

E.1.1822

Set of two wooden anthropoid coffins of Nespawershefy¹ (also known as Nesamun²) and a wooden mummy board

Date: Dynasty 21

Provenance: Thebes

Material: Wood, linen, plaster

Dimensions: Outer coffin L. 2060mm, inner coffin L. 1900mm, mummy board L. 1790mm

Acquisition details: Gift of B. Hanbury and G. Waddington, 1822

Titles: wab 'wab-priest', wab n jmn 'wab-priest of Amun', jt nTr 'God's father', jt nTr n jmn 'God's father of Amun', jt nTr n jmn-ra nsw nTrw 'God's father of Amun-Ra King of the Gods', Hry Hmt 'Supervisor of Craftsmen's Workshops', Hry Hmt m jpt swt 'Supervisor of Craftsmen's Workshops in Karnak', Hry sSw Hwt nTr n pr jmn 'Supervisor of Temple Scribes of the House of Amun', Hry sSw Hwt nTr n jmn-ra nswt nTrw 'Supervisor of Temple Scribes of the House of Amun-Re King of the Gods' and aA n mw n pr jmn 'Great One of the Water of the House of Amun'.

Parallels:

British Museum EA 15659

British Museum EA 22542

Bibliography:

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- A. NIWIŃSKI, "21st Dynasty Coffins from Thebes" in S. Schoske (ed.), *Akten des Vierten Internationalen Ägyptologen-Kongresses München 1985* (Hamburg, 1988), 133-134, no.156, colour plate D (detail of coffin inside)
- B. PORTER & R. MOSS, *Topographical Bibliography I, 2*, 824
- C. SEEGER, *Untersuchungen zur Darstellung des Totengerichts im Alten Ägypten* (MÄS 35) (Munich 1976), 214
- J. RUNDLE-CLARK, *Myth and Symbol in Ancient Egypt* (London, 1978), pl.18
- H. M. STRUDWICK & J. DAWSON, *Death on the Nile: Uncovering the Afterlife of Ancient Egypt* (London, 2016), 182-189
- H. M. STRUDWICK, "The enigmatic owner of the coffins of Nespawershefy at the Fitzwilliam Museum, Cambridge" in *Proceedings of the The First Vatican Coffin Conference 19-22nd June 2013* (Vatican, 2017), 521-530
- E. A. WALLIS BUDGE, *Catalogue of the Egyptian Collection in the Fitzwilliam Museum*, Cambridge 1893, 7-58
- E. VASSILIKA, *Egyptian Art (Fitzwilliam Museum Handbooks)* (Cambridge, 1995), 90-91, no.41

¹ LIEBLEIN, *Dictionnaire* 1871, 432, no.1354 & 1892, 888, no.2371 & RANKE, *PN II*: 295, 8. The name literally means 'The one who belongs to the Great One of the Ram's Head'.

² 'The one who belongs to Amun'. Amun was sometimes also referred to as 'the Great One of the Ram's Head' and is occasionally depicted as a man with the head of a ram.

Transliteration:

(1) wsjr nb nHH HqA anx.tjw (2) Dj.f x.t nb(.t)

Translation:

(1) Osiris, lord of eternity, ruler of the living. (2) May he give all things.

(Proper right)



Transliteration:

(1) wsjr nb nHH xnty jmntjw (2) jrr D.t

Translation:

(1) Osiris, lord of eternity, foremost of the Westerners (2) who makes the eternity.

