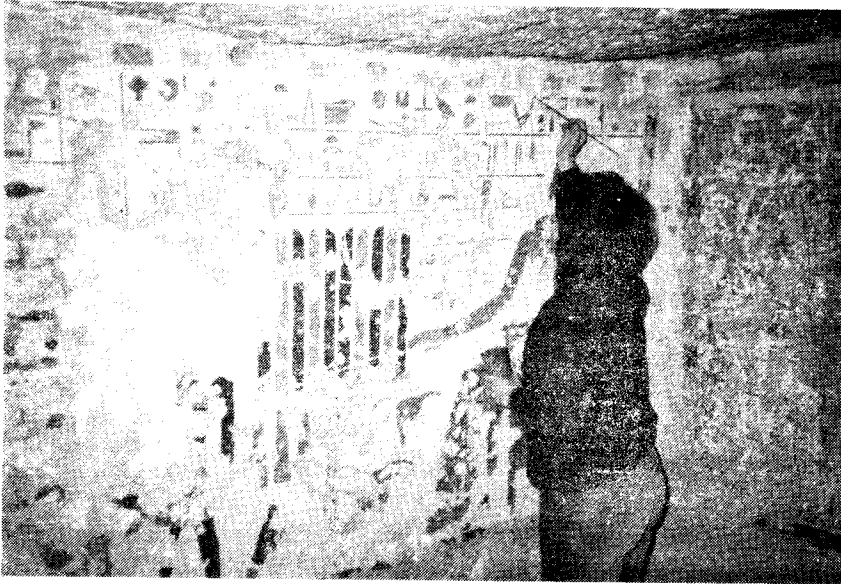




# The Rundle Foundation for Egyptian Archaeology

NEWSLETTER No. 18

February 1986



## EXCAVATIONS AT EL-HAWAWISH, 1985-6

The Macquarie University excavations at El-Hawawish commenced on 1 December 1985 and were completed on 15 January 1986. The excavations were carried out by staff and students from Macquarie University with the addition of one staff member from Melbourne and the expedition's architect from Alexandria.

The finds were very rewarding and covered a long period of time. However, the most spectacular and totally unexpected find was a tomb belonging to a governor of Akhmim called Nehwet, from the Middle Kingdom. Hitherto all the tombs found on the mountain were from the Old Kingdom and First Intermediate Period and scholars have often wondered about the location of the Middle Kingdom burial sites at Akhmim. The discovery of Nehwet's tomb makes it clear that the mountain of Hawawish was not abandoned after the end of the First Intermediate Period and it is there that we should expect to find more information about the history of Akhmim during the Middle Kingdom.

When discovered, the tomb was covered with a thin layer of plaster and whitewash which had been added by the Copts on top of the original decoration of the tomb.

It is known that the Copts used these tombs as dwellings in order to escape Roman persecution in the early Christian period in Egypt. After carefully removing the whitewash and the secondary plaster, the scenes and

inscriptions in the tomb proved to be in a good state of preservation, and of great historical significance. The tomb was fully recorded by the team and will appear in a forthcoming volume of The Rock Tombs of El-Hawawish.

#### VISITS TO OTHER ARCHAEOLOGICAL SITES

Students participating in the excavations at El-Hawawish, were able to visit many archaeological sites. They visited Abydos, Denderah and Luxor accompanied by Dr. Ockinga, and, for the first time were able to visit many pyramid sites in the restricted military area of Dahshur, accompanied by Dr. Ali el-Khouli, the Director-General of Antiquities and lecturer at Sohag University.

#### PROGRESS OF WORK AT EL-MASHAYEKH

Dr. B. Ockinga was able to commence recording a most important New Kingdom tomb at Naga El-Mashayekh. The tomb consists of two inscribed rooms with one shaft leading to a multi-roomed burial chamber. The recording of the first inscribed room, which contained an important biographical inscription of the tomb-owner Onuris-Mose, is now completed. Like the excavations at El-Hawawish, this project is also sponsored by the Australian Research Grant Scheme making Macquarie University the recipient of two Australian Research Grants for archaeological work in Egypt.

