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Psychological warfare in the Eighteenth Dynasty

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Keywords

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Abstract

Warfare was considered an essential crucial element in the ancient Egyptian culture, particularly in the New Kingdom; with the imperial age of Egypt and the presence of a series of brilliant, mighty military pharaohs who developed many strategies and tactics of war. This paper will argue the use of Psychological warfare as a means of military tactic in the Eighteenth Dynasty of the New Kingdom. It will discuss the various techniques of this type of warfare. It includes different examples of harsh penalties used by the pharaohs to frighten and intimidate the rebels. It will also propose the use of degrading imagery and derogatory comments to belittle the ability and the quality of their enemies to prevent fear or awe from them. The aim of this study is to discuss the important role of psychological dimension in battles and its effect on lowering the morale of enemies. It will show the various techniques that the pharaohs used to install their fear and terror in the hearts of their enemies. To achieve the aims of the study, it was followed the historical methodology which deals with examining the military and private inscriptions and reliefs of the 18th dynasty to specify the message that the pharaohs wanted to send.

Keywords: Psychological warfare; fear; penalties; propaganda

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1. Introduction

The ancient Egyptians used to call the part of the Nile valley within Egypt's boundaries as *t3-mri* which means "the beloved land", and all territories outside Egypt's boundaries, *b3-swt* "the hill countries" (Cline and O'Connor (eds.), 2012). The Egyptians loved order and had a developed sense of national identity, so they considered anyone coming from outside Egypt's borders as "foreigner" and, therefore, enemy (Partridge, 2002).

Foreigners were characterized as chaotic and rebellious. Therefore, there was ensuing need for their destruction to reestablish order, so warfare was considered an essential crucial element in the Egyptian culture particularly in the New Kingdom (1550-1069 BC)¹ to suppress these foreigners.

To subdue these enemies, pharaohs conducted many periodic military campaigns and used the traditional lethal weapons of war; some of these campaigns begin and end in a matter of minutes, others may last for a considerable time. Pharaohs also used untraditional means of warfare and non-lethal weapons.

2. Discussion

2.1. Definition of Psychological Warfare

In ancient times, many scholars have mentioned the importance of psychic influence, but they have not used the term of psychological warfare, because the designation of this type of war as psychological warfare was as a result of the recent Europeans knowledge with psychology and its exploitation in destruction and construction (1989, الإدريسي).

The art of war of the ancient Chinese military philosopher Sun Tzu which dates back to as early as the fifth century B.C.E. it indicated a remarkable understanding of the psychological dimension of war (Simpson, 1994). According to the Chinese strategist Sun Tzu, "*to subdue the enemy without fighting is the acme of skill*" this means that competence in the psychological political field is regarded the core of a rational approach to war (Barnett and Lord (eds.), 1989; Tzu, 1971, 77-78).

There are many definitions of psychological warfare:

- *The use of various psychological tactics, such as propaganda and terror, to destroy the opponents' morale.*²
- Other definition states that: "*Psychological warfare (psywar) is the planned use of propaganda and other psychological actions to influence the opinions, emotions, and behavior of hostile foreign groups in such a way as to support the achievements of national objectives*" (Aquino, 1987,7)³

Psychological warfare is the attempt to influence adversary's behavior by shaping his thinking (Barnett and Lord (eds.), 1989). The battlefield of psychological warfare is more extensive and wider than the traditional military war as it attacks both civilians and military forces (1989, الإدريسي; عيسوي, 1974) it also directed primarily at the adversary's mind rather than his body (Barnett and Lord (eds.), 1989).

¹ All dates are based upon the chronology provided by (Shaw (ed.), 2000).

² <https://www.thefreedictionary.com/psychological+warfare>

It also could be defined as: "*The use of intimidation, threats, or other such tactics to achieve a particular outcome*" <https://idioms.thefreedictionary.com/psychological+warfare>

³ As cited in: FM33-1: Psychological operations, Washington, D.C.: department of the army, 31 August 1979, p. #H-3

2.2. Target of psychological warfare

As it was mentioned above, psychological warfare directed primarily at adversary's mind rather than his body, it uses various techniques to lower an enemy's morale especially in time of war. This kind of war tends to weaken the ability of the enemy by a violent attack on his psychological sides.

Hitler⁴ states that: *our weapons are the confusion, hesitation, and terror that we enter into the hearts of the enemies. When they fail and their hearts are weak, it is the time to kill them in one stroke.* (2004, سمييسم; 1974, التهامي) the appropriate time to attack enemies and overthrow them is when their hearts are weak. This is the target sought by those who use psychological warfare methods: lowering the morale of the enemies and installing Fear in their hearts (Abo el Magd, 2016)⁵.

Fear was the real killer on the ancient battlefield. It could lead the soldiers and ranks to flee from the battle; fear is the real motivation to flee. The stress of battle may lead to the probability that any soldier will lose his nerves and flee. The actions of this single soldier are sufficient to install the panic in an entire unit (Gabriel, 2007).

During the battle of Megiddo (c. 1456 BC)⁶, The Egyptian army had advanced towards the enemies who were camped before Megiddo. The enemies were unprepared and intimidated; they fled before the Egyptians, Abandoning their horses and chariots. The combat was over almost before it started. The enemy fled back to the city of Megiddo and the gates were closed to keep the Egyptians out, so they pulled at their garments (Lichtheim, 1976; Partridge, 2002). The Gebel Barkal stela of Tuthmosis III (1479-1425)⁷ states: *"when My Majesty charged them, they fled at once falling over one another in their haste to enter Megiddo"* (Redford, 2003, 109).