Below this scene is a seated figure of the goddess Nut with outstretched wings below a large, elongated *pt*-sign decorated with a row of 21 stars. Nut wears a modius⁴ on her head, a wig with long lappets bound by a fillet, broad ornamental collar and a tight fitting bead net dress exposing her breasts. On either side of her head is a winged uraeus presenting a *shenw*-sign with a *wedjat*-eye and an *ankh*-sign behind. Outside Nut's wings, also on each side, is a fetish sign of Osiris with reclining figures of Anubis before a *sxm*-sceptre inside a vessel which has two menat counterpoise hanging downwards from either side of the body and his name below. The writing is mirrored on both sides of the board, as follows:

⁴ The modius is a form of flat headgear typically used to support an elaborate crown or symbol. They are found in a variety of royal and non-royal contexts, and are quite often shown in association with nursing women. In regard to coffins, they appear to be almost exclusive to the yellow coffin type, possibly owing to the dense amount of decoration and text which limits the availability of space. For further discussion on this and different opinions, see: ZIVIE, *La tombe de Maïa*, 107-113; ZIVIE, *Lost Tombs*: 76; BOLSHAKOV, *AR I* (2012): 66-82; BRYAN, *Servant of Mut*: 35-36 & JOHNSON, *Cobra Goddess*: 209-226. Thanks are due to Dr John Taylor (British Museum), Reinert Skumsnes (University of Oslo) and Joel Sams (volunteer at the Fitzwilliam Museum) for their useful insights on this matter.



Transliteration:

jnpw

Translation:

Anubis.

The lower half of the mummy board is arranged into five registers separated down the centre by two columns of inscriptions. The scenes mirror each other for the most part on both sides of the inscriptions. The registers are numbered below followed by their respective descriptions and translations.

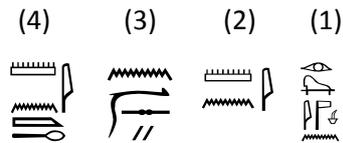
Register 1 (top)

In the top register, are two scenes (which mirror each other) of the goddesses Isis and Nephthys behind a seated figure of Osiris on a throne who is facing a standing figure of the deceased. On the proper right, he wears a shoulder-length wig bound by a headband and on top of his head is a cone of incense and a lotus bud. He has a short beard and wears an ornamental collar, bracelets and long pleated tunic. He offers incense and a *nmst*⁵ libation vessel out in front and stands in a *sh*-shrine. Before him, at knee-height, is an offering stand piled with a heaped basket, cakes, vegetables and lotus flower and, to the bottom right, a lettuce. Facing Nespawershefyt is the seated figure of Osiris who wears a long wig with lappets bound by a fillet and a uraeus, a long beard, ornamental collar, pair of bracelets and armbands, beaded sleeveless top and pleated kilt with animal tail protruding from the bottom. In his proper left hand he holds an *ankh*-sign, while in his right is a flail. Above his head is a sun disk and to the left, a winged *wedjat*-eye with uraeus. Underneath the seated figure of Osiris on his throne is a *nb*-basket. Standing behind the god is Isis who wears a modius on her head, long wig with lappets bound by a fillet, ornamental collar, pair of bracelets and upper armbands and a long, tight fitting tunic. She holds an *ankh*-sign in her proper right hand, while her left hand touches the back of Osiris's wig. The scene of Osiris and Isis appears in a *sh*-shrine supported by a pair of papyrus columns and *djed*-pillars with a dome-shaped canopy on top depicting Sokar in the centre and flanked by a pair of uraei on either side. The scene is almost identical on the proper left with a few exceptions. Nespawershefyt presents only one incense jar in his hands, as opposed to two. There are also fewer offerings presented on the offering table. The *wedjat*-eye before Osiris also features a protruding arm and an *ankh*-sign suspended from the uraeus's neck. Below this is another floating *wedjat*-eye above a *nb*-sign.

Some inscriptions appear above Nespawershefyt and the goddesses Isis and Nephthys in both scenes, as follows:

⁵ KURTH, *A Ptolemaic Sign-List*, 202, n.22 & FAULKNER, *Middle Egyptian*, 133.

Above Nespawershefyt (PR):



Transliteration:

(1) wsjr jt-nTr n (2) jmn (3) ns.y- (4) jmn mAa-xrw

Translation:

(1) Osiris, the god's father of (2) Amun, (3) Nesyamun, (4) true of voice.

