



Amenhotep son of Hapu

أمنحتب ابن هابو

By

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Tour guide

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<http://kjao.journals.ekb.eg>

Amenhotep son of Hapu

Abstract:

Amenhotep called Huy, son of Hapu and lady Itu was born into a modest family during the reign of Thutmosis the third in Athribis. He was a very influential Egyptian noble with a brilliant mind who lived during the reign of Amenhotep III in the fifteenth century BCE. He began as a scribe of military recruits and quickly worked his way up through the ranks, under Amenhotep III.

Opening statement: Ahmenhptep son of Hapu-Mortuary temple-Auto biography-Tomb-Sarcophagus

Research problem: The research problem can be formulated through the following questions:

- Who is Amenhotep son of Hapu?
- Why was he allowed to build a mortuary temple right next to the temple of Amenhotep III as this type of honor is exceedingly rare?
- What is the importance of his autobiography?

Research Hypothesis:

Amenhotep son of Hapu had an essential role in Amenhotep III's reign as he was charged with positioning troops at checkpoints on the branches of the Nile to regulate entry into Egypt by sea; he also checked on the infiltration of Bedouin tribesmen by land. On one of his statues, he is called a general of the army.

Sometime later, when he was placed in charge of all royal works, he probably supervised the construction of Amenhotep III's mortuary temple at Thebes near modern Luxor.

Amenhotep son of Hapu

Amenhotep called Huy, son of Hapu and lady Itu was born into a modest family during the reign of Thutmosis the third in Athribis ⁽¹⁾, was a very influential Egyptian noble with a brilliant mind who lived

⁽¹⁾ Oxford Encyclopedia, First Folder, P. 70.

during the reign of Amenhotep III in the fifteenth century BCE. He began as a scribe of military recruits and quickly worked his way up through the ranks, under Amenhotep III. While in the Nile River delta, Amenhotep was charged with positioning troops at checkpoints on the branches of the Nile to regulate entry into Egypt by sea; he also checked on the infiltration of Bedouin tribesmen by land. On one of his statues, he is called a general of the army.

Sometime later, when he was placed in charge of all royal works, he probably supervised the construction of Amenhotep III's mortuary temple at Thebes near modern Luxor. The grandest of all mortuary complexes built in Egypt, it originally included three massive mud-brick pylons (gates) aligned on a single axis, and a long connecting corridor leading to an immense, open solar courtyard, a roofed hall, a sanctuary, and sacred altars. the building of the temple of Soleb in Nubia (modern Sudan), and the transport of building material and erection of other works. Two statues from Thebes indicate that he was also an intercessor in Amon's temple and that he supervised the celebration of one of Amenhotep III's Heb-Sed festivals (a renewal rite celebrated by the pharaoh after the first 30 years of his reign and periodically thereafter). The king honored him by embellishing Athribis, his native city. Amenhotep III even ordered the building of a small funerary temple for him next to his own temple, a unique honour for a non-royal person in Egypt.

Amenhotep was greatly revered by posterity, as indicated by the inscription of the donation decree for his mortuary establishment in the 21st dynasty (1075–c. 950 BCE) and his divine association with Asclepius, the Greek god of healing honored him by embellishing Athribis, his native city. Amenhotep III even ordered the building of a small funerary temple for him next to his own temple, a unique honour for a non-royal person in Egypt.

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with Asclepius, the Greek god of healing, during the Ptolemaic period (2).

Some of his titles:

Hereditary prince, count, sole companion, fan-bearer on the king's right hand, chief of the king's works even all the great monuments which are brought, of every excellent costly stone; steward of the King's-daughter of the king's-wife, Sitamen, who liveth; overseer of the cattle of Amon in the South and North, chief of the prophets of Horus, lord of Athribis and festival leader of Amon.

In his autobiography: *"I was appointed to be inferior king's-scribe; I was introduced into the divine book, I beheld the excellent things of Thoth; I was equipped with their secrets; I opened all their [passages (?)]; one took counsel with me on all their matters."*

After distinguishing himself, Amenhotep was promoted to the position of Scribe of Recruits:

"he put all the people subject to me, and the listing of their number under my control, as superior king's-scribe over recruits. I levied the (military) classes of my lord, my pen reckoned the numbers of millions; I put them in [classes (?)] in the place of their [elders (?)]; the staff of old age as his beloved son. I taxed the houses with the numbers belonging thereto, I divided the troops (of workmen) and their houses, I filled out the subjects with the best of the captivity, which his majesty had captured on the battlefield. I appointed all their troops (Tz.t), I levied -----. I placed troops at the heads of the way(s) to turn back the foreigners in their places."

