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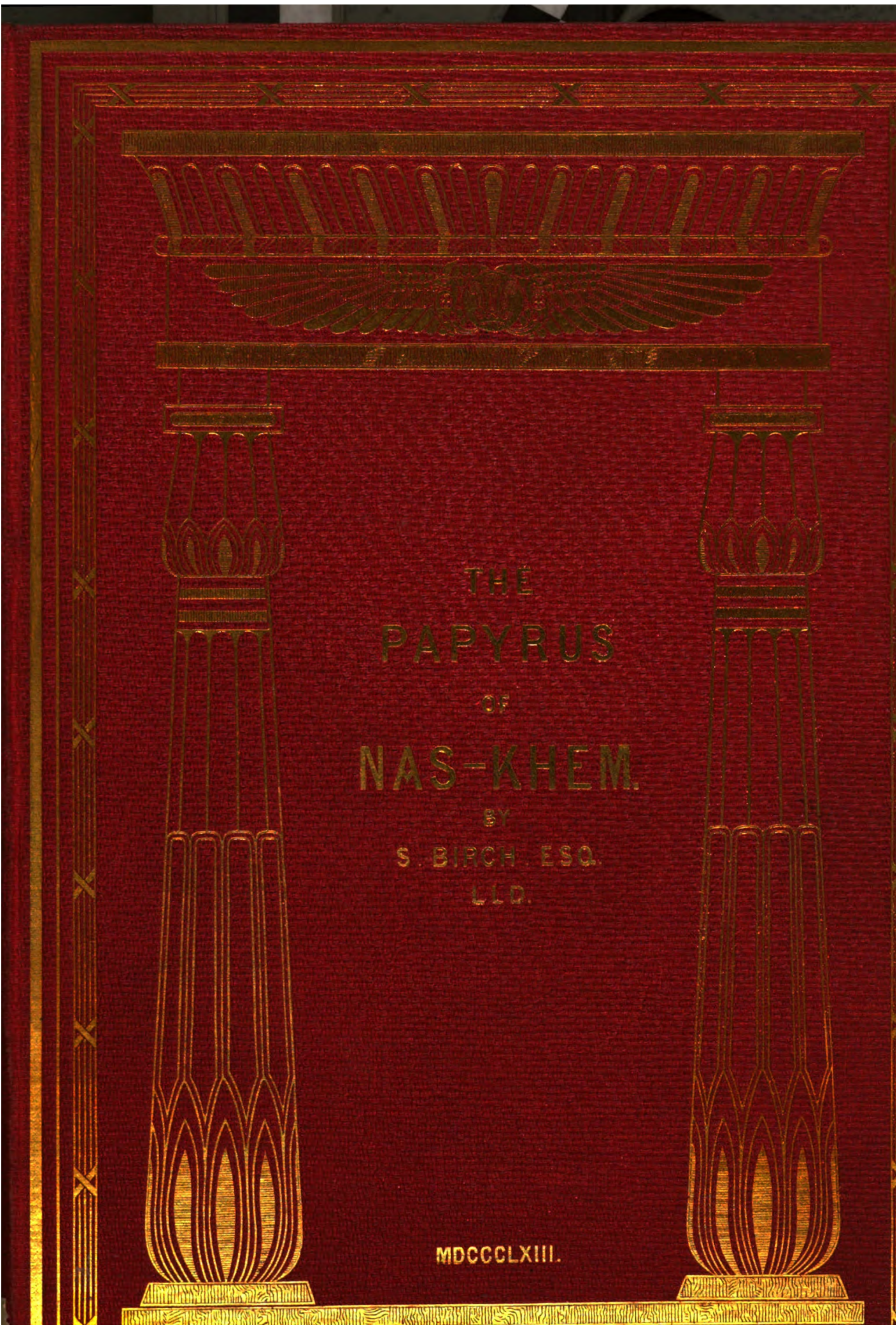
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THE  
PAPYRUS

OF  
NAS-KHEM.  
BY  
S. BIRCH, ESQ.  
LLD.

MDCCCLXIII.



Arch. Bodl. B IV 77

Egypt. d. 197

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DESCRIPTION OF

THE PAPYRUS OF NAS-KHEM,

PRIEST OF AMEN-RA.









THEBES, MARCH 18<sup>TH</sup> 1862.

DISCOVERY OF A MUMMY  
IN AN EXCAVATION NEAR THEBES IN THE PRESENCE OF HRH THE PRINCE OF WALES

JB

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DESCRIPTION OF  
THE PAPYRUS OF NAS-KHEM,  
PRIEST OF AMEN-RA,

DISCOVERED IN AN EXCAVATION MADE BY DIRECTION OF  
H.R.H. THE PRINCE OF WALES,  
BY THE PERMISSION OF SAID PASHA, LATE VICEROY OF EGYPT,  
IN A TOMB NEAR  
GOURNAH, AT THEBES.

BY S. BIRCH, Esq.; LL.D.; F.S.A.;

KEEPER OF THE ORIENTAL, MEDIEVAL, AND BRITISH ANTIQUITIES AND ETHNOGRAPHY, IN THE BRITISH MUSEUM;  
MEMBER OF THE INSTITUTE OF FRANCE, THE ACADEMIES OF BERLIN AND HERCULANEUM, ETC.

PRINTED FOR PRIVATE CIRCULATION,  
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## P R E F A C E .

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THIS "Description of the Papyrus of Nas-khem" was written by S. Birch, Esq., whose extensive and profound acquaintance with Egyptian Antiquities and Philology is universally known, at the particular desire of H.R.H. the Prince of Wales; who wished to possess in this form a memorial of the Eastern tour, which was undertaken in accordance with the latest plans of H.R.H. the Prince Consort, his most beloved and lamented Father:—a journey which was rendered painfully memorable to the Prince by the death of the accomplished soldier and gentleman, Major-General the Hon. Robert Bruce, who had so long held the responsible office of Governor to H.R.H.

In addition to this, the Prince was desirous that whatever benefit might accrue to science from the careful study of this Papyrus should not be lost; and therefore requested Mr Birch personally to superintend the unrolling of it, and its preservation from further decay; and, as far as possible, to interpret and elucidate it. The result has surpassed expectation. By the skill and care of the experienced attendant at the British Museum, Mr T. V. Cooke, and of Mr C. Tuckett, the Papyrus has been successfully unrolled, and laid down in sections, guarded by mounts, in such a manner as to render it perfectly accessible, whilst it is effectually protected from injury. And this book is the fruit of the study and learning which our greatest English Egyptologist has devoted to its contents.

## PREFACE.

H.R.H. has directed this Preface to be written, to express his **great** obligations to Mr Birch for this service ; and his hope that this book will prove no unacceptable addition to the stores (not yet too abundant) of information concerning the life and religion of one of the most remarkable people, which has ever played a conspicuous part in the history of the world.

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The Frontispiece is a lithographic copy of a drawing, made on the spot by Mrs J. Blackburn, of the scene at an excavation effected a short time before, and at no great distance from, that in which the Papyrus was discovered.

# PAPYRUS OF NAS-KHEM,

PRIEST OF AMEN-RA.

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THE Papyrus of which the following pages give some description and analysis was discovered in an excavation which His Highness Said Pasha, the late Viceroy of Egypt, had allowed as a mark of his particular favour, as all excavations had been prohibited by the Egyptian Government, to be made by His Royal Highness the Prince of Wales, in the Gournah quarter of Thebes, in 1862. This excavation was conducted by Mustafa Aga, English Consular Agent, and from information sent by him to Mr Colquhoun, H.M. Consul-General for Egypt, the papyrus was found upon a mummy in a tomb at a locality called Bowab in the Necropolis of Thebes at Gournah side, the western or left bank of the Nile. The spot called Bowab lies on the slope of the hill, half-way down the places called El Draah Abou Neggeh, and El Dahree.

Amongst the most remarkable objects of antiquity discovered in the valley of the Nile, the papyri or rolls of writing inscribed

in black and red ink upon a thin brittle paper made of the reed from which they derive their name, are of the highest literary importance. The wonderful dryness of the climate of Egypt has allowed these frail relics of Egyptian libraries to remain to the present day nearly in the same state as they were when in the hands of their possessors thousands of years ago. Their tint, indeed, has become slightly carbonized by the slow progress of ages, and the worm or the beetle have sometimes eaten or destroyed part of their contents ; but the greatest injury that they have sustained has been that of Arab cupidity or barbarian contempt.

At the close of the second century, the Roman Emperors branded the papyri of Egypt as magical books, proscribed and destroyed them. The Khaliffs, who conquered Egypt, committed to the flames one great and world-renowned library ; the Arabs for centuries have systematically mutilated these records of the oldest civilization of man, the dim reflection of the first thoughts of a world in its infancy. The enlightened interest of modern Europe is endeavouring to redress the injury of past spoliation, and the search after these treasures is directed, not for their persecution, but better preservation. Every year these papyri become objects of still greater rarity ; the competition of travellers fails to secure more than a few specimens from the sepulchres. For the cemeteries of Thebes and Memphis exhibit unequivocal symptoms of exhaustion ; their last tenants have been ejected to the light of day. The excavation undertaken by His Royal Highness the Prince of Wales at Thebes was crowned with success ; it has added one important papyrus to the class of religious writings.

