

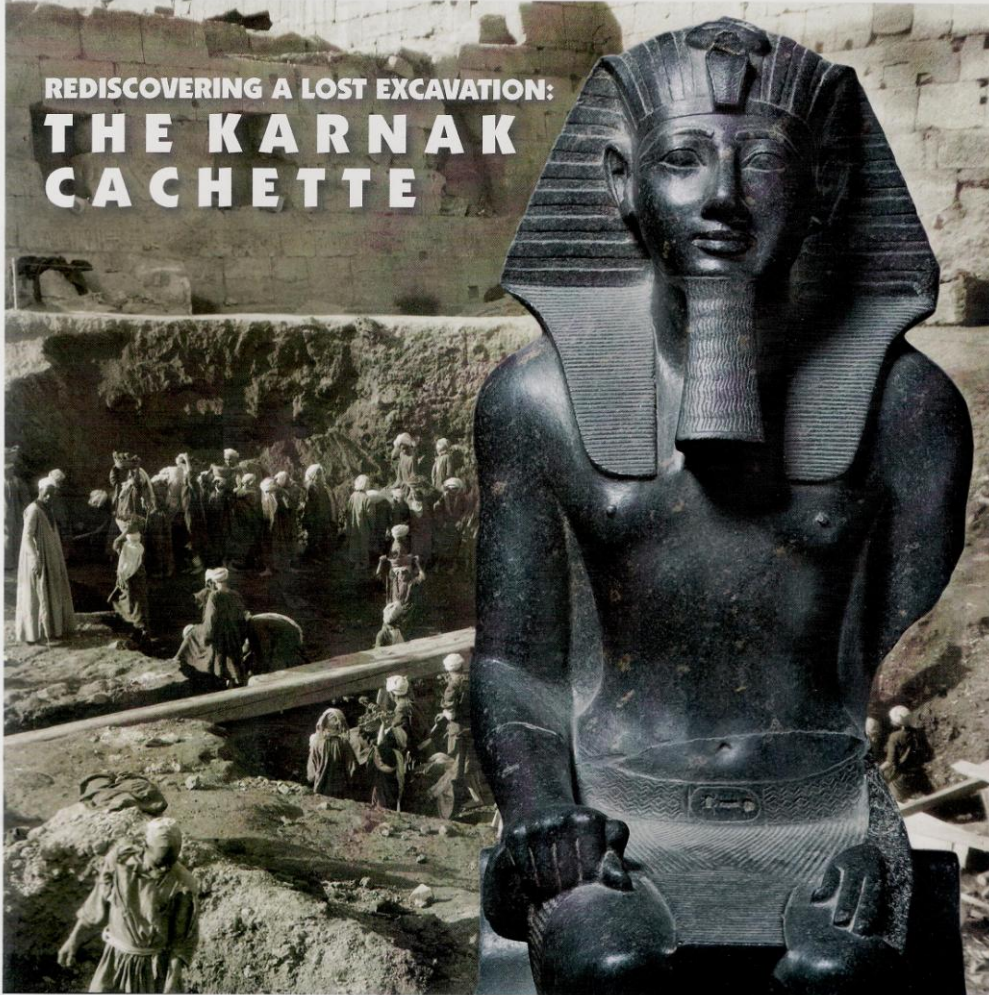
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## A Modern Journal of Ancient Egypt

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REDISCOVERING A LOST EXCAVATION:  
**THE KARNAK  
CACHETTE**



EXCAVATION OF TOMB 28 IN THE ASASIF - 2010 SEASON AT KV63  
THEODORE M. DAVIS & HIS EXCAVATORS - EGYPT IN MANTUA, ITALY  
ORIGINS OF EGYPTIAN CIVILIZATION - & MORE