Placing and working under sufficient pressure, could lead the phalanx to shatter suddenly, soldiers fled in all directions, often casting away their weapons and shields to speed their flight (Gabriel, 2007).

The Gebel Barkal stela, indicates that during the 8th Campaign of Tuthmosis III (in the 33rd year of his reign), the lord of Naharin⁸ fled and abandoned the land through fear from the pharaoh. *"They had no champion in that Land of Naharin, whose lord had abandoned it through fear"* (Redford, 2003, 106-107).

Fear could make the legs and the heart tremble. The Poetical Stela of Tuthmosis III refers to the role of the god in his battle; the god addresses him and states that: *"The*

⁴ Adolf Hitler was an Austrian-born German politician who was the dictator of Germany from 1933 to 1945. He was the leader of the Nazi Party; he initiated World War II in Europe by invading Poland on 1 September 1939. He was responsible for the perpetration of the Holocaust, the genocide of about six million Jews and millions of other victims.

⁵ Abo el Magd, A. (2016). "Mind then Heart Control: Psychological Warfare as an Element of Egyptian Strategy of War during New Kingdom. I. Terror of the King as an Element of Psychological Warfare", *Minia Journal of Tourism and Hospitality Research*, Volume I, Issue 2, Conference Papers, (442-474).

⁶ Megiddo is Town in northern Canaan, the modern site of Tell el-Mutesellim that stands at the southwestern corner of the Plain of Esdraelon (Jezreel Valley). TuthmosisIII's first campaign in western Asia was at Megiddo where he confronted a coalition of the chiefs of Syria and Canaan who were led by the prince of Kadesh. The Egyptian army defeated the enemy forces outside the city, but it was followed by a seven-month siege.

⁷ Tuthmosis III is son of Tuthmosis II. When he ascended the throne, he was still young so queen Hatshepsut ruled as regent for him, then he ruled as sole ruler after her death. He campaigned in western Asia almost annually. There were a total of 17 expeditions from year 22 to 42.

⁸ It is a West Semitic word that means "river land." it was used frequently for the Hurrian kingdom of Mitanni in north Syria.

foes who came toward you I made weak, their hearts aflame, their bodies trembled" (Lichtheim, 1976, 36).

According to the ancient Egyptian sources, the pharaoh had the ability and sometimes the responsibility to inspire terror and fear in the hearts of his foreign enemies (O'Dell, 2008).

For instance, Tuthmosis III in the Gebel Barkal stela states that: "*My terror extends to the southern marches, nothing is beyond my compass!*"; and also "*I [have set] my terror in the farthest marshes of Asia*" (Redford, 2003, 113-115) the pharaoh boasts that his terror and fame extend to the southern and to Asia and that the foreigners have seen his strength, and his terror was in their hearts.

The bow (7: 7, 1) which was found in the tomb of Tutankhamun (KV 62), decorated with inscriptions states that "*who subdues the nine bows through the terror he inspires*" (McLeod, 1970, 15).

God Amun-Re⁹ takes the credit for implanting fear of pharaoh in the hearts of his enemies (O'Dell, 2008). Amun-Re declares concerning the people of Naharin: "*Hearing your battle cry they hid in holes. I robbed their nostrils of the breath of life and made the dread of you pervade their hearts*" (Lichtheim, 1976, 36). Amun-Re has instill fear of the pharaoh in the hearts of the people of Naharin and made them hide in fear. A desire to hide is one of the psychological effects of fear; they hide in holes through fear.

2.3. Techniques of Psychological Warfare in ancient Egypt

Psychological warfare employs all psychological and physical means to affect the morale of the enemies and destroy their ability and will to fight and resist. Thus, propaganda; sabotage; subversion; guerrilla warfare and economic pressures are effective weapons, because they produce fear, dissension, and hopelessness in the mind of the enemy (Simpson, 1994).

2.3. 1. Strategy of terrors

Psychological warfare does not depend only on speech, as any enemy is concerned with what he could see or could not see as with what he could hear or read (Barnett and Lord (eds.), 1989).

2.3.1.1. Harsh penalties

Fear is linked to strength, as anybody often fears the superior party who has the power to harm him (O'Dell, 2008). An ancient Chinese saying, "*Kill one, [to] frighten ten thousand*" (Schmid, 2005, 138). In fact, the kings of ancient Egypt used to punish those who had rebelled to frighten and intimidate those who had not.

Mutilation

The practice of cutting of hands

The practice of taking a hand of an enemy was well-known in ancient Egypt, the procedure of severing the hands of dead enemies occurred after a battle. During this process any wounded enemy fighter was killed, then his hand was taken to get an accurate count of their dead and assess enemy losses, it also provides a way of rewarding the courageous soldiers in the Egyptian army (Wells, 1995)

Numerous textual references illustrate the tradition of slaying an enemy and cutting off his hand.

⁹ Amun is the Local god of Thebes. He was merged with the sun god Re, and from the 18th Dynasty became one of the state gods of Egypt.

