14
Asiatics and people from Keftiu - NK

AHAR5005

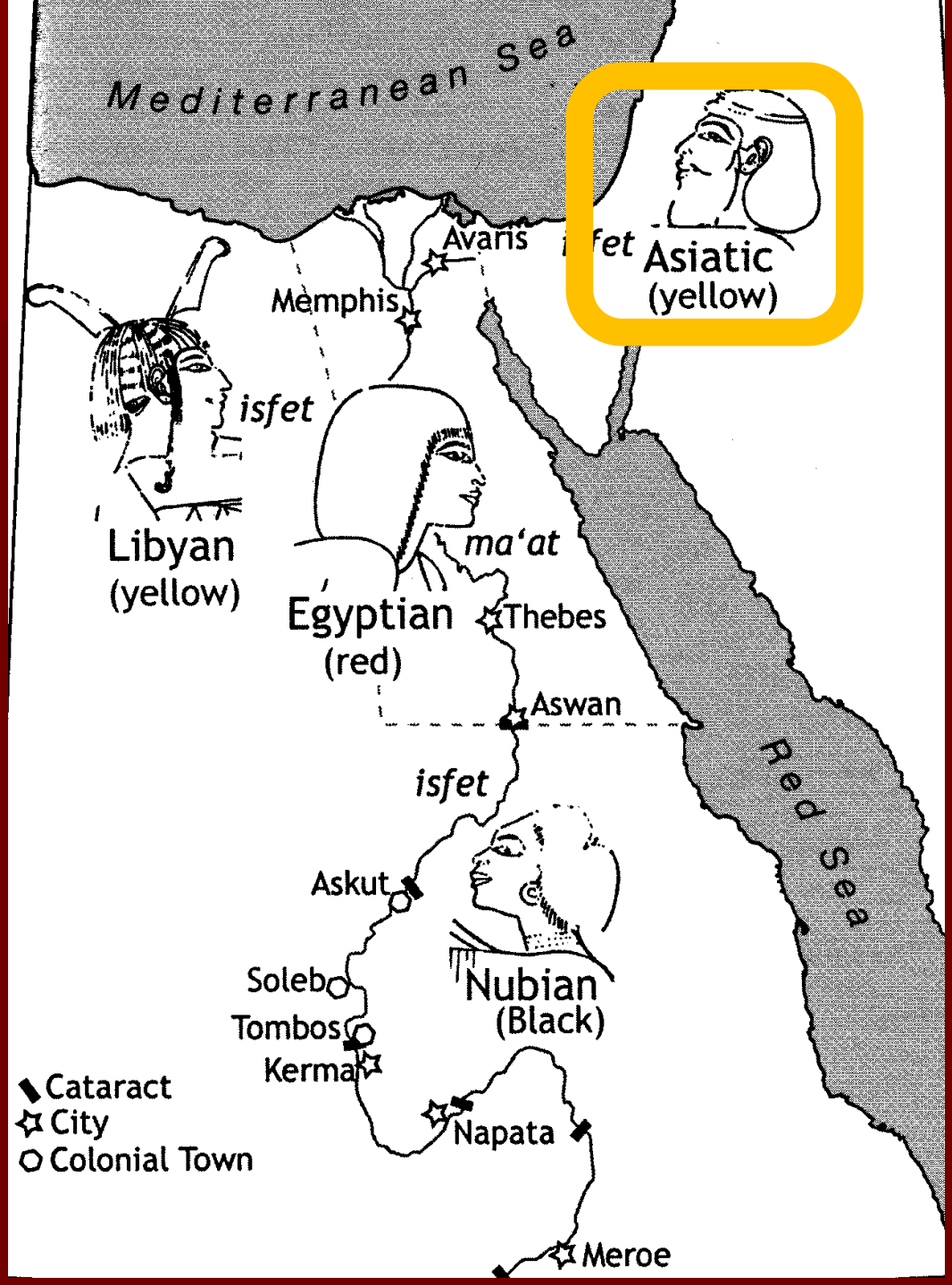
Connected Worlds

Dr. Katharina Zinn

Readings (📖 in Lampeter Library)

- Kamrin, J. (1999). *The Cosmos of Khnumhotep II at Beni Hasan*. London: Kegan Paul.
- Fournet, A. Revisiting Keftiu material written in Egyptian hieroglyphs. In: *The Macro-Comparative Journa*l Thematic Issue No. 2
- MacGillivray, J.A. 2007. Thera, Hatshepsut, and the Keftiu: crisis and response in Egypt and the Aegean in the mid-second millenium BC. In: *Time's Up!* Athens: Teh Danish Institute at Athens.
- Barnes, J.T. (2013). Gift Exchange and Seaborne Contact in Eighteenth Dynasty Egypt: The Case of Keftiu Artists at Tell el-Dab'a (Avaris). In: *Journal of Ancient Egyptian Interconnections* 5(2013)1. pp. 1-13. (on MOODLE)

Ethnicity and culture



Asian enemy (topos) – cane of Tutankhamun

Evidence for international contacts

- Archaeological remains in foreign precincts or foreigners in Egypt – indicates contact
- Textual evidence (firmer ground)

Syrian tribute bringer: Syrians and people from the Near East in general shown with yellow skin, wearing bright clothes in different colours; adult males bearded

Amarna South tomb 8 Tutu

Amarna South tomb 8 Tutu

"Chamberlain, Chief servitor of Neferkheperura-waenra (the King) in...(damaged text)... of the Temple of the Aten in Akhetaten, Overseer of all works of His Majesty, Overseer of silver and gold of the Lord of the Two Lands," etc

EA 164, lines 1-44 (complete): letter of king Aziru from Amurru to Tutu to announce his visit

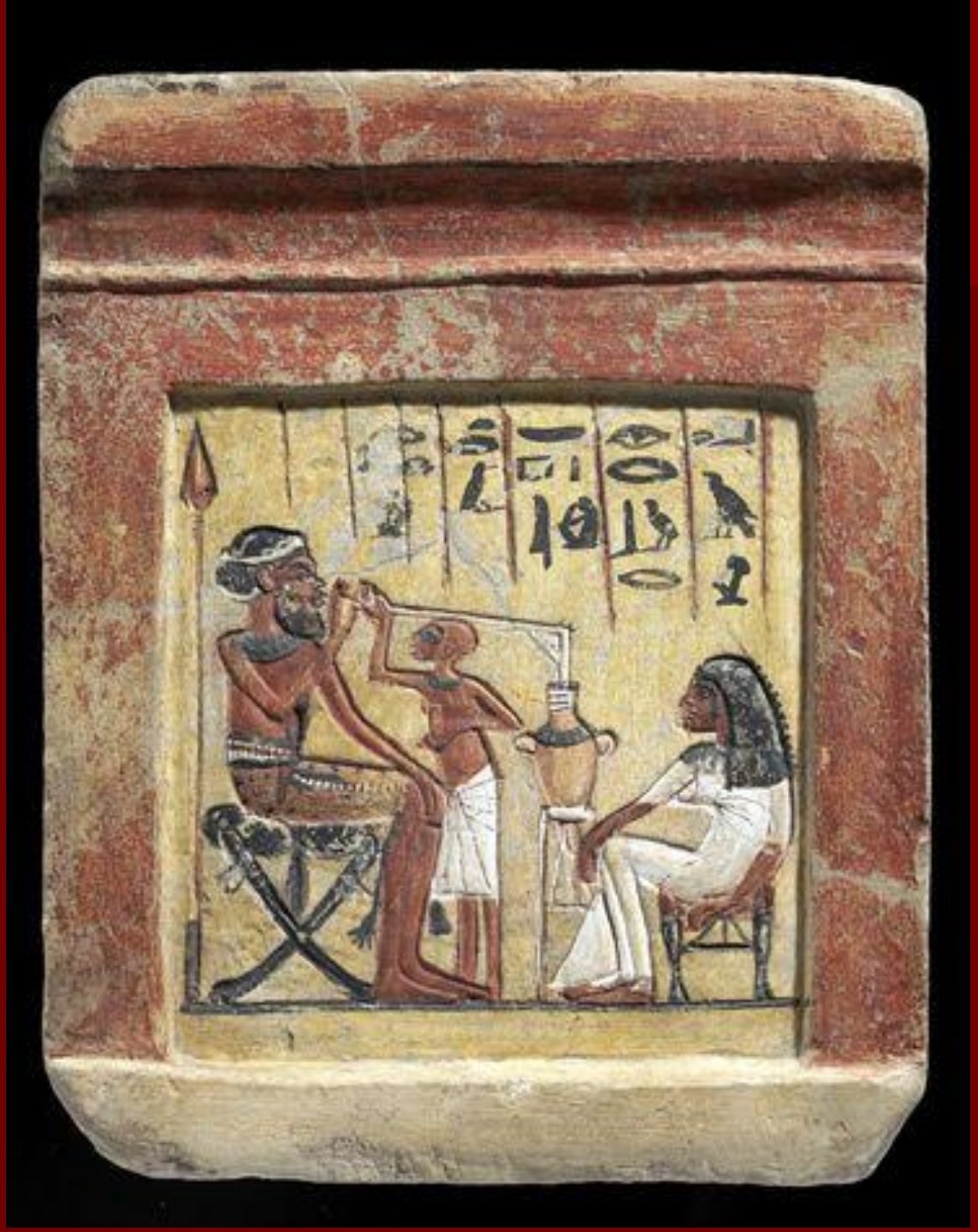
"To Tutu, my lord, my father: Message of Aziru, your servant. I fall at the feet of my lord."

