

Week 1 Monday
E1

Defining the Mediterranean

HPHP4013

From Egypt to the Near East: Phenomena of the
Mediterranean

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What is the Mediterranean?

Mediterranean

noun

UK  /ˌmed.ɪ.təˈreɪ.ni.ən/ US  /ˌmed.ə.təˈreɪ.ni.ən/

▶ the Mediterranean



(also **the Mediterranean Sea**); (informal **the Med**)

the sea surrounded by southern **Europe**, North Africa, and Western Asia



the countries next to the **Mediterranean Sea**

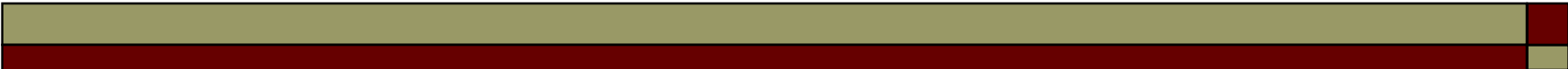
Where are we?





The Mediterranean Sea





Mediterranean Sea as intercontinental sea

- ❑ stretches from Atlantic Ocean (West) to Asia (East)
- ❑ separates Europe from Africa
- ❑ often been called incubator of (Western ???) civilization
- ❑ ancient “sea between the lands”
- ❑ Geographically: deep, elongated, nearly landlocked irregular depression (latitudes 30° - 46° N; longitudes $5^{\circ}50'$ W - 36° E) – area of 970,000 miles² (2,510,000 km²)
- ❑ west-east: from Strait of Gibraltar (between Spain and Morocco) to Gulf of Iskenderun (SW Turkey) – 2,500 miles (4,000 km)
- ❑ north-south extent: f.i. between Croatia’s southernmost shores and Libya – about 500 miles (800 km)

Modern political structure



Names for the Mediterranean in the past



w3d wr

- Ancient Egypt: Wadj-Wer
- Ancient Greece: ἡ θάλασσα (hē thálassa; "the Sea") or ἡ μεγάλη θάλασσα (hē megálē thálassa; "the Great Sea")

Greek colonisation of the Mediterranean



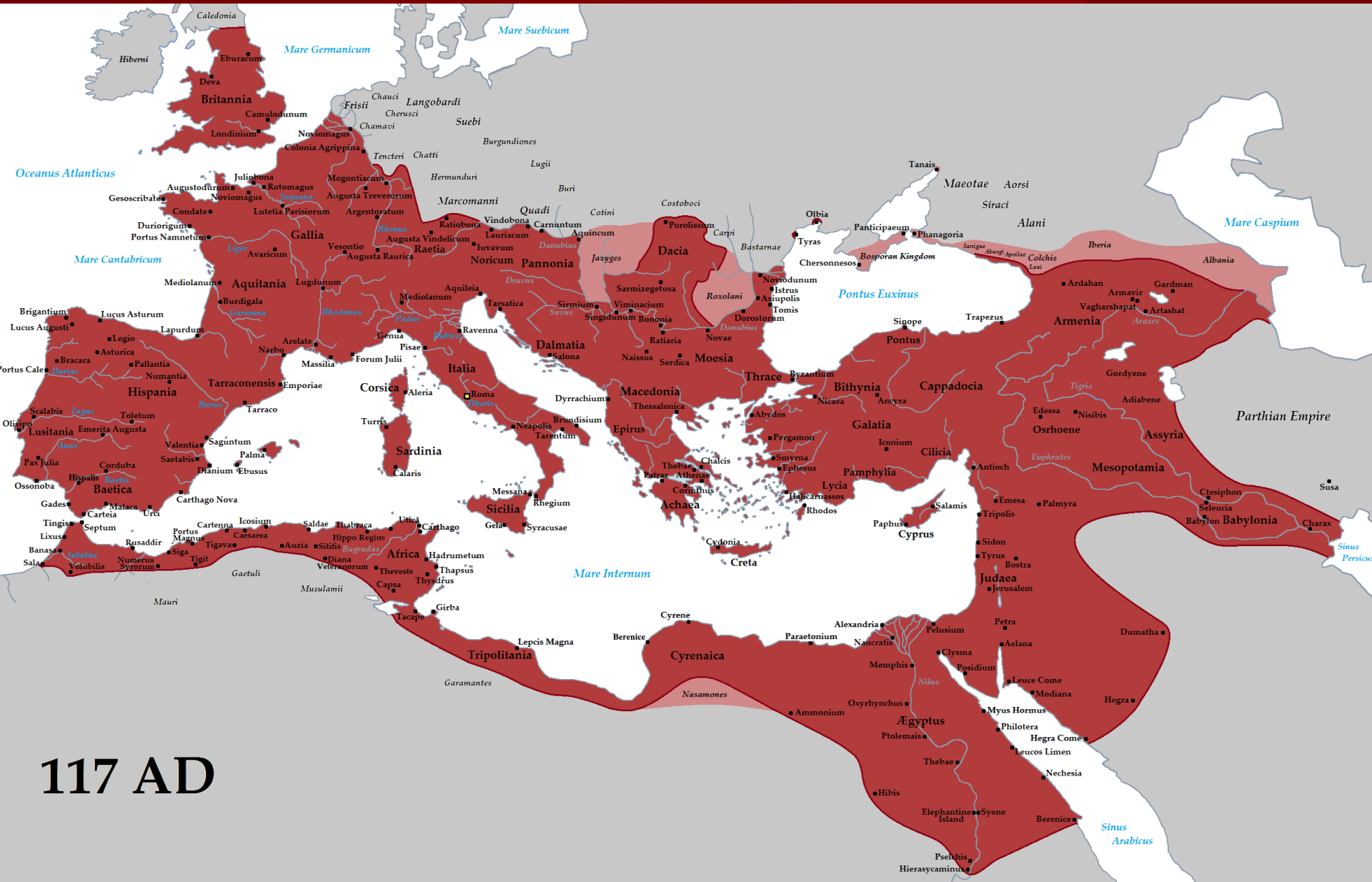
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- ❑ Ancient Rom: Mare Magnum ("Great Sea") or Mare Internum ("Internal Sea"); Roman Empire: Mare Nostrum ("Our Sea")
 - Latin word is a calque of Greek μεσόγειος (mesógeios; "inland"), from μέσος (mésos, "in the middle") and γήινος (géinos, "of the earth"), from γῆ (gê, "land, earth"). The original meaning may have been 'the sea in the middle of the earth', rather than 'the sea enclosed by land'