For instance, in the autobiography of Ahmose Son of Ebana,¹⁰ in his tomb at EI-Kab during the war of King Ahmose (1550-1525)¹¹ against the Hyksos¹², he claims to have *carried off a hand*; and when Sharuhen¹³ was besieged he brought *two women and a hand*; also, he claims that he brought three hands during the Nubian campaign of king Ahmose (Urk. IV: 3.13-14; Lichtheim, 1976).

- In the annals¹⁴ of Tuthmosis III: the booty list of the battle of Megiddo involved "*Living prisoners: 340. Hands: 83*" (Lichtheim, 1976, 33).

- In the conflict of Amenhotep II (1427-1400)¹⁵ in the 7th year of his reign at Tell Hashbe, Amenhotep returned from there and brought back 20 hands: "*he brought back 16 living maryanu beside his chariot 20 hands at the brow of horses*" (Urk.iv1304,10-15; Wells, 1995, 150).

- On the exterior right side of the chariot of Tuthmosis IV (1400-1390)¹⁶ (fig.1) he is depicted standing in his chariot shooting arrows into Asiatic enemies. Five of the fourteen fallen Asiatic enemies have one of their hands missing (Carter and Newberry, 1904; Heagren, 2010; Veldmeijer and Ikram, 2013).

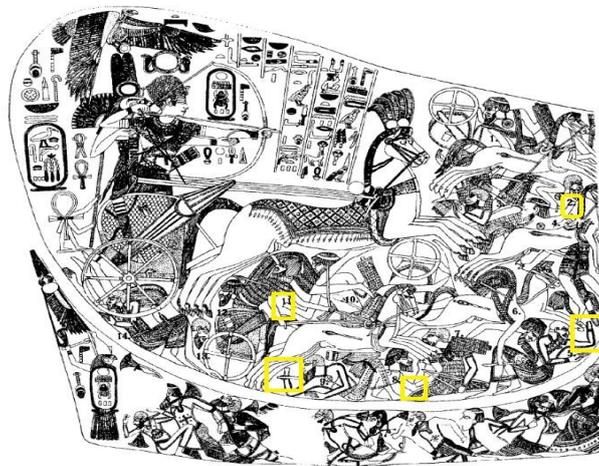


Fig.1. Drawing of the right exterior side of Tuthmosis IV's chariot. (Veldmeijer and Ikram, 2013, 49, fig.4; as cited in Wreszinski (1935: pl. 1).

¹⁰ Ahmose Son of Abana (fl. c. 1560–1500 BC) was Military officer in the navy; he served under Ahmose I, Amenhotep I, and Tuthmosis I. He was buried in Nekheb (el-Kab, south of Luxor), he recorded his military service in the account of his autobiography. His father is a soldier called Baba who served Seqenenre Tao, his mother called Ebana.

¹¹ Ahmose was successor of Kamose, he completed the struggle against the Hyksos, defeated them and reunited Egypt. He is considered the first king of the 18th Dynasty and the New Kingdom.

¹² Hyksos: it's a Greek term derived from the Egyptian word Heqa-Khasut which means "ruler of foreign lands", the Egyptians called them the shepherd kings. They were Asiatic foreigners, of northern, Palestinian, origin. they controlled the north during the Late Middle Kingdom

¹³ It is the City of Canaan whose identity with the surviving archaeological sites is still not certain: Tell el Far'a, Tel Harer and Tell el Ajjul, all being proposed.

¹⁴ It is the name of the record of the military campaigns of king Tuthmosis III that is inscribed on the hall surrounding the central sanctuary of Amun temple at Karnak, Thebes. They give details of Tuthmosis III's Asiatic campaigns. They concentrated on the captured booty, the tribute of Assyria and Cyprus, the taxes of Wawat and Kush.

¹⁵ He is son and successor of king Tuthmosis III; he made campaigns in Syria- Palestine on three occasions. His first campaign was at Takhsy, his second campaign was in the 7th year of his reign and the third campaign was in the 9th year of his reign.

¹⁶ He is son of Amenhotep II. He made a Nubian campaign in the 8th year of his reign; he made a diplomatic marriage with a Mitannian princess.

This practice of severing a hand of an enemy is also illustrated on the long sides of the wooden chest of Tutankhamen (1336-1327). It represents him charging into a dead enemy from his chariot; on one side Asiatics, on the other side Nubians, it also shows the Egyptian soldiers cutting of the hand of a dead enemy (Carter and Mace, 1923; Wells, 1995).

On the Talatat of Tutankhamun there is a Scene depicts two soldiers were leading a captive before the king, their spear tips are decorated with severed hands of enemies (Janzen, 2013; Johnson, 1992).

Amputation of the nose and ear

When Horemheb (1323-1295)¹⁷ became a pharaoh, the country was demoralized on the verge of civil disintegration. Corruption and bribery run rampant, so he issued a series of decrees to curb these abuses (Morris, 2005) and reform the administrative system. The most common punishment in his decree was amputation of the nose and to be sent to sile.

“If there is a man who wants to pay his taxes ... and there is anyone who interferes and takes away his craft, the law shall be applied against him in the form of the cutting off of his nose, he being sent to Sile ...”

“If there is any man who interferes with those who. and those who supply the harem and the offerings of the gods ... the law shall be applied against him in the form of the cutting off of his nose, he being sent to Sile” (Tyldesley, 2000, 30-31; as cited in Pfluger, 1946, 260-276).

