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Nehy in Religious' Texts

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Abstract

The Ancient Egyptian Language is rich of terms and expressions. *nhy* or *nhi* was among these terms. The word *nhy* probably comes from the verb *nhi* which means to pray, wish, covet.

The aim of this paper is to deal with *nhi* or *nhy* in the religious' texts. It will provide an overview of the different writings and the meaning of the word. *nhy/ nhi* presents the gods as it appeared between their names. It discusses the role and iconography of these gods in the Ancient Egyptian religion.

Throughout out the religious' texts, the term *nhy* appeared in the Pyramids texts, Coffin Texts, Book of the Dead, the Amduat, Litany of Ra, Book of the Day, and Book of the Night. It appeared in gods names such as *nhi*, *nhy*, and *nhi hr*.

Keywords: *nhy*, *nhi hr*, Religious Texts.

I. Introduction

The Ancient Egyptians believed in the afterlife and resurrection. They left a lot of texts revealing their rituals and believes. *Nehy* is mentioned in the religious texts concerning the afterlife.

This includes other gods who adopted the same appellation Nehy or Nehi. There were other gods who took the same meaning of Nehy as *nḥ* and *nḥy-ḥr*. These gods were included in this research.

The word *nḥy/ nḥi* has different meanings such as favorite¹, pray for², Prayer³, divine petition⁴, supplicant, to ask, to request, to beseech⁵. In addition, the word *nḥt* means wish or confide⁶.

II. The Religious' Texts

II. 1. Pyramid Texts

¹ A. Erman und H. Grapow, *Wörterbuch der Ägyptischen Sprache* II (Berlin und Leipzig, 1971), 289.

² K. Sethe, *Urkunden der 18 Dynastie* IV (Leipzig 1906-1909), 972, 14; R.O. Faulkner, *A Concise Dictionary of Middle Egyptian* (Oxford, 1988), 136; P. Wilson, *A Ptolemaic Lexicon: a Lexicographical study of the Texts in the Temple of Edfu* (Leuven, 1997), 531; R. Bates, *A Dictionary for Middle Egyptian for Student of Biblical Archeology and Old Testament Studies* (USA, 2004), 106; P. Dickson, *Dictionary of Middle Egyptian in Gardiner Classification Order* (USA, 2006), 78.

³ Faulkner, 136; A. Gardiner, *Egyptian Grammar*, Third Edition, (Oxford, 1957), 469; Dickson, 78.

⁴ Bates, *A Dictionary for Middle Egyptian*, 106.

⁵ W. Budge, *An Egyptian Hieroglyphic Dictionary* I (London, 1920), 382.

⁶ S. Brich, *Dictionary of Hieroglyphics* V, (London, 1867), 452.

In Pyramid Texts Nehy appeared in PT 301 (Pyr. 449 a, b (W))⁷:



*iw wnīs rḥ sw rḥ rn.f nḥy rn.f nḥy nb rnpt rn.f m ḥ3 ʿ3 ḥr ḥr
šḥd.w pt sḥnḥ rʿ rʿ nb*

Unis knows him and knows his name: Nehy is his name, his name Nehy is the lord of the year, with the victorious arm, Horus who is over the *šḥd.w* of the sky, who keeps Ra alive every day.

II.2 Coffin Texts

On the Sarcophagus of *ntrw ḥtp*⁸, Nehy appeared (CT 307)⁹. The texts as follows:

⁷ K. Sethe, *Die Altaegyptischen Pyramidentexte* I (Leipzig, 1908), 231-35; K. Sethe, *Übersetzung und Kommentar zu den altaegyptischen Pyramidentexte* II (Glückstadt, 1936), 232-51; Other translations and discussions of this spell are to be found in: S. A. B. Mercer, *The Pyramid Texts in Translation and Commentary* I (New York, 1952), 100-101; S. A. B. Mercer, *The Pyramid Texts in Translation and Commentary* II (New York, 1952), 208-14; A. Erman und H. Grapow, *Wörterbuch*, 290.

⁸ It was discovered at Beni Hassan (JE 37565): M.P. Lacau, Note sur Les Textes Religieux Coiventenus dans Les Sarcophages De M. Gastang,



ink nhy ink R^c ntr pri m nnw m rn.i pw n hpr ntr b3.i pw ntr

I am *nhy*, I am Ra who issued from Nun¹⁰, in this my name of Khepri, and my soul is a god¹¹.



nhi.i... k3 hw.i m psd mi pw n nhy

I am prayed to (...) (as) a bull, I am invoked in the Ennead in this my name of *nhy* god¹².