The circumstances under which papyri are discovered are as different as the contents of the rolls themselves, and depend upon their age, locality, or reason of depositing them with the mummies. They come more frequently from Thebes than Memphis. The greater number of these rolls are of a religious character ; some few are of a magical nature ; others consist of civil or legal documents, such as letters, instructions, and contracts ; a more



restricted number are purely literary, and consist of poems and even works of fiction, as the Romance of the Two Brothers and other compositions. The religious papyri are principally found in the mummies themselves, with which they were deposited as a part of the paraphernalia of the dead. For this purpose the papyrus was generally rolled into a cylindrical form along its width, and placed either close to the skin or to the innermost bandages of the mummy. They are not found placed on any particular spot, being sometimes on the breast, at others on the side, between the legs or even feet, rarely in the hands. The contact of the papyri thus placed with the bituminized bodies has often injured the portion of the papyrus nearest to the body. Sometimes instead of being placed close to the body, the papyri are spread out unrolled between the bandages, and covering the body like a shroud. This manner of placing papyri prevailed at a later period of the Egyptian monarchy, apparently from the close of the xxi. or xxii. dynasty, to the age of the Ptolemies. During the xviii. and xix. dynasties, or from 1000 to 1600 B.C., it was not the custom to deposit these religious papyri upon the mummies, but in wooden figures of the sepulchral deity Osiris, which stood upon a long pedestal and was placed at the side of the sarcophagus. For this purpose the body of the figure was hollowed to receive the papyrus, or a cell was made in the pedestal for its reception. The figure was then carefully covered with a layer of lime, and gaily painted, and the papyrus carefully concealed from view. These figures represented Osiris 'who dwells in the West,' wearing on his head the *atf*, or crown of the 'two truths,' and for the gayer coating of paint a layer of bitumen was sometimes substituted. The papyri deposited in this manner are all religious, and consist principally of the so-called 'Ritual,' or 'Book of the Dead,' a work comprising several books in more than 165 chapters, the title of which has been differently interpreted as the book of 'manifestation to light,' considered in reference to the manifestation of the Soul to the Sun in the future state, or the book of 'the departure from the day,' which seems the correcter form, meaning that it belonged to the ceremonies to be practised on earth, and

the protection to be afforded to the Soul after it had departed or left the daylight and commenced its wanderings in the Egyptian Hades. The work itself is full of directions as to the objects, such as amulets, to be deposited with the dead, and their efficacy; and the proper vignettes to be depicted on the sarcophagus or the bandages. But another class of papyri has also been found placed with mummies, chiefly those of the *Sua*, or female singers attached to the worship of the god Amen-Ra at Thebes, who lived in the reigns of the monarchs of the xx. and subsequent dynasties, or from about the 8th to the 4th century B. C. These have been called 'Litanies of the Sun,' their subject being the representation of the passage of the Sun through the Hours of the Night, accompanied with an explanatory text, but without any rubrical directions as to their purport or efficacy. This book is entitled by some that of being in "the Empyrean Gate," but if such a title is ever found, it is of rare occurrence, and is not met with on any well-known specimen. Those examined in the British Museum all bear the title of the "Beginning of the tip of the West, and the commencement of the total darkness." These papyri are generally divided into three portions, each representing the passage of one hour of the night as the texts explain, and in one of the papyri one of the hours is named as the 11th;<sup>1</sup> one papyrus explains that "the name of that hour of the night is 'passer of the boat,'" and adds that it is when "Osiris passes to the *Aahru* or Elysium, to give light to the darkness from the boats;"<sup>2</sup> still as unfortunately there are not the same means for identifying the hours of the night as there are those of the day, and these Litanies of the Sun differ amongst themselves, it is not possible to determine the other hours which are intended. In the Sepulchres of the kings at Thebes, indeed, such subjects were painted on the walls as early as Amenophis III.,<sup>3</sup> and a vivid

<sup>1</sup> The name of the 12th hour was Lord of Joy, subduer of glory. Lepsius, Abth. III. 259, d. That of the 11th was Lord of Light without darkness; cf. also Bl. 224, e. f. g.

<sup>2</sup> Deser. de l'Égypte. Antiq. Tom. v. Pl. 44.  
<sup>3</sup> Lepsius, Denkm. Abth. III. Bl. 79. So also in the tomb of the heretic king, Lepsius, Abth. III. Bl. 113, h. The passage of one hour

picture of the Sun's passage through the hours of the night has been described from the tombs of the kings at Thebes by Champollion, but the determination of the various scenes not only requires more available monuments, but a long and laborious research. Unfortunately the text of many of their papyri is uncommonly corrupt, either that the scribes through dishonesty have neglected to copy, and inserted hieroglyphs illogically<sup>1</sup> arranged in their texts, or that they have introduced a new kind of writing, called by some secret, into the texts, or that they have copied from recollection, being ignorant of the correct forms. Such blunders indeed become more common under the Ptolemies, but had begun to creep in at an earlier age. A great portion of these texts are consequently untranslatable in themselves, and can only be conjecturally rendered from a comparison with better examples.

The present papyrus was executed for a priest or prophet of *Amen-Ra*, the Theban Jupiter; he was named *Nas-khem*, and was the son of *Tahesi*, a lady, singer, or priestess of the same god. It belongs to the class of solar litanies, and was prepared beforehand, the name of *Nas-khem* and his titles having been inserted into spaces originally left blank. The papyrus had been deposited with the mummy close to the body, and had, before it was unrolled, portions of the bituminized bandages attaching to it; the lower portion has been severely injured throughout by the hot fluid, and the commencement torn away. It measures 12 feet 11 inches long and 1 foot  $4\frac{1}{2}$  inches wide, is of a coarse but white papyrus, and probably executed after the xxvi. dynasty, B. C. 525, perhaps as late as the 2nd Persian dynasty, or about B. C. 340—332. It is a valuable one of its class from the greater number of hours it represents than the usual solar litanies which are known.

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is also given, Lepsius, Abth. III. Bl. 280, 282, a., on a monument of the 26th dynasty.

formerly in possession of Lord Belmore and published by him, if, indeed, this papyrus is not the invention of some forger.

<sup>1</sup> As an example may be cited a papyrus

I. PAGE. The first page of this papyrus is mutilated, and the scene represented in it lost. That of the second page remains, although in a very fragmentary state; it is intelligible from its repetition on two other monuments, the sarcophagus of the monarch Sethos I. of the xix. dynasty, in Sir J. Soane's Museum, *Nekht-her-hebi*, Nectabes, or Nectanebes I., of the xxx. dynasty in the British Museum, and that of the priest Gu-her of the Ptolemaic period in the Louvre.<sup>1</sup>

The subject of the first page is the passage of the Sun through one of the hours of the night, in the region of the *Karneter*, or Hades, and his exit from the 10 chambers in which the souls of the wicked are detained in the Egyptian Tartarus. As the upper hemisphere or heaven over which the Sun passed during the day, and the lower hemisphere, or Hades, in which he navigated during the night, were supposed to be a celestial *ouranos* or ocean, or rather river like the Nile, the Sun was always represented floating in a *baris* or 'Solar Boat,' accompanied by certain deities, and towed from the banks by his satellites or boatmen. The whole of this scene was, of course, allegorical or mystical, and the tow-rope of the Solar Boat, the *baksu*, was the snake called 'The Life of the Gods,' the attendant deities 'Devoted to the Sun.' Into this boat the good and blessed entered, enjoyed the perpetual presence of the deity, and the eternal effulgence of light denied to those who were confined in the dismal chambers and dark regions of the lower hemisphere, or Hades, and who never saw the great god of day. It is these scenes which were particularly selected for the decoration of tombs and sarcophagi, and the texts of certain sarcophagi, because they were intimately connected with the mystery of the destiny and wanderings of the soul in the future state. The deceased, in fact, after death departed to the gate of the west or setting Sun, and accompanied the god in his subterraneous journey till he arrived at the rising Sun or morning in the eastern horizon. The mystery of a future life, if not of a resurrection, was

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<sup>1</sup> Cf. Sharpe, Egyptian Inscriptions, Pl. 28—32, 61—67; II. Series, Pl. 1—22.

declared to be that the deceased lived again as the Sun daily, night of course being the death of that luminary. The passage of the Sun is always represented in the central division, the upper and lower being the lateral chambers, the banks as it were of the celestial and infernal Nile along which he was towed, and the notions or rather ignorance of perspective of the Egyptians did not allow them to depict the picture in the strict order of the arrangement of thought. It is to this fact that the 10 regions, with their gods, their doors, on which their names were inscribed, and their explanatory texts, are represented each in three lines or divisions. The Sun enters this hour in the form of the god, goat-headed god *Af*, covered by an uræus serpent, the *Mahn*, which is coiled over his head in front. Before him kneels the deceased priest, for whom the papyrus was made, in adoration, while the gods *Apheru*, 'the director of the Roads,' jackal-headed, and one of the forms of Anubis, and '*Athor*,' the Egyptian Venus, stand looking forwards at the progress of the boat. Behind *Af* stand three other gods, *Hur-hek*, the son of Chnumis, *Ka-ma*,<sup>1</sup> 'the Bull of Truth,' another attendant god, and *Nahsi*, 'the Rebel,' probably a form of Set or Typhon. Behind these gods is the *Khu-en-uu*, or, 'Steersman of the Boat,' the Egyptian Charon, hawk-headed, who is occupied in directing the double rudders by which it was guided. The boat of the Sun is towed along by six gods. The inscription before them reads, 'The adoring gods who tow the Sun from the house of "confining the gods." The servants of the Sun in that region traverse the hidden place of the path of the gods in it.' Immediately before the Sun's boatmen are the 10 mysterious tunics with swords, having a head suspended to the point of each. In the papyrus they are unnamed, but on the coffins of Nekht-her-hebi and the priest Guher they bear the following mystical names: 1. *Heptaá*, 'Great Peace;' 2. *Amennu*, 'Hidden;' 3. *Shat bau*, 'Smiter of Souls;' 4. *Skhen khaibi*, 'Squeezer of

<sup>1</sup> The text, Sarcophagus No. 10, Eg. Gall. British Museum, states that the scene is the towing of the Sun into that region; that the deceased prays to the god *Af* and the serpent *Mahn*.



