 125). Between the 16th and 12th centuries BC, the term *Canaan* was used for the Levant region, most of which was controlled by Egypt, although its borders are not clear. After the end of the Bronze Age with the Aegean Migrations (ca. 1200 BC), the concept reappears in the Old Testament. Here, Canaan refers to the people speaking northwestern Semitic languages in a large region west of the Jordan River, while Canaanites are referred to in its most basic form as the *merchant people* who came from there. It is not yet known how the Phoenicians or the communities living in that geography called Canaanites called themselves (Anaz, 2018: 4).

Of the above-mentioned views, Astour's is the most widely accepted theory in the scientific world. The reason for this is that the Phoenician region was the first to produce *purple-colored fabrics* and distribute them to all the cultures it traded with. Because of their red to violet clothing, the Greeks gave the Phoenicians—whose name is derived from the Greek word phoinos, which means red—the ethnic designation. As in Rome, the *Royal Purple* of the early kingdoms evolved into the Western norm for imperial ornamentation (Scott, 2018: 31). In the cultural schema of the Greeks, who named the Phoenicians after themselves, purple was a direct characterization of these people because of the high quality of purple fabrics they produced. Archaeological evidence also proves how widespread the production of purple dyes was in Phoenicia. A sea snail called Murex was used in the production of fabric dye, from which the famous purple dye was produced. Murex trunculus and Murex brandaris are the most commonly used murex species. Murex trunculus is known as royal blue for its blue-purple dye, while Murex brandaris is known as Tyros purple or imperial purple for its purple-red dye, and both dyes were expensive as luxury consumer goods for centuries (Anaz, 2018: 26).

The etymological analysis of the words Phoenician and Canaanite as purple and merchant and the acceptance of their meanings in the scientific world shows that these words stand out in their cultural existence. In the cultural schema of the Ancient Near East and Ancient Greece, these two names stand out for their existence and the most important features they reflect. They are named for the features they influenced other societies.

According to Burkert, there is a *significant presence* of Semitic loan words in the Greek language, demonstrating Phoenician cultural influence. The crucial fields of writing, business, trade, and craftsmanship all exhibit this. The following are a few picks: Alpha, beta, gamma, and other letter names; *byblos*, the word for book (and later, Bible) because the Greeks imported Egyptian paper from Byblos; *mina*, the usual unit of weight and money; *kanon*, the usual unit of measurement in architecture or measuring rod; *titanos*, lime; *gypson*, plaster; *plinthos*, clay brick; *gaulos*, the word for ship; *makellon*; and *arrabon*, deposit. (Burkert, 1992: 34-35). It is clear that the Phoenicians achieved a great deal in terms of culture. Unfortunately, almost little of their literary production has remained, yet there is no denying that the Phoenicians were a major conduit bringing eastern knowledge to the Greeks. The Greeks gave the name *Papyrus* to the city of *Byblos* after observing the papyrus scrolls in use there; Byblos is a close relative of the word *Bible* (Payne, 1981: 163). The transformation of the name of a Phoenician site state, one of the most important cultures of antiquity, into the Bible is also quite remarkable. In the cultural schema of the Greeks, the perception of this site state eventually took the name of the holy book of Christianity.

The North Star, subsequently known as the *Phoenician Star* by the Greeks. The North Star was discovered as a stellar navigation, enabling nighttime sailing on shorter open-ocean journeys. They are credited with creating both the crow's nest and the Mediterranean wind rose. The Levant also had the earliest indications of marine law (Wachsmann, 1998: 323-325, 332). In addition to the words in this cultural schema, the navigation method of the Phoenicians, who excelled in seafaring and devoted their entire social and economic structure to maritime trade, created the need for the Greeks to name the North Star after them. In the cultural schema of the Greeks, the Phoenicians were the inventors of the purple cloth, which was groundbreaking in its time, and a society that discovered navigation by the North Star.

The fact that the words Phoenician and Canaanite are generally analyzed as *purple* and *merchant*, used in these meanings and accepted in the scientific world shows how these people stand out in their cultural existence. In the cultural schema of the Ancient Near East and Ancient Greece, these two names stand out for their existence and the most important features they reflect, and they were named for the features they influenced other societies. Due to the first purple fabric they produced and the fact that their socio-cultural structure was based entirely on trade, they were named with these concepts in the cultural schema of other societies.

Conclusion

Every shared output of human society is a part of culture. Among these, language is one of the foundational elements of culture and a key component of culture. Culture cannot exist without language, while on the other hand, language is shaped by and impacted by as a reflection of culture. Culture is an extremely broad topic that includes all of the moral principles, religious convictions, customs, social structures, and numerous other aspects of a community's way of life. The cultural schema is a separate area in which the person stores all of the cultural components of the society in which they live as well as the various cultural traits they come into contact with. In this respect, when the cultural schema is adapted to ancient societies, the reflections of those societies' lifestyles and socio-cultural assets in other cultures can be analyzed.

The names given to the Canaanite and Phoenician people reflect their socio-cultural structures when they are taken into account in the cultural framework of the ancient world. The Phoenicians' dominance was a result of their prowess as mariners. In the areas of seafaring and shipbuilding, they were superior to their neighbors. They not only stayed in Syria but also journeyed throughout the Mediterranean and founded trading colonies in strategic locations, extending their control over the region to include the shores of Italy, Spain, France, and North Africa. This has drawn attention to the Phoenicians, a people that not only had a unique capacity for assimilating foreign influences but also had a significant impact on the dissemination of cultural achievements.

History attests to the relationship between Canaanites and Phoenicians at the linguistic, cultural, and religious levels. Additionally, the Bible itself highlights this connection. The origin of the names Phoenicia and Canaan is a subject of debate among scholars, however there is general agreement. Many academics argue that the term *Phoenicia* relates to the high-quality *purple fabrics* made by the Phoenicians and is derived from the ancient Greek word for purple. On the other hand, it is generally agreed by academics that Canaan signifies trader.

As long as societies are in contact with people and develop a cultural framework, they reflect their way of life, economic conditions, social institutions, and cultural structures on them. According to the research, the fact that the terms Phoenician and Canaanite are frequently used to indicate

purple and *merchant*, are acknowledged to have these connotations, and are accepted in the scholarly community demonstrates how unique these people are in terms of their cultural existence. These two names stand out in the cultural framework of the Ancient Near East and Ancient Greece for their existence and the most significant characteristics they reflect, and they are named for characteristics that affected other societies. They were given these names in other cultures due to the first purple fabric they made and the fact that their socio-cultural organization was entirely dependent on trade.

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