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I

ARCHAEOLOGY, CURRENT METHODS AND FIELD WORK

The Long Coregency Confirmed

Asasif Tomb No. 28 Belonging to the Vizier of the South Amenhotep Huy. Excavations Results (Seasons 2015–2018)

DURING THE EXCAVATIONS of Tomb No. 28 at Asasif (seasons 2015 to 2018), a series of objects came to light that confirmed the chronological framework of the tomb, around the year 30 of king Amenhotep III.

The thesis of the co-regency between Amenhotep III and Amenhotep IV (Akhenaton)¹ has also been confirmed by these findings.

NECK SEAL AND STOPPER SEAL OF A FOOD JUG FOUND IN THE COURTYARD OF TOMB NO. 28 AT ASASIF (EXCAVATION SEASON 2017)

(fig. 1)

The finding of a neck seal of a jug (RN 10718) with references to the Heb-Sed of King Amenhotep III (first Heb-Sed), as well as fragments of a jug typical of the jubilee period of Amenhotep III—with blue jubilee drawings—(RN 10094), found scattered at the four cardinal points of the courtyard, during the 2017 excavation campaign, allow us to interpret that the food contained in that jar was specially prepared for the celebration of the jubilee celebration. These food supplies must have come from the 6th nome of Lower Egypt, where bulls and cows coming from foreign lands such as Syria or Libya were raised.² In this case, the provisions came from some Royal domain named *Nb-Mꜣꜥt-Rꜥ nb ꜥkw mꜥ(ty) ꜥꜣswt*, “Neb-Maat-Re is the Lord of Food Offerings of the Northern (Nome) of Khasut”.³

* Instituto de Estudios del Antiguo Egipto.

1. MARTÍN-VALENTÍN 1998; MARTÍN-VALENTÍN, BEDMAN 2017. We argue that really there was a chronological overlapping of Amenhotep III/Neb-Maat-Re and Amenhotep IV/Nefer-Kheperu-Re, first, as kings, and then in a coexistence, after the first jubilee of Year 30: one, as pharaoh, and the other, as a living divinity, at least from Year 30 of Amenhotep III until the time of his death, commonly agreed in the year 38/39 of his reign. Thus, there was a definite “coregency” between the kings, at least during the decade from Year 30 to Year 39, with Amenhotep IV then occupying the throne of Egypt alone after Amenhotep III had died. See MARTÍN-VALENTÍN, BEDMAN 2014, p. 26.

2. MONTET 1957, pp. 88–90.

3. GAUTHIER 1927, p. 154, 3–4.



The food must have been distributed among the workers who were in the tomb, at the time of the jubilee celebration, during the execution of the works in the courtyard of the tomb.

The other important finding, the stopper made of clay (RN 10719), shows an inscription that says *Nb-Mꜛ't-Rꜛ nb sšm ḥb-sd*, "Neb-Maet-Re is the Master who directs the Ritual of the Heb-Sed".



This inscription also confirms the date of the year 30 of Amenhotep III, although it does not mention any date concerning the celebration of the Heb-Sed, but the rest of the archaeological and chronological context of tomb no. 28 shows clear references to the first Heb-Sed of Amenhotep III.⁴

DOUBLE FACED STELA OF THE SUPERIOR OF THE STONEMASONS (OF THE NECROPOLIS), PA-NY-AMEN (fig. 2)

On November 22, 2017, a limestone stela (RN 10683) with decoration and inscriptions on both sides and a double inscription on its belt was discovered, leaning against the northeast wall of the courtyard of the Vizier's tomb.

Dimensions: height: 12.98cm; width: 9.58cm; thickness: 4.8cm/5.6cm.

INSCRIPTIONS

Side 1: Text 'A' (3 horizontal lines)



dwꜣ Rꜛ-ḥr-ꜣḥty snḳ-tꜣ n Iꜛḥ
imy pt ḥtp.k n.i sꜣm.k ḏd.i nfr m
ḥpš in ḥry-ḥrtyw-ntr P(ꜣ)-n(y)-İmn

Worship Re-Hor-Akhty, pay homage to Iah
 who is in Heaven. Your peace to me! Listen! I say: "good condition
 of health for the Superior of the Stonemasons (of the necropolis), Pa-ny-Amen."

4. MARTÍN-VALENTÍN, BEDMAN 2014.

Side 2: Text 'B' (3 horizontal lines)



*rdit.ī dw3.wt n R^c wbn.f sw3š(.ī) (sw)
(sw3š).ī sw ḥtp(w).f m 'nh in ḥry-ḥrtyw-
ntr P(3)-n(y)-Īmn ir(y).n.f n nb.f sḏm ḥtpy*

I give praise to Re, (when) he shines. I honor
him, he is pleased and in Life! (Made) by the Superior of the Stonemasons (of the necropolis).
Pa-ny-Amen! He has made (it) for His Lord. Listens! Be benevolent!