Shades;’ 5. *Neb teru*, ‘Universal Lord;’ 6. *Mennu*, ‘Grove;’ 7. *Matennu*, ‘Path;’ 8. *Teru*, ‘Time;’ 9. *Hannu*, ‘Turner back;’ 10. *Tebt en Neteru*, ‘Confiner of Gods.’ Before these mystical emblems are placed representations of linen twisted up, which, pronounced *menhk*, ‘fabric,’ or ‘creation,’ had a mystical import in connection with the future state.

The coffin of *Nekht-her-hebi* supplies the information wanting in the papyrus of *Nas-khem*. (1.) The name of the first gate indeed is destroyed,<sup>1</sup> but the three seated gods *Ra nebatf*, *Aufui*, and *Khatarui*, crocodile, lion, and dog-headed, seated on the *menkh*, or linen wraps, remain. (2.) The name written on the next gate is ‘Total darkness,’ and on (3.) a third gate is ‘. . . . of the gods.’ The names of the gods are *Ar-neteru*, ‘Creator of the gods,’ *Baneteru*, ‘Soul of the gods,’ and *Ka Ement*, ‘Bull of the West,’ and they are frog, goat, and bull-headed. The deities as all in these regions are described as ‘on their fabrics placed on their seats by the mystery which that great god has done, he calls to their souls, they respond, the noise of that prison is heard as the roaring of bulls. The souls cry to the Sun. Lamentation is the name of that prison.’<sup>2</sup> (4.) The succeeding region has the name *Akhemu*, ‘Enveloped,’ upon it. The gods are Horus, Isis, and Osiris, its cry is like that of men, and its name is ‘The Chamber which conceals the gods.’ (5.) A succeeding region has a gate called ‘Concealer of Forms,’ the gods in it are Nu, Seb, and Tefnu, its name is ‘adoration,’ and the sound heard in it is like the clang of brass. (6.) Another region has on its gate ‘The name of Lord of those Reserved,’ its gods are Shu, Khepera, and Atum, its cry is like the ‘buzz of flies and bees,’ its name is ‘Terror.’ (7.) The name written on the first gate of the lower division, is that of ‘holding fast the wicked.’ As in the former case, the interior of this region is not represented; (8.) but the subsequent gate of

<sup>1</sup> The names of these gates are preceded by the word *Tes*, ‘to cut,’ or ‘sacrifice.’ These gods also occur Lepsius, Abth. III. Bl. 224, h. Lepsius, Denkm., Abth. IV. Bl. 14, has the phrase, ‘I give thee the noble germ of thy body—the envelope, *akhem*, of thy limbs.’

<sup>2</sup> A monument of the Ptolemaic period.

‘Sharpening Flame;’ the noise of the souls in it is said to be like the screaming of hawks, and the name of the region is ‘Path of Spirits.’ The gods which are in it are *Khebs ta*, *Kheper bau*, Creator of Souls, and *Tasr Keki*. (9.) The next region has written on its gate the name of ‘Prevailer against forms,’ the noise of the souls in it is like ‘thunder,’ the name of the region itself is ‘Concealment,’ the gods belonging to it are named *Temt*, ‘Total,’ *Teba*, ‘Restrainer,’ *Se(nk)ti*, ‘Rays,’ *Menkh*, ‘Fabric,’ *Aru*, ‘Types.’ (10.) The name on the gate of the region which follows this is ‘Destroyer of its enemies,’ the cry of the souls in it is like the roaring of animals, the name of the region is ‘Suffocating the Ignorant,’ the gods who belong to it are *Sebak*, *Ta*, the world, and *Nu*, ‘the district.’ The last gate is called that of the ‘Arm of the earth,’ the noise of the souls in it is like the squalling of cats. The name of the region is ‘The rest of the Lord of the Earth,’ and in it are a god called ‘the Lord of Spirits,’ ‘the arrows of the Sun,’ the *Mahn* or ‘Great Serpent,’ and a goddess called *Hunnu-t* or ‘Youth.’

This preliminary explanation is necessary, in order to understand the representations of this mutilated part of the papyrus. Portions of ten of the gates and regions remain, viz. of the 1st and 2nd and 3rd gate, with their attendant deities. The mutilated forms of three gods of the 2nd and of as many of the 3rd gate remain; of the 4th gate Nu, Seb, and Tefnu are perfect, but the text which remains is very different from that of the sarcophagus, and has been written by an ignorant or careless scribe,—thus at the end of the 3rd gate are two mutilated lines reading ‘at his words of adoration.’ The 4th gate and region remain with the deities. The text here appears to read, ‘He has adored your . . . . . at the southern pool . . . . . he has been dragged by the . . . . . the orbit,’ but it is as well to state that the hieroglyphics here present a confusion of words not Egyptian, and the translation of such a text can only be conjectural. In this region are Nu, Seb, and Tefnu. The next gate, the 5th, is called ‘prevailing against secrets,’ and in the region are Shu, Khepera, and

Atum; the text is equally obscure and corrupt with that of the previous section. It may be intended to express 'he has addressed that region putting forth the arms when addressing those in it, protecting the Osirian prophet-priest of Amen-Ra, king of the gods, son of the singer of Amen-Ra Tahesi, justified to the gods of the gate.' Of the lower division the upper portion of the inscriptions only remain, and the deities of the regions are altogether wanting. The text contains here parts of the titles of the 6th or 7th gate, 8th, 9th, 10th, intermingled with the name and titles of the deceased, and the expressions, 'ever living,' 'creator of beings,' 'he has given,' 'he has . . . . . them on that night the good god, on that day,'—broken portions of sentences, the meaning and purport of which can only be understood in connection with the sarcophagus of Nekht-her-hebi. The following appears to be the meaning of these lines, the text of which is very involved and almost unintelligible, consisting of extracts from the more perfect inscriptions found on the sarcophagus of Nekht-her-hebi and Gu-her.

'The gate of . . . . . the Osirian prophet . . . . . he has . . . . . that god, maker of existence, not . . . . .

'The gate of punishing spirits, the passage . . . . . them, he cries . . . . . in it . . . . . he has . . . . . under . . . . .

'The gate of sharpening flame: living for ever, Nas-khem prophet of Amen-Ra, son of the lady of the house, Tahesi, justified to the gods of the gate, addresses it. Live ye to . . . . .

'The gate of prevailing against . . . . . given, the abode of the living, placed . . . . . he has come . . . . . the Osirian prophet of Amen-Ra, Nas-khem, son of the priestess of Amen-Ra, Tahesi.

'The gate of punishing those who make opposition. The Osirian prophet of Amen-Ra, Nas-khem, son of the priestess of



Amen-Ra, Tahesi, justified to the gods in the Empyrean gate, he has adored them in the night, that good god in his day of . . . .'

II. Page, 1 div. The Sun enters another hour in the form of the god *Af*, having as companion in his boat the gods *Har Het*, *Ka-ma*, and *Nahsi*. Before him are the gods *Sa* and *Hak*, and *Ap-heru*. The goddess Isis leans forwards from the prow to stab the head of the *Apap*, or great serpent, emblematic of darkness and evil, and the great antagonist of the Sun. This serpent the goddess *Serk*, or *Selk*, strangles with a noose, four swords also have pierced the serpent; at the tail of the serpent stands a deity named *Hartesf*, 'He who destroys,' twisting a cord round the serpent. Behind are three other destroyers, *Temut*, 'Subduer,' *Tesit*, 'Destroyer,' lion-headed, probably forms of the goddesses *Pasht* and *Bast*,—and *Hesit*, 'Slaughter,' human-headed. Behind these deities are four boxes, arched below, each having a human head, on each side of which is a sword; their names are not entirely given here, but appear in a fuller form of the sarcophagus of *Guher*. They are said to be the places respectively containing the 'swords' or 'forms' of the gods *Tum* or *Atum*, the Setting Sun, *Kheper*, the 'Scarab' or 'Creator,' *Shu*, or 'Light,' and Osiris. The scene is closed by a male deity named *Semut*, 'Lord of his Sceptre,' holding the sceptre *Uus*, *Gam*, and a female called *Hesaut*, 'the Strangler.' They look quietly at the scene before them.