Horemheb follows this amputation with hard labour; such offender would serve out the rest of his life as a quarryman, a miner, or a garrison soldier (Morris, 2005). This amputation of the outer ear and the nose was painful and expected to humiliate and to mutilate but not to kill, as it was an amputation of gristle with a poor blood supply. This means that there was little risk of bleeding to death. The amputation of the outer ear would lead to reduction in hearing, and amputation of the nose would lead to breathing problems, but anyway the victim would live (Tyldesley, 2000).

Beating:

Horemheb also punished any soldier stole hides from the people by inflicting upon him one hundred blows and five open wounds and taking from him the hide. The phrase “opening of wounds” refers to cutting of the skin which means that the soldier would suffer additional pain for some time after the beating (Gabriel, 2007).

Impalement

Akhenaten after his Nubian battle impaled 225 captives. After the rebellion of the Kushite group, he sent an army to crush them, and brought back 145 living captives, also 225 more were impaled (Muhlestein, 2003; Smith, 1976).

Death by burning

the burning of large group of captives by Amenhotep II in his campaign of the 9th year of his reign which was recorded in the Memphis Stela; after Iteren and Migdol-yun,' surrender, their captives were assembled in an enclosure and it was surrounded by double ditch filled with fire, this means that They were burnt alive¹⁸ (Morris, 2005; Spalinger, 2005; Steindorff and Seele, 1942; Urk. IV, 1307: 12–16).

¹⁷ He is the Last pharaoh of the 18th Dynasty. His origins are obscure. Horemheb led campaigns in Asia and Nubia during Tutankhamun's reign.

¹⁸ The text states: ". . . they were made into living prisoners. Two ditches were made around all of them, and it was filled with flame. His majesty watched over them alone until daybreak."

The practice of hanging the enemy leader from the prow of the king's ship

Some pharaohs used to bound the enemy leaders and hang them from the prow on the king's returning ship. The main purpose of which was to celebrate the king's power and make his victories known to all in an impressive and unforgettable manner while returning to Thebes (Janzen, 2013).

The autobiography of Ahmose son of Abana, mentions that Tuthmosis I (1504-1492) in his Nubian campaign crushed a Nubian rebellion, then hang a Nubian bowman upside down on the prow of king's ship (Muhlestein, 2003) "*His majesty journeyed north, all foreign lands in his grasp, and that wretched Nubian Bowman head downward at the bow of his majesty's ship "Falcon." They landed at Ipet-sut*".

The act of hanging the enemy chief from the prow of the royal ship was done to frighten the Nubian enemies along the Nile. Amenhotep II also did the similar thing with the seven princes from Takhsy in Palestine (Wells, 1995).

Amenhotep II at Amada and Elephantine stelae¹⁹ describes his return from a successful campaign in upper Retjenu²⁰. After defeating his enemies, returned with seven princes (Urk. IV, 1296: 13–1298: 8) from the region of Takhsy (it is an area located in the Biqa Valley south of Kadesh) (Morris, 2005). He had hung the prisoner's upside down on the prow of king's ship while he sailed home, then he had slain them with his mace,²¹ then he hung the corpses of six of the Syrian leaders and displayed them at the walls of Thebes and a seventh was hung in Napata²² (Muhlestein, 2003, 173-179). Thereby, Amenhotep II advertised his success both abroad and at home (Morris, 2005; Spalinger and Armstrong (eds.) 2013). By Such harsh treatment he wanted to indicate that rebellion against Egypt had terrible consequences.

Talatat of Tutankhamun from Karnak also depicts a Syrian chieftain in cage suspended from the front of the large royal ship (Muhlestein, 2003).²³

2.3.1.2. Assault and destruction of cities

Assault and destruction of cities (Abo el Magd, 2016, 11) are the destruction of the resources of the enemies which include their cities, inhabitants, and vital resources like their food supply (crops, livestock and everything that they may depend upon for their basic survival and trade). This destruction can range from the simple destruction of crops or the complete destruction of entire cities and populations. The objective of this policy was to reduce and eliminate the capacity of the enemy for waging war indirectly and at the same time to strengthen the position of the other side, by utilizing these captured resources to enable the attacking army to survive (Heagren, 2010).

Destroying of Enemy Cities

Tuthmosis III in his Gebel Barkal stela during his campaigns against Mitanni mentioned the complete destruction of cities by fire. He made them into mounds that

¹⁹ Amenhotep II erected two tablets, at Amada and Elephantine; they were nearly identical except the scene represented at the top. On the Amada stela, he offers wine to Amun-re and Harakhti. On the Elephantine he was receiving life and stability from Amun and Khnum. (Muhlestein, 2003)

²⁰ Retenu: A term for Syria–Palestine; Upper Retenu, a region covering northern Palestine (Canaan), and the later kingdoms of Israel and Judah (Morkot, 2003).

²¹ It is an evident that they had been kept alive until the return of the king to his religious capital; (Spalinger and Armstrong (eds.) 2013).

²² Napata is in Upper Nubia, in the region of Gebel Barkal near the Fourth Cataract.

²³ Akhenaten and Nefertiti are also depicted as having boats with a kiosk depicting a smiting scene thereon (Hall, 1986).

were never reinhabited. (Heagren, 2010; Urk IV, 1231.9) The Gebel Barkal stela, in the 8th Campaign of Tuthmosis III, states "*I hound his cities and his towns and set them on fire. My Majesty turned them into ruins which shall never be re-founded*" (Redford, 2003, 106).