Hanger and laterals

Inscription 'C' (2 columns)



*ḥry-ḥrtyw-ntr n(yw) Īmn P(3)-ny-Īmn dd.f 'š(.ī) n.k p3 -ntr-wr
ḥtp.k n.ī sḏm.k n.ī ink ḥm iwty bwt.f ḥtp.(k) n.ī r^c-nb*

The Superior of the Stonemasons (of the necropolis) Pa-ny-Amen. He says: "I invoke you, (well)
you are a Great God!
Your peace to me! You hear me! I am a Servant who lacks abomination! (Your) peace to me daily.

Inscription 'D' (2 columns)



*ir(y) n ḥry-ḥrtyw-ntr n(y)w Īmn p(3)-n(y)-Īmn dd.f ind ḥr.k
wbn m nbw šḏ t3.wy m stwt 3ḥwt.f ḥtp.k n.ī r^c-nb*

Made by the Superior of the Stonemasons (of the necropolis) of Amen, Pa-ny-Amen. He says: "Homage to you (who) shine like gold! (who) light up the Two Lands with your (litt. his) luminous radiance! (Be) pleased with me every day!"

As noted by Dr. R.W. Johnson, with whom this study was conducted, this stela turns out to be a very important document, belonging to the Theban period of Amenhotep IV, considering its epigraphy and characteristics.

Having been discovered in its original context at +1,685m. from the surface on the courtyard bedrock, resting on its base and carefully supported against the courtyard wall, it offers us a definitive chronological evidence for the dating of the monument in its execution phases.

The courtyard of the tomb underwent a modification after it had reached the original height desired for its soil.

All the evidence has shown that it was suddenly decided to continue digging in the rock deeper in the courtyard next to the chapel door, and the fragments extracted from the rock were laid on the ground in the east half of the courtyard.

It was in these circumstances that the Superior of the Stonemasons of the Necropolis, called Pa-ny-Amen, deposited his stela at that place with an East-West orientation, according to the course of the sun. This artifact turns out to be an excellent testimony of the pious and religious popular beliefs of the time.

The predominance of the solar religion in this moment was evident, for the team working in the Vizier's tomb was, presumably, recruited by the clergy of Amen, and this must have meant that the workers should have been followers of the god Amen better than the god Re-Hor-Akhty.

His inscriptions contain two hymns of worship devoted to the gods Re-Hor-Akhty and Iah, with drafting expressions and lexicographical terms that connect it with other stelae belonging to the same historical period (years 28–30 of Amenhotep III), such as the Suty and Hor Stela (BM 826),⁵ or the Stela CG 34051.⁶

The decoration shows a solar iconography of the Akhet placed under the Horus Behedety,  which, being represented on both sides, suggests the typical worship of the sun at sunrise and sunset.

The adoration of Re-Hor-Akhty was connected to the solar doctrine that was promoted from the Royal House.

It is clear that it was the new form of the god Re that would end up being considered as the divine essence residing in the 'Living Aten Neb-Maet-Re', after the first jubilee of the year 30 of his reign.⁷

Therefore, Pa-ny-Amen himself was participating to the new divine cosmology as defined at the beginning of the religious schism.

5. SAINTE FARE GARNOT 1949.

6. BAINES 2007.

7. JOHNSON 1993, pp. 232–33.

Regarding the mention of the god  *Īḥ*, Iah, it is likely that the insertion of the lunar god form in the stela was related to the new divine personality of the god Neb-Maat-Re as “Lord of Nubia”, who is depicted in the Temple of Soleb worshipping himself in human form and wearing on his head the lunar headdress  that identifies him with his divine form.⁸

Thus, it is clear that Pa-ny-Amen worships the divine solar form that will descend in the body of the “Living Aten Neb-Maet-Re” and, also the king, in his divine form of the “Lord of Nubia”.⁹

THE INTERRUPTION OF THE WORKS AT THE VIZIER’S TOMB

The inscriptions in column AIII.1¹⁰ in the chapel of AT no. 28 are mentioning the moment when Amenhotep III appeared in the *Tjentjat* during the first Heb-Sed of his year 30, (which happened on the 27th day of the 2nd month of Shemu of year 30 as shows us the existing inscription on the south-west wall of the Chapel of the TT 192 of Kheruef).¹¹ The interruption of the works inside the tomb of the Vizier must therefore have been carried out after this precise date.

On day 6 of the 4th month of Shemu in the year 31 of Amenhotep III, the Vizier Amenhotep Huy appears inaugurating in Thebes the funerary temple of Amenhotep, Son of Hapu, together with pharaoh Amenhotep III (stela BM 138).¹²

Perhaps the interruption of the work could have occurred after this last date, once Amenhotep Son of Hapu was dead and buried, or after the 1st day of the 1st month of Shemu, in the 35th year of Amenhotep III, when he was controlling the works to take out stone at Gebel el-Silsilah for the temple of Amen at Karnak.¹³

Another important piece of information is that when the works in the tomb of the Vizier Amenhotep Huy were stopped, the workers working there were most likely transferred to the tomb of Vizier Ra-Mose (TT 55).