2. The upper division of this hour represents the punishment of the wicked, in another form to that indicated in the former hour, during which the Sun traversed the region of imprisoned souls. Here the condemned are subjected to bodily punishment, as it appears that in the future state the eidolon or likeness of the dead was still considered to remain, as well as the soul, which was represented as a hawk with a human face. This region has the following representations; the god *Atum*, or the Setting Sun, seated on a serpent, which is entitled 'the Bearer of the Limbs of Atum.' Three souls, wearing on their heads the pschent or crown of Upper and Lower Egypt, are depicted as hawks with human

heads. They are called *Kheper Kheper*, *Bak*, and *Hat*. Behind these and facing in another direction is the strangling of the wicked; three men lie extended at full length upon the ground, the first of whom is an Asiatic, the other probably a Negro, and the last a Semitic enemy of Egypt. A cord passes from the neck of each into the hands of the god Horus, hawk-headed, who tightens it round their necks. The inscription before them reads, "The Strangling of the Fallen who made opposition to Osiris" (?) The next portion depicts the decapitation of the wicked; a lion-headed god has drawn his sword out of the scabbard, and struck off the heads of three men who kneel before him upon one knee,—one is a Northern Barbarian, the others a Negro and Egyptian or Semitic enemy. The inscription before them reads, 'The Executioner,'—the Enemies of Osiris. The heads of the decapitated are not visible, they are probably those placed with the boxes or blocks at the beginning of the scene. The accompanying text is obscure, it appears to read, 'The destruction of the enemies of Osiris.' These scenes take place before a god who combines in one person the attributes of *Af* and of *Osiris*, and who is represented seated at the further end of the compartment under the huge serpent *Mahen*. Behind him stand the goddess *Ankhti*, 'Giver of Life,' *Haat*, a lion-headed god holding a sceptre, and a deity or personification called *Sheps*, or 'Conceiver,' holding a ball. The text of this portion, like the preceding, is obscure, but it appears to read,—'The great gods are with Atum, the form (is) of the Osirian prophet of Amen-Ra, king of the gods, Nas-khem, son of Tahesi, priestess of Amen-Ra, justified to the gods of the Empyrean region. The soul in it is named Annihilator of Flame, he has not given place to those in its house, he has not let that great god into it. He has caused to . . . . . the . . . . . water . . . . . in it, he has made also the . . . . . of the 'Nu,' or 'Celestial Waters.' He has entered or washed in the Southern Heaven; he does not die like Tum, great in the . . . . , they bring him from the gate of the Void. He has dwelt (?) in the Empyrean region, he has given the waters in it to the gods who accompany the great god. He has come with those who belong to

him from the gate. The Osirian Nas-khem, prophet of Amen-Ra, king of the gods, son of Tahesi, justified to the gods.'

Third division. This scene, which is below, represents the god *Ra*, or the Sun, and the 12 male and 12 female hours of the day and night; at the end of the scene is a crocodile placed over a pool, having on the bank or margin the head of Osiris. The head only of some of the hours surmounted by their stars remain as . . . . . 'changing,' 'Light-giver,' 'Bringer,' being those of the . . . . . hours, and of Lord of the Empyrean gate, 'Eternal Lord,' 'Lord of many Days,' 'of Peace.' The accompanying inscription, as of the whole of the lower portion of this papyrus, is wanting or mutilated. It is also obscure, and reads,—

' . . . . . with the souls . . . . . from the house he has given life to 'the Lord he has been . . . . . the waters given to the Lord of the 'houses (?) the Osirian prophet of Amen-Ra, king of the gods, 'Nas-khem, son of the lady of the house, priestess of Amen-Ra.'

III. Page. In the centre the god *Af* appears in his boat, has before him the deceased kneeling in adoration; at the prow are *Ap-heru* and *Sa*; behind are *Heknu*, *Kama* and *Khu*, or the steersman. The prow is of peculiar shape, upright and divided. Before the boat is a cynocephalus emblem of the god *Thoth*, holding in its paws an ibis emblem of the god, to a deity who holds a wine jar in each hand behind her.

These figures are preceded by 12 mummies, four unadorned, four with red crowns, the Teshr of Lower Egypt, and four with crowns of Upper Egypt. These are called *Khu*, or 'Departed Spirits.' A god follows, on whose head is a scarabæus placed vertically, lying on a four-headed snake called *Mam heru*, 'the many-headed.' Before them stands a god called *Knaf ma Kahu*, 'Who seizes with his hands,' and a goddess surrounded with five stars. The text is as difficult to translate as those of the former portion. It may be read,—

‘ They live in its joy, turning him from the Nu or Firmament ; he  
 ‘ has made their food, he has gone round in the waters, making the  
 ‘ transformations of his existence and soul ; the Osirian prophet  
 ‘ of Amen-Ra, Nas-khem.’ (?) . . . . .

2. The upper division of this page is divided into sections ; to  
 the left a seated goddess called *Hesi Tut* ; two eyes, a lion called  
 the ‘ roaring monster ;’ three crooks, having uræi above them,  
 called ‘ suspenders of heads ’ or ‘ hours ;’ three other crooks, three  
 crooks with lower crowns and with upper crown, called ‘ Peace  
 of the gods ;’ two seated gods, and a goddess wearing the crown  
 of the upper world or heaven, entitled *Hanbi*, ‘ Fountain,’ ‘ Water ;’  
 an ape-headed god called *Mat-tnat*, a hawk-headed deity named  
*Bataenratf*, a hawk-headed called *Har khent tnatf*, a goddess called  
*Ra am hat neteri*, a goddess in the lower crown, called *Hesi mehi*, all  
 seated, and a deity seated on a throne called *Hetp khent hat*, ‘ the  
 peace indwelling in the heart.’ This section is divided from the  
 other half by a couple of perpendicular lines which refer to it,  
 reading—‘ the roaring bull in the Empyrean gate . . . . peace, the  
 gods are in peace. The form is that of Isis . . . . with the arm.’ The  
 text above the representations of this scene is exceedingly obscure ;  
 it may read,—

‘ Give thou them their death, they taste their death (?) they are  
 ‘ in the heaven, the accusers are standing at their arms. He has  
 ‘ given life to thee . . . . ye your drink from the river, (?) from the  
 ‘ many-faced ; he has multiplied the number of kings (?) in the  
 ‘ Empyrean gate. Oh ye who behold the joy of the lips of that great  
 ‘ god of the Empyrean gate, let the gods rest in their rest, taking  
 ‘ their food. Prevail ye (gods) by the power of your food ; he gives  
 ‘ a place on the waters, he flows in the Empyrean region, that god  
 ‘ prevails as those of the gate have done, he . . . by the mystic  
 ‘ names.’

The division separated from this has in the centre three square  
 upright chests with arched covers or lids beneath. In the first is a  
 sword and a human head, behind it stands a serpent erect upon its

tail, called *Ka en sat*, 'Long Flame.' The abode itself is called the 'Abode of Stupefactions' (*temt*). The second abode has the symbol *sem*, 'form,' or passage, and the ribs or middle part. It is called the abode 'leading to Kar,' or the 'Region of Strife.' The serpent behind it is called 'Taker with his tongue.' The third abode has the hind quarters of an animal in the lower portion, and the Sun above; it is entitled 'the Abode of Adoration.' The serpent behind is entitled 'Taker with his face.' In front of these abodes is a goddess called *Sbau*, 'the Adorer, guardian of the abodes of the Emyreal gate, giving her arms to him for ever!' Behind the abodes stand two gods, the first, 'The great taker of the gods,' holds a crook and sceptre; the second, who personifies light, looks on with pendent arms. The text of this portion is obscure like the preceding. It may read as follows, but the translation is very difficult:—

'The darkness on earth, . . . . the region of the Emyreal gate, 'he has given light in its waters from the boat. The Osirian 'prophet of Amen-Ra, king of the gods, Nas-khem, justified to the 'gods of the gate . . . . their night at his word when that god 'adores, giving blows, or words, born in the water in the river . . . 'he unites his limbs . . . the darkness to light? (at) that mystic 'passage, not any joy? in your faces . . . . the gods of the Emyreal region roar for ever.'

This jargon has in fact been written by a dishonest or ignorant scribe, who has taken here and there a word or expression out of the usual texts, and placed them together without their connecting links or expressions, so that the whole is only intelligible by a careful comparison with the text of *Nekht-her-hebi*, in which can be traced the speeches of the gods of this region or orbit.<sup>1</sup>

3rd division. This, like most of the lower division, is much mutilated. At the right side is a deity standing, facing a series of deities who are seated, like those in the upper section. Those

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<sup>1</sup> Sharpe, Eg. Insc. Pl. 32.



remaining are *A . . . . i* and *Rat*, two human deities; two others, one of whom is named *Han hani*, and two crocodile-headed deities, one named *Nu*, or the Firmament, and the other *Sebak*. The text of this portion is corrupt and obscure.