# EXCAVATIONS IN TOMB 28 AT ASASIF, LUXOR WEST BANK

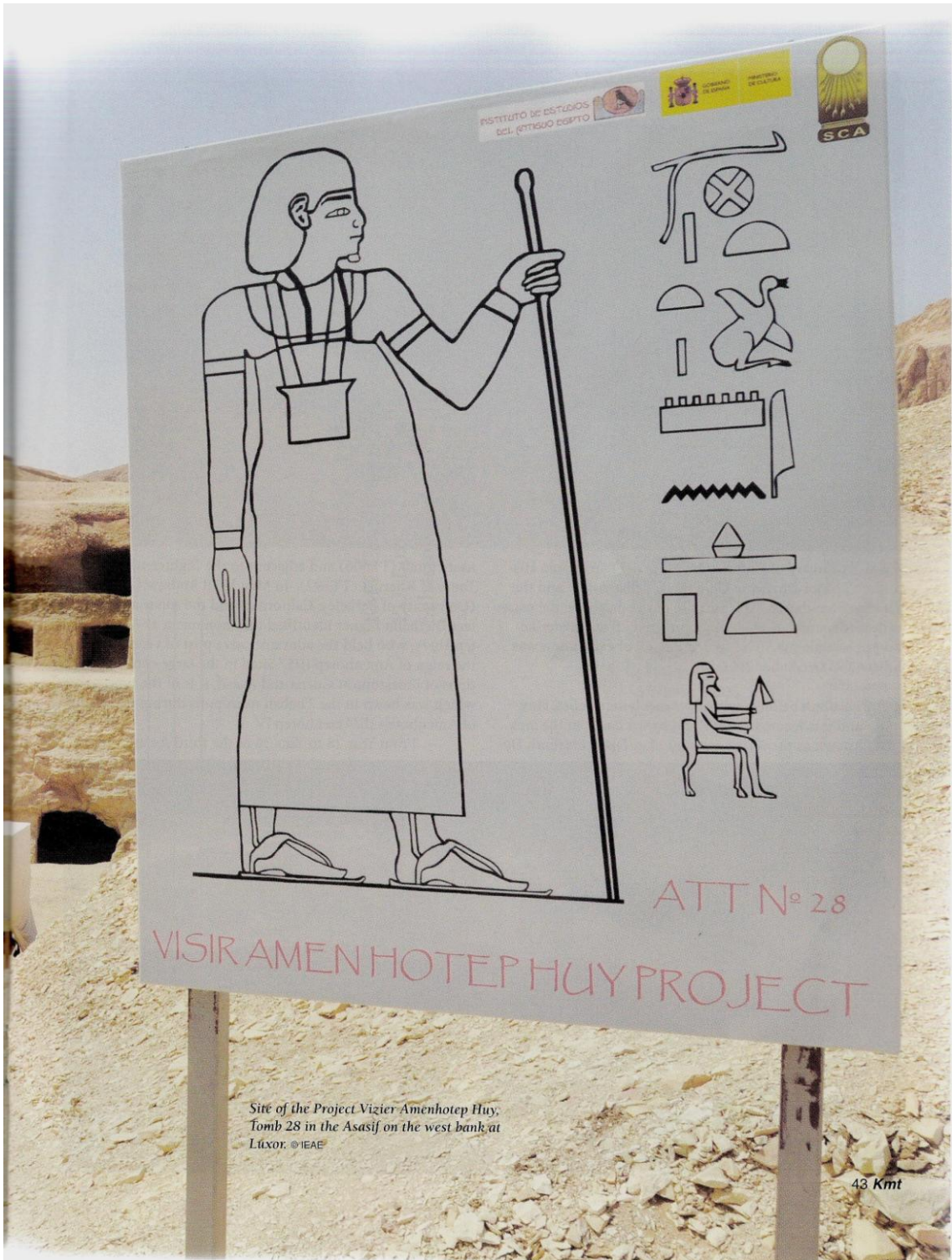
## Belonging to Vizier Amenhotep called Huy

by Francisco J. Martin Valentin  
& Teresa Bedman

**T**he Project Vizier Amenhotep Huy was begun in 2009 by a team from the Institute of Studies of Ancient Egypt, Madrid, Spain, under the direction of Francisco J. Martin Valentin and the co-management of Teresa Bedman. The project is supported by the

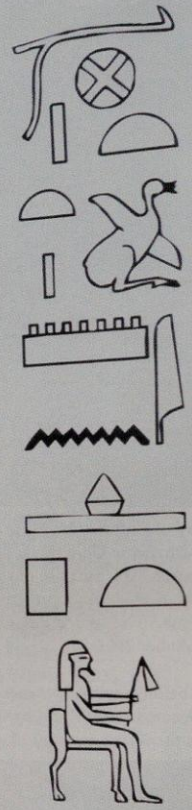
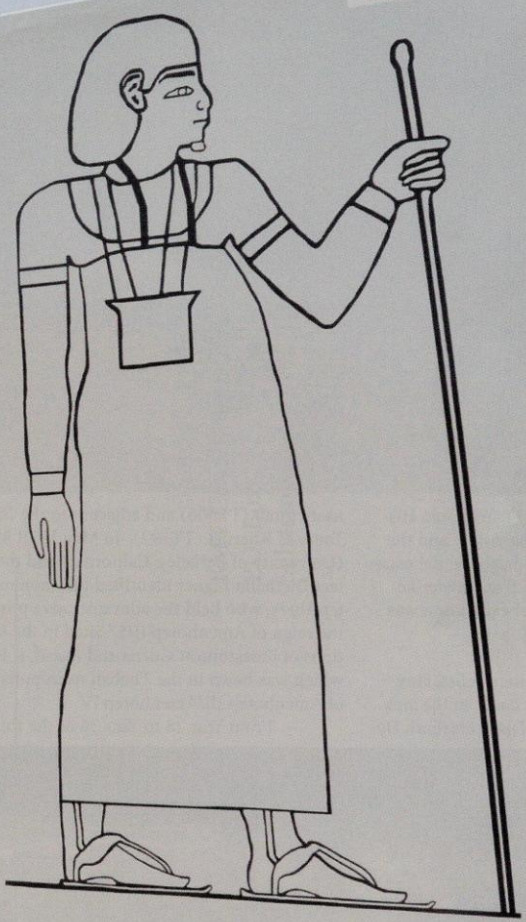