Above Isis (PR):



Transliteration:

(1) Ast wr (2) Hnwt pr-nfr

Translation:

(1) Isis, the great one, (2) mistress of the Per-nefer.⁶

There is also a horizontal line of inscriptions above the scenes. On the proper right appears:



Transliteration:

(1) jmAx wsjr nb nHH xnty⁷ jmntjw wnnfr HqA anx.w nTr-aA HqA D.t

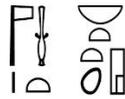
Translation:

(1) The revered one, Osiris, lord of eternity, foremost of the Westerners, Wen-nefer, ruler of the living, the great god, the ruler of eternity.

⁶ For a discussion of this epithet, refer to n.14 below.

⁷ BUDGE reads Gardiner's F1 in place of D19.

Above Nephthys (PL):



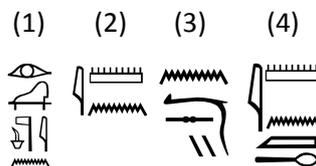
Transliteration:

(1) Nb.t-Hwt (2) sn.t nTr

Translation:

(1) The lady Nephthys, (2) the god's sister.

Above Nespawershefy (PL):



Transliteration:

(1) wsjr jt-nTr n (2) jmn (3) ns.y- (4) jmn mAa-xrw

Translation:

(1) Osiris, the god's father of (2) Amun, (3) Nesyamun, (4) true of voice.

There is also a horizontal line of inscriptions above the scenes. On the proper left appears:



Transliteration:

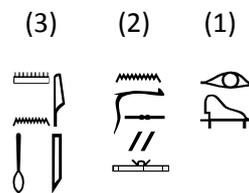
(1) jmAx wsjr nb nHH xnty jmntjw sbby-HHw-m-aHa(w).f dj.f Htp(.w) Df(A.w)

Translation:

(1) The revered one, Osiris, lord of eternity, foremost of the Westerners, the one who passes through millions of years in his lifetime⁸, and may he give offerings and provisions.

Register 2

In the second register, are two scenes (which mirror each other) of the goddesses Nephthys (proper right) and Neith (proper left) behind a falcon god, Ptah-Sokar-Osiris, who is facing a standing figure of the deceased in a *sH*-shrine. Nespawershefyt is shown with a shaved head (in the proper left depiction he also wears a fillet around his head) and wears a broad, ornamental collar, pair of bracelets and a long, pleated tunic exposing part of his upper body with sash around the waist. His arms extend out in front, offering an unguent jar in his right hand on the proper left side and a pectoral⁹ to the god in his left hand on the proper right side. In front of the deceased is an offering table slightly above knee-height. On the proper left table is a *nmst* libation vessel, cake and lotus flower and on the proper right table is a *nmst* vessel with vegetables on either side and underneath and a lotus flower on top. Above the deceased's head are three short columns of inscriptions.



Transliteration:

(1) wsjr (2) ns.y (3) –jmn mAa-xrw

Translation:

(1) The Osiris, (2) Nesy (3) –amun, true of voice.

Ptah-Sokar-Osiris faces the deceased wearing the *atef*-crown and carries a flail on his back. He stands on a reed mat on a podium with a uraeus wearing the white crown of Upper Egypt supported by interchanging *djed*-pillars and *tit*-amulets underneath. Behind the god is a winged *wedjat*-eye with a uraeus and the goddess Nephthys. She wears a long wig with lappets bound by a headband and a modius on her head, ornamental collar, upper armband, pair of bracelets and a long, tight-fitting tunic exposing her breast. In her proper left hand she holds an *ankh*-sign, while her right arm extends towards the falcon god. An *ankh*-sign also hangs from her bent elbow. The scene of Ptah-Sokar-Osiris and Nephthys appears in a *sH*-shrine supported by a pair of papyrus columns and *djed*-pillars with a dome-shaped canopy on top. Above the goddess Nephthys is an inscription:



⁸ LEITZ, *Götter und Götterbezeichnungen*, 236.