The Roman Empire



117 AD

Names for the Mediterranean in the past



w3d wr

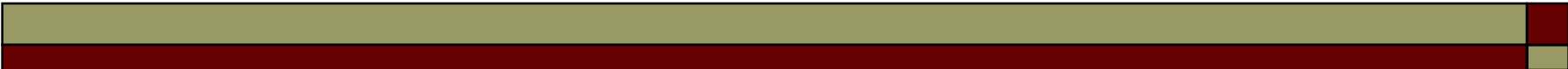
- ❑ Ancient Iran: "Roman Sea"
- ❑ Classic Persian Daryāy-e Rōm (دریای روم), Daryāy-e Šām (دریای شام) "The Western Sea" or "Syrian Sea"
- ❑ Carthage: "Syrian Sea"
- ❑ ancient Syria, Phoenician epics, Hebrew Bible: "Great Sea", HaYam HaGadol (Numbers; Book of Joshua; Ezekiel), "The Sea" (1 Kings)
- ❑ Modern Hebrew: HaYam HaTikhon 'the Middle Sea'
- ❑ Modern Arabic: al-Baḥr [al-Abyaḍ] al-Mutawassiṭ (البحر الأبيض المتوسط) – the [White] Middle Sea'

The Eastern Mediterranean



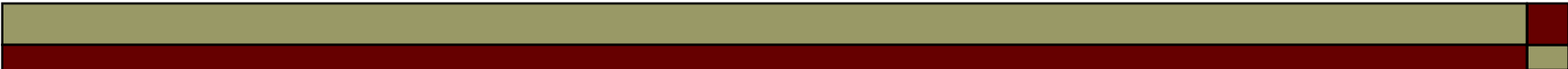
The Mediterranean – a microcosm?

- ❑ Is it / can it be an intellectual construct?
- ❑ How should it be studied?
- ❑ Problem first raised in Fernand Braudel *The Mediterranean: The Mediterranean World in the Age of Philip II* (1949) – under topic civilization and capitalism
- ❑ Problem also raised in anthropology (since 1960s)
- ❑ Present: politically very important (war, migration, ...)
- ❑ Connectivity
- ❑ Ethnicity



Braudel (1949, 1960)

- ❑ three-tiered model of historical time, emphasis on *longue durée*
- ❑ conception as a physical and human unity
- ❑ insistence on close collaboration between history and the social sciences
- ❑ paradigm in Mediterranean Studies until appearance of *The Corrupting Sea* (Horden and Purcell 2000)
- ❑ Mediterranean appears as a ‘world-maker’ with full world historical significance
- ❑ Mediterranean as *cultural diffusion* and *give-and-take* (living as equivalent ‘to exchange—men, ideas, ways of life, beliefs—or habits of courtship’)
- ❑ circulation of man and goods, both material and intangible, formed concentric rings round the Mediterranean

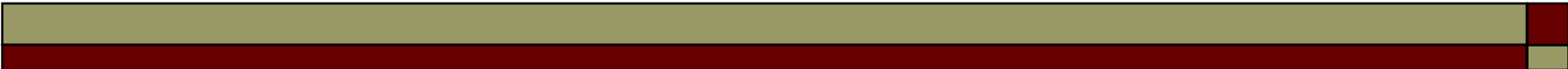


Horden, Purcell (2000): The Corrupting Sea / (2019) The Boundless Sea: Writing Mediterranean History

- Postulate “the end of the Mediterranean” (not being a geo-spatial unity) in sense of geo-historical approach (p.39-43)
- *histoire probleme* instead of *histoire totale* → investigate unity/disunity in space + continuity/discontinuity over time
- Different time scale: from earliest historic times to the late 20th cent.
- Aim: to study “what is distinctively historical about the place of humanity within the environment, and particularly . . . [on] the complexity of human interaction across large distances”
- elaborated an ecological conception of region, tackled the big questions of coherence, continuity, and distinctiveness
- proposed Mediterranean as valuable for comparative historical study
- Mediterranean as web of exchanges between its micro regions which makes it special
- **Debated!!!!**

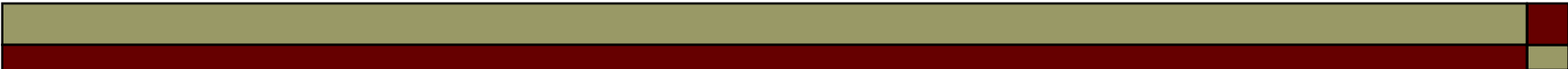
Harris (2005): Rethinking the Mediterranean

- ❑ Edition of papers → editor's argument: whatever historical trends identified as Mediterranean characteristics, other places in the world may possess similar features → need of comparison
- ❑ Different approaches, ancient and medieval history (3500 BC to AD 1500)
- ❑ Main point → Van De Mieroop (p.117) humans as historical performers remain at the centre of Mediterranean history → define "the limits of the Mediterranean world"
- ❑ Multidisciplinary approach of interactivity/interconnectivity (historians, archaeologists, anthropologists, processual environmental and cultural scholars)



Van Dommelen / Knapp (2010): Material Connections

- ❑ explores social identity of prehistoric / historic Mediterranean peoples
- ❑ Focus on combined lenses of materiality, migration, colonial encounters, hybridisation and connectivity / insularity, identity by looking at material culture of everyday life
- ❑ Things as mediators of experience between ancient Mediterranean peoples as shaped relations → forms long-term collective memories of movement, colonisation or localization