RESULTS

Both monuments offer us the following information:

1. There are some inscriptions next to the door, in the Tomb of Amenhotep Huy, which are practically identical to others existing in the TT 55 of Ra-Mose, with identical spelling mistakes and the same artistic style in both. It is therefore highly probable that the same craftsmen who worked in the tomb of Amenhotep Huy were the ones who worked in the tomb of Ra-Mose.¹⁴

8. So the pharaoh worships his own living image, the god ‘Neb-Maet-Re, Lord of Ta-Sety’: see BICKEL 2002, pp. 63–90; BICKEL 2013, pp. 59–62.

9. For the antonomasic sense of the phrase *ḥnty.f nḥ tp t3* translated in this context as ‘His Expression Living on Earth’, see BEAUX 2013, pp. 14–16.

10. MARTÍN-VALENTÍN, BEDMAN 2013, pp. 181–199; MARTÍN-VALENTÍN, BEDMAN 2014, pp. 17–27.

11. EPIGRAPHIC SURVEY 1980, pls. 27–28.

12. VARILLE, ROBICHON 1936, pl. I.

13. CAMINOS 1987, pp. 207–210.

14. MARTÍN-VALENTÍN, BEDMAN 2017.

2. The Vizier of Amenhotep III, Amenhotep Huy (unnamed) is represented on the Northwest wall of the chapel of TT 55, in a sketch in front of the door of the tomb of the Vizier of Amenhotep IV, Ra-Mose, presiding at his funeral. Then, the Vizier Amenhotep Huy survived the Vizier Ra-Mose.¹⁵
3. Thus, from the archaeological evidence derived from our work in tomb no. 28 in Asasif, we can distinguish two important historical events that occurred there: the first, the stop of the works, on benefit of the construction of Ra-Mose's tomb, which has occurred after the end of the first jubilee of Amenhotep III, and the second, the destruction of the work carried out in the tomb of the Vizier, which happened perhaps after the 35th year of Amenhotep III.¹⁶
4. So Ra-Mose's death must also have occurred at a certain point after year 31, which was the date of the opening of the funeral temple of Amenhotep, Son of Hapu—and it must be noted that Amenhotep Son of Hapu is depicted in Ra-Mose's tomb as 'Justified in the Necropolis'—, and before the 35th year of Amenhotep III, the last year known in a document for the Vizier Amenhotep Huy.¹⁷

In view of the above considerations we can propose, as the most plausible, the following chronology of events:¹⁸

In the year 28 of Amenhotep III, Amenhotep IV ascends to the throne. Year 1 of Amenhotep IV.

In that same year 28, Ra-mose—Vizier of the South of Amenhotep IV—is appointed. Year 1 of Amenhotep IV.

In the year 30, the first Heb-Sed of Amenhotep III is celebrated (Amenhotep Huy and Ra-Mose are represented at the inauguration of the Soleb temple, and participate in the celebration of the first Heb-Sed of the pharaoh in Malkata). Year 3 of Amenhotep IV.

In the year 31/32 the Vizier Ra-Mose dies, and his funerals and burial are presided over by the Vizier Amenhotep Huy. His tomb remains unfinished. Year 4/5 of Amenhotep IV.

Around year 31/32 the works are stopped in the tomb of Amenhotep Huy, Vizier of Amenhotep III. Year 4/5 of Amenhotep IV.

In that same year 31/32, Amenhotep IV changes his name and abandons Thebes to found the new city of Akhetaten (Amarna), where he names a new Vizier of the South named Huya. Year 4/5 of Amenhotep IV.

In the year 34, the second Heb-Sed of Amenhotep III is celebrated. Year 7 of Akhenaten.

In the year 35 of Amenhotep III, the Vizier Amenhotep Huy directs the stone extraction works for the Karnak temple at Gebel el-Silsilah. After this date, the destruction of the work executed in the tomb of Vizier Amenhotep Huy, and the persecution of his memory, must have happened. Years 8/9 of Akhenaten.

15. DAVIES 1941, pl. XXVIII, 2, and p. 26. Although Norman de G. Davies interpreted the scene to mean that Ra-Mose presided over his own funeral, this idea does not seem convincing, nor was it to himself.

Due to a chronological question arising from the state of execution of the tomb of Ra-Mose, it must be interpreted that the Vizier Amenhotep Huy would have already fallen out of favor by the time this relief representation with its inscriptions should have been completed.