Amenhotep mentions being on a campaign to Nubia:

"I was the chief at the head of the mighty men, to smite the Nubians [and the Asiatics (?)], the plans of my lord were a refuge behind me; [when I wandered (?)] his command surrounded me; his plans embraced all lands and all foreigners who were by his side. I

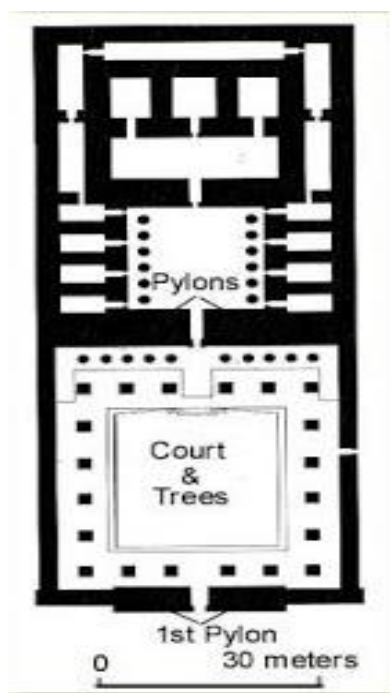
(²) <https://www.britannica.com/biography/Amenhotep-son-of-Hapu>

reckoned up the captives of the victories of his majesty, being in charge of them." ⁽³⁾

Later he was promoted to "Chief of all works", thereby overseeing the building program of Pharaoh Amenhotep III. His connections to court finally led to Amenhotep being appointed as Steward to Princess-Queen Sitamen ⁽⁴⁾.

The Mortuary Temple of Amenhotep son of Hapu:

The plan of the temple is very simple and although compared to Amenhotep III's temple it is tiny, compared to others it is a decent size ⁽⁵⁾.



⁽³⁾ <http://mathstat.slu.edu/~bart/egyptianhtml/kings%20and%20Queens/Amenhotep>

⁽⁴⁾ www.Oxford.Enciclopedia.com

⁽⁵⁾ <http://luxor-news.blogspot.com/2011/10/mortuary-temple-of-amenhotep-son-of.html>

From the roof you can see most of the temple, just the eastern part is obscured by the trees. it is possible that some of the rooms might give you a better view.











Mortuary temple edict:

An inscription on a limestone stela records how Amenhotep son of Hapu was allowed to build a mortuary temple right next to the temple of Amenhotep III. This type of honor is exceedingly rare.

Year 31, fourth month of the first season, sixth day, under the majesty of the King of Upper and Lower Egypt, the Lord of the Two Lands, Nibmare, L.P.H.; Son of Re, of his body, Lord of Diadems, Amenhotep (III), L.P.H.

On this day, one (=the king) was in the ka-chapel of the hereditary prince, count, king's-scribe, Amenhotep. There were brought in: the governor of the city, and vizier, Amenhotep, the overseer of the treasury, Meriptah, and the king's-scribes of the army.

One said to them in the presence of his majesty, L.P.H.: "Hear the command which is given, to furnish the ka-chapel of the hereditary prince, the royal scribe ⁽⁶⁾, Amenhotep, called Huy, Son of Hapu, whose excellence is [extolled (?)] in order to perpetuate his ka-chapel with slaves, male and female, forever; son to son, heir to heir; in order that none trespass upon it forever.

After his death:

Amenhotep, Son of Hapu's reputation grew and he was esteemed as a philosopher for his teachings. He was also revered as a healer and eventually worshipped as a god of healing, like his predecessor Imhotep. Amenhotep son of Hapu would go down in history as a god. He was worshipped for centuries and there are inscriptions showing Amenhotep was venerated as a healer:

- Votary text on a statue dedicated to Amenhotep by a daughter of King Psamtik (26th dynasty).
- Greek votive text Deir el Bahri, Ptolemaic period.
- Greek ostrakon dating from the reign of Ptolemy II.

⁽⁶⁾ Wildung, Dietrich, Egyptian Saints: Deification in Pharaonic Egypt, New York, 1977.

His tomb:

When Amenhotep, Son of Hapu died, Pharaoh Amenhotep III ordered a small funerary temple built right next to his own funerary complex, an honor which had never been bestowed in such a way before ⁽⁷⁾.

He was allowed to have his tomb on the hill of Gurnet Murai in Western Thebes overlooking his own mortuary temple (situated in the king's row, immediately north of the temple of Thutmosis II), a privilege unheard of before.