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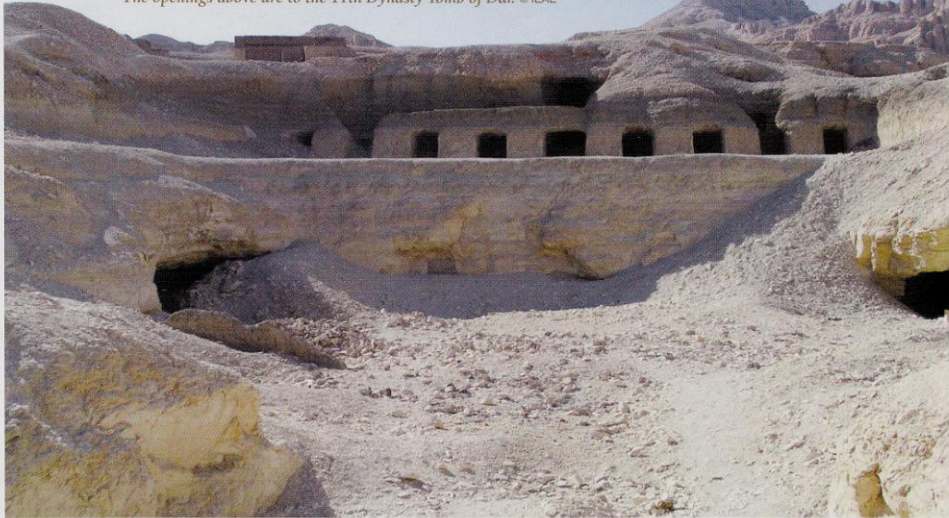
VISIR AMENHOTEP HUY PROJECT

Site of the Project Vizier Amenhotep Huy.  
Tomb 28 in the Asasif on the west bank at  
Luxor. © IEAE

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TT28 in 2008, prior to the excavation of its large courtyard (middle ground).  
The openings above are to the 11th Dynasty Tomb of Dar. © IEAE

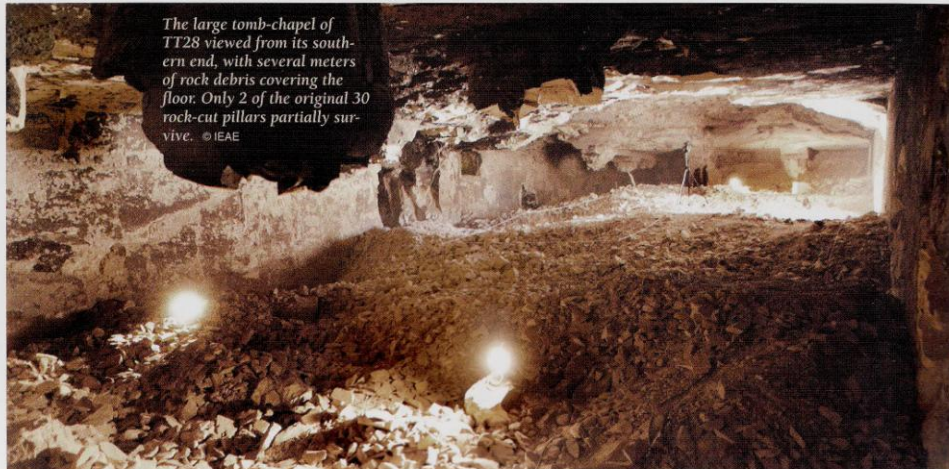


Spanish Ministry of Culture (Instituto del Patrimonio Histórico Español-Dirección General de Bellas Artes) and the Gaselec Foundation. The purpose of the project is the excavation and study of the tomb numbered 28 in Friederike Kampp's catalogue.<sup>1</sup> The second season of excavation was finished in December 2010.

**T**his tomb belongs to Vizier Amenhotep, called Huy, and it is located on the Luxor west bank, in the area known as the Asasif, in front of of Djar's Eleventh Dy-

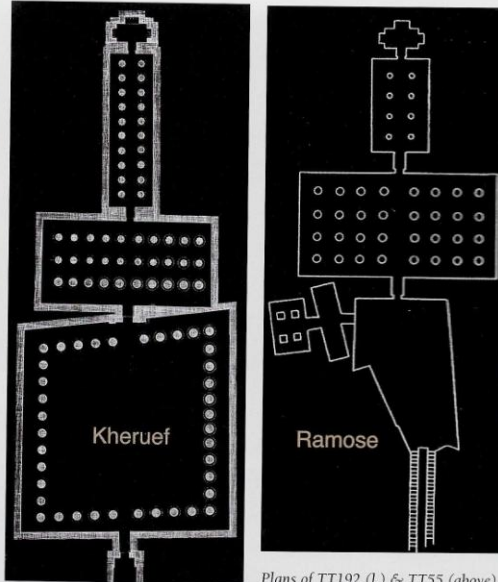
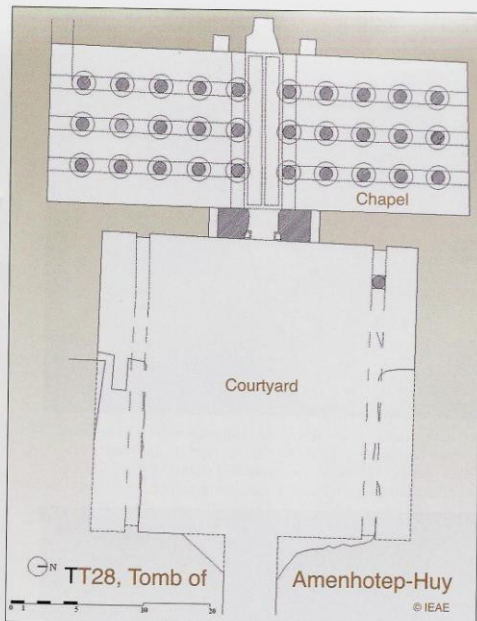
nasty tomb (TT366) and adjacent to the Eighteenth Dynasty Tomb of Kheruef (TT192). In May 1978 Andrew Gordon (University of Berkeley, California) and the Austrian architect Diethelm Eigner identified this monument as Amenhotep-Huy's, who held the administrative post of vizier during the reign of Amenhotep III.<sup>2</sup> Sited in the large concentrations of limestone at Gurna and Asasif, it is of the type which was hewn in the Theban necropolis during the reigns of Amenhotep III/Amenhotep IV.