Broodbank (2013): The Making of the Middle Sea

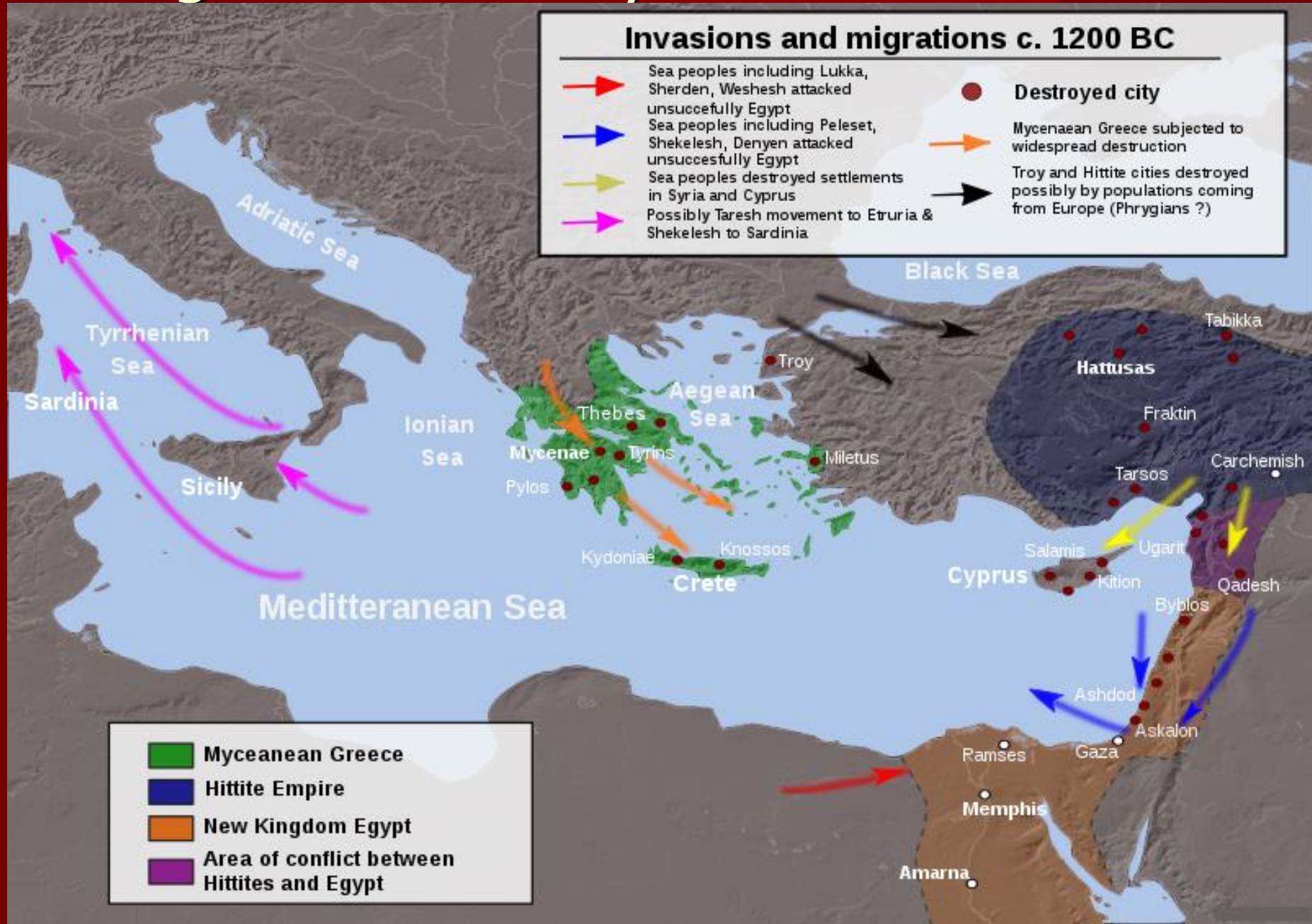
- ❑ synoptic and synthetic view of the Mediterranean past from arrival of the first hominin until the advent of the classical world (ranging from 1.8 million years BP to 500 B.C.E)
- ❑ To detect cultural, social, and ecological threads into meaningful practices on and around a “Middle Sea.”
- ❑ Mediterranean as geographical and cultural entity, looked at chronologically and climatically (changing environments, physical settings)
- ❑ Borders understood as unique combination of rare climatic, topographic, and environmental conditions dictate the borders of the area under study
- ❑ assess the impact of the various events and processes shaping of the Middle Sea based on maritime elements

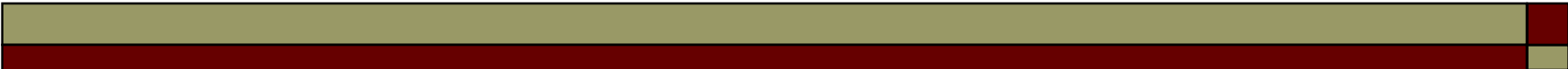
So...

What is the Mediterranean?



Change and ethnicity in the Mediterranean

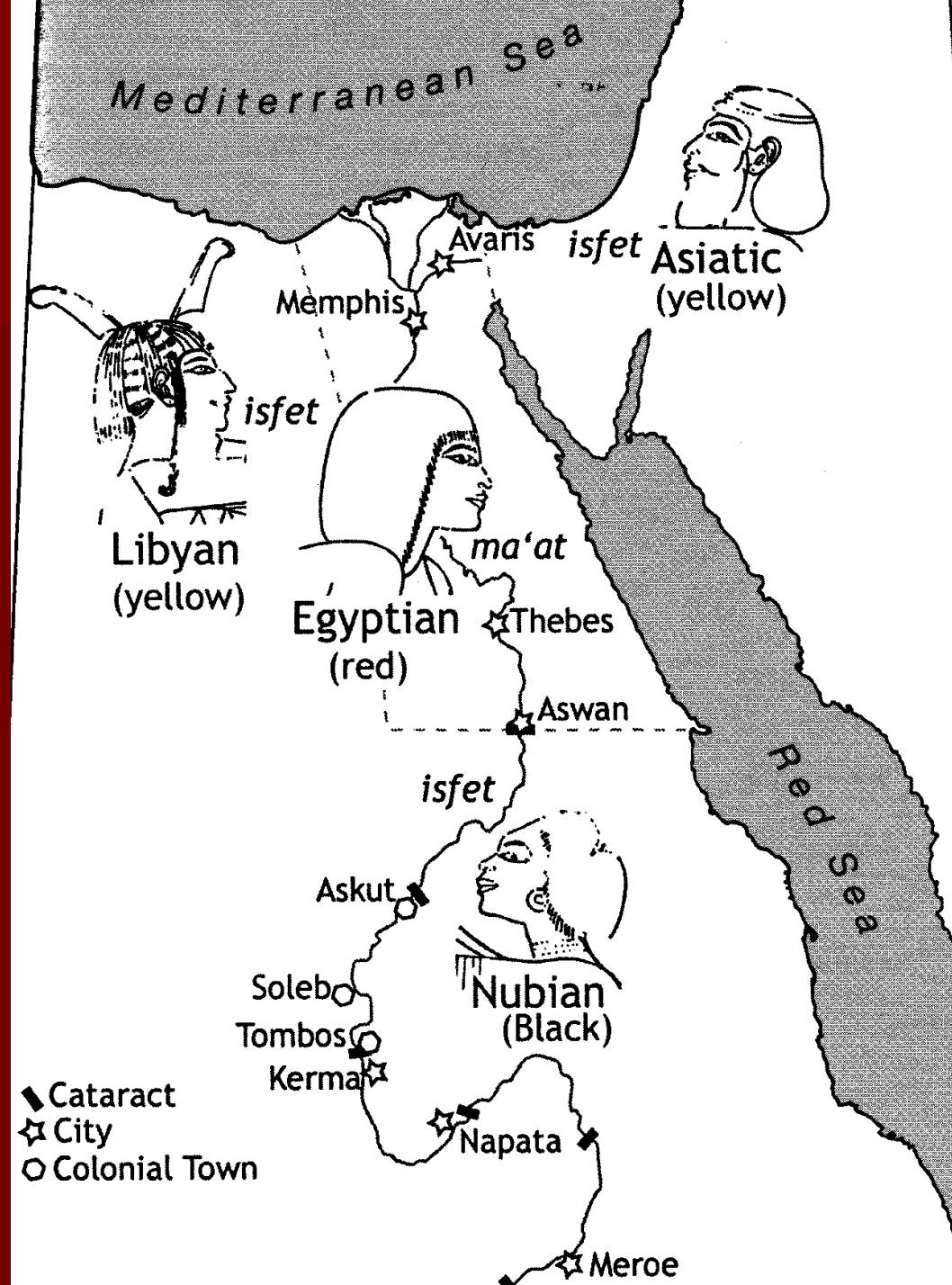




The Mediterranean and the concept of ethnicity and identity

- ❑ Ethnicity and Language
- ❑ Mediterranean Archaeology and Ethnicity
- ❑ Ethnicity and World-Systems
- ❑ Ancient Ethnicity and Modern Identity
- ❑ Bronze Age: development from Social to Cultural and Ethnic Identity
- ❑ Networks
- ❑ Ethnic Identities, Borderlands, and Hybridity

Ethnicity and culture



Ancient Egypt at the crossroad of coherence, continuity and distinctiveness

- AE on crossroad between Asia, Africa and Mediterranean
- Expressed in conceptualisation of the world:
 - (Hymn for the sun god Aten)

The lands of Khor (i.e. Syria-Palestine) and Kush (i.e. Nubia – modern Sudan) and the land of Egypt: you set every man in his place, you allot their needs, every one of them according to his diet, and his lifetime is counted out.