#### A TEAM MEMBER'S IMPRESSION OF WORK AT EL-HAWAWISH

Last year I had the good fortune to be chosen by Prof. Kanawati to be a member of the team to accompany him to the dig at Akhmim. This proved to be a memorable experience, not only for the work done at the site, but also for the insight gained into Egypt and its people. Our assigned tasks on the site were not demanding in physical terms (if one disregards the strenuous climb up the mountain each morning), but generally required a great deal of concentration and covered a wide range of interesting activities, such as architecture, the tracing of the wall scenes and hieroglyphs onto plastic, and the all important restoration and preservation. Previous trips to Egypt had left me with an unflattering opinion of the Egyptians one encounters at the tourist spots, however, contact with the inhabitants away from these areas served to change my mind. I found them to be a most friendly and generous people who would deprive themselves in order to provide for a guest in their country. I enjoyed my time at the dig and would love to return to take further part in the important work being done there.

G. Callaghan

#### Courses for 1986

##### An Introduction to Egyptian Hieroglyphs:

A course of 8 lectures will commence on FRIDAY 14 March, 1986 in W6A 420, from 7 p.m. to 9 p.m. ....Fee \$50 including texts.

## AMENOPHIS, SON OF HAPU - A BIOGRAPHICAL SKETCH

Boyo Ockinga



If we were asked to name some personalities from Ancient Egypt, most of us would first think of its great kings and queens, some of whom, like Cheops, Akhenaten and Nefertiti, Tutankhamen or Ramesses the Great are almost household names today. But of course apart from its illustrious rulers, who left to posterity numerous monuments and inscriptions to testify to their greatness, there were other persons, less well-known generally, who played an important part in the history of their times.

One such figure is Amenophis, son of Hapu, who was born in the reign of Egypt's Napoleon, the great warrior king Thutmose III, and died some time after year 34 of Egypt's Sun King, Amenophis III. Indeed Amenophis, son of Hapu, who was also affectionately known as Hui, gained such a reputation during his own lifetime that he was later accorded divine honours and, by the Graeco-Roman period, some thousand years later, had been taken up into the Egyptian pantheon.

What we know of the life of Amenophis is gained in the main from the inscriptions on a number of his statues which have come down to us. He was born in the Delta city of Athribis, about 40 km. north of Cairo, to a man called Hapu and his wife Itu, and seems to have spent the greater part of his life in his home town, where he held the rank of Royal Scribe and was High Priest of Horus-Khentikhiti, the chief god worshipped at Athribis. His

namesake, King Amenophis III, called Amenophis to the royal court at Thebes and it is in the splendid reign of this monarch that he reached the pinnacle of his career. In a text inscribed upon a statue of Amenophis depicting him as a scribe, seated cross-legged with a scroll across his knees, he tells of his career under this king:

"The perfect god, King of Upper and Lower Egypt Nebmaatre (Amenophis III), the eldest son of Harakhte, favoured me, promoting me to (the position of) Private Secretary to the King, I being initiated into the Divine Book so that I might see the glorifications of Thoth and enter into their secrets. I revealed all their difficulties, being asked for counsel regarding all their aspects."

Having shown himself to be such an efficient administrator, Amenophis was entrusted with further responsibilities:

"My Lord [the king] favoured me again; he gathered all people for me, they being assembled and placed under my command as Chief Royal Scribe of Recruits. I levied the young men of my Lord, my reed reckoning the counting of millions, placing them into companies in the stead of their kinsmen .... I examined all their companies, levied the [army] recruits and set the battalions on the road in order to police the desert dwellers in their localities which surround Egypt, keeping an eye on the movements of the desert roamers. I did the same on the banks of the river mouths, they being encompassed by my troops, as well as the Royal Naval forces. It was I who led their way, they trusting in my commands. I acted as chief at the head of the warriors to smite the Nubians and Asiatics, the counsels of my Lord [the king] being a refuge behind me, I marching while his utterance embraced me [protectively]."