From Year 28 to Year 36 of the third Amenhotep, a



The large tomb-chapel of TT28 viewed from its southern end, with several meters of rock debris covering the floor. Only 2 of the original 30 rock-cut pillars partially survive. © IEAE

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Plans of TT192 (l.) & TT55 (above).

great number of changes occurred in the noble's tombs at Thebes. These were designed with an enlargement of their chapels, as an architectural expression of the new State theology, the doctrine of the "Living Aten." They include a large courtyard, and a very spacious chapel, the ceiling of which is supported by numerous columns or pillars. Beyond the chapel there is another long room or hall which, in some cases, also has pillars or columns. We have also observed, in other tombs of the same period (i.e., TT55 and TT192), a ramp going down, with several changes of direction, ending at the burial chamber. Vizier Amenhotep-Huy's tomb, may also possess such an access feature leading to a burial chamber, located at the bottom of the southwest corner of the chapel, although only future excavation will confirm this. Tomb 28 had never been excavated before our project began.

Tomb 28's courtyard has an area of approximately 528 square meters. It is bordered on its northern and southern sides by columns carved out of the bedrock; only one remains and it was unfinished. There are three cavities in the west façade of the courtyard: two of them are windows, and the other is the entrance door to the "solar" chapel, which is an additional 381 square meters. This chapel had, when it was hewn, three rows of ten columns each, thirty in total, apparently all in the cluster-papyrus style. Today only two remain, both mostly destroyed; fragments of the others lie in the rock debris covering the chapel floor to a depth of several meters. The tomb is wider than that of neighboring TT192 (Kheruef was Great Royal Wife Tiye's steward).

It is clear that Tomb 28 was never finished, for, be-

yond the solar-cult chapel, it lacks the long hall and small end-room which would have held statues of the deceased and his family, and is usually seen in sepulchers of its type. On the other hand, none of the tombs from this period was formally completed; this fact would suggest a turbulent political and religious period, during which the circumstances of the tomb owners drastically changed.

#### The Tomb Owner

Vizier Amenhotep, called Huy, was an important nobleman of his time. Nonetheless, very few things are known about him. His documents and monuments are rare, in comparison to references of other elite persons of the same period. His memory seems to have been proscribed and his monuments destroyed.

Available documents relating to him are:

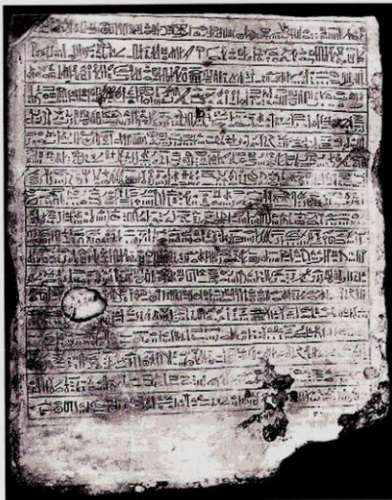
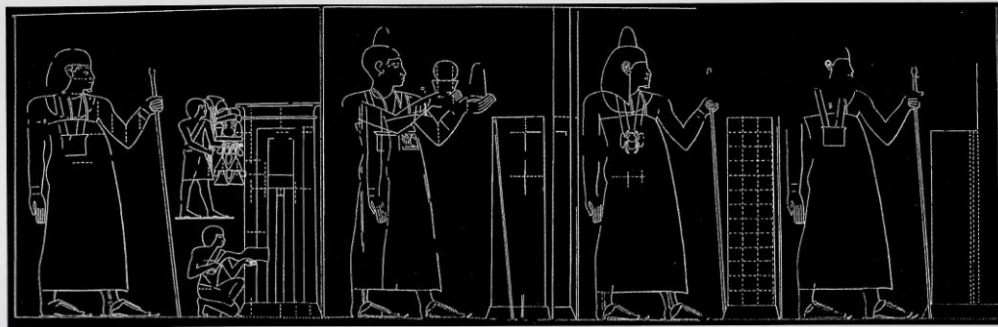
A) Two inscriptions on jars found at Malkata, with reference to the First Heb Sed of Amenhotep III (Year 30 of the reign). From these inscriptions it can be seen that Amenhotep-Huy was already vizier during the celebration of this initial jubilee of the king, although it cannot be determined if he was vizier of the South at Waset (Thebes) or vizier of the North at Mennufer (Memphis).<sup>3</sup>