Capturing the Inhabitants

Ahmoose son of Abana in his autobiography states about the Syrian campaign of King Tuthmosis I: "*his majesty made a great slaughter of them. Countless were the living captives which his Majesty brought back from his victories*" (Lichtheim, 1976, 14; Morris, 2005, 32; Urk. IV, 9: 8–14). Tuthmosis I made military campaign into Syria and reached to the land of the two rivers, Nahrin. When he achieved victory, he returned with countless captives (Steindorff and Seele, 1942).

During the reign of Tuthmosis II, Ahmoose Pannekhbet²⁴ states that "he captured a great number of prisoners, I cannot count them" (Wells, 1995, 239; Urk.iv36, 13-14).

After Tuthmosis III's campaign in Nahrin in the 33rd year of his reign, the king claims to have captured: "Three princes, 30 of their wives, 80 warriors and 606 slaves" (male and female slaves and their children) (Gilbert, 2008, 91; Janzen, 2013, 237; Urk. IV: 698.4-7).

In Akhenaten's²⁵ battle against the Kushites, it was mentioned that 80 Kushites were impaled, and 145 others were brought back as captives along with 361 head of cattle (Redford, 2004).

Most of the captives were presented to the temples of the gods; but in some cases, some captives were given to some soldiers and military officials as rewards.

Capturing or destroying its food supply (Crops and Livestock)

On the fifth campaign of Tuthmosis III, in the 29th year of his reign, when the Egyptian army defeated the town of Ardata²⁶ "*all of its trees were cut down*" (Wells, 1995, 277; Urk.iv687, 5-7). Also, in the 42nd year of his reign, after destroying Tunip²⁷, he uproots its grain and cuts down its orchards. The king destroyed the grain of Ardat and Tunip (Heagren, 2010; Spalinger, 1977, 41-54).

During the siege of Megiddo, Tuthmosis cut down its fruit trees and used its wood for the siege works. He says in his annals: "*They measured the town, surrounded (it) with a ditch, and walled (it) up with fresh timber from all their fruit trees*" (Lichtheim, 1976, 33).

He also exploited the agricultural land of Megiddo; during the siege, the farmland surrounding Megiddo was divided into sections by the king's representatives and tended to reap its harvest (Wells, 1995; Urk.iv667, 10-16).

Capturing its livestock

The booty lists of any successful campaigns often contain large numbers of cattle and livestock which was captured during campaigns.

Tuthmosis III at the campaign of Megiddo captured and took away the cattle: "*now the army [of his majesty] seized [the livestock of this town....., cattle 1929, goats*

²⁴ Ahmoose Pannekhbet (fl. c. 1550–1470 BC) Served in campaigns during the reign of Ahmoose I, the co-reign of Tuthmosis III and Hatshepsut. He was buried in Nekheb (El-Kab).

²⁵ Akhenaten (reigned c. 1352–1336 BC) is son and successor of Amenhotep III. When he ascended the throne his name was Amenhotep IV, but then changed it to Akhenaten. He devoted himself to the worship of the sun god.

²⁶ Ardat is about 7 km. South-east of Tripoli

²⁷ City of Syria, Its exact location is not certain, but it may lay to the west of the Orontes and northwest of the city of Kadesh.

2000, sheep20500" these herds could serve as a source of food for his armies during the siege (Wells, 1995, 273; Urk.iv 664, 9-10). He also confiscated all their horses and let them go back riding on donkeys.

The booty lists of Amenhotep II during his campaign in the 7th year of his reign also included number of captured cattle. for example, in the conflict at Tell Hashbe (khashabu): "*He returned from there in a short moment, he brought back 16 living maryanu beside his chariot, 20 hands at the brow of horses, 60 head of cattle driven before him*" (Wells, 1995, 150; Urk.iv1304,10-15). He captured 16 Maryanu and 60 head of cattle from his battle at Tell Hashbe.

There is a text in the Gebel Barkal stela, about the 8th Campaign of Tuthmosis III, indicates all sides of the logistic destruction of his enemies that were mentioned above "*I hound his cities and his towns and set them on fire. My Majesty turned them into ruins which shall never be re-founded. I plundered all their inhabitants, who were taken away as prisoners-of-war along with their numberless cattle and their goods likewise. I took away from them their provisions and uprooted their grain, and chopped down all their trees (even) all their fruit trees. (And so) their districts, they belonged to (anyone) who would make an appropriation for himself(?), after My Majesty destroyed them; for they have turned into burnt dust on which plants will never grow again*" (Redford, 2003, 106). This text refers to all types of logistic destruction for enemy sources as follow: the destruction of enemy cities; when he mentioned that he hacked up cities, set them on fire and turned them into ruins and they would never be refounded. Assault and destruction of inhabitants; when he states that he brought numerous captives. Capturing and destroying its food supplies; mentioning that he captured numerous cattle, uproot their grain and tress, and turned their lands into burned dust that is not appropriate for growing any plants.

The second technique of psychological warfare.

2.3. 2. Propaganda for the power of the pharaoh

Violence (strategy of terror which was mentioned above) and propaganda have a lot in common. Violence aims at modifying behavior by coercion ("*If it bleeds, it leads*"). Propaganda aims at the same thing but here by persuasion. Psychological warfare uses both (Schmid, 2005, 142).

Pharaohs are often described as valiant and brave. For instance, Tuthmosis III in the Buhen Temple Text was described as: *Perfect god, valorous and vigilant* (Redford, 2003).