Hatip has come and brought the gracious and sweet words of the king, my lord, and I am quite overjoyed. My land (i.e. Amurru), and my brothers, the servants of the king, my lord, and the servants of Tutu, my lord, are overjoyed when the breath of the king, my lord, comes. I do not deviate from the orders of my lord, my god, my Sun, and from the orders of Tutu, my lord.

My lord, since Hatip is staying with me, he and I will make the journey. My lord, the king of Hatti has come to Nuhašše and I cannot g[o]. Just let the king of Hatti depart and straightaway I will make the journey with Hatip.

May the king, my lord, heed my words. My lord, I am afraid of the king, my lord, and of Tutu. Here are my gods and my messenger. Tutu and the magnates of the king, my lord, I would put under oath and then I will make the journey.

And thus Tutu, the king, my lord, and the magnates: "(We swear) we will not devise anything regarding Aziru that is not good." Thus are you to be put under oath to my gods and to Aman. Tutu, know [t]hat I will come to you."



Egyptian soldier drinking beer with straw

Egyptian Museum Berlin ÄM 14122

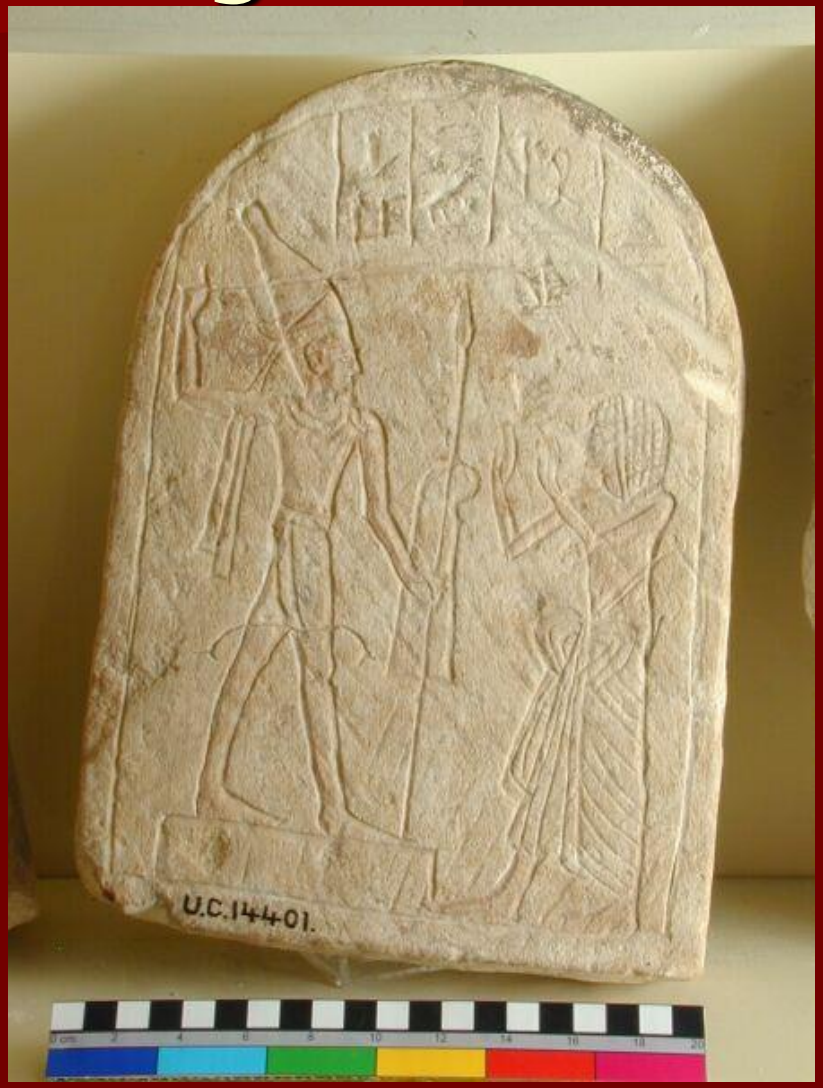
from Amarna, time Akhenaten

New type of “foreigner” in Egypt

- Stela UCL 14392
- 19th dyn. (cartouche Merenptah)
- showing in the middle Ptah
- behind him **Asiatic goddess** Astarte with titles: 'lady of the sky, lady of all gods'

New type of foreigner

- Syrian (war) god Reshep / Reshpu (also known as Reshef)



Development of a god

- Phoenician Canaanite weather god, lightning, plague, Reshef became the Egyptian war god
- Reshef in Egypt (NK): Reshep (translit. *rSpw*)
- Ramses III – Medinet Habu about his army:... *The officers* (znn) *are mighty like Reshep, when they see ten thousand likewise. [///] /// /// like Montu. (*J. H. Breasted, *Ancient Records of Egypt*, Part Four, § 40)
- popular protective deity who listened to pleas
- On Upper Egyptian crown head of a gazelle, an animal of the desert belonging to Seth, instead of a uraeus, in hand shield and spear or some other weapon.

Development of a god: Egyptianization

Commemorative scarab AIII (Ain Shams)

Scarabs AIII and Tiye in Knossos, Kydonia, Chania, Heraklion, Rhodos, Cyprus, Mycenae

Faience plates in Mycenae

MONKEY BUSINESS IN THE BRONZE AGE AEGEAN
Blue frit monkey figurine with cartouche of Amenhotep II at Mycenae.

But:

- Mycenae Faience fragments with Egyptian hieroglyphs (found at Mycenae between 1886 and 1969) seen as AIII Egyptian-made royal gifts
- comparisons of objects from Egypt do not offer precise parallels, limited scientific analyses of the Mycenae fragments support non-Egyptian manufacture
- Might be not part of trade and gift exchange

As seen in Rekhmire:

Evidence for international contacts

- Archaeological remains in foreign precincts or foreigners in Egypt – indicates contact
- Textual evidence (firmer ground)
- Artistic influences on foreign artisans (very elusive) and other way round

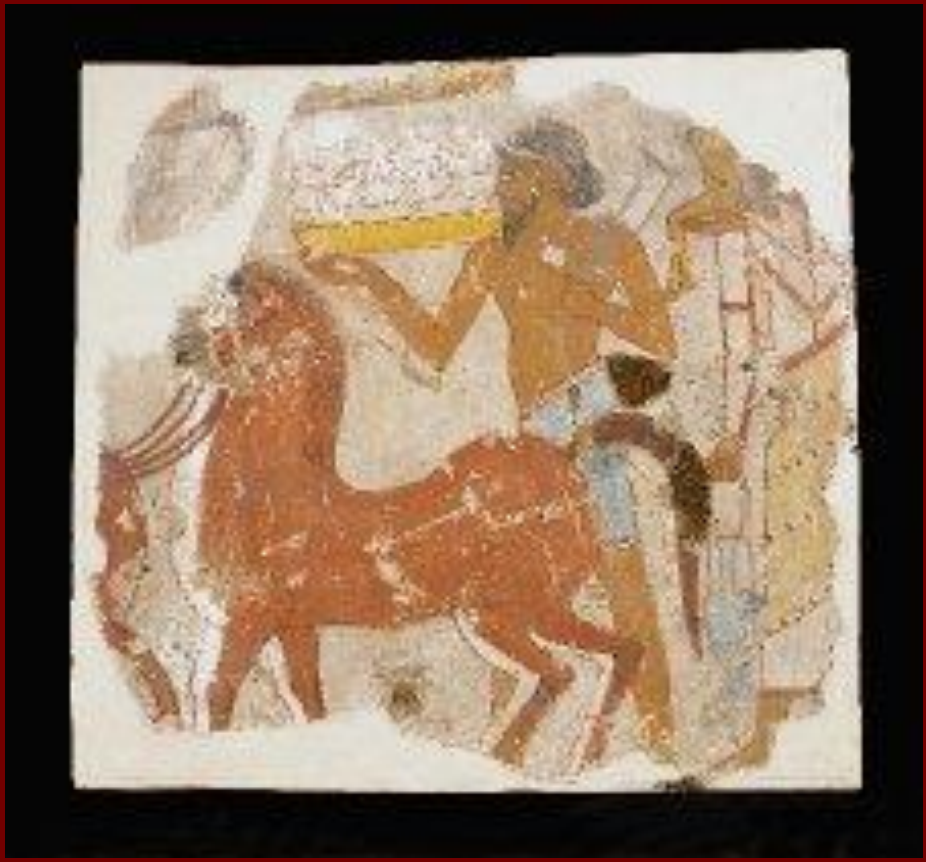
Bucrania ceiling painting from the robing room in the palace of Amenhotep III in Malkata - Metropolitan Museum of Art