B) A stela (BM 138), the text of which is dated the sixth day of the fourth month (Ajet) of Year 31 of Amenhotep III, recounts the act of founding the mortuary temple of Amenhotep, son of Hapu, an eminent nobleman in the reign, who was deified in the Late Period. This document mentions that Vizier Amenhotep-Huy was in the company





Left, Sketch of relief scene in the Soleb Temple of Nebmaatre, depicting Amenhotep III accompanied by two viziers, one Ramosé, the other's name erased, but almost certainly Amenhotep-Huy. Adapted from Schiff Giorgini, M., *Soleb V* (Cairo, 1998) Pl. 42. Above, Two mutilated statues of Vizier Amenhotep-Huy in situ in the Temple of Bastet at Bubastis. Naville, E., *Bubastis (1887-1889)* (London, 1891), Pl. XIII



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Above, 4 anonymous viziers depicted in the Tomb of Ramosé (TT55), but probably meant to be Amenhotep-Huy. After N.D.G. Davis, *The Tomb of the Vizier Ramosé* (London 1941), Pl. XXVIII, 2. Left, Foundation stela of the funerary temple of Amenhotep, son of Hapu which mentions Amenhotep-Huy. BM 138

of the king on that day. However, it is known that at that time the owner of TT55, Ramosé, was vizier of the South and there is no mention that he was present at the foundation ceremony.<sup>4</sup> Therefore, it seems clear that Amenhotep-Huy was not then the vizier for the South. A proposed hypothesis is that Ramosé disappeared at the end of the Amenhotep III's Year 30 and that Amenhotep-Huy was his successor. Therefore, when the foundation decree of the funerary temple of Amenhotep, son of Hapu, was inscribed, Amenhotep-Huy was most likely still the vizier of the North. Another hypothesis proposes that, in fact, Ramosé was vizier of the North and his tomb at Gurnah (TT55) was a cenotaph built in the necropolis of Egypt's religious capital at that time.

C) There are remains of various monuments associated with Amenhotep-Huy — a chapel, two stelae and a shrine, with inscriptions — at the Gebel el Silsila quarries. The chapel was hewn in the northern area of the quarries, somewhat to the east of the famous Amenhotep IV stela. Inside it another stela mentions the first day, season of Shemu, in the Year 35 of the king. The texts at these monuments in-





*The only known surviving representation of the face of Vizier Amenhotep-Huy, on a raised-relief fragment found in Tomb 28.*

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Opposite, Inner wall beside the northern jamb of the doorway to TA28, with a raised-relief depiction of the Son of Horus Kebehsenuf being offered to by an erased Vizier Amenhotep-Huy. © IEAE



Raised-relief fragment from TA28 with a depiction of Vizier Amenhotep-Huy, in the finely carved style seen in the tombs of his contemporaries, Ramose & Kheruef. © IEAE

clude prayers of praise to Sobek, Amen-Re and the divine personality of Amenhotep III, as a powerful sovereign, who brings forth the Nile's floodwaters. Vizier Amenhotep-Huy is named along with the king, as his faithful servant, expecting to enjoy the royal favor, in return for his loyalty and services to the ruler.<sup>5</sup>

Vizier Amenhotep-Huy also was present at Gebel el Silsila in the Year 35 of the reign to organize the hewing of sandstone blocks from the quarries. These were required for the construction of the Theban temples of Amen (Sut Ipet and Ipet Reshut), which seems to have been continued in those last years of Amenhotep III's reign. It is to be presumed that the splendid royal mortuary temple of Amenhotep III — at modern-day Kom el Hettan on the Luxor west bank — was also under construction at that time.

The texts at all these monuments were mutilated, probably by the followers of Akhenaten. Everything seems to indicate that Vizier Amenhotep-Huy fell into disgrace, and his memory proscribed, culminating in the deletion of his name and his images from all monuments.

D) In Amarna Letter EA71, Prince Rib-Hadda, ally of the king Egypt, denounces the attacks of Prince Abdi-

Ashirta, ally of the Hittites, and complains that he has been abandoned to his fate, with no help from Egyptian troops.<sup>6</sup> It has been accepted by scholars that the Egyptian nobleman, called Haya, to whom the letter was addressed by Rib-Hadda, is to be identified as Vizier Amenhotep-Huy. If that is the case, it seems that the vizier was commissioned by Amenhotep III to make an inspection tour of places of Egyptian influence in Syria, specifically at the coastal port afterwards known as Byblos.