Although parts of his sarcophagus have been found, the exact location of his tomb is unknown; it has been suggested that it is TT396, since cones for Amenhotep were allegedly found there, but the tomb itself does not have any texts with his name and titles ⁽⁸⁾.

The temple, invisible today, remained in use and was expended towards the end of New Kingdom. But it deteriorated in the late Period; another chapel was consecrated to him in Hatshepsut's temple at Deir el Bahari, to better serve the cult of the sanctified Amenhotep whose veneration increased with the passage of years to the point where he became a son of Amun in addition to his older affiliation to Thoth ⁽⁹⁾.

The Statues of Amenhotep:

Amenhotep son of Hapu as an elderly man in the Egyptian museum in Cairo.

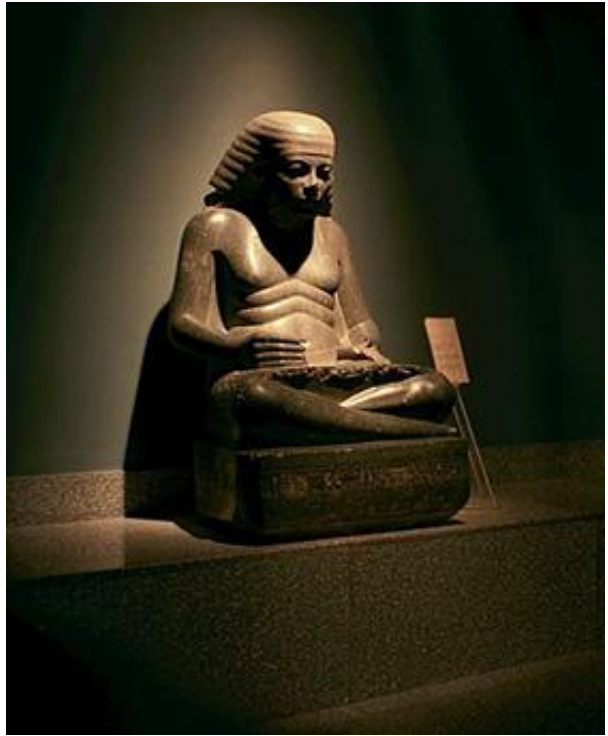
⁽⁷⁾ Murnane, William J. "Power behind the Throne: Amenhotep son of Hapu." K.M.T., A Modern Journal of Ancient Egypt 22 (Summer, 1991), Pp. 8-13, 57-59.

⁽⁸⁾ <https://www.alexanderancientart.com/796.php>

⁽⁹⁾ Varille, Alexandre, Inscriptions concernant L'architecte Amenhotep fils de Hapou, Bibliotheque d'etudes, 44, Cairo, 1968.



Amenhotep, Son of Hapu statue at the Luxor Museum, Egypt.



Amenhotep son of Hapu as an old man:

This second statue of imn Htp sA HApu is made out of grey granite. It was discovered to the north of the 7th pylon at Karnak cachette by Legrain in 1901.

It represents him as an old man, a wise man full of experience. This time he wears a long wavy hair wig held behind the ears and the wrinkles around the eyes and on the cheeks because of his old age. The folds of fats have now disappeared from the body which is wrapped in a long kilt tied under the breast. His hands rest flat upon his knee in the attitude of prayer.

The long inscription informs us, after the biographical phrases praising the merits of this great dignitary that Amenhotep had reached the age of eighty when this sculpture was done and that he hopes yet to attain the wise old age of 110. But later on he actually lived till the age of 110. He died in the year 34 of Amenophis III's reign

As he himself tells us, he was 80 years old before he died and he played a prominent part in the preparation for Amenhotep III's first sed festival.

Hieroglyphic inscription:

r-paty HAty a sS nswbity sS nfrw imn Htp sA hAbw nqmt

The hereditary prince of Upper and Lower Egypt the royal scribe, the scribe of all the beauty of Amenhotep son of Hapu ⁽¹⁰⁾.

An Egyptian Terracotta Funerary Cone for Amenhotep, son of Hapu ⁽¹¹⁾.

⁽¹⁰⁾ <http://kenanaonline.com/users/tourist-guide/posts/504040>

⁽¹¹⁾ <https://www.alexanderancientart.com/796.php>



Description:

This is a long, tapering funerary cone, made of clay. The circular short end contains four columns of hieroglyphs, separated by vertical lines ⁽¹²⁾, reading: "The revered one before Osiris, the hereditary noble Amenhotep, born of the sab Hapu of Kem-wer justified" ⁽¹³⁾.