II.3 Book of the Dead

In the Chapter 153 b¹³, Nehy is appeared. The texts can be read as follows:

Annales du Service des Antiquités de L'Égypte 4 (Le Caire, 1904), 246-249.

⁹A. de Buk, *The Egyptian Coffin Texts IV*, OIP 67, (Chicago, 1951), 62 b, I; R. Molen, *A Hieroglyphic Dictionary of Egyptian Coffin Texts* (Leiden, 2000), 237.

¹⁰ Faulkner translated it hell: R.O. Faulkner, *The Ancient Egyptian Coffin Texts I* (England, 1973), 226.

¹¹ Faulkner, *Coffin Texts I*, 226.

¹² Faulkner, *Coffin Texts I*, 226.

¹³ E. Naville, *Das Ägyptische Totenbuch der XVIII. bis XX. Dynastie I* (Berlin, 1886), 178; W. Budge, *The Book of the Dead. The Papyrus of Ani I* (London and New York, 1913), 397- 398.



ink nhy ink R^c pr m nnw b3 pw ntr

I am *nhy*. I am Ra, who came out of Nun. The god is the Ba-soul¹⁴.



*ink wsir ir m³t nhy R^c im.s nhh.i m b3 htw.i m psdt m rn.i
pwy n nhy*



I am Osiris who makes truth, on which Ra lives. I pray (as) a bull, I lament (as) the Nine Gods (Ennead), in this my name of *nhy*¹⁵.

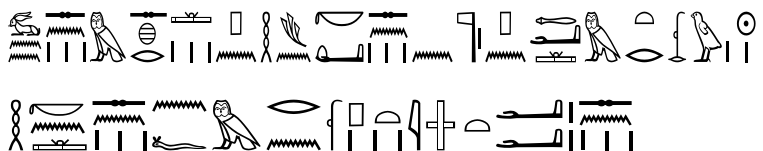
II.4 The Amduat¹⁶

¹⁴ T.G. Allen, *The Egyptian Book of the Dead Documents in the Oriental Institute Museum*, OIP 82, (Chicago, 1960), 153.

¹⁵ S. Quirke, *Going Out in Daylight prt m hrw, The Ancient Egyptian Book of the Dead, Translations, Sources and Meaning* (London, 2013), 381- 382.

¹⁶ The Amduat is a new genre of funerary literature chosen by the Thutmoside kings to decorate their tombs, and describes the journey of Ra through the twelve hours of the night. It was shown integrally in the tomb of king Thutmosis III and Amenhotep II. In addition, the oldest known version, which is in the tomb of Thutmosis I, is very

Nehy was found in the Second hour of The Amduat, his number is (176)¹⁷. He is depicted in the lower register of the scene. His name is written above his head as¹⁸ , and . The text which describes the scene reads as follows¹⁹:



wnn.sn m shrw pn hnk.sn n ntr pn 3 m trw hkn.sn n.f m rnpwt imy 3wy.sn

fragmentary. The best versions are in the tombs of Thutmose III and Amenophis II. Some traces of it are still visible in the very badly preserved tomb of Ramesses II. This version frequently appears on the papyri of the Twenty-second Dynasty. For the late period the best version of the Twelfth Division is in the Sarcophagus Room of the tomb of Pedemenept: A. Piankoff, *The Tomb of Ramesses VI*, Vol. I (New York, 1954), 312; B. Richter, *The Amduat and Its Relationship to the Architecture of Early 18th Dynasty Royal Burial Chambers*, *Journal of the American Research Center in Egypt* 44 (Boston, 2008), 73.


¹⁷ E. Hornung, *Das Amduat. Die Schrift des verborgenen Raumes* I, *ÄA* 7, (Wiesbaden 1963), 35.

¹⁸ P. Bucher, *Les Textes des Tombes de Thoutmosis III et d'Amonophis II*, *MIFAO* 60 (Le Caire, 1932), 13, 130.

¹⁹ Hornung, *Amduat* I, 32; D. Warburton, *The Egyptian Amduat, the Book of Hidden Chamber* (Zurich, 2007), 62- 64.

They are like this. They make (present) offerings to this great god of seasons; they praise him with the year in (of what in) their hands.

In addition, Nehy was found in the Twelfth hour, his number is (892). Nehy is shown in the lower register of the

scene. His name is written above his head as²⁰ . The accompanied text describes their struggle against Apophis who is driven away a last time before the sunrise.



