

## 5. The texts

### Introduction

The texts are written in Middle Egyptian with the inclusion of some Late Egyptian forms. On the whole they are very accurate although occasional hieroglyphs were omitted and some phrases repeated unnecessarily (all marked [sic] in the translation below).

Most of the texts are prayers relating to the deity depicted. In the majority of cases the deity is mentioned in the third person. It may be that the prayers are directed at another deity (perhaps Amun-Re) for intercession with the god mentioned, or perhaps that the third person was considered more respectful. Exceptions are the central vertical inscription on the coffin lid and the left-hand vertical inscription on the mummy cover, both addressing Nut as "you" and "(my) mother". This would imply a particularly close relationship with Nut and also explain the appearance of the Nut texts alone on the mummy cover.

All the longer texts (apart from the central horizontal inscription relating to Nut) begin "recitation by". Most are intended for recitation by the deceased (the "revered one"). Others appear to be for recitation by a deity or deities, although none then show the correct person in the text: the right- and left-hand vertical inscriptions on the coffin lid are in the third person, while those on the edge of the lid contain Nesyamun's words in the first person.

### Conventions used in the translation

- ( ) supplied by the translator
- [ ] lost from the original text because of damage

The numbering of the texts (and of the explanatory notes which follow the translation) corresponds to the numbering shown in the accompanying figures.



Fig 7. The numbering scheme for the texts on the coffin

## Coffin

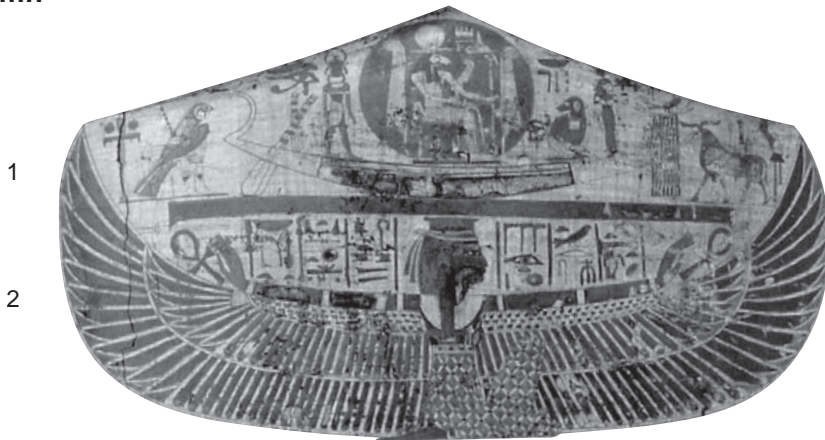


Fig 8. Central panel (texts 1 and 2)

- 1 East. Amun-Re. Lord of divine words. The one who rises up. The great one. West
- 2 Great Nut, who bears the gods, created by Re, ruler of the Two Banks: May she give every good and pure thing
- 3 Recitation by the Osiris, beloved god's-father, scribe of the temple of Montu-Re, lord of Thebes, scribe who lays out offerings for all the gods of Upper and Lower Egypt, Nesyamun, true-of-voice. He says: O mother Nut, spread out your wings over my face so you may allow me to be like the stars-which-know-no-destruction, like the stars-which-know-no-weariness, and not to die over again in the cemetery
- 4 Recitation by Great Neith, mother of god, created by Re, mistress of the Good House: May she allow the Osiris, god's-father, scribe of the temple of Montu-Re, king of the gods, Nesyamun, true-of-voice, to be as lord of footsteps in the cemetery, and his soul to go out in its (various) forms as it pleases, as when he was upon earth, so he may see the sun disk when it shines and Atum when he comes to rest, so he may enter in peace into his place of eternity, no [fault] having been found

- 5 Recitation by Great Serket, daughter of Re, within the House of Life: May she allow the Osiris, pure god's-father of Montu, ruler of Thebes, scribe who keeps tally of the cattle of the temple-estate of Amun, Nesyamun, true-of-voice, to enter in at the doorways and secret gateways of the underworld, so he may accompany Sokar in Rostjau and Osiris in Djedet and so he may receive offerings and provisions in the presence of the one who wakes healthy, lord of the Sacred Land, like [the gods of] the under[world]



Fig 9. Central vertical texts (3-5): upper (left) and lower (right) sections, with overlap