‘ . . . . . in his stream, the Nu has embraced their gods, the  
 ‘ gods of the Empyrean gate . . . . . for ever . . . . the gods have  
 ‘ appointed his name—the Osirian prophet of Amen-Ra, king of  
 ‘ the gods, Nas-khem, son of the lady of the house, Tahesi; he has  
 ‘ . . . . . in the . . . . . he has . . . . . the waters (?). . . . . in  
 ‘ heaven. What he has done has been done in the gate of the Empy-  
 ‘ real gateway. They have said . . . . . with the Sun that great  
 ‘ god, the gods (?) in his waters, in the waters of the . . . . . with  
 ‘ his hands the Osirian prophet of Amen-Ra, king of the gods, Nas-  
 ‘ khem, justified, [son of the lady of the] house, assistant priestess  
 ‘ of Amen-Ra, Tahesi, justified, he is taking [his] enemies . . . . .  
 ‘ the gods of. . . . . what he has done in his Empyrean gate, not  
 ‘ placing the feet at their. . . . . giving. . . . . in  
 ‘ . . . . . the Nu. . . . . their. . . . . ’

The whole of this text is obscure, corrupt, and scarcely intelligible, and it is scarcely possible to do more than give a conjectural meaning of portions of the lines.

IV. Page. Entrance of the Sun into another hour of the night. The god appears in his form of *Af*, covered by the uræus, *mahn*, and adored by the deceased—the gods *Sa* and *Ap-heru* are in the front, *Harhek*, *Ka ma*, the husband of Truth or the Bull of the West, probably a form of Thoth and the steerman of the boat behind. The boat terminates in a snake's head at the prow and stern, and is towed by six female and six male deities. The rope they hold in their hands passes over a mound on which is a human head. This is called ‘*Af* who is over the mound.’ A scarabæus descends from above to the head—the inscriptions state ‘that god stands above them he has . . . . . terrified at his being as a scarab in his place.’ The boat is preceded by ‘Isis of the West,’ followed by a deity

holding a mace,<sup>1</sup> a hawk-headed god holding a sceptre,<sup>2</sup> and two other gods who hold staves.<sup>3</sup> The goddesses are called 'the living goddesses,' the gods 'the gods of Hades,' . . . . .<sup>4</sup> 'They are full of the joy of going to that place.' The text of this portion presents the same difficulty, and is as obscure as the others of this Papyrus, and it is impossible to give more than a very conjectural meaning of parts.

'The soul prevails in it, he has made his dwelling in that place,(?)  
 'he has placed his arms in it, in the body of its orbits. We come (?)  
 'to the mound ? of that house (?) Thy feet are not turned away  
 'from his house in the Empyrean gate for ever in peace; that  
 'god is in the mound (shai) of the gate of the Empyrean region as  
 'the other great god; darkness. . . . . he has. . . . .  
 'the Osirian prophet of Amen-Ra, king of the gods, Nas-khem,  
 'justified, son of the lady of the House, Tahesi, justified to the  
 'gods of the Empyrean gate. The Sun transforms in the west  
 'in peace, throughout all the place of the transformation of. . . . .  
 'he has entered the Tasr in. . . . . he made. . . . .  
 'when that great god transformed, making his good hour in their  
 'houses, living for ever, he spoke in. . . . .'

2. The upper or second division of this page represents the following mystical scenes: a goddess holding a smaller figure by her hair. Before her is 'She who lives off the blood [of the dead. . . . . terrors] (?) preparing [the fire of the gods?]' Behind her is a god called *Ba paf*, and a god holding a lituus in each hand, and turning his head back, called *Ptah-s. . . u*, and is a form of 'Ptah; ' then a god wearing a feather, called a 'Bringer of Truth; ' a god having a cord or inverted horns on his head called *Hant*, 'Horned; '<sup>5</sup> these are followed by an ox-headed deity entitled 'the consumer of the

<sup>1</sup> Proclaimer? 1 Sharpe, Fg. Inscr. II. Pl. 6.

<sup>2</sup> Called Horus, ruler of rulers. Sharpe, Eg. Inscr. II. 6.

<sup>3</sup> Bringer of . . . . . Sharpe, l. c. and "chief protector."

<sup>4</sup> The coffin of Guher, Sharpe, Eg. Inscr. II. Pl. 6, states—"the goddesses who tow the Sun in the gate of that zone, they tow that great god in peace, he goes in his boat in the Firmament from the gate."

<sup>5</sup> Cf. Sharpe, Eg. Inscr. II. Pl. 6.

Bodies of the dead in fire;’ a lion or ape-headed god called *Sent* or ‘Terror ;’ and another god called ‘The peace’ or ‘Rest of the gods.’ Before these gods is a line of hieroglyphs, reading ‘Standing upon earth in the houses . . . . . in the gate “or among them daily ”(?)’ After these is a two-headed snake,<sup>1</sup> carrying a symbol of life in its mouth, crawling to the omphalos, on which are two hawks, symbols of Isis and Nephthys. ‘The Scarabæus in the gate of the heaven and all about; he has led them to the abode of the god of their house,’ appears to be the meaning of the inscription above it. This is followed by the cone or omphalos with two hawks, Anepu or Anubis, ‘Adoring ;’ another god, hawk-headed, called the one who is a ‘soul and life ;’ another hawk-headed god called ‘Life,’ and two other gods.<sup>2</sup> An inscription before them states that they are ‘the drowned in the waters plunged in the water before the Boat.’ Behind these representations are nine hatchets, hieroglyphs of the word god, the first surmounted by the *Teshr* or ‘Red Cap,’ the last by the *Hut* or ‘Upper Crown ;’ the first is called the ‘North,’ the last the ‘South :’ they represent the hatchets, or gods, *Khepera*, the ‘Creator,’ *Shu* and *Tefnu*, *Seb* and *Nu*, *Osiris*, *Isis*, *Nephthys* and *Horus*.<sup>3</sup> Behind them is the goddess Truth, or the West, stretching forth her arms. Above these is an unintelligible line of which can only be made out ‘. . . . . who are in this picture.’ Before Truth is ‘The image of repose.’ Above this scene is a very obscure text, some of which may possibly be read, referring to the passage of the Sun through the celestial waters and the gods in it: ‘As ye are plunged in these waters, tell me the place of the ‘Osirian prophet of Amen-Ra, king of the gods, Nas-khem, ‘justified, son of the priestess of Amen-Ra, Ta-hesi, justified in the ‘orbit of the god in the gate, within it, he has been placed above ‘amongst them for ever, not . . . . . divine food (?) in thy name.

<sup>1</sup> In Sharpe, Pl. 6 called ‘He who lives by the Sun daily, he has gone to every place of the Emyreal gate to adore the scarab.’

<sup>2</sup> In Sharpe, Eg. Insc. I. Pl. 6. The drawers of the Waters of the Abine is substantially

the same.

<sup>3</sup> Sharpe, Eg. Insc. II. 6, reads, ‘the . . . of the gods at the gate are those in this picture.’

This may be traced in part in the Papyrus, but the greater part is jargon.



‘ He is in the water, placed in his pool, says Hapi, [the Nile] in  
 ‘ his good name the night [of being?] at the place of the waters  
 ‘ .....the Osirian prophet of Amen-Ra, king of the gods,  
 ‘ Nas-khem, son of Ta-hesi, justified to.....when thou hast  
 ‘ given the place of.....on that night.....in the  
 ‘ heaven.....days.....under the pool of the North  
 ‘ .....the water of the Emyreal gate.....the  
 ‘ spirits of the lord of his house, the waters has been in that he  
 ‘ has.....in the.....waters.....the Osirian  
 ‘ prophet of Amen-Ra, king of the gods, Nas-khem, son of Ta-hesi,  
 ‘ justified to the gods, he has.....the waters of that god (who)  
 ‘ inundates the place of the lord of his house at the orbit of that  
 ‘ god, who has given them food at the waters of the North.’

The two lines above the figures are equally obscure and unintelligible. They appear to be a transcript of the text above this scene of this hour of the night, on the coffin of Gu-her, made by an ignorant scribe.<sup>1</sup> It appears, as most of these texts, to read retrograde, and ends—

‘ .....  
 ‘ it has been done so as this passage, which is in the pictures in  
 ‘ the hidden place of the Emyreal gate at the South of the hidden  
 ‘ place; it knows where his soul rests, it rests in the place of  
 ‘ Socharis; has not smitten [the bruiser of his body].’

In the 3rd or Lower division, there is a door at each end in the division, certain basins and other objects, and a passage. At the left end is a passage, inscribed ‘The road of the secret waters, leading that god to his house.’ Below is a serpent, carrying four heads with fire placed upon them, called ‘the flaming heads.’ The horizontal line above them says, ‘they are at that god burning,’ or ‘fiery-faced.’ In the centre is an oval basin, supported by the forepart of two sphinxes; the representation in the centre of the oval is much destroyed, but seems to consist of a man holding the prow of the ark of the god Socharis, a form of Ptah standing on a double-headed snake. The one is called

<sup>1</sup> Cf. Sharpe, Eg. Insc. II. 9, 8.

‘Socharis,’ the other ‘the Mystical . . . . .vipers.’ The same is repeated in another form on the rim of the basin or pool. The snake is called ‘the living creature with two heads,’—‘he has made his passage.’ This followed by a large snake called *Ankh-em-ua*, ‘Living off fire.’ After this is part of a snake or crocodile, over an abode on which is written ‘*At*, the god in the closed abode;’ and at the end is a door and passage, at which is a snake and an inscription, ‘Lives the god . . . . .’