Wnn.sn m shꜣr pn ꜥꜣr miꜥw.sn ntsn ꜥsfw ꜥꜣpp m ꜣꜣbt pt m ꜥꜣt mswt nꜣꜣr

They are like this, carrying their oars. They are those who struggle against Apep (Apophis) in the Eastern sky after the birth of the god²¹.

II. 5 The Litany of Ra²²

²⁰ Bucher, *Les Texts des Tombes de Thoutmosis III et d'Amonophis II*, 111, 201.

²¹ Warburton, *Amduat*, 374- 75.

²² *Litany of Ra is entitled "Book of the Adoration of Re in the West, the Adoration of the United One in the West". It can be found together with the Amduat in the tombs of Thutmose III and his vizier User-Amun. Later, from the time of Seti I, it was used to decorate the first*

Nehy appeared in two texts in the Litany of Ra. The first one is a text from the tomb of Useramun (TT61)²³. It reads as follows²⁴:



nhy sm3 hfty.w sd.ty sš3w twt is h3tt nhy Nehy, who slays enemies, flaming tongue. You are indeed the corpse of Nehy.

The second text came from the tomb of Sety II. It read as follows²⁵:



two corridors of the Ramesside royal tombs: A. Piankoff, The Litany of Re, Bollingen Series 40/4, (New York, 1964), 98; E. Hornung, The Litany of Re, in: The tomb of Thutmose III (Hanover, 2005), 41.


²³ He was the Vizeir during the Reign of Hatshepsut and Thutmose III: B. Porter, and R. Moss, *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs and Paintings: The Theban Necropolis, Part One: Private Tombs*. Second Edition. Griffith Institute (Oxford, 1994), 123.

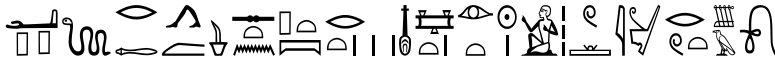
²⁴ E. Hornung, *Das Buch der Anbetung des Re im Westen I (Sonnenlitanei), Nach den Versionen des Neuen Reiches* (Genève 1975-1976), 80; E. Hornung, *Das Buch der Anbetung des Re im Westen II (Sonnenlitanei), Nach den Versionen des Neuen Reiches* (Genève 1975-1976), 72.

²⁵ Hornung, *Sonnenlitanei I*, 80; Hornung, *Sonnenlitanei II*, 72.

hknw n.k R^c k3 shm nhy sm3 hfty.w sd.ty sš3w twt is h3tt nhy
 Praise to you, Ra, The one with high power²⁶ (Exalted Sekhem)²⁷, Nehy who slays the enemies, with a tongue flaming fire. You are indeed the corpse of Nehy.

II.6 The Book of the Day²⁸

Nehy is shown in the third hour of the Book of the Day. His name is inscribed above his head as²⁹ . The accompanying text is read as:³⁰



r-3pp tnm st n pt nfr(w)t w3(w)t ir(i).t R^c.w in w3rt

²⁶ permanent designation of Re in the Litany of the Sun: : Ch. Leitz., *Lexikon der Ägyptischen Götter und Götterbezeichnungen* VII, (Leuven and Paris, 2002), 168.

²⁷ W. Budge, *The Gods of the Egyptians* I, (London, 1904), 347.

²⁸ This book covers the solar cycle along with lists of gods and very few lengthy texts during the 19th and 20th Dynasties: J.C. Darnell, , *The Enigmatic Netherworld Books of the Solar-Osirian Unity: Cryptographic Compositions in the Tombs of Tutankhamun, Ramesses VI, and Ramesses IX*, *Orbis Biblicus et Orientalis* 198, (Freiburg and Göttingen, 2004), 26.

²⁹ A. Piankoff, *Livre du Jour et de La Nuit* (Le Caire,1942), 15; A. Piankoff, *Les Grandes Compositions Rreligieuses dans La Tombe de Pedemenope*, *Bulletin de l'Institut Frangais d'Archdologie Orientale* XLVI (Le Caire,1947), 74-76; M. Müller-Roth, *Das Buch vom Tage* (Zurich, 2008), 324- 325.

³⁰ Müller-Roth, *Das Buch vom Tage*, 179- 181.

Apopis (Apophis) be confused it (of road), the sky, to prepare (make) a beautiful road for the god Ra by rope³¹.