16. MARTÍN-VALENTÍN, BEDMAN 2014, p. 23.

17. CAMINOS 1987.

18. MARTÍN-VALENTÍN 1998, pp. 755–757.

In the year 37, the three columns of inscriptions bearing the date of the third Heb-Sed of Amenhotep III were sculpted in the Northeast Wall of the courtyard of the tomb of Kheruef (TT 192), without indicating the day or month, or specific time of the year in which the said Jubilee Festival was held. To insert these columns of inscriptions, a gap was chosen between the representation of the officers and the Kiosk of the Apparitions (*Tjentjat*), where the stone was of very poor quality and with clearly insufficient space, necessitating a significant reduction in the normal size of these inscriptions compared to all others in the same tomb. **Year 11 of Akhenaten.** The width of this columns, compared to that of all the other columns of inscriptions in the tomb, is a proof that all of them were carved on the occasion of the original design intended to commemorate the first Heb-Sed of the year 30 of Amenhotep III.

In year 38/39 Amenhotep III died. **Year 12 of Akhenaten.**

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Fig. 1. Jug Sealing and Jug Stopper Seal (RN 10718/10719).

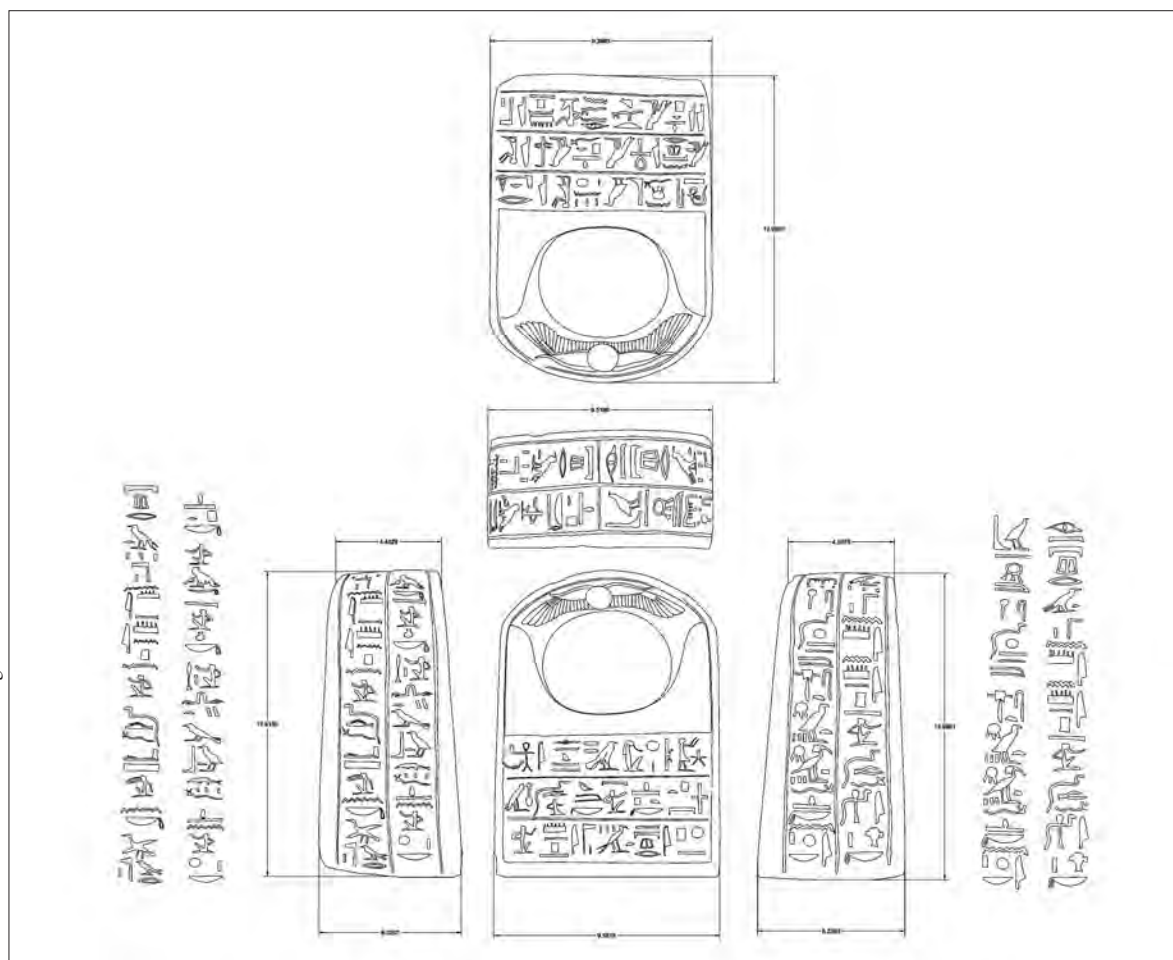


Fig. 2. Stela of Pa-Ny-Amen. (RN 10683).