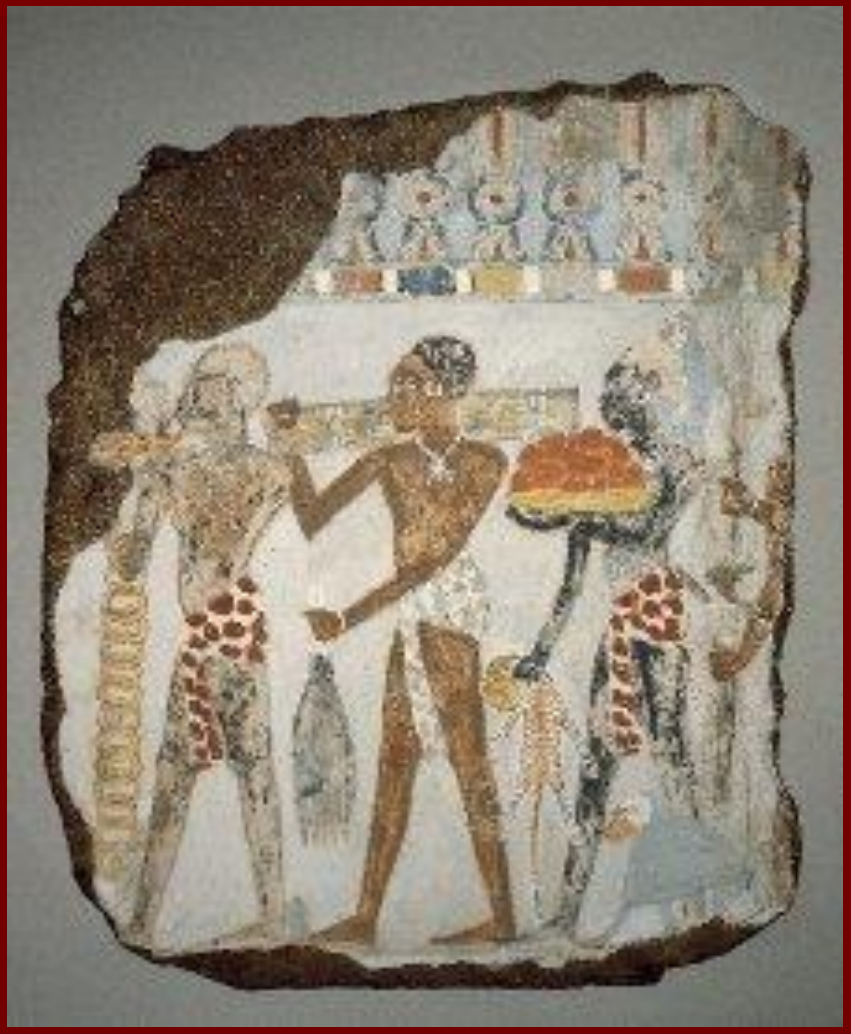
Evidence for international contacts

- Archaeological remains in foreign precincts or foreigners in Egypt – indicates contact
- Textual evidence (firmer ground)
- Artistic influences on foreign artisans (very elusive) and other way round
- NK (mostly 18. dyn.): additional source!

Tombs of nobles in Thebes – frescoes of foreign emissaries: men and woman, carrying tributes, gifts, items → most interest in Aegeans

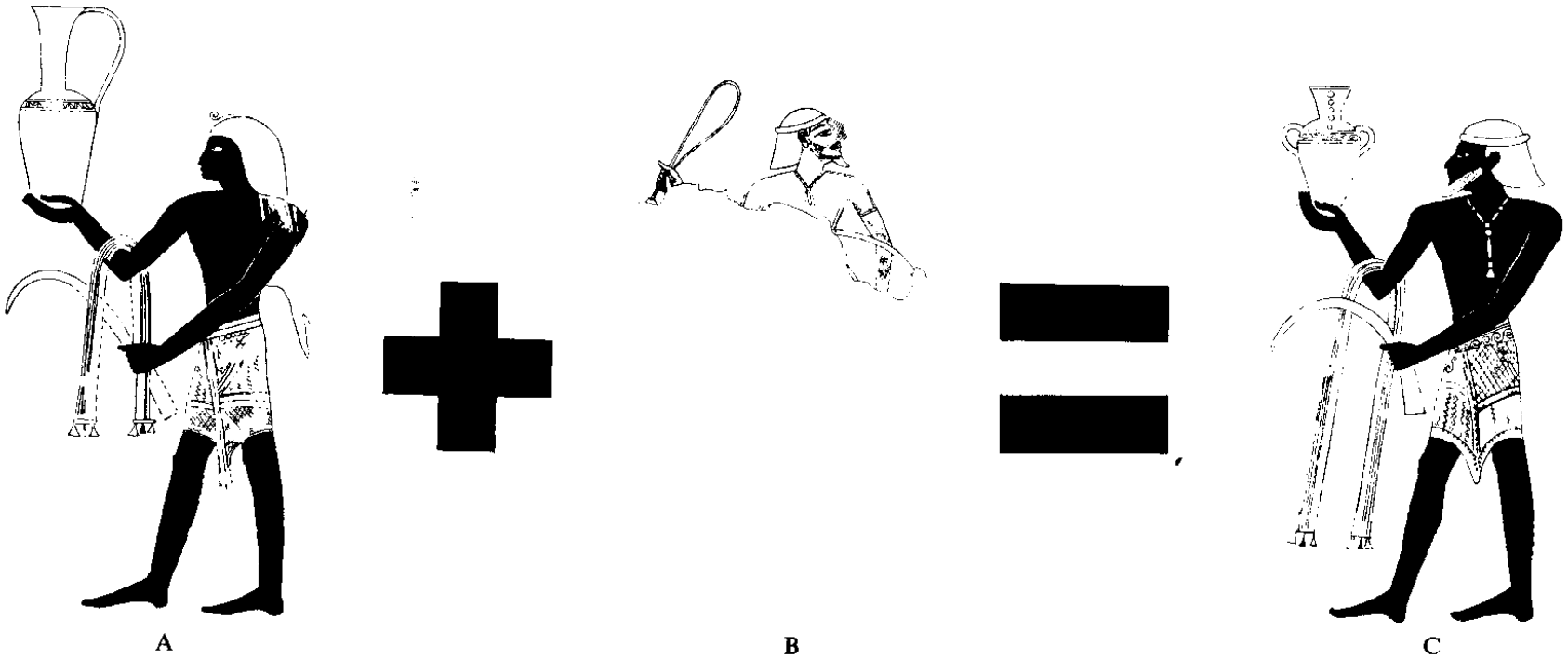
TT63 Treasurer Sobekhotep: Foreign Tribute (BM 1869,1025.5)





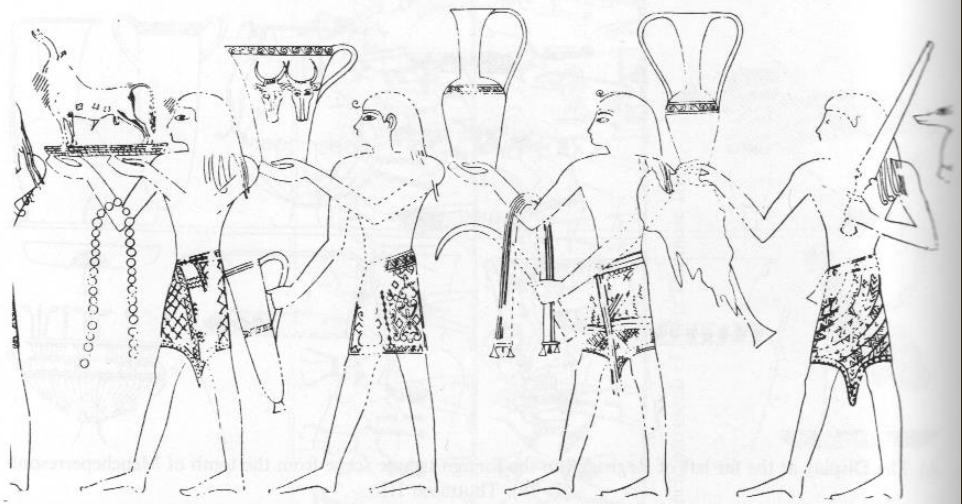
Examples for hybridism: TT 86 Mencheperreseneb (Th III)