Thus Amenophis proved himself once again, this time as a military commander. His next commission was in the sphere of "public works":

"My Lord favoured me a third time ... my Lord appointing me to [the post of] Overseer of all Works. I established the name of the king for eternity, without (however simply) copying what had been done before ! I opened up a sandstone quarry for him - he is of course Atum's heir !<sup>1</sup> I did what my heart desired, bringing his statue, of all kinds of stone, lasting like heaven, into this his great (funerary) temple.<sup>2</sup> Truly, never has there been one who could have done this since the time of the Founding of the Two Lands ! I led the work on his great statues, great of width, higher than its pillar, whose beauty eclipses the pylon, its length 40 cubits, in the splendid sandstone quarry near Re-Atum. I built a ship and transported it upstream, it being set up in its great

<sup>1</sup> The quarry was near Heliopolis, the city of the sun-god Atum.

<sup>2</sup> Although the statue upon which this text is incised was found in the temple of Karnak, "this, his great temple" refers to the funerary temple of Amenophis III in West Thebes; the royal statues made by Amenophis son of Hapu mentioned here are the famous colossi of Memnon.

temple, established like heaven."

As a reward for his many good services the king showered Amenophis with favours. He was allowed to set up statues of himself in various temples, in particular in the forecourts of that of Amun at Karnak. Amenophis enjoyed the confidence of the king and had direct access to him, he also held important posts in the temple of Amun and could enter into the presence of the god, i.e. approach his divine cult image. Since he was himself such an exalted personage, with unhindered access to the king and the god Amun, in the inscriptions on some of his temple statues he offers his services as an intermediary to others:

"O you people of Karnak, who desire to see Amun, come to me, I will announce your pleas, for I am the herald of this god, Nebmaatre having appointed me as herald of what the Two Lands say! Make me a funerary offering, call upon my name daily, as is done for one who is praised!"

In this way Amenophis helped ensure that he too would be remembered by the following generations. Another mark of the great favour Amenophis had with the king can be seen in the funerary temple which was built for him. This was something quite unique, not only because he was actually allowed such a temple, otherwise reserved for kings, but also because it was, in size, no mean structure, in fact it eclipsed the funerary temples of many of the earlier rulers! In his inscriptions Amenophis makes claims about himself which to the modern reader seem rather boastful; he says he was

"A truly excellent scribe, ... skilled of speech, of pleasing sayings; a favourite, who was close to his Lord; uniquely effective, without his peer."

He says of himself:

"I am truly esteemed amongst all people, ... one who finds a sentence even if it is found to be destroyed, a possessor of wisdom, the trusted one of the sovereign, ... Leader of the people, one in whose counsel no sluggishness occurs, in whose deeds there is no 'Would that'."

Amenophis does not seem to have had any trouble in persuading people of his great qualities and abilities; the text on his statues urging people to rely on him as an intercessor with the god Amun was carved into the papyrus roll the statues hold on their laps, these inscriptions are extremely worn, which suggests that they were touched by devotees who came to him for aid - and compare the big toe of the statue of the Apostle Peter in St. Peters, Rome, which has been almost totally worn away by the kisses of countless pilgrims to that great shrine of Christendom.

In the following years Amenophis was venerated as a local "saint" in Thebes. The first sign of this is to be found in a Ramesside tomb, that of Onuriskhaw, in which he is depicted, seated cross-legged in the attitude of a scribe, along with a number of earlier kings who were venerated by the tomb-owner. This veneration of Amenophis continued right through to the Graeco-Roman period; an inscription at Karnak of the 25th Dynasty calls upon him in the following words: "O Amenhotep, in your great and august name you know the secret powers in the writings of the past from the time

of the ancestors", which shows that he was remembered for his great knowledge and wisdom. A daughter of King Psammetik of the 26th Dynasty dedicated a statue to him with the following votary text: "O prince Amenhotep, son of Hapu, justified! Come, perfect physician! See, I suffer in the eyes, O may you grant that I be hale at once. I have made this in return." We see here that by this time Amenophis was regarded as having healing powers, and it is as a god of healing that he was to become particularly well-known in later years. From a sanctuary of Amenophis built into the ruined temple of Hatshepsut at Deir el Bahari have come a large number of Greek votive texts from the Ptolemaic period, which speak of him as a healer :

I enquired of the great god Amenhotep. He replied that a fever was in the body of Teos and that one might give him two Syrian figs, watered from the evening to the morning..."