⁹ BUDGE, *FM*, 14 suggests a buckle.

Transliteration:

(1) nb.t Hwt

Translation:

(1) Nephthys

The scene on the opposite side is almost identical with the exception of the deceased who wears a fillet around his shaved head. The goddess Neith is also shown. She holds an *ankh*-sign in her proper right hand and another one hangs from her proper left elbow. A *was*-sceptre floats before her. The inscriptions read:

Above Nespawershefyt (PL)



Transliteration:

(1) wsjr (2) ns.y (3) –jmn

Translation:

(1) The Osiris, (2) Nesy (3) -Amun

Above Neith (PL)



Transliteration:

(1) nt mwt nTr

Translation:

(1) Neith, the god's mother

There is also a horizontal row of inscriptions above the scene. On the proper right appears:



Transliteration:

(1) jmAx ptH-skr-wsjr Hr(y)-jb qrst dj.f x.t nb(.t) nfr(.t) wab(.t) x.t nb(.t) nfr(.t) bnr(.t)

Translation:

(1) The revered one, Ptah-Sokar-Osiris, who is in the tomb, may he give every good and pure thing and every good and sweet thing.

On the proper left:



Transliteration:

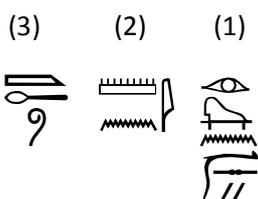
(1) jmAx ptH-skr-wsjr Hr(y)-jb qrst dj.f pr.t-xr.w t Hnqt pAt kAw Apdw x.t nb(.t)

Translation:

(1) The revered one, Ptah-Sokar-Osiris, who is in the tomb, may he give invocation offerings of bread, beer, cake, cattle, fowl and everything.

Register 3

In the next register, are two scenes (which mirror each other) of a pair of animal headed gods, facing a standing figure of the deceased. On the proper right, Nespawershefynt wears a shoulder-length wig with headband and cone of incense with a lotus bud on top, short beard, collar, pair of bracelets and a long, pleated tunic. He offers an incense vessel out in front. Before him is an offering table piled with outlines of a jar, loaf of bread and a lotus flower. He stands inside a sH-shrine. Three columns of short inscriptions appear above his head:



Transliteration:

(1) wsjr ns.y (2) –jmn (3) mAa-xrw

Translation:

(1) The Osiris, Nesy (2) –Amun, (3) true of voice

Facing Nespawershefynt are two mummiform, animal-headed gods, including a ram with uraeus on his head and a jackal standing inside a *sh*-shrine supported by papyri columns and *djed*-pillars with a dome-shaped canopy on top. There are 14 small, tear drop-shaped ornamental trimmings suspended from under the canopy, probably bunches of grapes. Winding its way between the figures is a large snake. Some inscriptions appear in front of the gods:

Before the ram-headed god



Transliteration:

(1) HqA jmnt

Translation:

(1) Ruler of the West

Before the jackal-headed god



Transliteration:

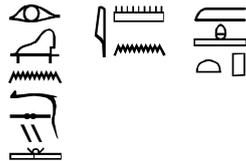
(1) bjk (2) nTr-aA

Translation:

(1) The falcon, (2) the great-god.

The scene is mirrored on the proper left side of the register, but with some exceptions. For example, Nespawersheft holds a *djed*-pillar suspended from his proper right elbow and his arms are raised in a gesture of adoration. There are also inscriptions, as follows:

Above Nespawersheft



Transliteration:

(1) wsjr ns.y (2) –jmn (3) m Htp

Translation:

(1) The Osiris, Nesy (2) –Amun in peace.