Pharaoh Amenhotep III gave permission to build a funerary temple for Amenhotep son of Hapu, next to his own funerary temple, an honor which is very rare. Although parts of his sarcophagus have

⁽¹²⁾Norman de Garis Davies – Miles Frederick Laming Macadam, *A Corpus of Inscribed Egyptian Funerary Cones* (Oxford, 1957), no. 40;

⁽¹³⁾Gary Dibley - Bron Lipkin, *A Compendium of Egyptian Funerary Cones* (2009);

- Kento Zenihiro, *The Complete Funerary Cones* (2009);

been found, the exact location of his tomb is unknown; it has been suggested that it is TT396, since cones for Amenhotep were allegedly found there, but the tomb itself does not have any texts with his name and titles.

Background information:

Funerary cones were placed in rows over the entrance of a tomb chapel, creating a decorative frieze. They were inserted into the wall, so that only the short end was visible. The oldest known examples date to the 11th Dynasty. From the New Kingdom onward the short end was inscribed (stamped) with titles and name of the owner of the tomb; sometimes a short prayer was added ⁽¹⁴⁾.

The function and meaning of these cones is still debated and there are many hypotheses. One of the most frequently encountered suggestions is that they imitate the ends of the poles that formed the roof of ancient Egyptian houses or offering chapels.

Dating:

New Kingdom, 18th dynasty, circa 1400 - 1375 B.C.

Size:

Length circa 22.5 cm, diameter of inscribed side circa 8 cm.

Provenance:

Excollection of Dr. Ulrich Müller, Switzerland, acquired between 1968 and 1978.

Condition:

Intact, which is relatively rare; of most cones only the inscribed part has survived, since the "tail", which was originally inserted into the wall, was later broken off; minor losses to the top and side that do not interfere with the crisp impression; hieroglyphs in deep relief so clearly readable ⁽¹⁵⁾.

⁽¹⁴⁾ Boyo Ockinga, "Amenophis, Son of Hapu, a Biographical Sketch", The Rundle Foundation for Egyptian Archaeology Newsletter 18, 1986, p. 3-6;

⁽¹⁵⁾ Boyo Ockinga, "Amenophis, Son of Hapu, a Biographical Sketch", The Rundle Foundation for Egyptian Archaeology Newsletter 18, 1986, p. 3-6;

The Sarcophagus of Amenhotep son of Hapu:

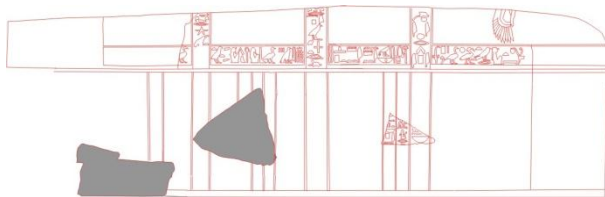
The Egypt Centre has on display two pieces of a stone sarcophagus (Other pieces of the sarcophagus are situated in museums throughout the world. Below you can see a diagram showing where you believe the Egypt Centre fragments fit in the whole W1367) which belonged to Amenhotep Son of Hapu.

Most 18th Dynasty coffins are made of wood, but during the reign of Amenophis III there was an upsurge in the use of stone, particularly basalt and granite.

The coffin is similar to that of Merymose, Amenophis III's Viceroy of Nubia, in the style of panelling. His coffin is now in The British Museum and originally was a nest of 3. However, Merymose's coffin is anthropoid (human

shaped) with a head and feet ⁽¹⁶⁾.

The coffin of Amenhotep Son of Hapu is quite unusual. The lid is smoothly curved with a round head end and a contour that tapers from the shoulders to the flat foot end. This shape is more usual of later Third Intermediate Period