Pharaohs are shown in most of their representations as indomitable and possessing all the physical characteristics that would make them suitable to rule and defend Egypt from its enemies (Bleiberg, 1986; Janzen, 2013). They had to appear as active sportsmen to be fighters and active military leaders in the minds of their subjects, especially their soldiers (Schulman, 1964, 51-69).

There are many texts that illustrate Amenhotep II's war skills and his superiority in sports and martial arts:

The Amada stela of Amenhotep II (Urk.iv,1290.lines 2-3) represents him as an athletic man and his bow no one else could draw "*It was a deed never yet done, never yet heard reported: shooting an arrow at a target of copper, so that it came out of it and dropped to the ground*" (Lichtheim, 1976, 41- 42). The most important athletic achievement was that he could shot His arrows through copper targets, and it got out from it and falls on the ground; he also could do it while he was driving his chariot with the reins which was tied around his waist (Shaw (ed.), 2000). (fig.2)

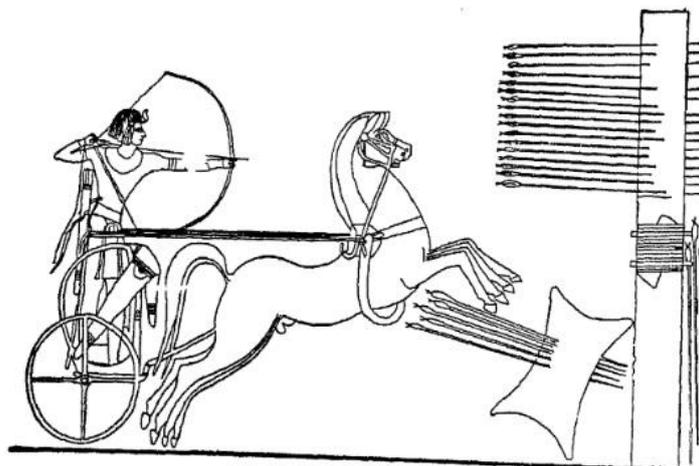


Fig.2: relief of Amenhotep II shooting his arrow at a copper target, a granite block from Karnak temple (1997، روزاليند وياتسن; Partridge, 2002, fig.280)

He also skills in rowing, he took the oar to rowed with his boat; he stopped after he had rowed three miles without any interruption; while the two hundred men stopped after they had rowed half mile and they were weak. He also loved horses and skilled in training them (Lichtheim, 1976).

Tuthmosis III skilled in hunting, he could hunt one hundred and twenty elephants (Partridge, 2002). The Gebel Barkal stela of Tuthmosis III states: "*a great triumph at the waterhole of Niy*²⁸: *he let me engage several lots of elephants, (in fact) My Majesty took on a herd of 120. Never had the like been done by any king since the time of the god*" (Redford, 2003, 108).

Tuthmosis I after he had erected stela on the eastern bank of the Euphrates; he participated in an elephant hunt in the land of Niy in northern Syria while returning to his home (Morris, 2005).

Amenhotep III (1390-1352)²⁹ also boasts of his bravery as a hunter especially as a hunter of wild lions. He hunts 102 lions during the first ten years of his reign (Steindorff and Seele, 1942; 1992، حسن)

2.3.3. Degrading of the enemy

The Egyptians used to make derogatory comments and degrading imagery for their enemies, to belittle the quality of their foes and to display the pharaohs' dominance over them (Heagren, 2010; Janzen, 2013).

The aim of the joke and the images of degrading and humiliating enemy, is to act as a partial denudation of a person's strength, decrease his prestige, cancel out the greatness that surrounds him and help in removing fear of him from the heart of the attackers (1981، ديران، 2004، سميسم)

The ancient Egyptians used to call their foes as wretched, vile, the fallen one and that doomed one. For instance, the annals of Tuthmosis III describe the foe of Kadesh³⁰ as: *That wretched foe of Kadesh; the fallen one of Kadesh; [that vile] doomed one of Kadesh* (Lichtheim, 1976; Redford, 2003; Wells, 1995).

²⁸ Niy located in Syria, probably in the northern part of the Orontes Valley.

²⁹He is son of Tuthmosis IV. There are very few recorded campaigns: one certainly in Nubia in the 5th year of his reign. He maintained the pre-eminent position of Egypt in western Asia through diplomatic marriage and gift exchange.

³⁰City of north Syria, it was identified with the archaeological site of Tell Nebi Mend, on the Orontes River.

There are several cases that show the humiliation of the enemies and their weak nature:

- Tuthmosis III in his annals had indicated the state of his enemies during the battle when they saw him; When Tuthmosis charged them they fled in haste to enter Megiddo, they abandoned their chariots and horses, the people of the town had shut it behind them, so they lowered their garments to hoist them up into the town (Lichtheim, 1976; Redford, 2003). Moreover, Tuthmosis had confiscated all the horses of the leaders and forced them to return to their cities riding on donkeys (Redford, 2003).
- Tuthmosis III in his Gebel Barkal stela, in his 8th Campaign, mocks the prince of Nahrin for being feared and had fled: "*They had no champion in that Land of Naharin, whose lord had abandoned it through fear*" (Redford, 2003, 106-107).
- **Images of the enemies coming on their bellies, or falling at the feet of the king, presenting tribute and requesting the breath of life, reveal the pharaoh's dominance over his humiliated enemies.**
- This theme was indicated in the great sphinx stela of Amenhotep II at Giza, which states: "*The southerners come to him bowed down, the northerners on their bellies*" (Lichtheim, 1976, 41)
- There is a scene on the Memphite tomb of Horemheb³¹, on the west wall, depicting Libyan, Nubian and Asia ambassadors are coming before the king to seek clemency. Most of them are depicted knelling or standing with raised hands in the pose of surrender or supplication. Two of them lay prostrate, but one on his back and the other on his stomach (Janzen, 2013; Martin, 1991). (fig.3)