Tongues are separated in speech, and their characters as well: their skins are different, for you differentiate the foreigners.

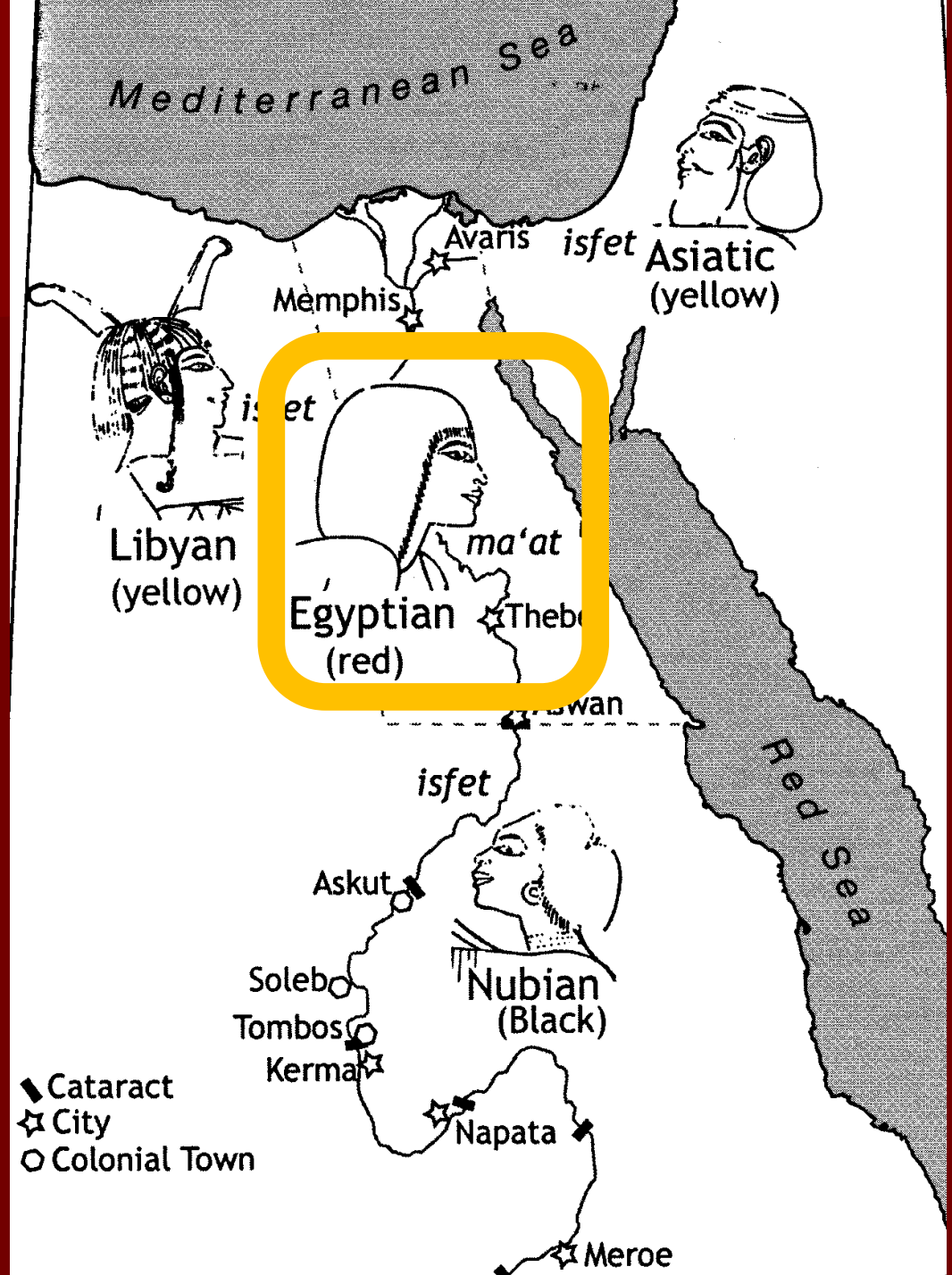
Ethnocentric vs. global Egypt

- ❑ AE on crossroad between Asia, Africa and Mediterranean
- ❑ Expressed in conceptualisation of the world:
- ❑ Reflected in
 - Language (linguistic markers)
 - ideas on ethnicity
 - ❑ The Egyptian VS
 - ❑ Three main groups of foreigners
- ❑ TOPOS in monumental discourse