E) Two statues of Amenhotep-Huy discovered in the Temple of Bastet at Bubastis by Eduoard Naville (CG 590 and BM 1068) suggest, for some investigators, that Amenhotep-Huy was sent there to inspect the work being done in that temple, during the occasion of the celebration of the First Heb-Sed in Year 30 — while he was en route to Byblos, to discover the political situation there.<sup>7</sup>

However, texts inscribed on the statue in Cairo (CG 590) — "Making laws, establishing the Maat, dictating instructions for the noble Prince, the beloved friend of his Lord, the director of all the works of his King in the nome of Sobek in Lower Egypt, the depositary of the seal of the King of the North, the Mayor, the Vizier Amenhotep, Lord of veneration" — and





Above, Amenhotep III's well-cut cartouches on a pillar fragment in TA28. Below, Unfinished relief, on the inner wall next to the northern jamb of the TA28 door. Both © IEAE



on the second London Amenhotep-Huy statue (BM 1068) — “The nobleman who cares for the domains of the temples. The principal of Nekhen who comes in peace in the holy place. The Mayor, the Vizier Amenhotep back to live” — would make it seem that, at least at this time, Amenhotep was responsible only for the king's works in Lower Egypt. Both statues have been mutilated, with heads and hands broken off, which could mean that these sculptures were destroyed to proscribe the memory of Amenhotep-Huy, as was the case in other documents related to him.

F) At the Temple of Nebmaatre (Amenhotep III) at

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Soleb — in the northern half of the east portico of the temple's first courtyard — there is a relief scene representing the ceremony of the temple's consecration, with the opening of its doors. There are two men before the king, both shown in the attire and with the title of vizier.<sup>8</sup> The name of the first of them has been erased, while the second is clearly readable: Ramose. On this basis, it has been proposed that Amenhotep-Huy's identity has been removed from the relief for the same reason cited above.

G) Although epigraphic work has not yet started, there are a number of hieroglyphic inscriptions in Tomb 28 that have been read already, revealing some of Amenhotep-Huy's titles. The central part of the chapel ceiling can be read: “The noble Prince, the beloved divine father, which is on the secrets of the Royal Palace, the upper mouth of the greats on the Earth, until its ends. [The Priest] Sem. The Inspector of all the Sedyit skirts. Who is in the middle of the heart [the favorite]. Who speaks in the solitude (the confidant).

On the ceiling's north part is: “The revered in front of Osiris, the Mayor of the city, the Vizier Amenhotep, justified words spoken by Nenet the Great, [the Inferior Heaven]: The noble, the Prince... The mouth which does the peace on the Earth, until its limits. The supervisor of the taxes of Upper and Lower Egypt. The Inspector of works in the great monuments. The director of the House of the Gold. He who gives instructions to the noblemen in the Court. Mayor of the city. The Vizier Amenhotep.”

On the south part of the ceiling is: “The revered in front of Osiris, the Mayor of the city, the Vizier Amenhotep, justified. Words spoken by Nut, the Superior Heaven, the Great Beneficent: Oh Osiris...of the good god for the Ka of the noble, the Prince, to whom the King of Lower Egypt makes excellent. One, whose place, it is made to prosper by the Lord of the Two Lands, .... by the Lord of the Two Lands, the Mayor the city, the Vizier Amenhotep....”

On the northern half of the east wall, next to the door can be read: “Kebehseuf to the Vizier: Words spoken by Kebehseuf: The union of the bones by Kebehseuf. The Vizier to Kebehseuf: Give oil of cedar and prepared oil [of plant] Ikedsu.” On the southern half of the east wall, next to the door is: “The Goddess Neith to the Vizier: Words spoken by Neith: [...] The Vizier to the Goddess Neith: Give sour oil and prepared oil [of plant] Ikeds[u].”

### Conclusions

In view of the preceding documents, it seems evident that Amenhotep, called Huy, was a courtier of the Amenhotep III, whom he served as vizier, first in Lower Egypt, then possibly assuming the responsibilities of vizier of the South. The known documents are from the years 30, 31 and 35 of Amenhotep III. At the very least, this means that Amenhotep-Huy was vizier from the third Amenhotep's Year 30 until the Year 35.

The issue to discuss and clarify is: what was the sequence of events in the *cursus honoris* of Amenhotep-Huy? Was he, from the beginning, the vizier of the South, with



residence in Waset (Thebes)? Or, alternatively, was he originally vizier of the North, and — after the disappearance of Ramose — subsequently vizier of the South, as well? Presently, in our opinion, the latter is the more plausible situation, and hopefully new data clarifying the situation awaits discovery in our excavations at Asasif's Tomb 28.

Inscriptions on jars discovered in Malkata evidence the presence of Amenhotep, as vizier (they don't tell us if of the South or North), during the First Heb-Sed of Amenhotep III. On the other hand, it is perfectly logical and consistent that the vizier of the North should be present at these highly important ceremonies. Ramose was also present at the jubilee, as is recorded by his name inscribed on a jar also from Malkata. This evidence confirms the simultaneous presence of the viziers at both the inauguration of the temple of the king at Soleb and at the celebration of the First Heb-Sed of Amenhotep III.<sup>9</sup> It should be recognized that the position of Amenhotep ahead of Ramose in the Soleb scene probably was more of a matter of seniority in the vizier post, rather than a matter of protocol — which otherwise would have obliged the artist to represent the vizier of the South being followed by the vizier of the North.

On the other hand, we know that the high priest of Amen, Ptahmose, was the immediate predecessor of Ramose and Amenhotep, in the duty of vizier. But, in his case, he held both northern and southern posts at same time. For this reason, it is possible to think that, when Ptahmose's period as vizier came to an end, Ramose was chosen to occupy the post in the South and that Amenhotep was named vizier of the North.