Fig.3: relief of foreign emissaries from the west wall of the Memphite tomb of Horemheb (Janzen, 2013, fig.12)

³¹The Memphite Tomb of Horemheb is located in the Saqqara necropolis, near Memphis. It was constructed before Horemheb ascended to the throne and was never used for his burial, since he later built the Theban tomb KV57 for this purpose.

The idea of treading enemies underfoot³²

The captives are often depicted carved on the footstools and bases of the thrones. To be used as a footstool for the pharaoh who would put his feet upon their necks. For instance, The Inlaid Footstool (Cairo J.E. 62045) which was found In the Tomb of Tutankhamen, its upper surface decorated with nine bound captives five black and four reddish, representing the traditional enemies of Egypt (fig.4). The pharaoh symbolically trod all his foes underfoot when he sat on his throne and put his feet upon this Footstool (Partridge, 2002). It was accompanied by a text state: "*All flat lands and all hill countries and the great ones (chiefs) of Retenu (Syria) are united as one under your feet, like Re forever*" (Janzen, 2013, 92-93).

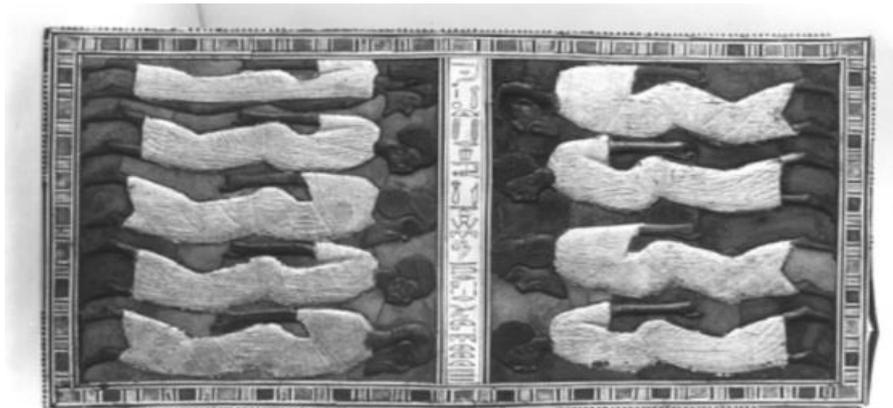


Fig.4: The Inlaid Footstool (Cairo J.E. 62045), from the Tomb of Tutankhamen (Partridge, 2002, fig.8)

The depiction of bound captives is also on the soles of the sandals of the King. When he was wearing it, he indicated his superiority over his foes and their Subjugation to Egypt. As on Tutankhamun's sandals (Cairo J.E. 62685); there are a bound Nubian and an Asiatic captive on each sandal, also the traditional enemies of Egypt were represented, as eight bows³³ (Janzen, 2013; Partridge, 2002). (fig.5)

³² This idea has a long tradition and is already used in protohistoric times. For instance, the Battlefield Palette (BM EA 20791, 3200 BC) that dates to late predynastic period around 3100 BC (mostly from the Naqada III (ca. 3300–3100 BC) and are held by the British and Ashmolean Museums; likewise, on the Narmer Palette, the pharaoh was depicted as a bull demolishing a fortification and trampling an enemy ; also on a sandstone door socket from Hierakonpolis (Pennsylvania Museum E 3957, 1st or 2nd Dynasty); on the base of a limestone statue of King Djoser (Cairo JE 49889, 3rd Dynasty) ; King Sahure of the 5th Dynasty also depicted as a winged lion trampling his enemies. This composite image of the lion-king could refer to the dangerous and powerful nature of the lion, and the solar symbolism of the pharaoh as the sun dispelling the darkness.

³³ They should be nine. But here perhaps, the representation of the Asiatic and Nubian together was regarded as the ninth bow.



Fig.5: Tutankhamun's sandals J.E. 62685, showing his enemies depicted on its sole (Janzen, 2013, fig.7)

On the 2 rock cut stelae of Amenhotep III which were found at Mahatta near Aswan (fig.6) he is depicted with the ceremonial lion's tail. He is wielding the axe-mace and holding 2 captives together with the bow and the staff, his back leg was shortened as his foot rests on the head of a captive (Hall, 1986).