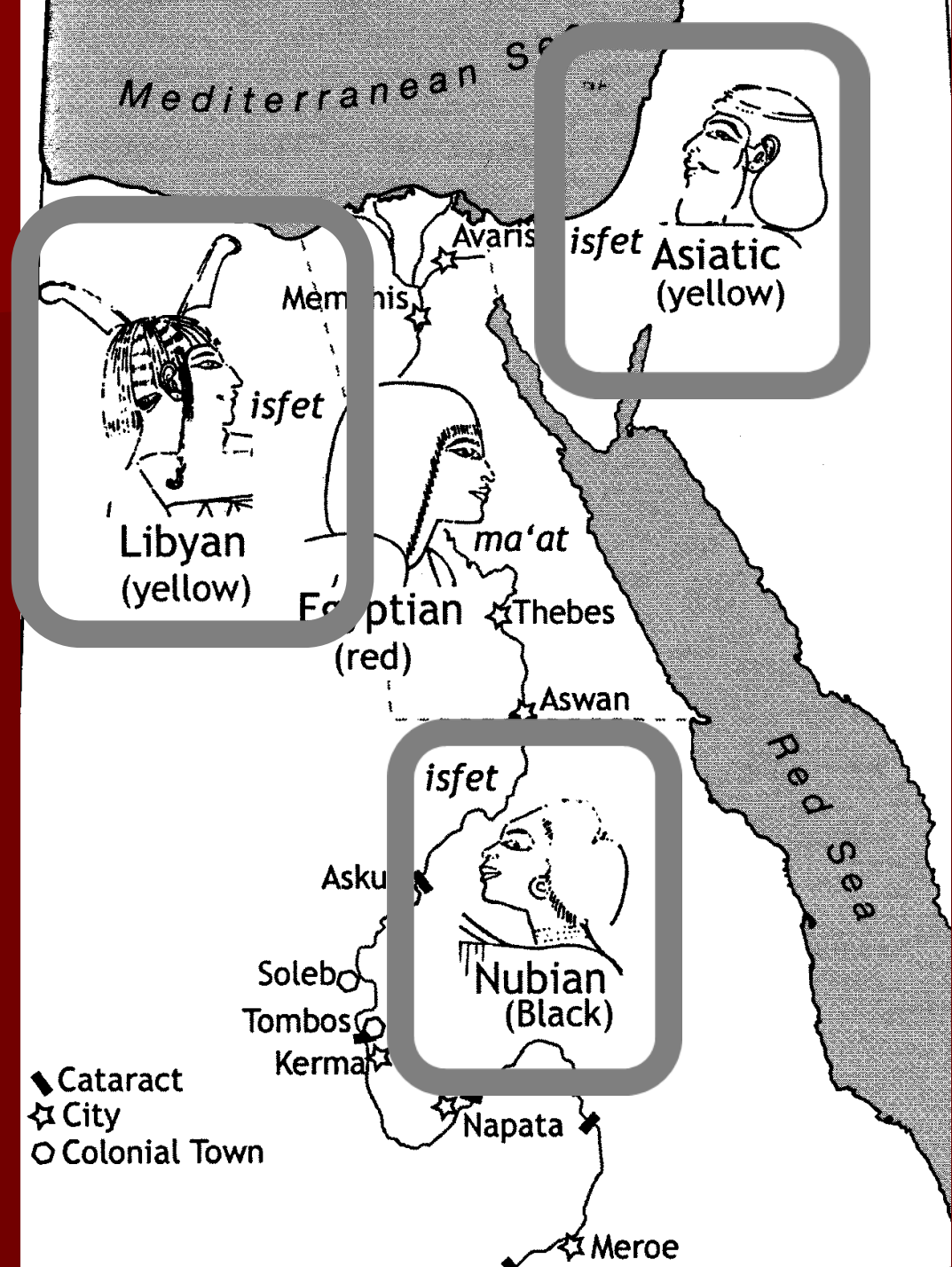


Ethnicity and monumental discourse

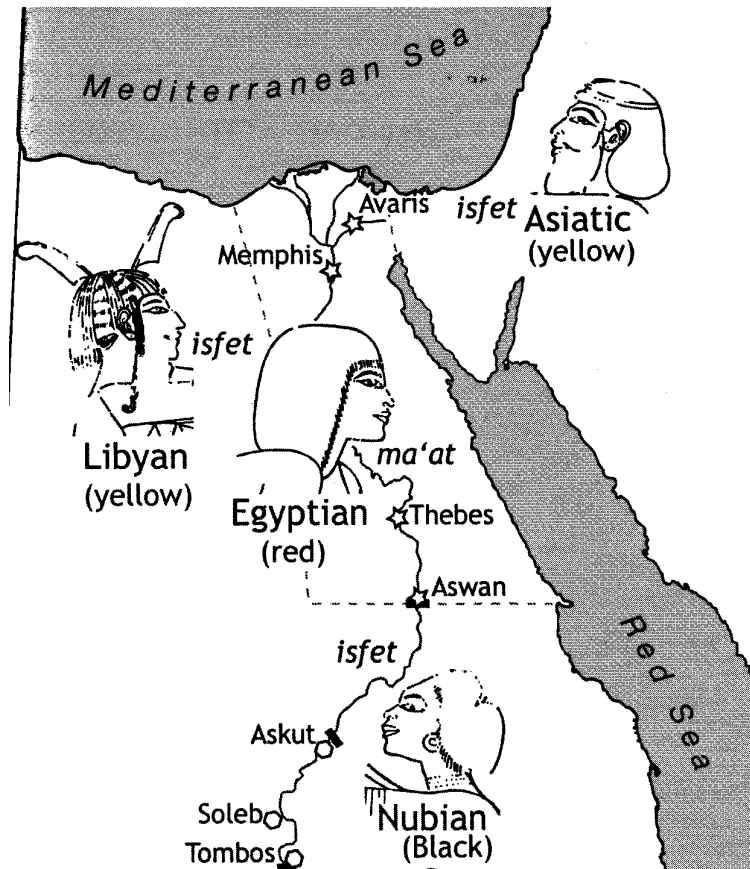
THE Egyptian
part of Ma'at –
the right order



THE
foreigner
part of Jsfet –
the area of
chaos



Ethnicity as negotiated in relation to different principles of social identification



Monumental discourse

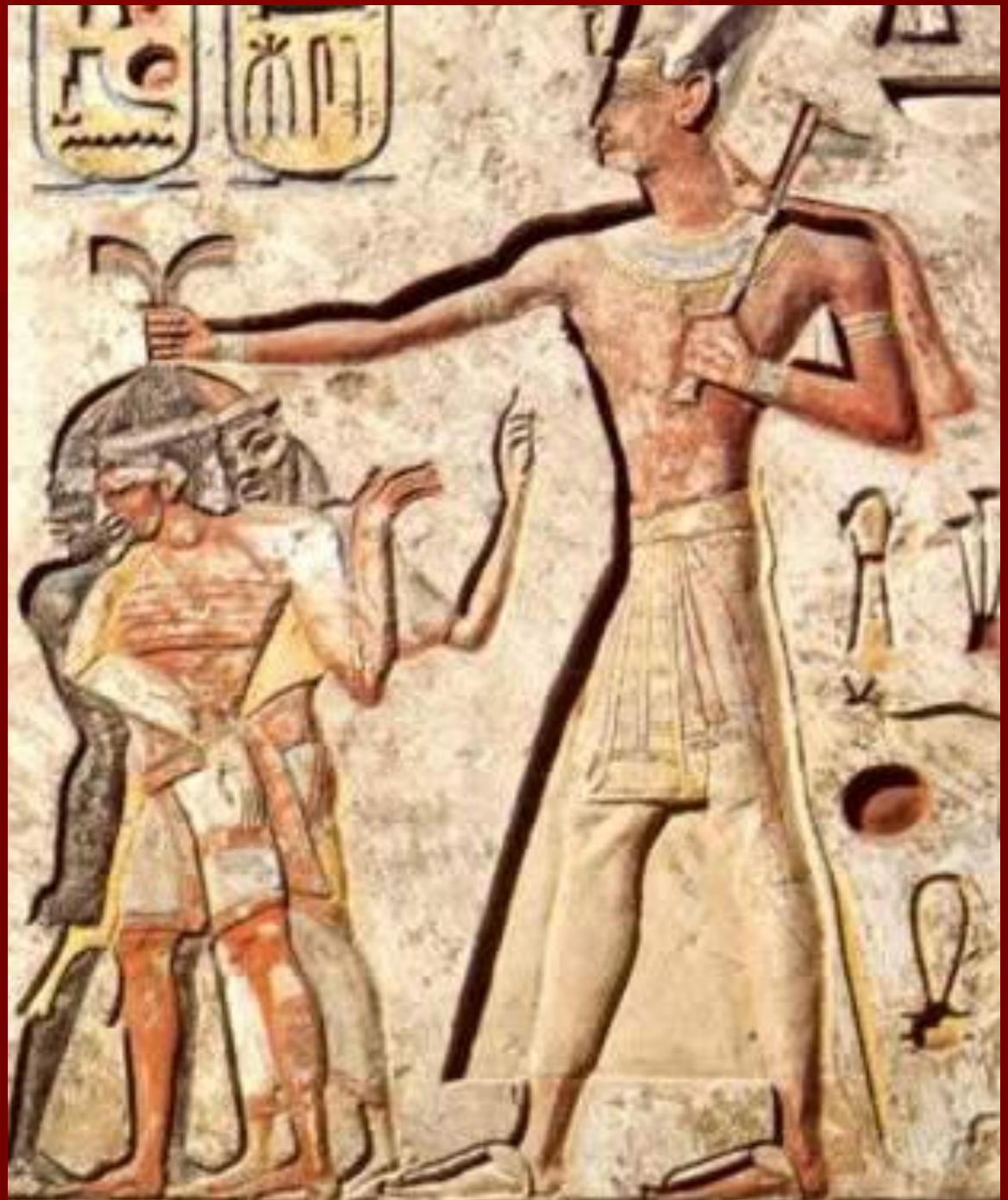
Group identification (within ethnic group) $\Leftrightarrow$ social categorisation (group classified from the outside)