- “Second”, later “First prophet of Amun”
- Scene of foreign tribute, first register:
  - 3 typical Syrians followed by Aegeans with clean shaven faces, long coiffures, dark red coloured skin, Aegean skirts, some footwear
- Scene of foreign tribute, second register:
  - Figures mixed Syrian and Aegean attributes



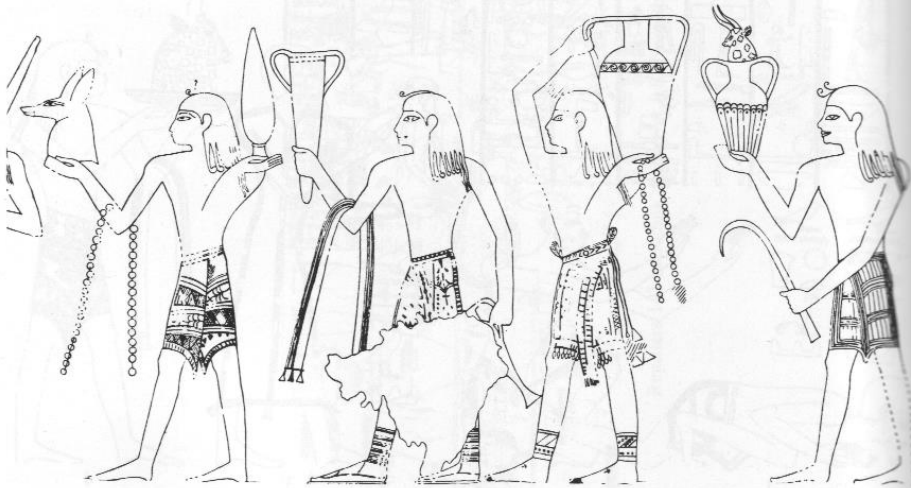
Hybridism. A clearly hybrid figure (right) is composed by combining the red skin colour and skirt of an Aegean (left) and the bearded head with head band of a typical Syrian (middle). Tomb of Mencheperresonb (T. 86). Thutmose III.

Registers I-II including display at left, from the tomb of Mencheperresonb (T. 86). Thutmose III.



5 6 7 8

A) Figures 5-8 of Register I in the foreign tribute scene from the tomb of Mencheperresonb (T. 86). Thutmose III.

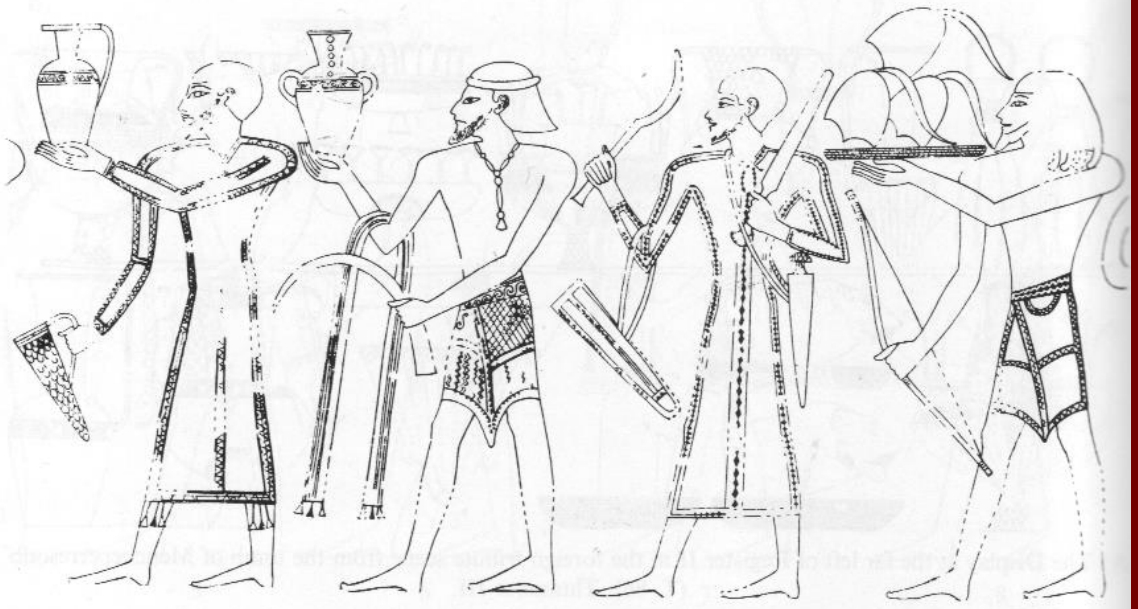


9 10 11 12

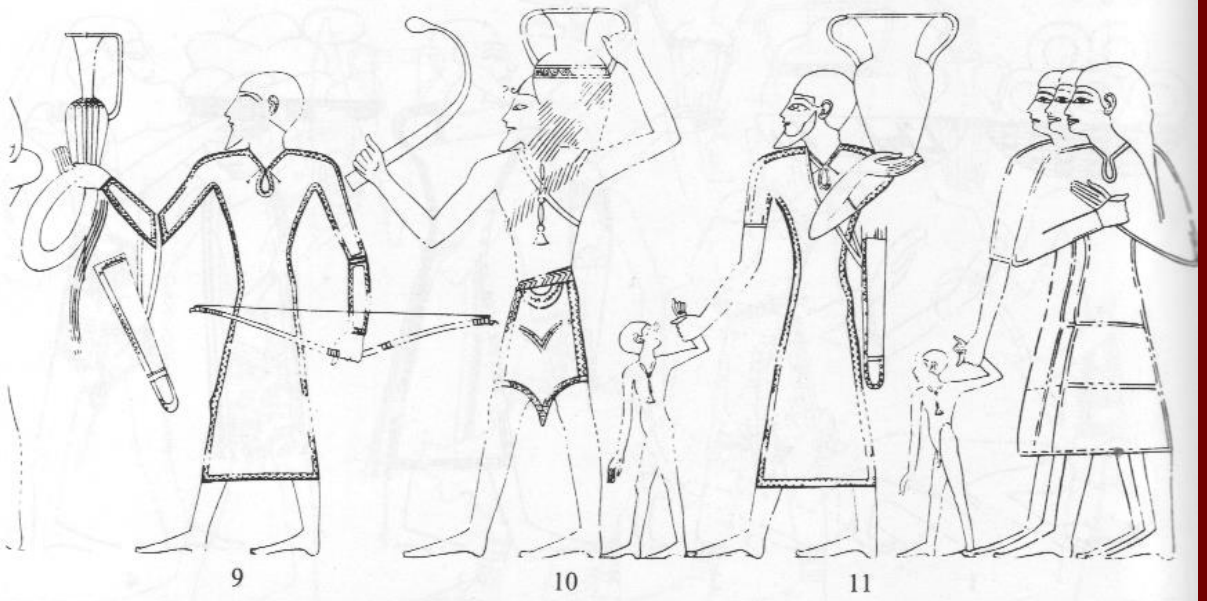
B) Figures 9-12 of Register I in the foreign tribute scene from the tomb of Mencheperresonb (T. 86). Thutmose III.

Register II: Hybrid types

- Figure 6: skin colour, kilt = Aegean; but bearded + Syrians head
- Figure 8: pseudo-Aegean skirt, curled locks, but beard
- Figure 10: seems Aegean forehead, but Syrian beard, Libyan cross belt + pendant necklace; made up skirt (pointed, decorated border, V-shaped hem)