II.7 The Book of the Night





The term Nehy is incorporated with the name of a god in the eighth hour of the Book of the Night. His name is

written as  ³² and  ³³.

III. Discussion

III.1 Different Forms of writing

The term Nehy is written in different forms. The following table contains an inventory of these forms.

No.	Hieroglyphics	Transliteration	Translation	Text
1		<i>nhy</i>	The Petitioner	PT 301 (Pyr. 449 a)
2		<i>nhy</i>	The Petitioner	CT 307
3		<i>nhy</i>	The Petitioner	CT 307
4		<i>nhy</i>	The Petitioner	BD 153 b

³¹ Piankoff, RVI, 392; Müller-Roth, Marcus, *Das Buch vom Tage*, 179.

³² Piankoff, *Livre du Jour*, 62; G. Roulin *Livre du Jour et de La Nuit II* (Göttingen, 1996), 104; Müller-Roth, *Das Buch vom Tage*, 324- 325.



³³ P. Montent, *La necropole royale de Tanis III, Les constructions et Le Tombeau de Chachanq III a Tanis* (Paris, 1960), Pl. 30- 32; Roulin, *Livre du Jour*, 104.

5		<i>nhy</i>	The Petitioner	BD 153 b
6		<i>nhi</i>	The Petitioner	The Amduat, 2 nd and 12 th hour.
7		<i>nh-hr</i> ³⁴	The Petitioner	The Amduat, 2 nd hour.
8		<i>nhi</i>	The beloved one	LdJ, 3 rd hour.
9		<i>nhi-hr</i>	Petitioner face	LdN, 8 th hour.
10		<i>nhi-hr</i>	Petitioner face	LdN, 8 th hour.
11		<i>nhy</i>	The Petitioner	The Litany of Ra
12		<i>nhy</i>	The Petitioner	The Litany of Ra
13		<i>nhy</i>	The Petitioner	The Litany of Ra

Table (1) Different forms of writing the word *nhy* in Religou's Texts

The previous table presents the different forms and meanings of the term Nehy. It shows that the most of the

³⁴ Translated as *nhi*: Hornung, *Amduat* I, 213; and translated as *nh*: Ch. Leitz., *Lexikon der Ägyptischen Götter und Götterbezeichnungen* IV, (Leuven and Paris, 2002), 270.

forms employed the determinative *Nh* (Gardiner's Sign-list G21)³⁵ bird. Sometimes, it ends with the determinative of the god (, ). Concerning the meaning, it almost has the same meaning except a translation of Piankoff³⁶ in the tomb of Ramses VI, he translated it as the beloved one. In addition, it was translated as the eternal one³⁷, Guinea fowl³⁸.

III.2 Nehy as a Deity

III.2.1 Iconography

Nehy as a god has different shapes as the following:

- In the 2nd hour of the Amduat³⁹, He is represented as a man with the year-sign (*rnpt*) in his hand while the other hanging. He is wearing a short kilt, long hair wig, and a curved false beard (**Figs. 1: 3**).

³⁵ Gardiner, *Egyptian Grammar*, 469. For the identification of this bird, see: N. M. Davies, *Some Notes on the nh-Bird*, *Journal of Egyptian Archaeology* XXVI (London, 1940), 79-81, Pls. 14- 15; L. Keimer, *Sur L'Identification de L'Hieroglyphe nHi*, *Annales du Service des Antiquités de L'Égypte* XXXVIII (Le Caire, 1938), 253- 64.

³⁶ Piankoff, *Rameses VI*, 391.

³⁷ R. A. Parker, J. Leclant and J.C. Goyon, *The Edifice of Taharqa by the Sacred Lake of Karnak*, *Brown Egyptological Studies* VIII, Providence, (London, 1979), 31.

³⁸ R.O. Faulkner, *The Ancient Egyptian Book of the Dead* (London 1985), 124; Quirk, *Going Out in Daylight*, 381- 382.

³⁹ Richter, *The Amduat*, Fig. 14.

- In the 12th hour of the Amduat⁴⁰, He is depicted between four deities carrying paddles (oars) on their hands and standing behind a fire-spitting serpent standing on her tail. He is shown as a man with two birds-head and wearing a short kilt and holding an oar in his two hands (**Figs. 4: 6**).
- A representation of a scene at Philadelphia Museum (E 13621) shows Nehy as a square-headed bird with a short break with wattle at its throat. A uraeus-serpent and a sun disk are shown above her head. The bird has a human hand holding ϵnh sign⁴¹ (**Fig. 7**).
- In the Litany of Ra⁴², Nehy was depicted as mummified baboon-headed body (**Fig. 8**).
- In the Book of the Day⁴³, He is shown as a man with two birds-head holding an oar (rudder) (**Figs. 9, 10**).