Before the ram-headed god



Transliteration:

(1) wsjr

Translation:

(1) Osiris

Above the baboon-headed god



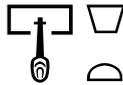
Transliteration:

(1) Ast

Translation:

(1) Isis

Before the baboon-headed god



Transliteration:

(1) Hnwt pr-nfr

Translation:

(1) Mistress of the Per-nefer.¹⁰

Above each of the scenes is also a horizontal line of text, as follows:

Proper right



Transliteration:

(1) jmAx (j)msTj nTr-aA nb jmntt m.k jj rdj.t Htp

Translation:

(1) The revered one, Imsety,¹¹ the great god, lord of the West, who comes to give offerings.¹²

¹⁰ See n.14 below.

¹¹ BUDGE, *FM*, 15 translates the god's name as Mestha.

¹² For m.k, see: ALLEN, *Middle Egyptian*, 111 & 189.



Transliteration:

(1) (j)msTj

Translation:

(1) Imsety¹⁴

On the proper left the scene is mirrored, although the baboon-headed god, Hapy, and the falcon-headed god, Qebehsenuf, is shown instead. The inscriptions read:

Above the *ba*:



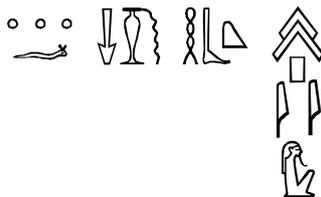
Transliteration:

(1) wsjr jt-nTr n (2) jmn ns.y-jmn

Translation:

(1) The Osiris, the god's father of (2) Amun, Nesy-Amun.

Above Hapy and Qebehsenuf:



¹⁴ See n.6 above.

Register 5

The final register (the foot end) is damaged at the bottom. The scenes mirror each other and depict a seated figure of the goddess Isis in a *sh*-shrine mourning on the proper right and Nephthys on the proper left. Both goddesses wear a long wig bound by a fillet, armbands and bracelets and a tightly fitted bead net tunic with shoulder strap. The shrines are supported by papyri-form columns and *djed*-pillars with dome-shaped canopies under which are 14 small, tear drop-shaped ornamental trimmings, probably bunches of grapes. In front of the goddesses is a *wedjat*-eye (the proper right one is floating above a *nb*-sign and the remains of the top of what appears to be a *shenw*-sign). On the proper right there are also two *nfr*-signs before the *wedjat*-eye. The inscriptions read:

Before Isis (PR):



Transliteration:

(1) Ast wr.t mwt nTr

Translation:

(1) Isis, the great one, the god's mother.

Before Nephthys (PL):



Transliteration:

(1) nb.t-Hwt

Translation:

(1) Nephthys

Above each of the scenes is also a horizontal line of text, as follows:

Proper Right:



Transliteration:

(1) jmAx Ast wr.t mwt nTr jrt ra Hnwt pr-nfr

Translation:

(1) The revered one, Isis, the great one, the god's mother, the eye of Ra, mistress of Per-nefer.¹⁷

Proper Left:



Transliteration:

(1) jmAx nb.t Ht sn.t nTr Hnwt pr-nfr dj.s't¹ mAa-xrw

Translation:

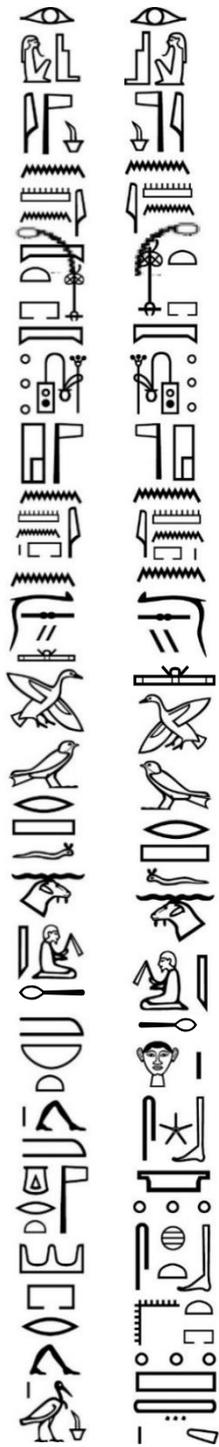
(1) The revered one, Nephthys, the god's sister, mistress of the Per-nefer,¹⁸ may she cause justification.