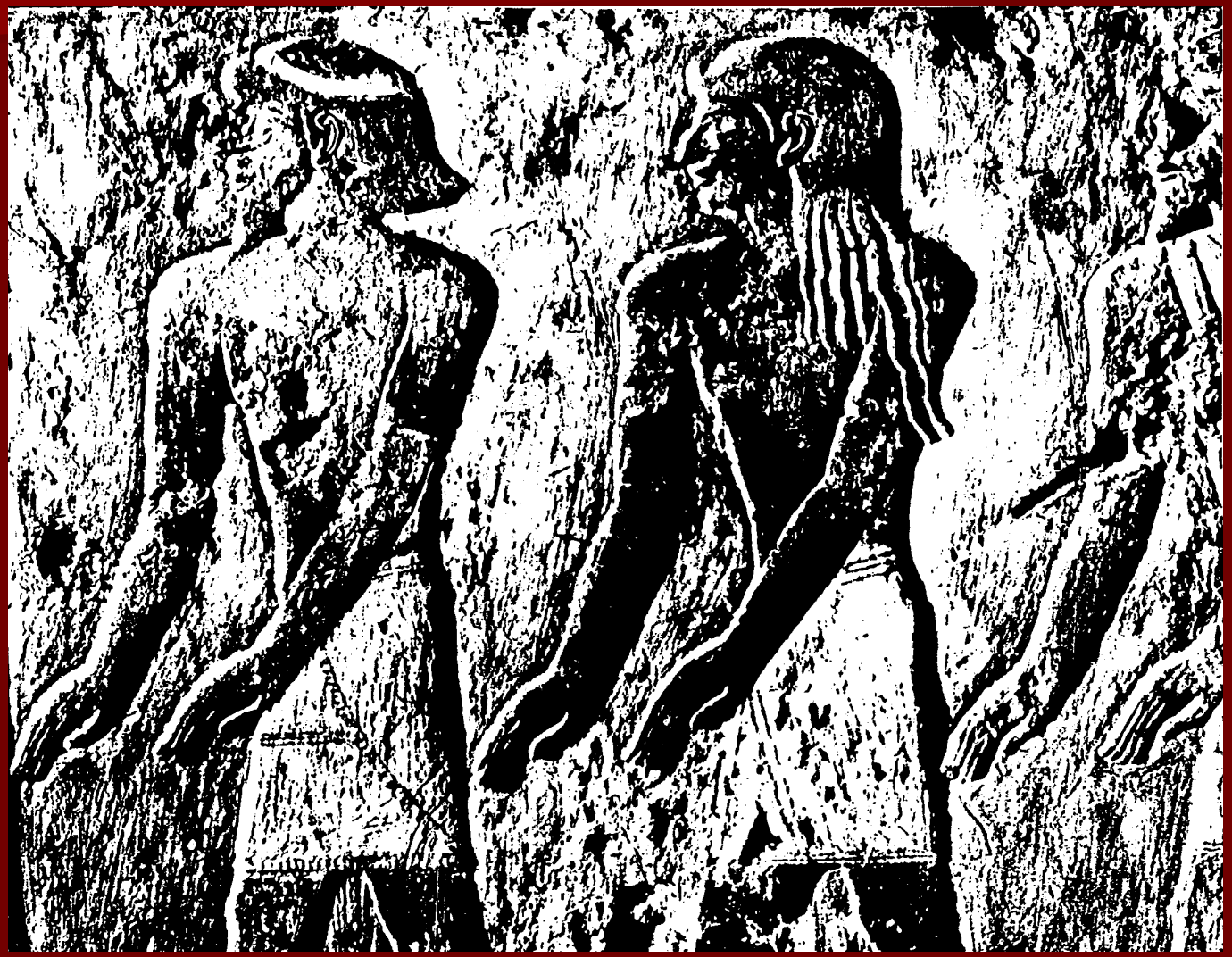


A) Figures 5-8 of Register II in the foreign tribute scene from the tomb of Mencheperresonb (T. 86). Thutmose III.



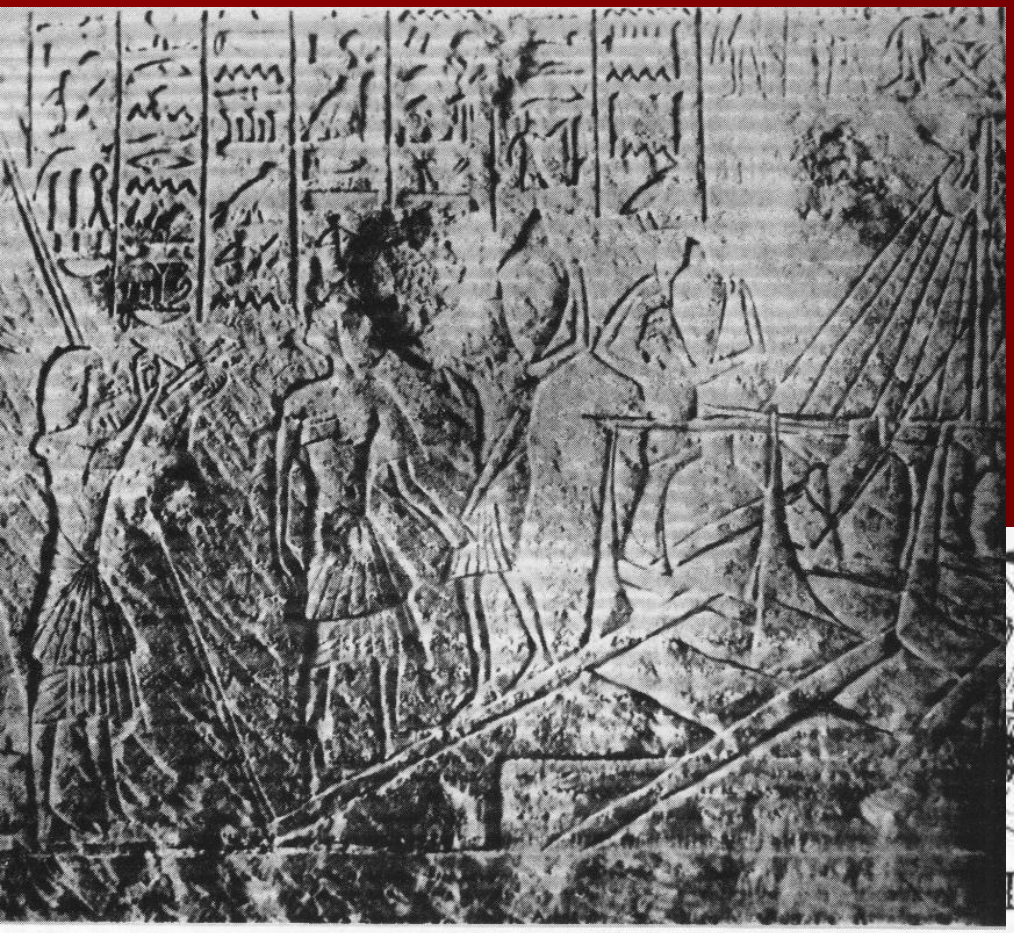
B) Figures 9-11 and women of Register II in the foreign tribute scene from the tomb of Mencheperresonb (T. 86). Thutmose III.

Cretan envoy (TT39 Puiemre, 18. Dyn.) → Keftiu?