The existence of two statues of Amenhotep-Huy in the Temple of Bastet, at Bubastis, found near the remains of another belonging to Kheruef, steward of the Great Royal Wife, shows that the two men were close and that they made similar statue offerings to the goddess Bastet's temple on the occasion of the First Jubilee of Amenhotep III, at which time both took an active part in those ceremonies.

Indisputably, with these statues Amenhotep-Huy shows us himself as vizier, exercising that role in the North; and the titles contained in the texts of the statues are typical for officials of the North and very similar to those used by other well-known courtiers of the North at that time. However, we have evidence that in the Year 31 Amenhotep appears at Waset as vizier, in conjunction with the founding of the mortuary temple of Amenhotep, son of Hapu. At that time Ramose was not recorded as present. So it must be assumed that between Amenhotep III's Year 30 and the Year 31 Ramose was no longer vizier of the South, and that Amenhotep-Huy had already assumed that position.

There is another important document in the chapel of the Tomb of Ramose at Gurna (TT55), that can prove this theory. On the southern wall's lower register, there are some unfinished images representing four men dressed in the unique *shenep* garment of the vizier, whose location in this place, next to the entrance of the corridor leading to the burial chamber, has no easy explanation.<sup>10</sup> Here an unnamed

vizier presides over funerary offerings made by two priests at the entrance of the tomb, while — in another of these representations — the one making offerings of bread and water is the vizier, himself. Due to the fact that the representations are unfinished and without inscriptions, there is no sure identification of who this man is. Logically he cannot be Ramose, whose much larger images are on the other walls in the chapel. The one who presides over and also presents the offerings at the entrance of Ramose's tomb-chapel is a vizier — so these images possibly represent Am-enhotep-Huy, who would have been the successor of Ramose, and so performing the functions of the vizier of the South.

From the texts inscribed at the quarries of Gebel el Silsila, it is known that Amenhotep-Huy continued to act as vizier of the South until Amenhotep III's Year 35. Inasmuch as no one else is known to have held the title Vizier of the North during years 31-35 of the reign, it is probable that he also functioned in that capacity. It would have been during this period of four to five years that work on his own tomb at west of Waset, in the area of modern-day Asasif, was begun. As said the tomb was hewn adjacent to that of Kheruef (TT192) and it appears to have been designed by the same architect. It also would seem that Kheruef's tomb was hewn some time before its neighbor.

After Year 35 nothing is known of Amenhotep-Huy. Consequently, his termination as vizier of both the North and South probably occurred at that time. We know that the next southern vizier was one Nakht, who resided at Akhetaten (Amarna),<sup>11</sup> while an Aper-El was appointed as northern vizier, residing at Mennufer (Memphis). The latter exercised this function during the last two or three years of Amenhotep III's reign.<sup>12</sup>

Considering the wholesale destruction of monuments and documents relating to Amenhotep-Huy, it may be assumed that a *damnatio memoria* was carried out by agents of Akhenaten. It also seems likely that the destruction of his name, titles and images was done after his dismissal and/or death. This implies that Amenhotep-Huy was possibly a strong opponent of Akhenaten's newly introduced Atenology. In fact, it is very notable that, until now, no representation of the face of Vizier Amenhotep-Huy, was known, owing to the complete mutilation of his monuments and inscriptions. The discovery of relief fragments near the southern jamb, on the doorway of his chapel, showing the face of the vizier, is a very important find. It is the first representation of the countenance of Amenhotep-Huy, with an accompanying inscription which clearly identifies him.<sup>13</sup> There is a remarkably strong stylistic similarity between this image and that of the face of Amenhotep III, as depicted in paintings from his tomb (WV 22), that are now in the Louvre Museum.<sup>14</sup>

**T**he interior decoration of the Tomb 28 chapel seems to exist only on both sides of the entrance, next to the doorway. The north and south faces of this wall are covered by a layer of soot that has separated an outer layer





of the stone from its original mass. The reliefs which seem to be under the soot are highly degraded and it will be very difficult to preserve them.

The doorway itself, unfortunately, was destroyed at the top, perhaps in the Coptic era. At the bottom, the stone is cracked; and large sections of decoration have been lost — they are, perhaps, among the remains of the rubble. In any case, enough has been found to be able to say that the style of the existing reliefs is similar to that of the Tomb of Ramose; and the composition of the hieroglyphic texts suggests that they were written by the same person(s) as those in the chapel of KV55. The remains of the decoration, which still exist on the walls of the chapel, discovered during the