¹⁷ BUDGE, *FM*, 14 reads this as 'mistress of the offerings'. While this is indeed an epithet of the gods as attested in LEITZ, *Götter und Götterbezeichnungen*, 181, the scribe appears to differentiate the *nfr*-sign (Gardiner's F35) from *xrw* (Gardiner's P8) throughout the texts on the basis of pigment colour. The *nfr*-sign is shown with a green top and red bottom, while *xrw* is entirely red. It should also be noted that in other contexts on the coffin the *nfr*-sign is also written with a horizontal line running through the top.

¹⁸ See n.13 above.

Along the centre front of the mummy board are two vertical columns of inscriptions. The text reads:

(1. PR-a) (2. PL-a)



(1. PR-b) (2. PL-b)



Transliteration:

(1-PR-a,b) wsjr jt nTr n jmn wab Hry Hmt Hry sSw Hwt-nTr n pr jmn ns-pA-wr-Sfyt mAa-xrw m nb̄.t̄
jw m Xrt-nTr prj bA.f m xprw.f m mrr.f mj wnn.f Hr.y-tp tA r mAa jtn m wbn.f tmw m Htp.f dj.sn n.k
Htp(.w) DfA(.w) Hr xAt-pr wn[nfr]

(2-PL-a,b) wsjr jt nTr n jmn wab (Hry) Hmt Hry sSw Hwt-nTr n pr jmn ns.y-pA.wr-Sfyt mAa-xrw Hr sbA
sbxt StAt m dwAt Smsyw skr m r-stAw wsjr m Dd(w) jrj.n.f snTr qbH m-bAH nTr.w nb.w jmntt Ssp.k
sn.w p.rw m-bAH jmn

Translation:

(1) The Osiris, the god's father of Amun, *wab*-priest,¹⁹ supervisor of the craftsmen's workshops, supervisor of the temple scribes²⁰ of the house of Amun,²¹ Nespawershefyt, true of voice before the lord who goes forth in the necropolis whose *ba*-soul comes out²² and comes into being²³ according to his as one who exists on earth to see the Aten as he rises, and Atum as he sets. May they give to you offerings and provisions²⁴ upon the stand of offerings, Wenenefer.

(2) The Osiris, the god's father of Amun, *wab*-priest, (supervisor) of the craftsmen's workshops, supervisor of the temple scribes²⁵ of the house of Amun,²⁶ Nespawershefyt, true of voice before the door²⁷ of the gateway²⁸ of secrets²⁹ in the Netherworld, following Sokar³⁰ in the *r-stAw* and Osiris in Busiris. Make for him incense and libations before³¹ the all the gods of the West and may you receive offerings³² that come forth in the presence³³ of Amun.³⁴

¹⁹ BUDGE, *FM*, 10 misses the writing of Abt here.

²⁰ *ibid*, 10. See ns. 9 & 10 above.

²¹ For a discussion of the amended text here, see: STRUDWICK, *First Vatican Coffin Conference*, 526, fig.6. She writes "close study of the inscription reveals that original titles in this area were jt nTr n jmn-ra nsw nTrw aA n mw n pr jmn with the wab sign having been written over the Re of Amun-Re. Traces of nsw nTrw are visible below this in the left hand column, while part of the book-roll determinative in the word aA can clearly be seen in both columns at the bottom of the new sSw. Again in this inscription, n pr jmn has been preserved from the original inscription to complete the new title Hry sSw n pr jmn".

²² *ibid*, 11. Budge omits the writing of Gardiner's R7.