- Egyptian $\Leftrightarrow$ Non-Egyptian

Ethnicity $\Leftrightarrow$ race

- Different races classified within the ethnicity of Non-Egyptian
- Nod to reality

The topos:
The
wretched
foreigner
needs to
be smitten



Attitudes towards foreigners in the monumental discourse

Leaning on /crushing Asian and Nubian enemies (topos) on the handle of the cane of Tutankhamun

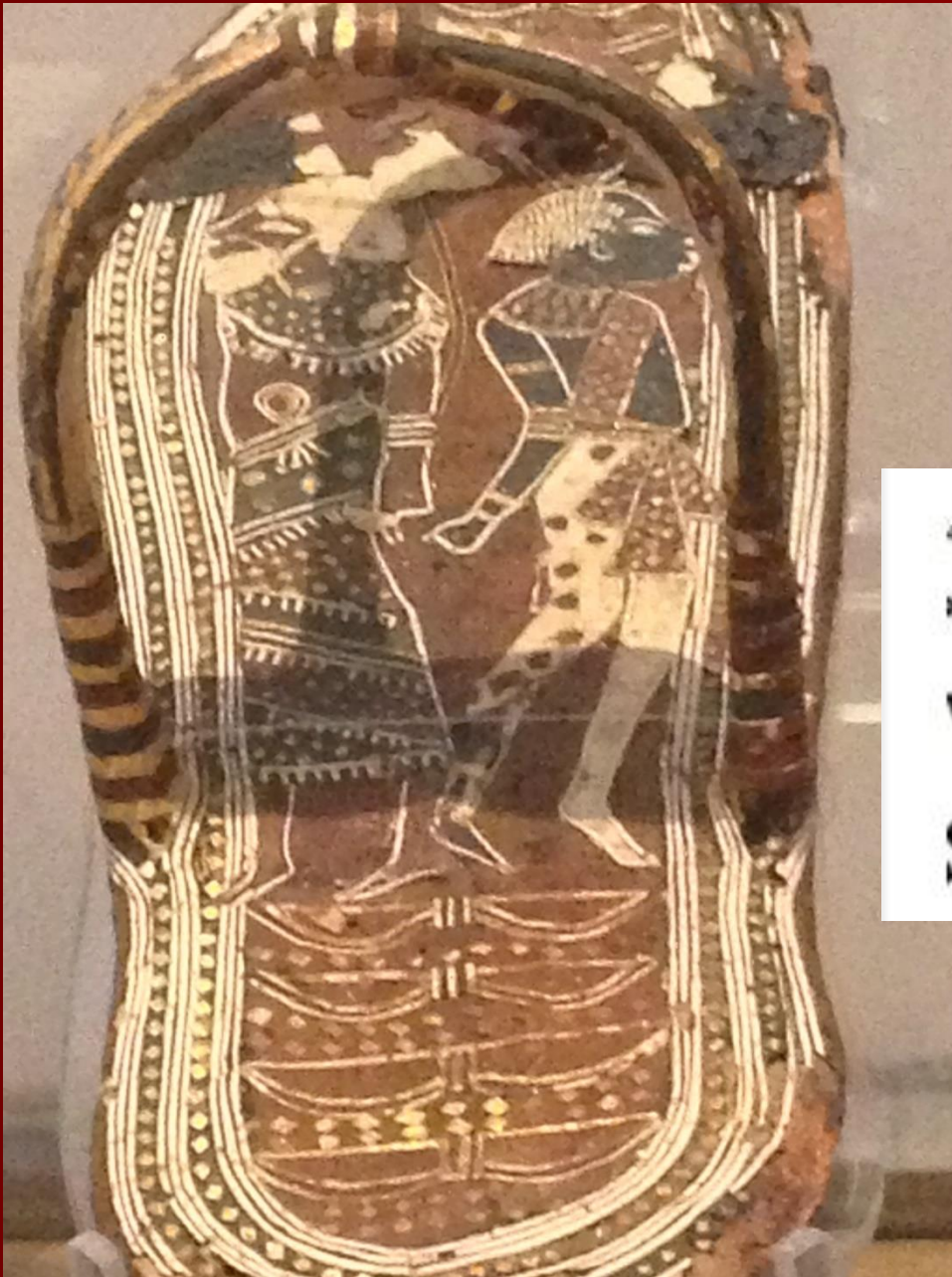


Trampling the enemy



The Nine Bows

Define the enemy



w^c f psdt pdwt ?

Subdue the Nine Bows

The Nine Bows

1. Hanuenbu (northernmost foreigners)
2. Shat (a Land in Nubia)
3. Tashema (Upper Egypt, the south land)
4. Sekhet-lamu (the people of the desert oases)
5. Ta-Mehu (Lower Egypt, the Delta)
6. Pedjet Shut (foreign barbarians)
7. Tehenu (Libyans)
8. Iuntyw Seti (natives of Nubia)
9. Mentiu Setet (Nomads of Asia)

□ Define the enemy



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10. Khet Hesy (Hittites)

□ Define the enemy



w^c f psdt pdwt ?