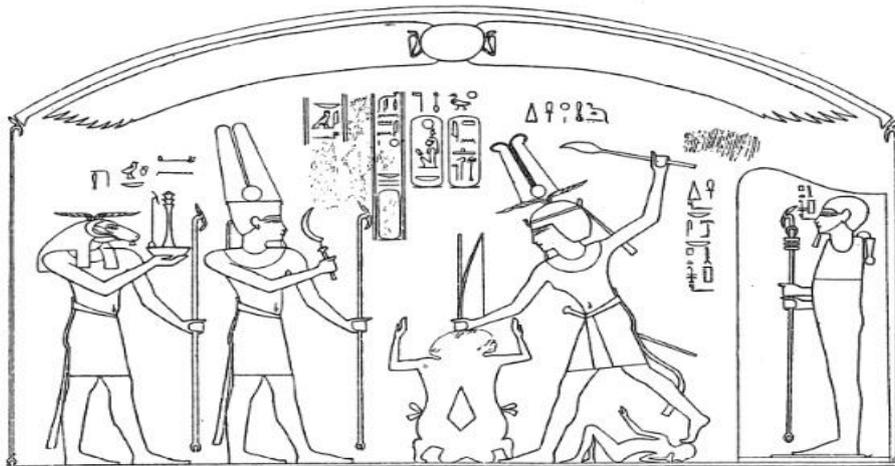


Fig.6: rock cut stela of Amenhotep III which were found at Mahatta near Aswan (Hall, 1986, fig.33)

He is also depicted crushing and trampling his foes under his chariot's wheels or horses. For instance, there are scenes on the right and left exterior sides of the chariot of Tuthmosis IV depict him crushing enemies from his chariot under its wheels (see fig.1).

The pharaoh was represented trampling his foes in lion, sphinx, bull and griffin form. He was represented as a lion to reflect his strength and aggressive. It also refers to the solar symbolism of the pharaoh as the sun that dispels the darkness forces (David, 2011, 83-100; Hornung, 1992). On the interior of Tuthmosis IV's chariot There are two identical scenes represent the king in the griffin form with a curved ram's horn³⁴ encircles the king's ear, wearing Atf crown and nemes headdress. In the

³⁴ This form of horn assimilated the pharaoh with the god Amun, the wings on its back also link him with the sun and the god Re-Harakhte. Or may also refer to the falcon deities like Montu or Horus.

left side he is portrayed trampling three Asiatic captives while in the right side three Nubians (Veldmeijer and Ikram (eds.), 2013). The rear paws were placed upon a prisoner; one of them was placed upon the prisoner's feet, and the other was placed on the prisoner's head, to grind his chin into the ground. The sphinx's front paws grasp two enemies' heads. The left enemy puts his hand behind his head, under the sphinx's paw to fend off any attack. While the god Montu³⁵ standing behind him (Janzen, 2013; Partridge, 2002). (fig.7)

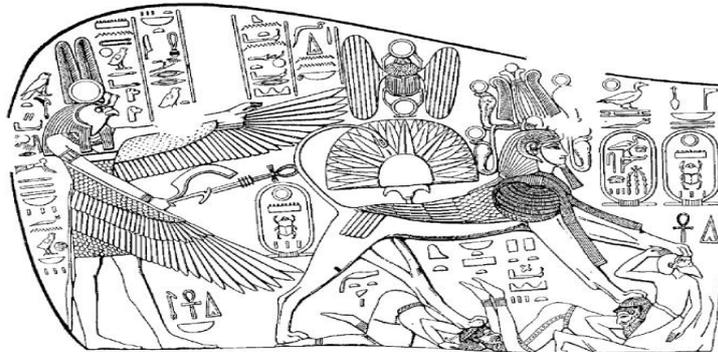


Fig.7: relief of the king as a sphinx trampling his enemies, from the interior of the left side of Tutankhamun's chariot (Carter and Newberry, 1904, pl. XII; Veldmeijer and Ikram (eds.), 2013, fig.13)

Another form of humiliating enemies is the scenes of punching or striking enemies on their faces

As on the Memphite tomb of Horemheb, on the south side of the east wall of the Second Courtyard, an Egyptian soldier punches a Nubian under the chin, rocking the head of his foe back. On the same wall, there is another soldier pokes a Nubian captive in the eye; it's a unique form of humiliation (Janzen, 2013; Martin, 1991; Martin, 1989).

3. Conclusion

Psychological warfare is not a new practice; it has a long roots and history. It is a development of very old methods.

Psychological warfare employs all psychological and physical means to affect the morale of the enemies and destroy their ability and will to fight and resist

Psychological works were not regular activities; it appears in some circumstances and disappears completely at other times. It was the result of the belief of a political or military leader aware of its importance.

The ancient Egyptians used to make degrading imagery and derogatory comments to belittle the ability and the quality of their enemies in order to prevent fear or awe from them

Most of the penalties of the amputation of the nose and ear were followed with hard labour; this amputation was painful, humiliating, mutilating, but was not fatal.

The purpose of the practice of hanging the enemy leader from the prow of the king's ship; was to frighten the Nubian enemies along the Nile; also, to celebrate and

³⁵ He is a solar god with a Falcon head; he is closely associated with God Horus. He was identified with the warrior pharaoh. The pharaoh used to be described as appearing like Montu in battles and in hunting.

advertise the power and victories of the pharaoh in an impressive and unforgettable manner at home and abroad.

The practice of displaying the body of an enemy after his execution was to indicate that rebellion against Egypt had terrible consequences. It was a penalty for those in high rank, especially the rebellious leaders.

The objective of the policy of assault and destruction of cities was to reduce the enemy's capacity for waging war; and at the same time, utilizing these captured resources to strengthen the attacking army's status

Most of the captured prisoners of war were given to the temples of the gods; but in some cases, some captives were given to some soldiers and military officials as rewards.

Strategy of terror and propaganda aims at modifying behavior, but the former by coercion while the later by persuasion.

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