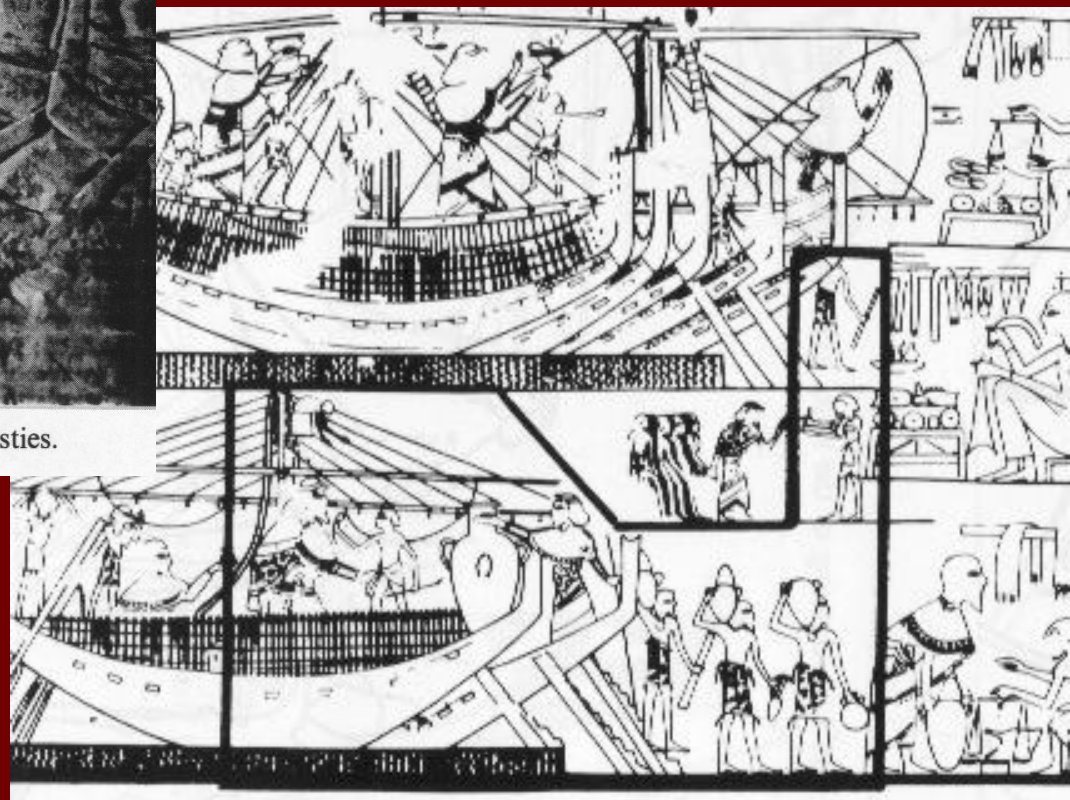


Examples for hybridism

- Representation of foreigners
- Representations of ships



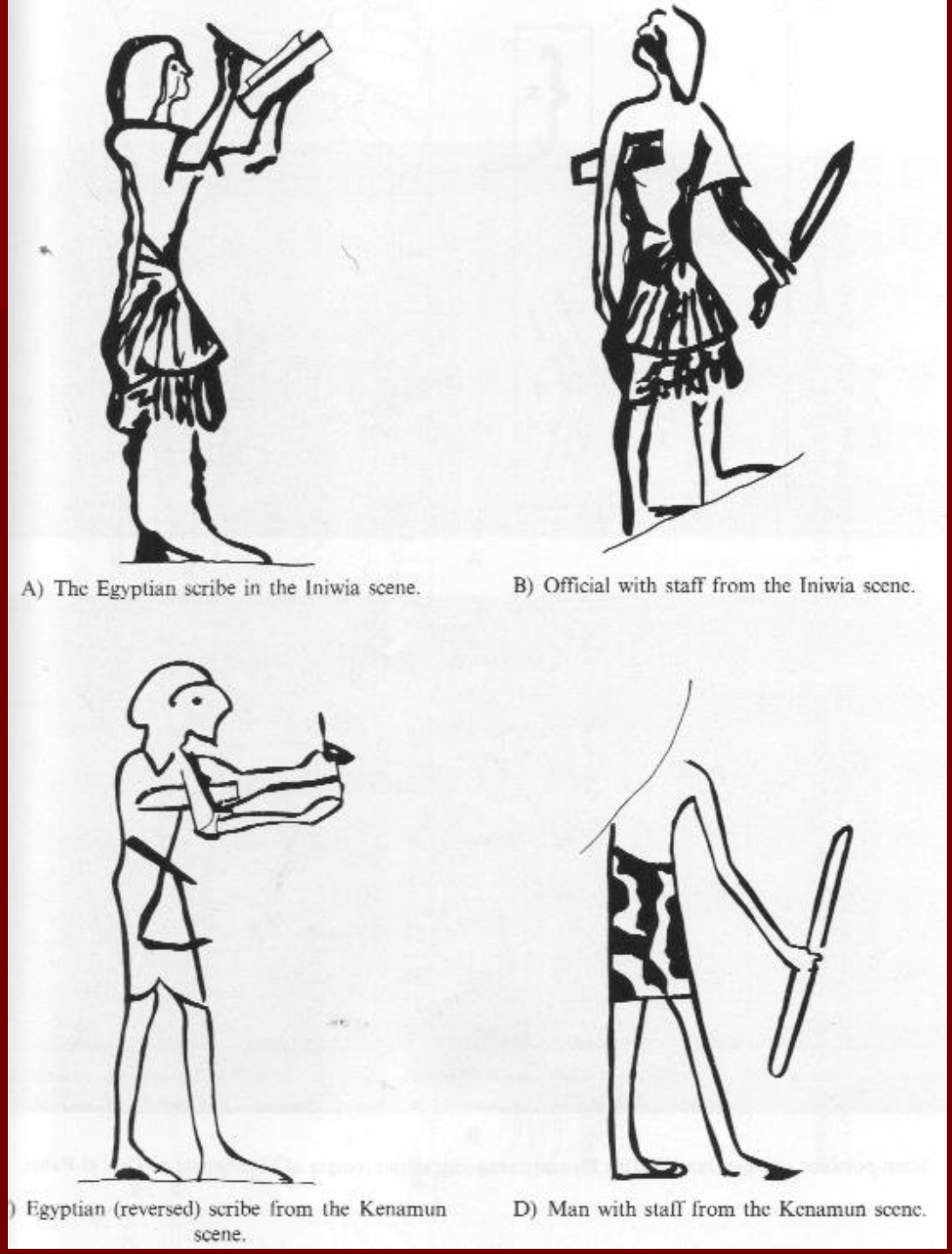
A) The ship relief from the tomb of Iniwia. XIXth-XXth Dynasties.



Detail of the scene from the tomb of Kenamun (T. 162) showing the po

Imitations?

1. Either artists visited earlier tombs, made direct copies
2. Hypothetical set of "pattern books"; "copybooks" with master drawings → some of theses scenes have yellow ground colour, shall indicate papyri?



A) The Egyptian scribe in the Iniwia scene.

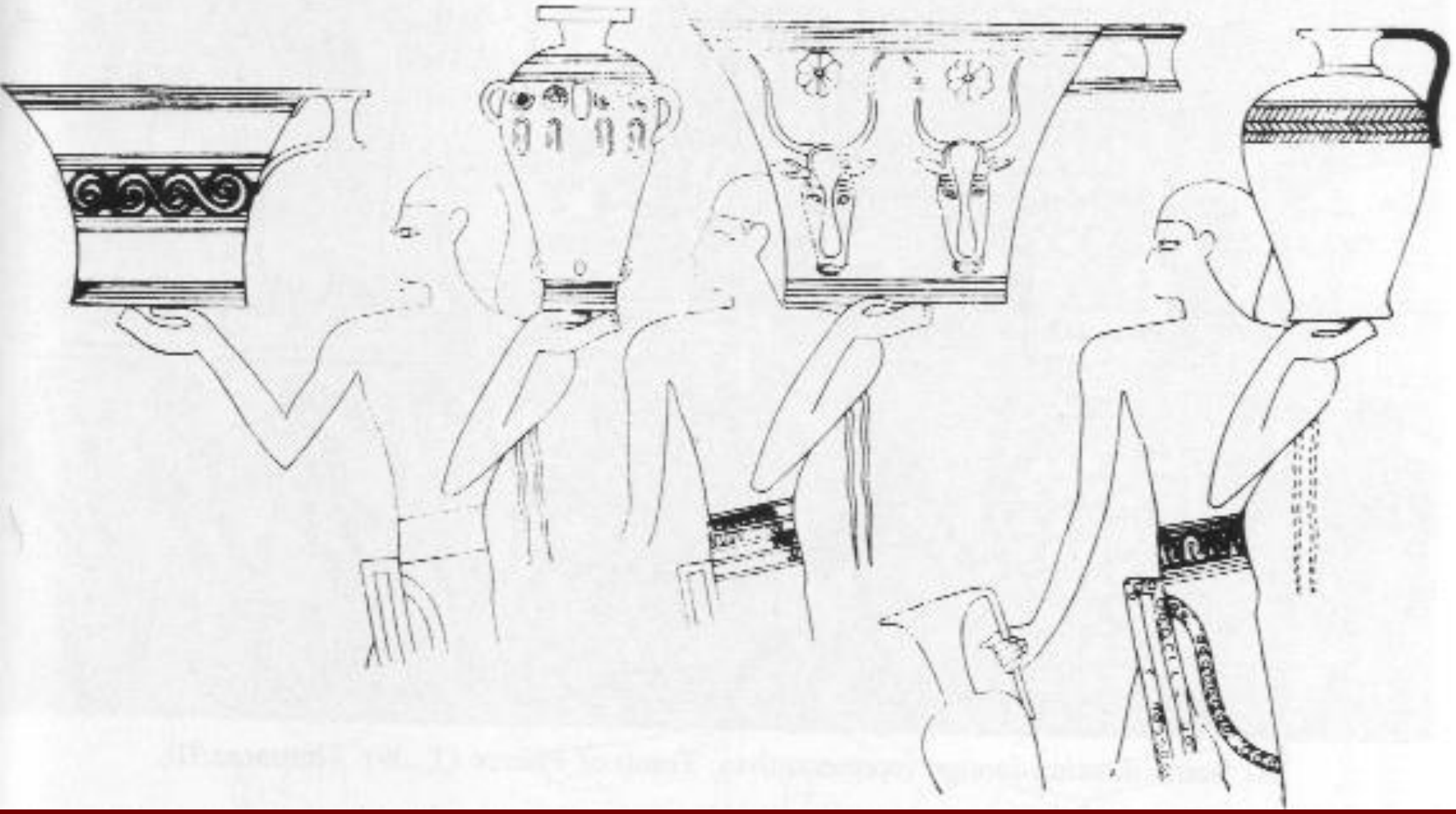
B) Official with staff from the Iniwia scene.

) Egyptian (reversed) scribe from the Kenamun scene.

D) Man with staff from the Kenamun scene.