⁴⁰ Richter, *The Amduat*, Fig. 20.

⁴¹This stela was discovered at Mit-Rahineh by Clarence Stanley Fisher, 1915: after <https://www.penn.museum/collections/object/66622>, accessed in: 1/11/2021; B. Porter and R. Moss, *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Painting III, Memphis II, Saqqara to Dahshûr*, (Oxford, 1978) 860; A.R. Schulman, *The God Nhj. Journal of Near Eastern Studies* 23, no. 4 (Chicago, 1964), 275-279.

⁴² Hornung, *Sonnenlitanei II*, 59.

⁴³ Piankoff, *Le Livre du Jour*, 15, pl. 1; Piankoff, *Ramesses VI, Vol. II*, Pl. 187; Müller-Roth, *Das Buch vom Tage*, 324- 325.

- In the Book of the night⁴⁴, He was depicted as a man with long hair wig while his two hands with closing palms hanging beside his body (Figs. 11, 12).

III.2.2 His titles

Nehy as a Deity has one title *nb rnp.wt* (the lord of years), this title is mentioned in texts as follows:

- On a statue of Piay (*Pii3ii*) in the Egyptian Museum at Cairo (CG 553)⁴⁵, an offering formula (*hṭp di nsw*) is reads as follows:


hṭp di Ptḥ nb t3wy nhy (nhii) nb rnp.wt

“An offering that may Ptah give, the lord of the two lands, Nehy, the lord of years”.

- Another formula on the statue of Khaemwaset (son of Ramses II) in the Egyptian Museum at Cairo (CG 42147)⁴⁶, is read as follows:


⁴⁴ Roulin, *Le Livre du Jour*, Pl. XII.

⁴⁵V.L. Borchardt, *Statuen und Statuetten, Catalogue Général des Antiquités Égyptiennes du Musée du Caire II* (Berlin, 1925), 100; M. El-Damaty, Squatting Statues in the Cairo Museum, *Mitteilungen des Deutschen Archäologischen Instituts, Abt. Kairo* 46 (Wiesbaden, Mayence, 1990), 7-8; M. Sandman-Holmberg, *The God Ptah* (Lund, 1946), 178.

- The deceased begs him as a bull and he lament as the Ennead (BD 153b).
- In the Amduat, the 2nd hour he is one of the gods whose present offering to the great god of the season. Furthermore, in the 12th hour he is one of the gods who struggle against aep (Apophis) in the east of the heaven.
- In the Litany of Ra, he has a flaming tongue and slays his enemies.
- In the Book of the Day, he is one of the gods who prepare the road for the god Ra.

III.2.4 Nehy with other Deities

Nehy took the same epithet (*nb rnp.wt*, the lord of years) of Ptah. In addition, Nehy was identified with other god as Sobek, in the corridor around the sanctuary at Edfu temple. The text is read as⁴⁹ :


nhy m rn.f n sbk Nehy is there, in his name Sobek.

In the tomb of Sety I (the Litany of Ra), a text shows that Nehy is connected with Osiris. It is read as follows⁵⁰:

⁴⁹ E. Chaissante, *Le Temple de Edfu* I (Paris, 1892), 330.

⁵⁰ Hornung, *Sonnenlitanei* I, 204; Hornung, *Sonnenlitanei* II, 87.



iw is.k rf s^r n.tn sw r hm pw st³ imm n wsir nhy nb rnpwt

Indeed, you have raised me to that mysterious shrine that is hidden for Osiris-Nehy, the lord or years.

Nehy was connected with Ptah. The text at Hibis temple is showing that⁵¹:



nht ^ pw hwi h₃kwi ib nhi Pth m w₃st The strong bull strikes the disaffected persons with his arm in front of Nehy Ptah in Thebes.

IV. Nehy in personal Ranks

Nehy in personal names is rare. It appeared twice on two stelae at the Egyptian Museum of Cairo. The stelae of Nehy- nefer dates back to the Middle Kingdom⁵². The second appearance was on a New Kingdom stela of Nehy⁵³.


⁵¹ L. Bull, and L. Hall, *The Temple of Hibis in El-Ghargeh Oasis III, the Decoration* (New York, 1953), Pl. 32.