The text, like the preceding, is corrupt and obscure; a portion of it appears to read,—

‘ . . . . .after . . . . .when he passes them in all the places of the  
 ‘Empyrean region . . . . .living by the flame of his mouth . . . . .  
 ‘when that great god is elevated he speaks . . . . .his feet in the  
 ‘corner of the great god . . . . .good in the Southern pool of the  
 ‘great god, seeing (?) the heads of the good god (?) the limbs of  
 ‘men (?) . . . . .he elevates thee (!) in thy limbs in the Emphy-  
 ‘real gate for ever ! . . . . .that god he is engendered,  
 ‘and proceeds from the night.’

V. Page. Centre division. The Boat of the god *Af*, under a canopy, ram-headed and disked, holding a sceptre adored by the deceased, having in his boat *Ap-heru*, *Kfa-ur*, *Harkek*, *Kama* or *Ka Ement*, *Nahsi*, *Khu*, or ‘the Steerer,’ hawk-headed; the boat is towed along by four men whose names are *Tun*, ‘Revolt,’ *Her urt*, ‘Lord of Tranquillity,’ *Ar naf rut*, ‘Creator of Men,’ *Shta*, ‘Mystery.’ The inscription reads,—

‘That great god is towed along in this picture by the . . . . .  
 ‘of his boat; they pass him along that mystic road, he is invisible,  
 ‘or “he does not see their passage when they pass,” or listen to  
 ‘them. The Osirian Nas-khem goes along this secret road of the  
 ‘Empyrean gate.’

In the second section of this division is the reception of the Symbolic Eye, called ‘Socharis’ by Horus, called ‘Length,’ and Thoth, called ‘Breadth.’ Behind the eye is a crook called ‘the Birth of the living Osiris;’ behind is Osiris with a *hut* or cap of

Upper Egypt, and counterpoise. On the other side are three deities facing, named *Hut*, *Har teb f*, and *Hut*, with snakes' heads, the white crown; and these have facing them three male and five female deities, holding the emblem of life, called *Sem ankh*, 'Passer of Life,' *Ut hutu*, 'Issuer of commands;' *Neb ankh*, 'Mistress of life.' The text appears to read,—

'Those who are in this picture, they pass the hidden . . [gate ?] . . of the roads in that private road of the Amenti (?) The Osirian prophet of Amen-Ra, king of the gods, Nas-khem, justified . . . . .'

2. Upper division in two sections. In the first is Neith standing, with the inscription 'She gives light to the gate;' then a human-headed winged snake on four legs, called 'the chief watchers of the roads, he guards that road, he has not gone to the throne daily.' At this point there is a passage which slants down to the third division, passing obliquely down the 1st, then horizontally down the 2nd, and along the ceiling of the 3rd division. In this division are three snakes, upon the 1st are three human heads; the snakes are called 'on their bellies,' i.e. reptiles; Selk as an uræus called 'Over the Pools;' then comes a man holding two wine-vases called *Hap neteru*, 'Guide of the two gods?' followed by a snake with three heads, two wings, and four feet, called 'the great living god.' Behind the scene a square-eared god with sceptre and life, called 'the peace of the stars;' a one-headed snake with a symbol of life, called *Nahab*, 'the Viper.' A crocodile-headed god, holding a lituus and snake, and looking behind him, called *Han api*, 'He whose head is turned back;' then follows a hawk-headed god with sceptre and life, called *Aba*. The goddesses of the 'South' and 'North,' with their crowns, close the scene. The text in this section reads,—

'Those who are in this picture do not go to the throne daily. Those who are in this picture have drawn the Sun on that road. He is in the picture on the secret road of Rusta, he lives off the air of his wings, his body (has) three heads;' this last referring to the winged snake. 'He who is in this picture he passes the Eye of

'Horus,' or 'is at the passage made by Horus, who directs the ' gods on that road ; the Osirian prophet-priest Nas-khem, justified ' son of Ta-hesi, justified like the guide of the two gods (?) ' This seems to refer to the ' Eye of Horus,' which lights the subterranean paths of darkness. ' He who is in this picture at his place of ' Waters in the secret paths of the Rusta, by which he goes to the ' throne daily, he lives off the breath of his head. The Osirian ' prophet-priest Nas-khem, justified son of Ta-hesi, justified to the ' guides of the road. He is with the Sun daily, the Osirian pro- ' phet Nas-khem, son of Ta-hesi, justified.'

3rd division. In this section is a boat, having its prow and stem carved in shape of a human head; on it is a snake with a symbol of life pendent from its mouth, termed ' the Giver of light to the Earth ;' before this stand a male unarmed god, a lion-headed goddess, named *Hanka*, and there is seated a goddess called *Kata*. Before these on the sarcophagus of Gu-her are two snakes, one with life in its mouth, the other bearing a human head, and traces of a two-headed snake, and a man striking, called A. . . . . The name of the snake is *Memmenu*. The goddess *Ma* or Truth stands behind, and above is the Hut or ' Good Demon ;' at the side are three red crowns and three bodies. The text of this section is unintelligible.

The upper gate is called *Mats Samu*, ' Closing,' or ' Hard against conspirators of Rusta.' The text reads,—' He hears them, he speaks to them, he does not pass the divine. . . . . led on that secret road.' The lower road is called ' The secret road to the body of the waters of the heaven ; its number is invisible and imperceptible.' The gate is called *Mats mer*, ' Closing,' or ' Hard against the dead.' The lower road is called the ' Mystic road' (of *Rumah*).

VI. Page. Centre division. The entrance of the Sun into another hour ; the god is represented as ram-headed, *Af*, wearing a disk, under a canopy, adored by the deceased. In the boat are

his companions *Ap-heru*, *Sa*, *Kfaur*, *Hur-hek*, *Kamu* or *Ka Ement*, *Nahsi*, and the Steersman. Three other boats precede that of the Sun, and before them are the gods *Neb nut*, 'Lord of Waters;' *Aa ter*, 'Maker of Limits,' *Maa ter*, 'Beholder of Limits' (?) The first boat rowed by two rowers, one at the prow the other at the poop; in the midst are two mummied hawk-headed deities, called *Bakt*, another with a sceptre, *Suten*; before the first rower is the word *Tua*, 'Blast,' and the last *Khut naf*, 'he has rowed.' The second boat has lion heads at the prow and poop; in it are, a snake called 'Peaceful traverser,' a mummy called *Makhu*, 'blessed;' a man called *Sat her*, 'Fire-faced,' and a decapitated man named *Tes em herf*, 'He whose head is cut off.' The third or last boat has also two rowers; the one at the prow is called *Sat em tef*, 'Burning against his enemies' ? in the boat is an erect snake called *Set* or 'Fire;' a deity named *Neb gam*, 'Lord of Force,' holding a snake in each hand; another in a cloak called *Neb ankh*, 'Lord of life;' a mummy called *Hunha*, 'Youth.' The boatman is called *Sam*, 'Passer.'<sup>1</sup> The text of this section is obscure, like the preceding, and appears to read,—

'The bringing of that great god in the waters of the sole lord, 'creator of. . . . .at every passage of the Osirian prophet Nas-khem, justified, son of the lady Ta-hesi, justified, (to) that great 'god, sole lord, creator of . . . . .he has made his. . . .He is in the 'picture. He has made the Osirian Nas-khem pass the region of that 'great god, he rests awhile in that region, he issues his commands to 'Osiris and those who belong to him, says those of the mystical 'boats passing him from the fields of. . . . .(tah-t). That 'great god rows in peace from that field at the hour of decapitat- 'ing the wicked. This boat goes round the precincts, taking and 'passing the Osirian Nas-khem, son of Ta-hesi, [from] that great 'land from your field, speaking out to those who belong to him.'

Upper division. Three gods holding sceptres, called *Shat Ma*, 'Preparer of Truth;' *Nefru neteru*, 'Best of Gods;' *Nekht Har*,

<sup>1</sup> This scene occurs in the tomb of Amenophis III., Lepsius, Abth. III., Bl. 79, 6.



‘powerful Horus;’ a mummied hawk standard, *Hunu*, ‘Youth’? These are followed by four female personifications of grief, *Hui t* (?) ‘Lamentation;’ *Unebi t*, ‘Tears’? *Matai*, ‘Grief;’ *Remi*, ‘Weeping:’ to whom succeed *Ba pef*, ‘the Soul;’ *Ka am*, a horned god, having on his head a mace; *Aui tasr*, wearing plumes, and an asp, *Teba*. After these is a sceptre, on which is the leg of a pig, *Hankh*. . . . . ‘carrying the heart of *Urheka*,’ or the ‘Uræus;’ a man bearing a vase in each hand called ‘the bringer of divine food.’ *Anup* personified as a jackal on a pylon; *Ptah* or Vulcan standing, a ram and sword called *Settefu*, a goddess, and a god bringing offerings called *Nah*. . . . . ; an ape in a porch called *Tebbi*, ‘the Enshrined god;’ another ape over a pool adoring, called ‘over his pool.’ The text of this portion is obscure and unintelligible, referring, like the preceding, to the Sun’s passage through the Hades.