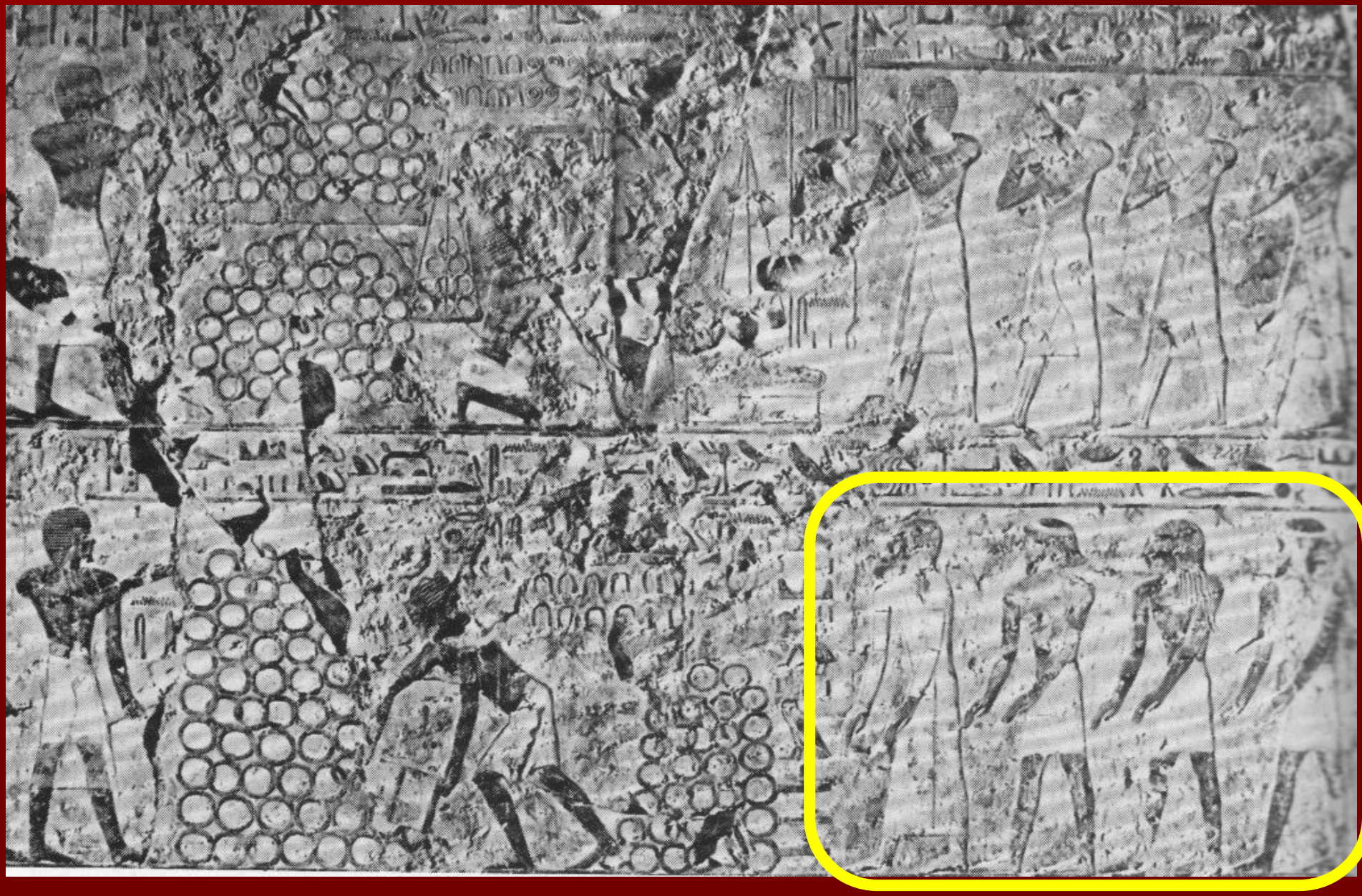
Aegeans in Theban toms

- Senenmut (TT71) – Hatshepsut
  - Damaged scene Aegean porters



Aegeans in Theban toms

- Senenmut (TT71) – Hatshepsut
  - Damaged scene Aegean porters
- Puimre (TT 39) – Second Prophet des Amun (ThIII / Hatsh) → dealt with revenues Amun temple + artisans
  - Workshop: foreign style artefacts (no foreign people)
  - Scene monument added to Amun temple; 2nd reg.: foreign donours named "The Foreign Chiefs of Further Asia": 1st + 2nd Syrian, 3rd Minoan (Keftiu), 4th Libyan



Aegeans in Theban toms

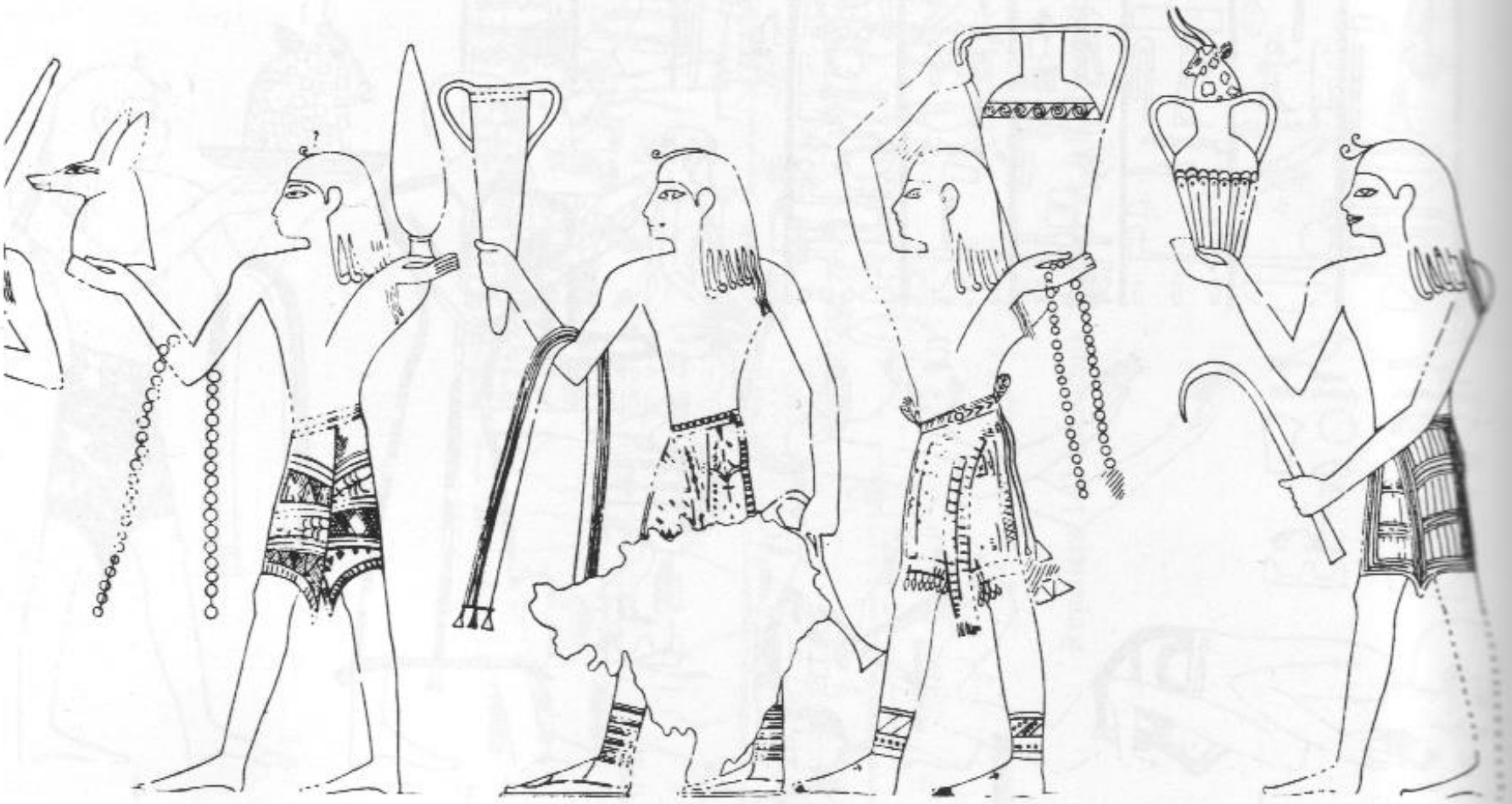
- Intef (TT155): Great Herald of the King (Hatsh / Th III): Foreign tribute: Syrians, Oasis people, Aegeans
- Useramun (TT 131): vizier (Th III): Aegean tribute
- Menchepereseneb (TT86)
- Rechmire (TT100)
- Amenehab (TT85)
- Kenamun (TT93)
- Anen (TT120)

Syrians / Asiatics in TT (selection)

- Amunezeh
- Haremhab
- Amenemhab (TT 85)
- Amenmose (TT42)
- Penhet
- Sobekhotep
- Nebamun
- TT91
- Amenmose (TT89)
- Huy

Aegeans

- Only men are portraited: Dark brown-red skin colour (same as Eg. men)
- Clean shaven
- Some “Keftiu” are bearded, but mistaken Syrian or hybrid
- Profile very close to Eg. one, but with variations
- Curly hair with locks of varying length (very distinctive) with spiral curls at forehead
- Clothing: loincloth with belt or richly embroidered kilt falling to a point between leg (close resemblance to Minoan reliefs)



9 10 11 12

B) Figures 9-12 of Register I in the foreign tribute scene from the tomb of Mencheperresonb (T. 86). Thutmose III.