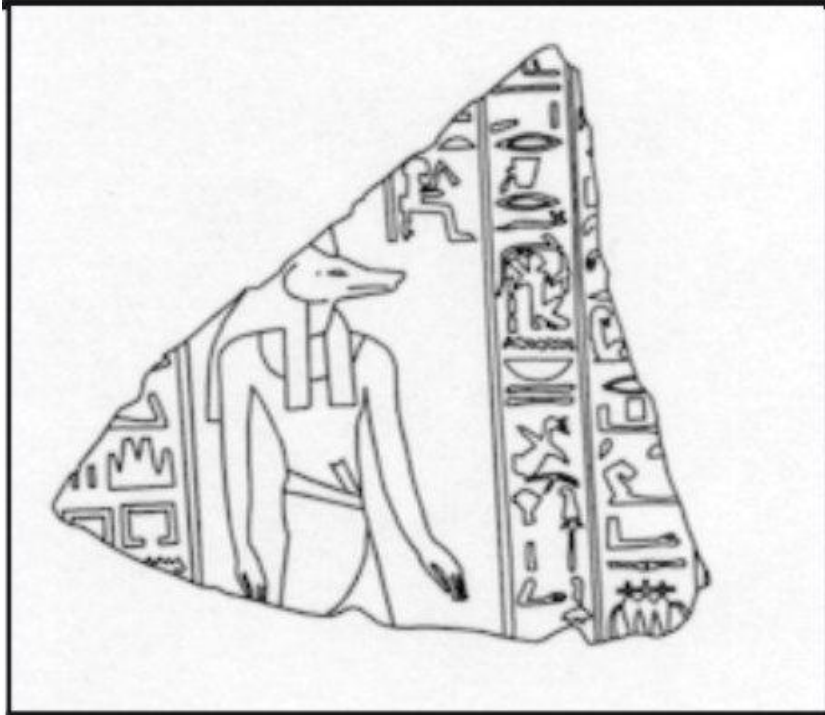
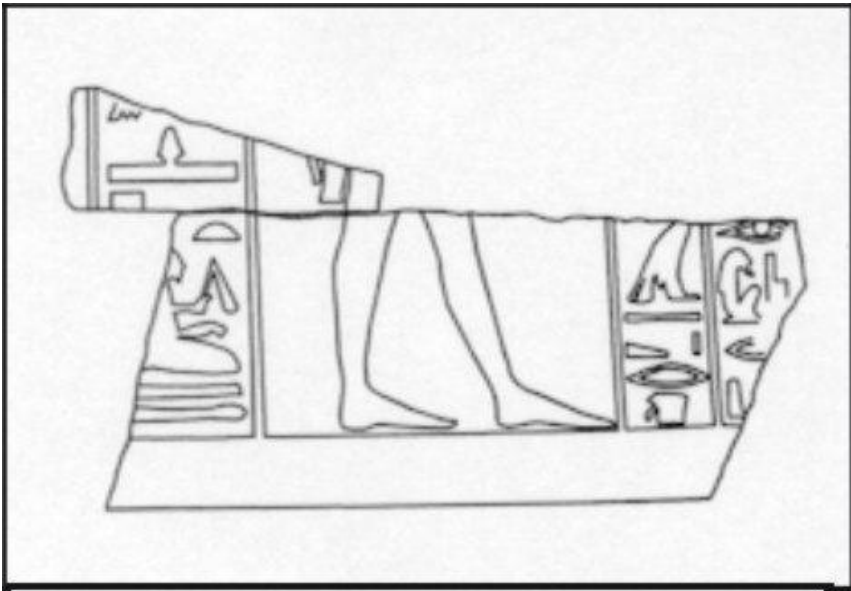


Late Period sarcophagi than those of the New Kingdom.

The fragments in the Egypt Centre show 4 titles of Amenhotep: commander of the army; overseer of the double granaries; fan bearer on the right side; governor ⁽¹⁷⁾.

⁽¹⁶⁾ Ikram, Salima and Dodson, Aidan, 1998. *The Mummy In Ancient Egypt*. London: Thames and Hudson Varille, A., 1968. *Inscriptions concernant l'architecte Amenhotep fils de Hapou* (IFAO Cairo).

⁽¹⁷⁾ <http://www.egypt.swan.ac.uk/the-collection-2/the-collection/w1367/>



Parts of The Sarcophagus of son of Hapu ⁽¹⁸⁾:



(¹⁸)https://www.britishmuseum.org/research/collection_online/collection_object_details/collection_image_gallery.aspx?partid=1&assetid=1263040001&objectid=100902



Conclusions:

1- Amenhotep called Huy, son of Hapu and lady Itu . He began as a scribe of military recruits and quickly worked his way up through the ranks, under Amenhotep III.

2-Amenhotep, Son of Hapu's reputation grew and he was esteemed as a philosopher for his teachings.

3-He was also revered as a healer and eventually worshipped as a god of healing, like his predecessor Imhotep. Amenhotep son of Hapu would go down in history as a god. He was worshipped for centuries and there are inscriptions showing Amenhotep was venerated as a healer.

4-Pharaoh Amenhotep III ordered a small funerary temple built right next to his own funerary complex, an honor which had never been bestowed in such a way before.

References:

- 1- Boyo Ockinga, "Amenophis, Son of Hapu, a Biographical Sketch", The Rundle Foundation for Egyptian Archaeology Newsletter 18, 1986.
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