‘ . . . . . That great god speaks to them, ‘they glorify him, they wail when he is elevated above them, that ‘great god is as the Osirian Nas-khem, son of Ta-hesi, priestess of ‘Amen-Ra, justified, he is elevated above the souls and shades who ‘are in the Western Nu or Firmament for ever. The wicked are ‘vanquished. . . . . coming forth . . . . . from their prisons, ‘they speak their words, they afflict the wicked, they know their ‘punishment (?), they do not come out at the roaring which passes ‘over them. He has not entered these halls; the Osirian prophet of Amen-Ra, king of the gods, Nas-khem, justified, knows ‘that field which has made his food (?)’

3rd division. A deity, whose form is lost, has stood before four figures of Osiris, the name of the god is *Akabu*, ‘Grief.’ The figures of Osiris wear the red or lower crown, and are named ‘Osiris the living god;’ ‘Osiris the lower country;’ ‘Osiris who . . . . . Behind these is a god called *Ap* or ‘Judgment,’ . . . . . *bes*. . . . . ‘ . . . . . heat . . . . .’ a snake-headed god with a sword, called *Saa sha*; a female goddess called *Mes-khen* or ‘Place of New Birth.’ Then follow three gods grouped together holding





have ever been filled in ; it seems to read,—

‘Those who are in this picture tow the boat, they belong to his boat ;  
 ‘they transport the Osirian Nas-khem, justified, son of the lady  
 ‘Ta-hesi, justified, to the boat, bringing him . . . . . they go, he  
 ‘makes the journey to that field . . . . . Hill . . . . he goes rowing  
 ‘to the Ouranos ; the . . . . . going round the South of the  
 ‘World . . . . . that very great boat . . . . .’

2. Upper division. A series of gods on the banks, consisting of *Osiris*, ‘the avenger,’ human-headed ; *Seb*, ‘minister of the two gods,’ also human-headed ; another god called *Cheru*, ‘Thoth in his house,’ ibis-headed ; ‘*Af* on his throne,’ ape-headed ; ‘*Knit*, ‘Punisher of Souls,’ lion-headed ; ‘the establisher of his father,’ a god holding a sceptre ; ‘Horus of the Stars,’ hawk-headed, wearing an uræus ; ‘the roarer decapitating shades,’ a god elevating his right hand, and holding a sword in his left ; *Benta*, ‘Denier’? ape-headed god ; *Ab aani*, another ape-headed god on a throne ; ‘the two-headed,’ a god having the hawk head or Horus, and ass head of Seth ; the ‘Crook’ of Osiris ; the ‘staff’ of Isis ; the ‘tablet of Osiris’ with his head ; ‘the terrifier of Souls,’ the goddess Pasht seated upon her legs on the ground ; ‘Self-born,’ a goddess wearing an uræus serpent, and holding a sceptre ; ‘Devourer,’ similar goddess ; ‘Over the Morning,’ a goddess wearing an uræus serpent ; ‘Over force’ or ‘the sceptre,’ goddess holding a sceptre ; ‘Devourer of all,’ a goddess ; ‘the happy West,’ goddess wearing on her head an emblem of the hill ; ‘the Red crown on the Hill,’ goddess wearing this crown ; ‘the White crown on the Hill,’ goddess wearing that crown.

The text of this portion appears to read,—

‘Those who are in this picture they adore that great god when he  
 ‘approaches them ; they speak when he passes after he has issued  
 ‘his words to them ; the gods say they execute his orders on earth.  
 ‘What they do is, they make themselves leaders of the dark shades  
 ‘of night, overthrowing them at their hours. They detain the day,  
 ‘they lead the night ; that great god comes out of the pitch dark-

‘ness in peace into the hall of the Eastern Horizon of Heaven,  
 ‘they hail that great god, they bewail to him when he passes over  
 ‘them; they know of his coming forth at daylight; he betakes  
 ‘himself from the darkness to the *amam* trees of the great region.  
 ‘The Osirian divine father of Amen-Ra, king of the gods, divine  
 ‘father of Neferhetp (the god Khons), Nas-khem, justified, son of  
 ‘the lady of the house, assistant of Amen-Ra, Ta-hesi, hears the  
 ‘words of the gods on earth, he is with the Sun, in his boat he  
 ‘returns from the fields of the Ouranos like the gods of the Em-  
 ‘pyreal gate.’

The text of the large line above reads,—

‘The return of that great god to the field of the gods of “Time,”  
 ‘or “the Morning,” he does as they do in that field, he knows  
 ‘their names, he knew their names, that great god ploughs the  
 ‘fields at their words standing in the waters of the Ouranos . . . .  
 ‘the words.’

3rd division. A series of deities relating to Time. *Nebt*, ‘Fire’  
 or ‘Smoke,’ facing *Neb* ‘dates’ (?), *Napra*, ‘grain,’ and *Api* or *Gaga*,  
 ‘Heads,’ each having two ears of corn on their heads; *Hat ap*, *Ab*,  
*Nap*, *nebt*, three gods holding sceptres; an announced, *Hur babi*, *Neb t*  
*sar*, ‘Lord of the Tasar,’ or a region of Hades; three gods wearing  
 stars, which they personify, and seated on thrones; ‘Osiris, re-  
 vealer of good,’ wearing the white crown; *Seb*, a god holding a  
 sceptre and two stars; ‘the two-handled’ god, with two hands  
 and heads; *Hut ar*, god with a star; three gods holding tall palm  
 branches; *Khu hek*, ‘Adored Spirit,’ *Makhu*, ‘Blessed,’ - *Renpa*,  
 ‘Renewal,’ four gods; god’s bearers of years.

The text reads,—

‘Those who are in this picture they salute that great god with the  
 ‘palm branches in their hands, their fields are verdant with green  
 ‘herbs in the Ouranos of the gods who belong to the Sun, they  
 ‘supply food (?) when that great god commands them, they bruise  
 ‘the Ouranos . . . . . the smeller of the Sun, they throw the

‘ hearts out of the fire . . . . they cry to them, they lament when  
 ‘ that great god passes over them in the fire, guarding the fields  
 ‘ . . . . . as a protected spirit, they give protection . . . . . the  
 ‘ Osirian<sup>1</sup> Nas-khem, prophet of Amen-Ra, king of the gods, the  
 ‘ justified, has addressed the gods when . . . . . to the Sun,  
 ‘ that great god issues his commands to them when he passes over  
 ‘ them.’

VIII. Page. Centre division. The god *Af* under a canopy, adored by the deceased, and accompanied by *Ap-heru*, *Sa*, *Neb tua*, *Har hek*, *Ka Ma* or *Ka Ement*, *Nahsi*, and the Steersman of the Boat. It is preceded by ‘Traverser of Stars,’ a man holding a twisted cord; *Seb amen*, ‘Hidden Star’ (?) a serpent; ‘the tablet’ of *Khepra*, the tablet of *Tum*; the tablet of *Shu*, the tablet of *Ra*, *Shu t hur*, ‘the great illuminator;’ *Pasht*, ‘lion-headed;’ ‘Osiris, who dwells in the West,’ ‘The Lord of the sword,’ and two Truths wearing ostrich feathers. The text of this portion is obscure, it appears to read,—

‘The going of the gods in the cabin towed into the hall of that  
 ‘ land 220 aturs; <sup>2</sup> he passes over the water and the ouranos 360  
 ‘ aturs. The gods who belong to him return to the water of the  
 ‘ Sun. . . . . The name of that field is Producer of Flame. That  
 ‘ great god makes his rising and gives his orders, doing like those  
 ‘ in the Empyrean gate.’

2nd. Upper division. Three compartments. 1. The names of the goddesses who pass the great god, *Ten ti*, ‘Revolter;’ *Sebau*, ‘Instructor,’ or ‘Adorer;’ *Art nefru neb t*, ‘Who does all good things;’ *Khes kheru Set*, ‘Detainer of the Enemies of Set;’ *Akhui*, ‘Darkness;’ *Mak ars*, ‘Watching what she does;’ *Ur em sba*, ‘Greatest in the gate;’ *Em spert*, ‘At the side;’ *Ushem t hat kheft*,

<sup>1</sup> The scribe here has substituted meaningless characters for this phrase.

<sup>2</sup> The *atur* is a measure of distance or journeys by water. Amenophis III. states on the Tablet of Samneh that he made a journey of 52 aturs in a day and an hour, Tablet, Eg. Gall. 138,

British Museum; *Archæologia*, Vol. xxxiv. Pl. xviii. p. 389. The text of *Nekht-her-hebi*, Eg. Gall. Brit. Mus. No. 10, which has the same text as the Papyrus, ends, “doing the same as those who belong to the gate of the Lord of that field.”

‘Devourer of the hearts of the wicked;’ . . . . . *em art neb s* . . . . .  
 ‘In all she does;’ *Tent bau*, ‘Slaughterer of Souls.’

2. ‘The names of the gods who glorify the Sun,’ the gods are all represented kneeling. These are *Ut ta*, ‘Daylight;’ *Maa*, ‘Sight;’ *Hest*, ‘Praise;’ *Neb tasr*, ‘Lord of the Tasr;’ *Ap ta*, ‘guide of the Earth;’ *Ap kherp anti*, ‘Guide of those who are . . . . .’ jackal-headed, *Nekai* . . . . *Am her*, ‘In front;’ *Ga sbau*, ‘Traverser of stars,’ crocodile-headed.