⁵²CG 20258; H. Lange and H. Shafer, *Grab- und Denkstein des Mittleren Reichs I*, (Catalogue General), (Cairo, 1908), 277- 278; H. Ranke, *Die ägyptischen Personennamen I*, (Glückstadt, 1935), 2070.

⁵³ He was an infantry man (TR. 15.5.46.3); Porter and Moss, *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts*,

V. Who is Nehy?

Some Pyramid Texts refer to Nehy as a manifestation of one of the Horus god (PT 301, Pyr. 449 b) who is in the sky, that he keeps Ra alive every day. Furthermore, Nehy appeared in a number of religious texts from the New Kingdom which leaves no doubt that it was a form of the sun god⁵⁴. This suggestion is supported by two texts at

Dendara temple. The first text is read as⁵⁵  *pt hrt nhh* the sky which bears Nehy. The other text is read⁵⁶

 *m33 nhh m pt* Nehy (Neheh) is seeing in the sky. It is clear that is the sun god which is spoken of.

Sethe assumed that Nehy was Ptah, because he was the father of the god according to PT 301, and his epithet in the same spell was "the lord of years"⁵⁷. Sandman was not convinced with Sethe's opinion because Nehy as the father of the god was not exclusively limited to Ptah⁵⁸.

Reliefs, and Panting III, 43; S. Hassan, *The Great Sphinx* (Cairo, 1949), 256- 57, Pl. LXIV.

⁵⁴ Erman, *Wörterbuch der Ägyptischen II*, 290.

⁵⁵ J. Duemichen, *Resultate, Archäologisch- Photographen Expedition* (Berlin, 1869), Pl. 50.

⁵⁶ J. Duemichen, *Altaegyptische Kalenderinschriften in den Jahren 1863-1865 an Ort und Stelle gesammelt* (Leipzig, 1866), Pl. 113, 1.23.

⁵⁷ Sethe, *Pyramidentexte II*, 239-40; K. Sethe, *Dramatische Texte zu altaegypti-schen Mysterienspielen* (Leipzig, 1928), 76.

⁵⁸ Sandman-Holmberg, *The God Ptah*, 69-75.

Nehy took the same epithet (*nb rnp.wt*, the lord of years) of Ptah but he was not⁵⁹ Ptah, although Sethe⁶⁰ pointed out that Nehy was Ptah. In addition, Ptah in the Ramesside period received the name as a loan from other gods. Furthermore, Nehy may be connected with Ptah as well as Osiris.

In the litany of Ra, Nehy was the corpse of the sun god. A text inscribed on the sarcophagus of Taho (CG 29305) read as follows⁶¹:

twt is h3.t wsir N h3.t b3y (nhy)



You are indeed the corpse of Osiris N, the corpse of Bay⁶² (He-of-the Ba)/ Nehy⁶³.

Furthermore, Nehy was one of the forms or the praised of the god Ra⁶⁴. He was depicted in the same form in the Litany of Ra⁶⁵.

⁵⁹ Sandman-Holmberg, *The God Ptah*, 179.

⁶⁰ K. Sethe, *Amun und die acht Urgötter von Hermopolis: eine Untersuchung über Ursprung und Wesen des ägyptischen Götterkönigs* (Berlin, 1929), 59, 123, 176.

⁶¹ M.G. Maspero, *Catalogue Général des Antiquités Égyptiennes du Musée du Caire, Sarcophagus I* (Le Caire, 1914), 183.

⁶² Her B3-bird is used instead of nh-bird because in the late Period, it was used as substitute of it.

⁶³ C. Manassa, *The Late Egyptian Underworld: Sarcophagi and Related Texts from the Nectanebid Period* (Wiesbaden, 2007), 111, Pl. 62.

VI. Concluding Remarks

- Nehy is translated as the petitioner, the eternal one, Guinea fowl, but the first one was the most popular. In addition, the petitioner is connected with the meaning of the verb *nhi* as the pray is a supplication for the god.

- Nehy is written with different forms but the Guinea-fowl is more frequently used.

- Nehy was mentioned in the Religious' texts but from the New Kingdom it was depicted in scenes.

- Nehy is depicted as a man holding the sign of the year (Amduat), a man with two birds-head holding paddles (Amduat, Book of the Day), as a bird with a sun-disk and serpent above his head, mummified baboon-headed body (Litany of Ra), and as a man with his hands hanging (book of the night).