Subdue the Nine Bows

Horus Road

- *wA.t-Hr.w*
- Also called “Ways of Horus”
- Military road → connected the eastern Delta via northern Sinai to southern Canaan and western Asia
- With many fortifications in the northern Sinai desert → like Tjaru (located in the Sinai Peninsula near modern-day Gaza) or Per Amun (Pelusium, eastern Nile Delta)
- Description of role of kingship (inscription Amenemhat II from Memphis) includes
 - Item 18: installing architectural elements 'in the temple of the dual king Kheperkara (+ Senwosret I) which is in the Landing-stage of Senusret in the region of the Ways of Horus'

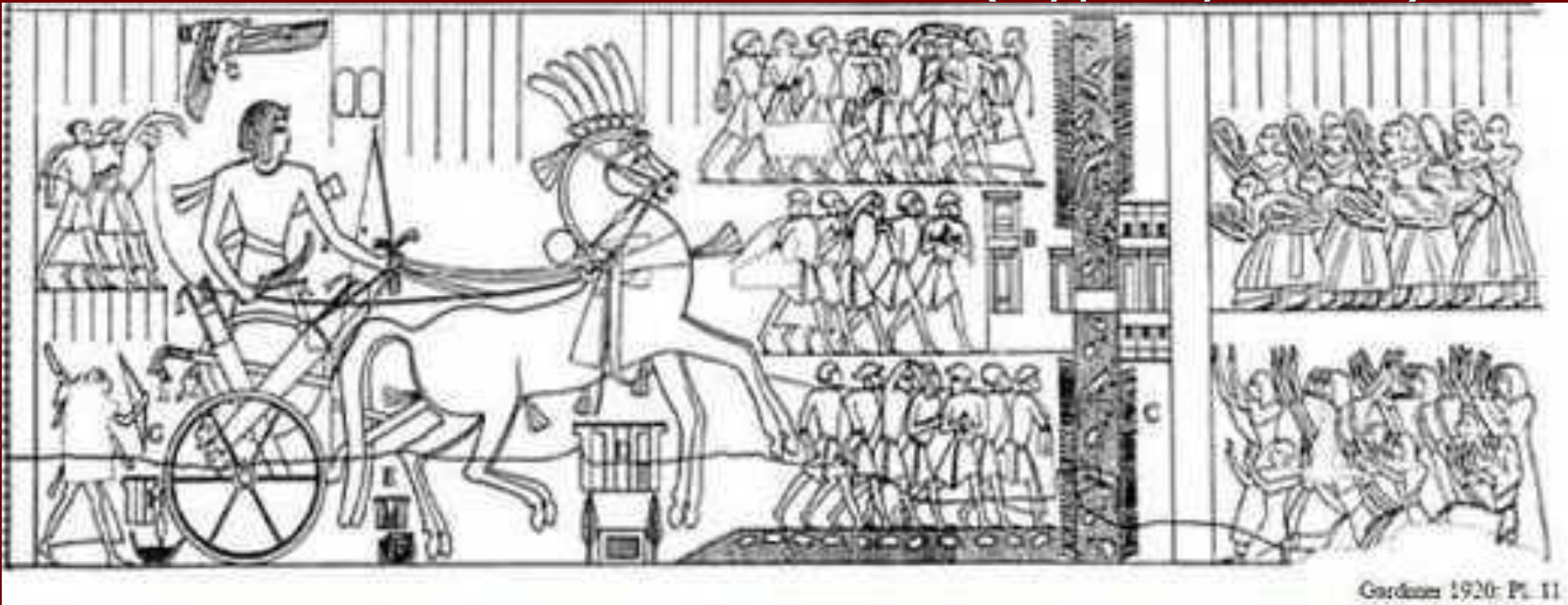
Per Amun (Pelusium)



Tjaru/Tharu



Relief Seti I in
Karnak
(Hypostyle Hall)

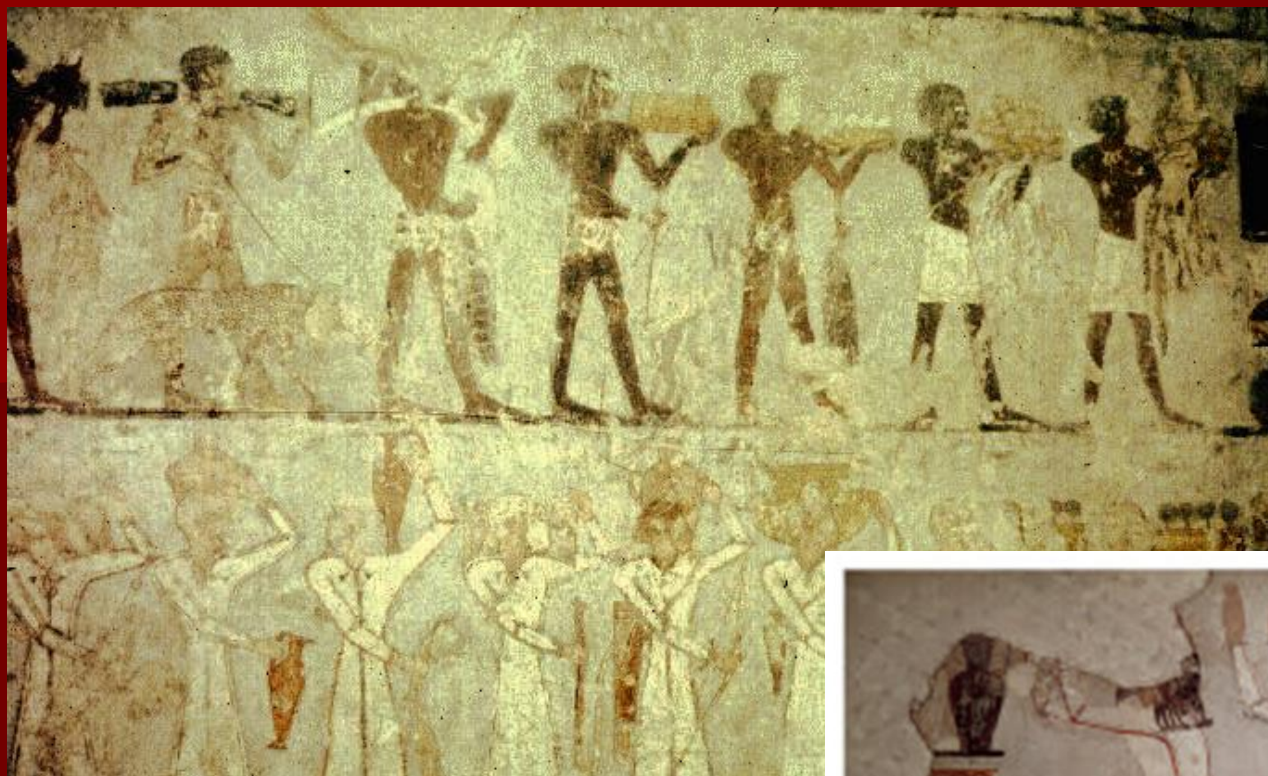


Egyptian Expansion during the NK

- Creation of the empire
- ➔ Not necessarily globalisation, but imperialist expansion
- Globalisation within – the process between acculturation and proud original identity
- Creation of a “global citizen”
- De-globalise to globalise



Realities (MIMESIS)



U.C.14407.

14407

Depiction of
“real”
Asiatics in
Beni Hasan
(Tomb
Khnumhotep
II)



Asiatics in Egyptian Household Services

- ❑ list of some 40 Asiatics employed in a Theban household (presence of North West Semitic people in Egypt prior to the Hyksos, 18th century B.C.E.)

Asiatic woman, Rehui-- called Kai-pu-nebi-- warper of cloth.