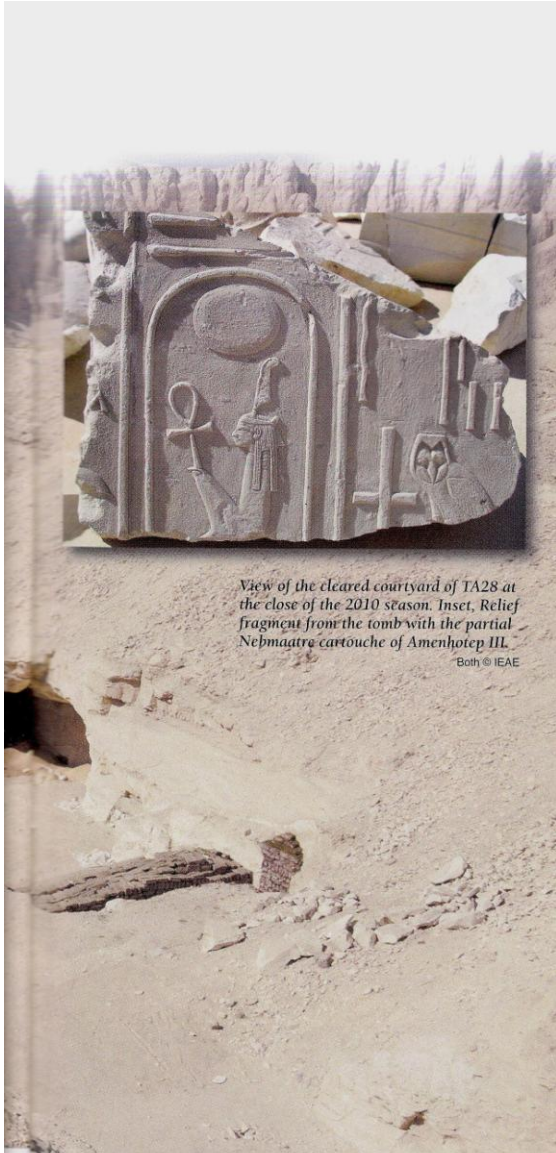
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work carried out in the 2010 season, show us that the chosen topics are very traditional.

On the north side, the goddess Selket is represented, and in the upper register, Kebehsenuf, one of the four sons of Horus. In both cases, it is possible to see Amenhotep-Huy making offerings, although his image has been completely destroyed. On the southern part of the doorway the goddess Neith is represented; and, in the upper register, there are the remains of the figure of another of the four sons of Horus, probably, Duamutef.

It can be deduced, therefore, that flanking the doorway there were representations of the four sons of Horus, and four goddesses associated with them. They are receiving





View of the cleared courtyard of TA28 at the close of the 2010 season. Inset, Relief fragment from the tomb with the partial Nebmaatra cartouche of Amenhotep III.

Both © IEAE

ointments and ritual oils, offered by Amenhotep-Huy. During the initial excavation work, it has been revealed that the tomb was clearly unfinished. The state of the decoration on the inner wall, beside the northern jamb of the door, indicates that work in the tomb was suddenly interrupted at an unknown moment, between the years 30 and 35 of the reign of Amenhotep III.

**A**fter the "Amarna revolution," Tomb 28 was considered to be a holy place by people in the Ramesside period. Amenhotep-Huy was remembered as an important man who was persecuted by the followers of Akhenaten. Evidence of this has been found in a graffito showing a

scribe of Amen worshiping Osiris, with the intermediation of a vizier. Discovered in the Tomb 28 courtyard, as well, were a large number of ears, used as votive offerings for the hearing of prayers.

All the finds indicate that the Tomb of Amenhotep-Huy was used, until the Late Period, as a special and sacred space to be buried. It has also been determined that the chapel functioned as a place for the preparation of mummies, before these were interred in tombs excavated off the courtyard.

**O**ur goal for the next seasons of excavation is to continue with the clearance work inside the chapel, so as to verify the possibility of an entrance to the burial chamber of the tomb. We would like to thank the Permanent SCA Committee — in the persons of Dr. Zahi Hawass, Mr. Sabry Abd el Aziz, Dr. Atteia Radwani, Dr. Mohamed Ibrahim, Mr. Mansour Boraik, Mr. Mustapha el Wasiri, Mr. Ibrahim Soliman, Mr. Noor Abd el Gafar Mohamed, Mr. Fathy Yassin Abd El Karim and Mr. Ramadan Ahmed Ali — for support in the development and execution of the Amenhotep-Huy Project.

#### Notes

1. Kampp, F. *Die Thebanische Nekropole. Zum Wandel des Gräbdankens von der XVIII. bis zur XX. Dynastie* (Mainz, 1996), 637-639. Kampp uses TA tomb designations rather than Porter/Moss's TT.
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3. Hayes, W. C., *JNES* 10 (Chicago, 1951), no. 103 and 185.
4. Robichon, C. and Varille, A. "Le temple du scribe royal Amenhotep, fils de Hapou," *Fouilles de l'IFAO* 11 (Cairo 1936), 5-7.
5. Legrain, G. *Annales du Service des Antiquités de l'Égypte* 4 (Cairo, 1904), Notes d'Inspection IV, 197-212.
6. Moran, W. L., *Les Lettres d'El-Amarna. Correspondance diplomatique du pharaon. Textes égyptiens*. LAPO, 13. (Paris, 1987), 246-247.
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12. Zivie, A. *Découverte à Saqqara. Le vizir oublié* (Paris, 1990), 115-123.
13. Excavation Register, no. 339-09/956-10.
14. Louvre Museum: N 521; N 521 b; E 13100.

**About the Authors** Since 1997 Dr. Francisco J. Martin Valentin has been director of the Instituto de Estudios del Antiguo Egipto (Madrid), of which Egyptologist Teresa Bedman is manager.