- He took the epithet of Ptah but he was not Ptah, he was connected with Ptah as well as Osiris.

- He was a primarily name for one of the Horus god or for the sun (as the texts mentioned in addition to the appearance of the sun disk in his name).

⁶⁴ Budge, *Gods of the Egyptians* I, 347; Budge, *Egyptian Hieroglyphic Dictionary* I, 382.

⁶⁵ W. Budge, *The Gods of the Egyptians* II, (London, 1904), 320.

- Nehy was one of the primitive gods because he keeps Ra alive, preparing the road for Ra, lament as the Ennead, connected with Ptah and Osiris, slaying enemies, and connected with *hṭp di nsw* formula.

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Figures:

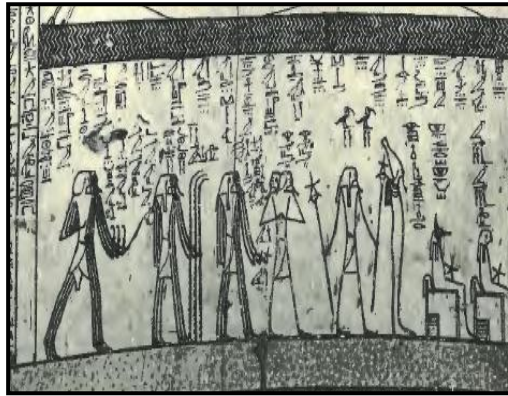


Fig. (1) The lower register of 2nd hour of Amduat, Tomb of Thutmose III, after: Bucher, P., *Les Textes des Tombes de Thoutmosis III et d'Amonophis II*, MIFAO 60, Le Caire, 1932, Pl. II- III.

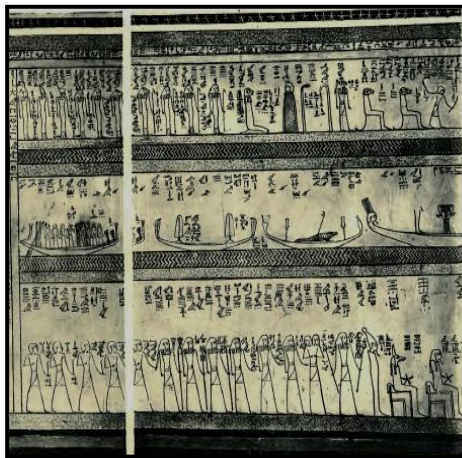


Fig. (2) The 2nd hour of Amduat, Tomb of Amenhotep II, after, Bucher, *Les Textes des Tombes de Thoutmosis III et d'Amonophis II*,

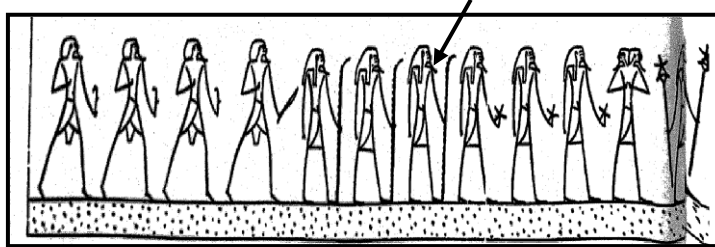


Fig. (3) Extracted scene from the 2nd hour of Amduat after: Warburton, D., *The Egyptian Amduat, the Book of Hidden Chamber* (Zurich, 2007), 46.

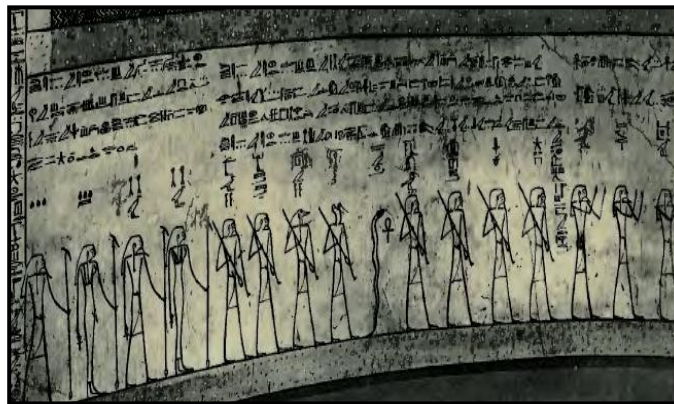


Fig. (4) The lower register of 12th hour of Amduat, Tomb of Thutmose III, after, Bucher, *Les Textes des Tombes de Thoutmosis III et d'Amonphis II*, Pl. XI.