Asiatic woman, Aqaba-- called Res-seneb-wah-- warper of cloth.

Asiatic woman, Anath...-- called Iun-er-tan-- warper of cloth.

Asiatic woman, Haiimmi-- called ... -- weaver of linen.

Asiatic woman, Menahem-- [called...]- weaver of linen.

Asiatic woman, Sekratu-- [called Wer-dit-ni-Nub]- weaver of linen.

Asiatic woman, Immi-Sukru-- [called Seneb-[Sen]-User]- weaver of linen.

Asiatic woman, An[ath..]- [called] Nub-em-mer-Kis-- weaver of linen.

Asiatic woman, Baaltuya-- she is called Wah-Res-seneb-- work-staff Asiatic [male],

Su ...-- he is called Ankhu-seneb-- cook.

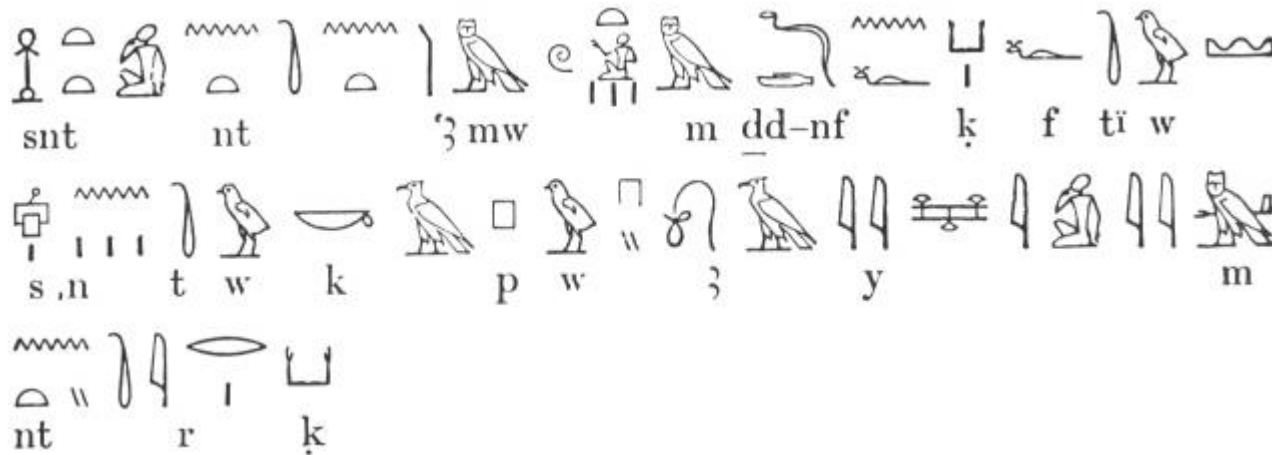
Asiatic [male], Seneb-Res-seneb--it is his name-- cook.

Asiatic [male], Qui ...-- he is called Res-seneb-- house-man.

Asiatic [male, A]pra-Reshpu --[...]-- brewer.

Realities – Keftiu language

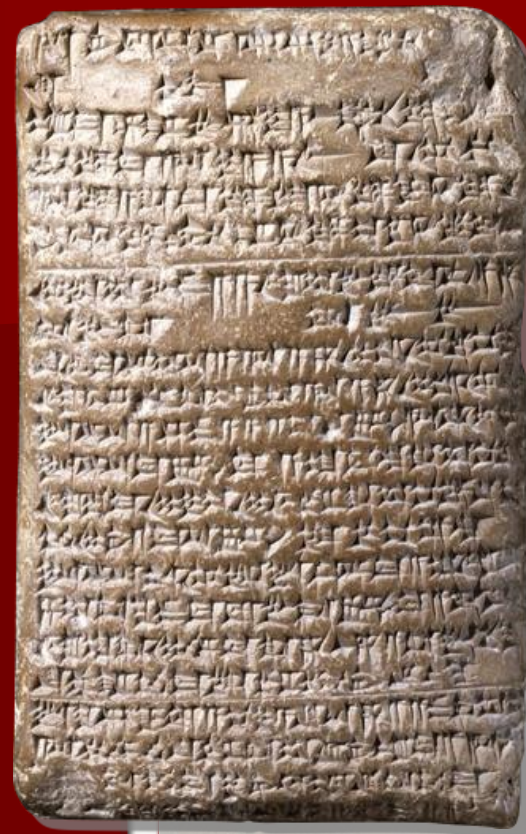
□ Pap. Ebers



□ 'Conjuration in the *Amu* language which people call Keftiu—*senutiukapu waimantirek*'

The Amarna Letters

- The imperial diplomatic archive from Amarna
- AMARNA PERIOD
- Ancient diplomatic archive discovered at Amarna in 1887
- Bureau of Correspondence of Pharaoh
- 382 tablets known, including some scribal training texts (Mesopotamian myths and epics, Akkadian wordlists, etc.)



The Amarna Letters

- ❑ Most tablets received from elsewhere; some written in Egypt
- ❑ Written in cuneiform script
- ❑ Vast majority in bastardized “Babylonian” Akkadian
- ❑ Some in the Assyrian dialect of Akkadian; others in Hurrian and Hittite



International correspondence

Two chief groups of letters

International correspondence
("Great Powers")

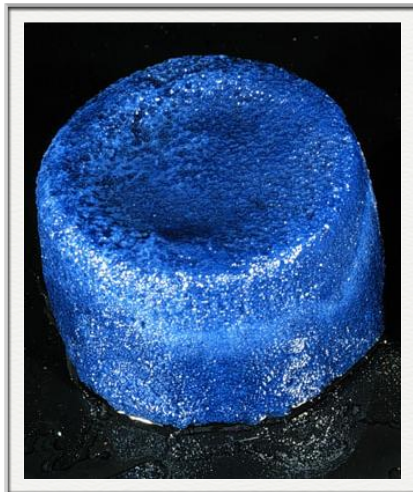
Correspondence from vassals



International correspondence (“Great Powers”)

Letters from rulers of powerful nations

Mainly concerned with
 “brotherhood” through royal gift
 exchange, diplomatic marriages,
 and lists of marriage gifts



Amarna Letter 15

- *Say to the king of Egypt: Thus Aššur-ubalit, the king of Assyria . . . I send my messenger to you to visit you and to visit your country. Up to now my predecessors have not written; today I write to you. I send you a beautiful chariot, 2 horses, and 1 stone of genuine lapis-lazuli as your greeting-gift. Do not delay the messenger whom I send to you for a visit. He should visit and then leave for here. He should see what you are like and what your country is like and then leave for here.*

Amarna Letter 7

- *Has my brother not heard that I am ill? Why has he shown me no concern? Why has he sent no messenger here and visited me? My brother's messenger addressed me saying "it is not a place close by so your brother can hear about you and send you greetings . . . Ask your own messenger whether the country is far away and as a result your brother did not hear about you and did not send anyone to greet you . . . " Now since I asked my own messenger and he said to me that the journey is far, I was not angry any longer, and I said no more.*