3. ‘The names of the goddesses who address the Sun.’ *Ka kab*, ‘Long arm;’ *Neb makt*, ‘Protecting Mistress;’ *Skhi* . . . . .  
*Amen ur-ta*, ‘Greatly hidden;’ *Shafa t*, ‘Terrifier;’ *Ran tet* . . . .  
*Hek am ba s*, ‘Addressing from her Soul;’ *Ka em ab s*, ‘Tall in her shape;’ *Khem en khetf s*, ‘Bruiser of her Enemies;’ *Het*, ‘Swallower;’ *Hun*, ‘Youth;’ *Nebt Ankh*, ‘Lady of Life.’

4. ‘The names of the door-openers to the great soul.’ *An ta*, ‘Opener of the Earth;’ *Bata*, ‘Soul of Earth;’ *Maa en Ra*, ‘Beholder of the Sun;’ *Hat aa*, ‘Great’ or ‘first heart;’ *Hat hat*, ‘Second heart;’ *Hek*, ‘Adorer;’ *Ben ben* or *Benti*, ‘Denier;’ *Af*, ‘Flesh;’ *Het het*, ‘Light.’

3rd division.<sup>1</sup> A miscellaneous scene. ‘The great god goes in this hall, transforming himself when he rises over this hall, he does not rise against the spirits who belong to him. They stand in the hall of the Waters. There is no speaking to the gods in that hall. This cell is made as it were reserved and hidden, turning back those who [do not] know it.’

In this division are the following deities, *Teb her bas*, standing with pendent arms; a sceptre called *Har set* or ‘*Ast*;’ a mummy placed between two horns on a pole, entitled ‘The Judge,’ or

<sup>1</sup> These divisions are also found, Lepsius, | Not. Desr., p. 438-440.  
 Denkm., Abth. III. 113, b. 224; Champollion, |

‘ Worker of the Waters ;’ *Nepthys*, sister of Osiris, standing ; *Arrt*, ‘ the Gazelle,’ name applied to the goddess Neith standing, wearing the *Teshr* or crown of Lower Egypt ; *Sati*, standing, wearing the upper crown ; *Neh Hebt*, a god holding two crooks ; *Ga*, a hawk-headed god with serpents ; *Khru*, ‘ Enemy,’ a similar god ; *Hi*, ‘ Drawer ;’ *Ben ben*, ‘ Repeller ’ or ‘ Copper ;’ *Semi*, ‘ the Field ;’ *Ka*, ‘ the Cultivated Land,’ all gods holding sceptres : these are followed by three serpents gliding along, called *Shut ta*, ‘ Daylight ;’ *Nefu*, ‘ Breath,’ *Nespen* ; at the end is a boat having at each end a lotus flower and a scarabæus, placed vertically in the centre ; at each side is a man in adoration called Osiris or the ‘ Osirian.’

III. Division, much mutilated, divided like the upper into sections and compartments, with the names of the gods in it much mutilated.

1. The names of the goddesses who offer salutation to the Sun when he goes in the Ouranos (Heavenly streams). There are 12 goddesses with pendant arms, named *Arneteru*, ‘ Creator ’ or ‘ Maker of gods and goddesses ;’ *Hek nu*, ‘ Adorer ;’ *Nut*, ‘ Water ;’ *Apt m*, ‘ Opener of the mouth ;’ *Abu*, ‘ Rejoicers :’ three names wanting ; *Kat i*, ‘ Two lands, upper and lower ;’ *Ement*, ‘ West,’ *Hesi*, ‘ Isis.’

2nd division. ‘ The gods who offer adoration to the gods . . . . .’ nine in number, called *Ka Sbau*, ‘ Husband of Morning ;’ *Hes her*, ‘ Strangler . . . . . ;’ the third wanting ; *Aa aui*, ‘ Great length ;’ the fifth and sixth wanting ; *Sebau*, ‘ Adorer ;’ *Heknu*, ‘ Discourser ;’ *Aau*, ‘ Glory.’

3. ‘ The gods who illumine the darkness in the gate ;’ 12 fire-breathing serpents named, *Set*, . . . . Fire . . . . ; two names wanting ; *Khu ta*, ‘ Guardian of Earth ;’ *Hes*, ‘ Raging ;’ *Hesk khetf*, ‘ Decapitator of Enemies ;’ *Unnasr t*, ‘ Opener ’ or ‘ Devourer of fire ;’ *Antet*, a name wanting ; *Nasrt*, ‘ Fire,’ and two names wanting.

4. 'The gods who salute the entrance of the "zone" or "gate." Nine seated apes, of which only the names of *Khent* . . . . 'Dweller in . . . . .;' *Heknu em bes f*, 'Speaking with vigour;' *Aa*, 'Glorifier,' *Hatt*, 'Trembler,' alone remain.

This scene is followed by a blank space of papyrus, and it is evident that the scribe commenced from the other end of the papyrus, and terminated at this extremity.<sup>1</sup>

S. BIRCH.

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<sup>1</sup> It must however be observed that on the Sarcophagus of *Nekht-her-hebi*, these apes and gods are placed at the head of the Sarcophagus, as if the scenes commenced with these

salutations to the Sun, but the blank space here proves that this portion of the scenes was the last in order.



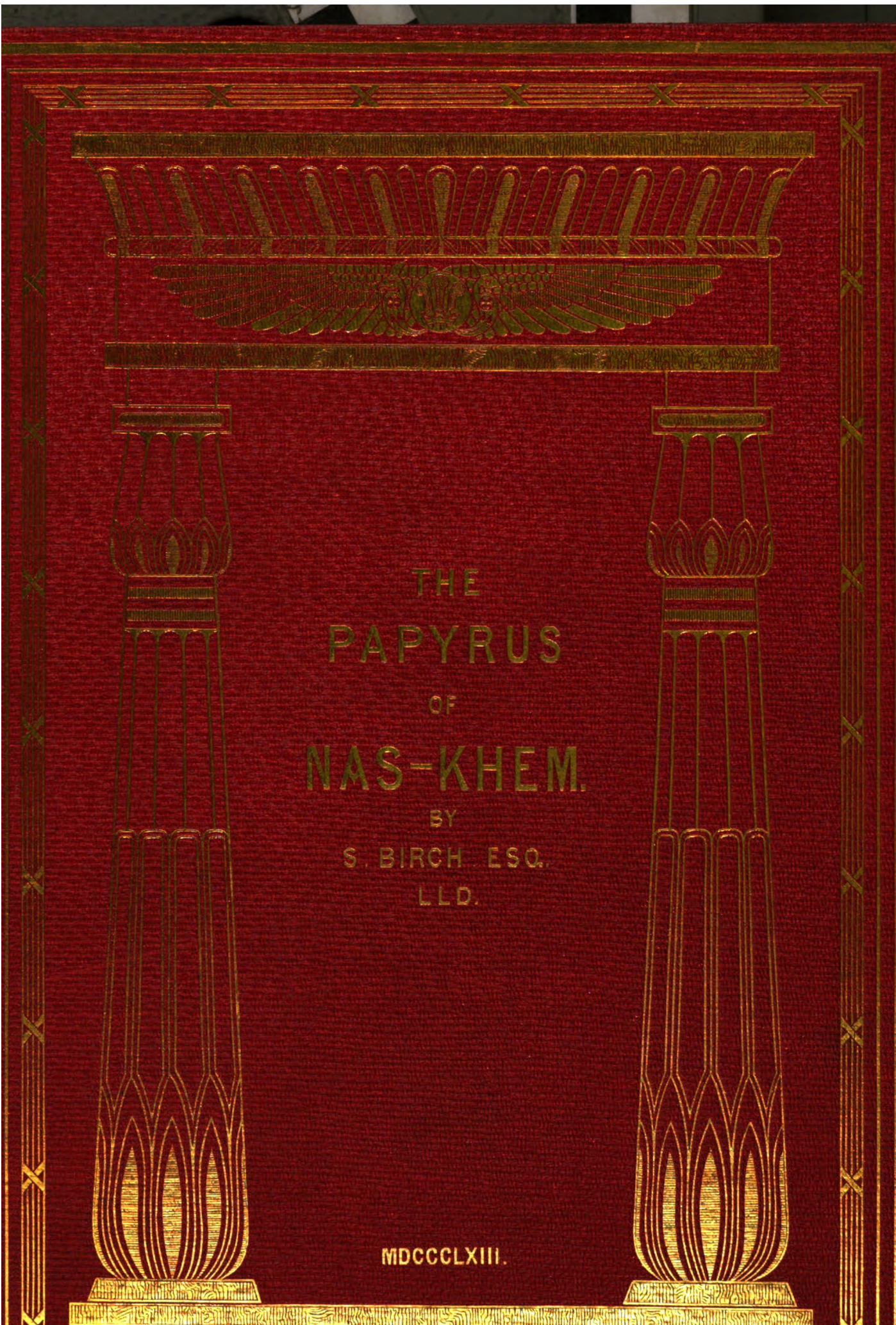












THE  
PAPYRUS  
OF  
NAS-KHEM.

BY  
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MDCCCLXIII.