²³ *ibid*, 11. See ns. 9, 10 & 14 above.

²⁴ *ibid*, 11. Budge reads Gardiner's S18 and Z2 in place of Gardiner's N16.

²⁵ *ibid*, 9. See ns. 9, 10, 14 & 16 above.

²⁶ See n.15 above.

²⁷ *ibid*, 10. See ns. 9, 10, 14, 16 & 17 above.

²⁸ *ibid*, 10 reads this as "the pylons".

²⁹ *ibid*. Budge omits Gardiner's N21 in Z1 in the writing of tA. He also reads plural strokes in place of the pellet signs as in ns. 9, 10, 14, 16, 17 & 19 above.

³⁰ *ibid*, 10. Budge reads Gardiner's Z4 in place of Z2.

³¹ *ibid*, 10. Budge reads Gardiner's D53 in place of D52.

³² *ibid*, 10. Budge reads plural strokes in place of the pellet signs as in nos. 9, 10, 14, 16, 17, 19, 21 & 23 above.

³³ See n.24 above.

³⁴ BUDGE, *FM*, 10 adds in parentheses Gardiner's N5, Z1 and A40.

Rear of mummy board:

The underside of the mummy board is dark brown³⁵ with the impression of yellow painted scenes and inscriptions arranged into five registers. At the top (Register 1) is a ram-headed scarab beetle with wings wearing a long striped wig with lappets and a uraeus on his head. He propels a sun disk above his head, which is flanked by two uraei. Underneath the beetle is a barque floating on the water with the outlines of two fish painted on either side (between the barque and water).³⁶ There are also two undulating cobras above the barque and a *shenw*-sign in the centre. Around the outside of this scene is a strip of undecorated and unvarnished wood in an upside down u-shape (following the contours of the head of the mummy board) which probably once had another strip of wood attached. This may have been used as a support when placed upright on the mummy during the Opening of the Mouth Ceremony.

Below this scene (Register 2) is a barque with curved ends and a painted *wedjat*-eye on the side of the bow. The boat transports three gods and, at the front of the bow on the proper right, a scarab beetle standing on four legs. Behind the beetle is the seated goddess Maat, as indicated by the inscription:



Transliteration:

(1) mAat

Translation:

(1) Maat.

Maat wears a feather on her head, long, striped wig bound by a fillet and holds an *ankh*-sign at her knees. Behind her is a falcon-headed god with a large sun disk and uraeus on his head, most probably Ra. Ra sits on a small plinth and wears a long striped wig, stola and holds a *was*-sceptre at his knees. To the proper left of the sun god is a divine oarsman as indicated by his long beard with curled end and oar decorated with lotus flowers, a pair of *wedjat*-eyes, two circles with a cross in the centre and a further pair of lotus flowers. He also wears a long, striped wig. Behind the oarsman are two posts with falcon head terminals and the painted outline of a *Smsw*-sign, as follows:



Transliteration:

(1) Smsw

³⁵ BUDGE, *FM*, 16 says purple.

³⁶ *ibid*, 16, n.1. Budge says these fish are called AbDw and jntw and feature in Chapter 15 of the Book of the Dead.

Translation:

(1) To follow

The solar barque sits on the back of the outstretched figure of the goddess Nut who is shown naked and bent over a scene of the god Heka standing with his arms raised in between two *ba*-birds. Nut's arms and legs are elongated and she wears a long, striped wig. She has large breasts and a red painted outline denotes her pubic area. Heka wears a long, striped wig with lappets bound by a fillet and on his head is a *ph*-sign on a standard.³⁷ He wears a long beard with curled end, plain collar and short, knee-length kilt with pleated overlay. There are some inscriptions above each of his arms. Above his proper left arm is:

**Transliteration:**

(1) HkAw nTr aA

Translation:

(1) Hekaw, the great-god.

Above his proper right arm (and written in relation to the goddess Nut above) is:

**Transliteration:**

(1) nb pt

Translation:

(1) Lord of heaven.