On a Greek ostrakon of the reign of Ptolemy II we read

"But I had heard from different sides that the miracles of Amenotes were numerous, that he was merciful and that the hopeless were numerous who had found curing by him,. Being a hopeless case, I went along to the sanctuary of Amenotes as a suppliant. Amenotes helped me, and I was cured by him by a vision, and having regained my health, I wish to express to him and the other gods sharing in his altars and cults their miraculous power..."

The "other gods" here is a reference to Asclepius (identified with the Egyptian Imhotep) and Hygieia, Greek deities associated with medicine. Although in later times Amenophis enjoyed a great reputation as a god of healing, tradition kept alive the qualities for which he was renowned in his own lifetime, his learning and wisdom; in the Hellenistic period he was regarded as a great sage and many moral precepts, known as the "Counsel of Amenhotep" were attributed to him. Amenophis, son of Hapu, is a name that deserves to be placed alongside those of the other more well-known figures from ancient Egypt.

Lit: D. Wildung, Egyptian Saints. Deification in Pharaonic Egypt (New York, 1977), pp.83ff.

An Introduction to Ancient Egypt:

This is a week-end course on SATURDAY 12 & SUNDAY 13 April, 1986, from 10 a.m. to 5 p.m. in W5A T1. Registration & Coffee from 9 a.m. to 10 a.m. in W6A 420. Lectures commence at 10 a.m. ... Fee \$25. (Limit of 150 persons)

Life and Death in Ancient Egypt:

This week-end course to be held on SATURDAY 17 & SUNDAY 18 May, from 10 a.m. to 5 p.m. in Price Theatre. Registration & Coffee from 9 a.m. to 10 a.m. in W6A 420. Lectures commence at 10 a.m. Fee ... Adults \$25, school students \$15. (Limit of 250 persons)

These three courses repeat the 1985 programs.

Enquiries & application forms are available from:

Miss Joan Beck  
School of History  
Macquarie University  
NORTH RYDE 2113 'phone 88 9091 between 8 a.m. & 3 p.m.

THE FIFTH ANNUAL RUNDLE FOUNDATION DINNER

The dinner will be held at the North Sydney Leagues Club on TUESDAY 20 May, 1986, at 7.30 p.m. Tickets \$20.00. Numbers are limited so an early booking with Miss Beck (address above) is necessary. During the evening the Egyptian Documentary will be shown and Professor Kanawati will answer questions related to his dig at Saqqara.

THE ROCK TOMBS OF EL-HAWAWISH & SAQQARA

Copies of The Rock Tombs of el-Hawawish, Vols. I to V and Saqqara Vol. I are available from Miss Beck at the above address (W6A 429).

RENEWAL OF MEMBERSHIP

Members are reminded that 1986 subscriptions are now due, we appreciate your continued support of the Foundation and look forward to welcoming you to functions during the year.

Dr. GEOFFREY MARTIN

Members might have seen the recent news on TV, of the uncovering of the Tomb of Maya, the Treasurer of Tutankhamen by Dr. Martin. The full implication of this important discovery is still to be assessed. It is worth mentioning that Dr. Martin was the Rundle Foundation Fellow for 1985.

THE RUNDLE FOUNDATION FELLOW FOR 1986

Due to prior commitments, Dr. Kuhlmann is unable to visit Australia in 1986. However, he has accepted our invitation for 1987. We regret that the 1986 Conference on "Archaeology in the Mediterranean Region" will not take place in 1986 but will be organised during Dr. Kuhlmann's visit in 1987. Other activities for the latter part of 1986 are being considered and members will be informed of these as soon as possible.

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