1. Bull-leaper against the background of a maze-pattern (wall-plaster of lime, fragment F4: 22.5×17×0.6 cm). Reconstruction by Lyla Pinch-Brock.

Aegeans

- Keftiu: Cyprus(?), Asia Minor, Syria, Cilicia
  - Kom el Hitan list: includes Crete, Aegean island, some additions coast Asia |Minor
- Isles in the Midst of the Sea: Aegeans
- Alashia; Cyprus(?), Syrian coast (?) (near Orontes) → mentioned in Wenamun

→ Concluded from Theben Tombs and Kom el-Hetan Topographical list

A) The captive termed 'Keftiu' on the base of Amenhotep III's kiosk in the tomb of Anen (T. 120). Amenhotep III.

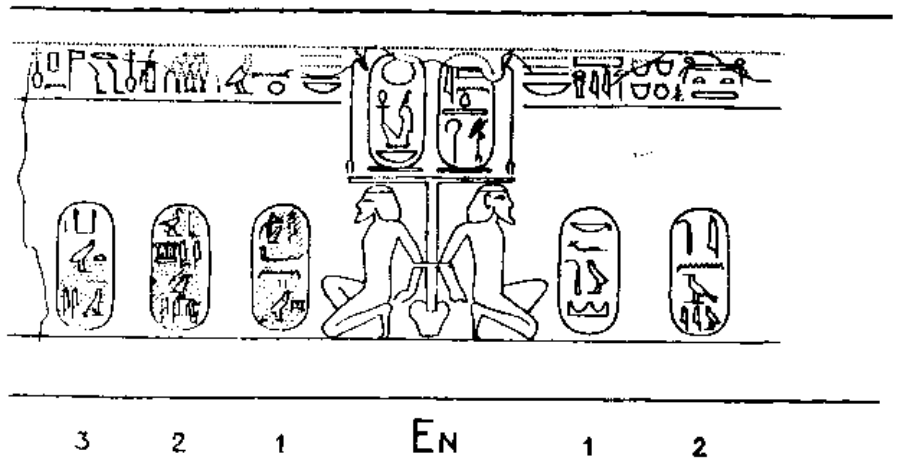
1, 2 right of bound captives: Keftiu, Tinay

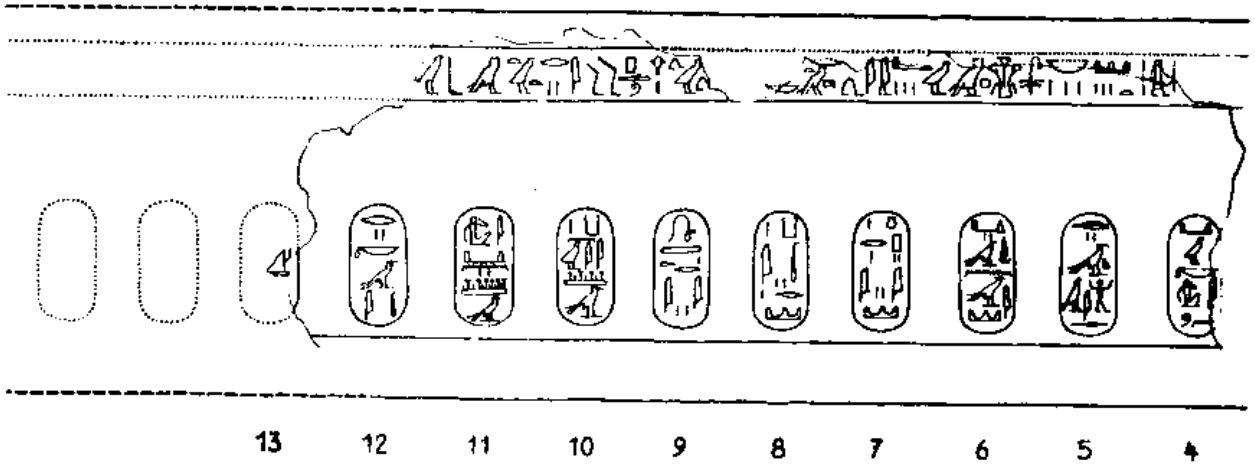
4-13: Names in geographical order from Crete to Greece, off to Troy, back to Greece (with Mycenae, Ilios, Knossos)

→List origins in a itinerary: starting at Greece, then Greece, Kythera, Asiatic coast, back to Crete

→Eg objects found in this area (catouche A III and Teje)

→Could be direct and indirect contact

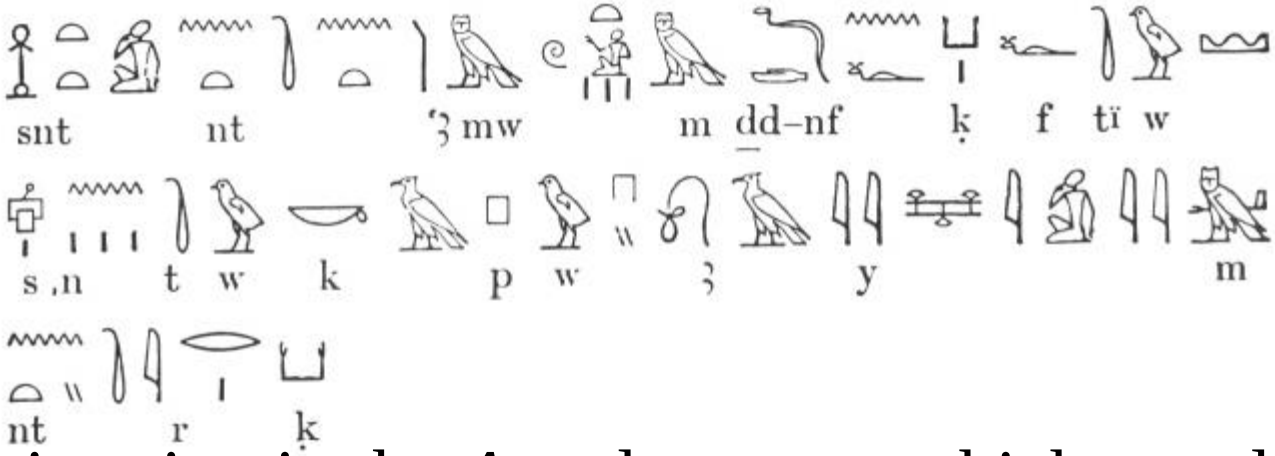




Aegean place names on an Egyptian statue base. From the forecourt of Amenhotep III's funerary temple at Kom el-Hetan (List EN).

Keftiu

- Pap. Ebers



- 'Conjuration in the *Amu* language which people call Keftiu—*senutiukapuwaimantirek*’

Keftiu in Egypt and gift exchange

- Visual and textual records: foreign leaders bearing *jnw*, *literally "that which is brought"* = "gifts" for Egyptian pharaoh
- began in reign of Thutmose I.
- gifts = reciprocal: Pharaonic end of system of diplomatic gift exchange irrespective of taxes, collected from subject states abroad
- gifts represented agreement reached between the Pharaoh personally and foreign chiefs
- Gifts presented to pharaoh on festive occasions – coronation and *Sed (jubilee)* festivals– attended only by the most privileged members of his court
- Keftiu joined subdued Syro-Palestinians and Nubians, + diplomatically allied Hittites, Mitanni

Keftiu in Egypt and gift exchange

- Keftiu generally taken to be Cretans – because of their costume
- But: metal ware cups in the niello technique (employed Peloponnese in LH I and LH II for the drinking cups and weapons, found at elite early Mycenaean burials (so far not found in Crete)
- problematic: absence of Cretan examples (maybe due to lack of intact elite LM I burials)
- Hatshepsut = first Egyptian monarch that the Keftiu approached for "the breath of life", Egyptian expression for vassalage –acceptance of the Egyptian king as overlord
- Keftiu, portrayed with long wavy hair + sporting the loincloth + codpiece (see representations in Crete), appeared bearing gifts in Hatshepsut's chief steward Senenmut's tomb

Keftiu in Egypt and gift exchange

- Suggested = year of Theran eruptian, then Keftiu = survivors of a beleaguered administration, perhaps centered at Knossos, the only major urban site not fully inundated, paying homage to the new pharaoh, on the occasion of her coronation
- Seeking + requesting allegiance + vital aid from the most powerful, in both secular and divine terms, ruler in the region
- To restore order after the tsunami devastated their coastal cities, harbours and navy, and salted their coastal plains
- Cretans may have needed to appease their divinities by re-building their temples in the wake of such a clear sign of disapproval.

- No representations Aegeans in Eg. tombs after 1450BC + same time as fall of Minoan culture: direct contact stopped

  → Aegeans in tombs = Minoans

Syrians / Hittites

- Painted in yellow (irrespective of sex)

B C D

B) Types of Syrian long dress as portrayed in Egyptian New Kingdom representational art. Types B-D according to Pritchard's division.