The two *ba*-birds on either side of Heka mirror each other, apart from the outline of an incense vessel, which appears in front of the *ba*-bird on the proper right side. The birds stand on low raised plinths and wear shoulder-length striped wigs bound by an ornamental fillet, a long beard with curled end and collar. Their arms are raised in an adoring gesture.

³⁷ For more on the writing of HqAw, see: DAWSON, *JEA* 24, 128.

On either side of the scene of Nut, Heka and the two ba-birds is the painted outline of a long winged *wedjat*-eye. Above the *wedjat*-eye on the proper right side is an inscription, as follows:



Transliteration:

(1) Nwt wr.t ms(.t) nTr.w

Translation:

The great Nut, born of the gods.³⁸

In Register 3 is another barque with curved ends. In the centre is the *akhet*-sign with the painted outline of a seated hawk-headed god, probably Ra. Ra wears a sun disk with uraeus on his head, a long, striped wig and protruding from his knees is an *ankh*-sign. Facing the *akhet* at either end of the barque is a seated baboon on a low plinth with raised tail and arms in an adoring gesture. They both have a small pectoral painted on their sides and are covered with long u-shaped paint marks probably denoting the baboons' fur.

Underneath the barque is a two-headed sphinx, most probably Aker. The heads are separated and face away from each other. They wear a long, striped nemes headdress with uraeus, long straight beard and ornamental collar. The rest of their bodies are covered in a feathered pattern. Painted in outline on the proper left and right hand sides of the scene is a large, winged *wedjat*-eye facing inwards and inscriptions, as follows:

PL:



Transliteration:

(1) nTr-aA (2) nb^r.t^r dwAt

Translation:

(1) The great-god, lord of the underworld.

³⁸ BUDGE, *FM*, 16 reads the text as “Nut, the mighty lady, genetrix of the gods”.

PR:



Transliteration:

(1) nTr-aA (2) nb^r.t^r jmntt

Translation:

(1) The great-god, lord of the West.

In Register 4, a pair of arms protruding from the register line above it embraces a sun disk, which emits six dotted rays. On either side of the sun is a ram-headed figure, probably Atum, kneeling on one leg with arms raised in a gesture of adoration. The figures wear a long, striped wig with lappets, short curled beard, broad collar, feathered top and a long, pleated kilt. The figures kneel on reed mats and before their faces, on both sides, is the inscription:



Transliteration:

(1) nTr-aA

Translation:

(1) The great-god.

Below this scene is the body of the deceased (Wolfram/Budge)/Osiris (Strudwick) lying on his back on a p.t-sign.³⁹ He wears a long, striped-wig, long beard with curled end and he is covered in an ornamental shroud. Five plants, probably emmer wheat, protrude from along the top of his body. The p.t sign is decorated with 18 stars arranged in a horizontal row. Above the deceased's head is the following inscription:



Transliteration:

(1) Wsjr nb AbDw

³⁹ For more discussion of this scene and its relationship to the Book of the Gates, Book of Caverns and Book of the Earth, see: HORNING, *Tal der Könige*, 180-181.

Translation:

(1) Osiris, lord of Abydos.

In the final register are three animal-headed gods, mummiform in shape, standing on an undecorated *p.t*-sign.⁴⁰ From proper left to right is a lion-, scarab-beetle- and ram-headed god. They all wear a mummiform shroud with feathered pattern and collar. The lion- and ram-headed gods also wear a long, striped wig with lappets and have a uraeus on their heads. A winding snake, creating a type of shrine, surrounds the figures. This scene is related to Chapter 18 from the Book of the Dead.⁴¹

⁴⁰ BUDGE, *FM*, 17 identifies the gods (from proper right to left) as Isis, Khepri and Osiris.

⁴¹ NIWINSKI in Schoske (ed.), *SAK* 3, 309-314.