Fig. (5) The lower register of 12th hour of Amduat, Tomb of Amenhotep II, after: Bucher, *Les Texts des Tombes de Thoutmosis III et d'Amonphis II*, Pl. XL.

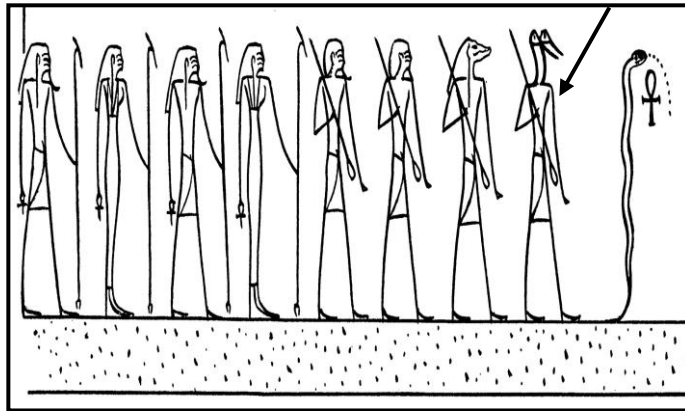
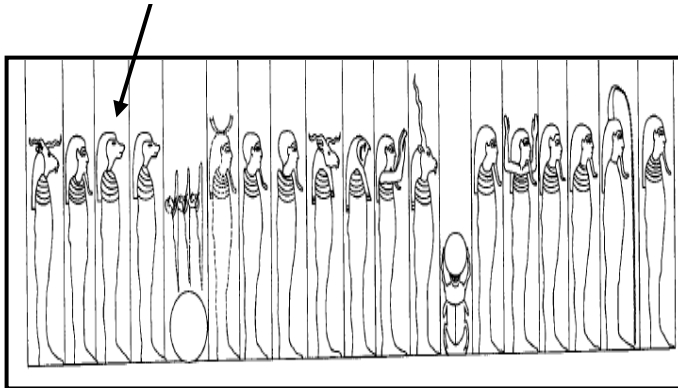


Fig. (6) Extracted from the 12th heure of Amduat, after: Schweizer, A., *The Sun's Journey through the Netherworld, Reading the Egyptian Amduat* (London, 2010), 183.



Fig. (7) Representation of Nehy in front of Ptah, Philadelphia Museum (E 13621), after:
HYPERLINK "<https://www.penn.museum/collections/object/66622%201/11/2021>"
https://www.penn.museum/collections/object/66622_1/11/2021.



**Fig. (8) Nehy at Litany of Ra from Set I tomb,
after, Hornung, *Sonnenlitanei II*, 59.**

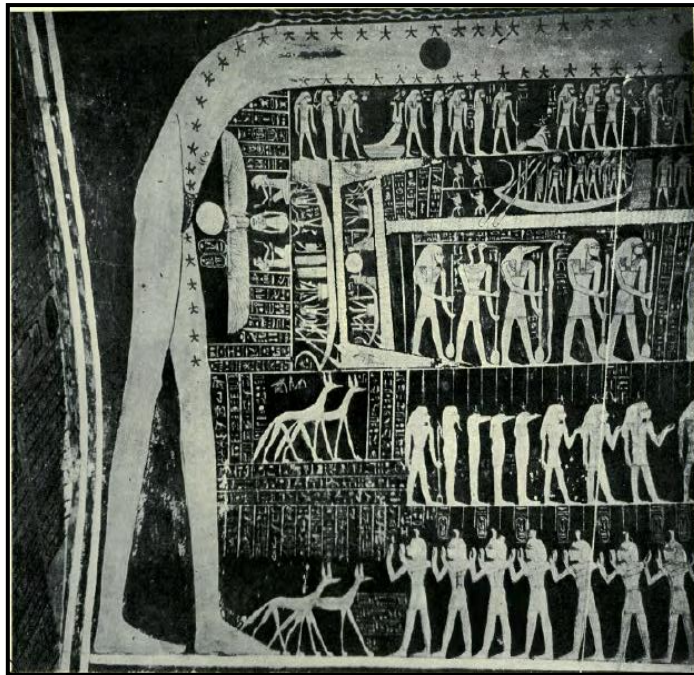


Fig. (9) Nehy in the third hour of the Book of the Day from R VI Tomb, After: Piankoff, *Le Livre de Jour et de La Nuit*, Pl. I.

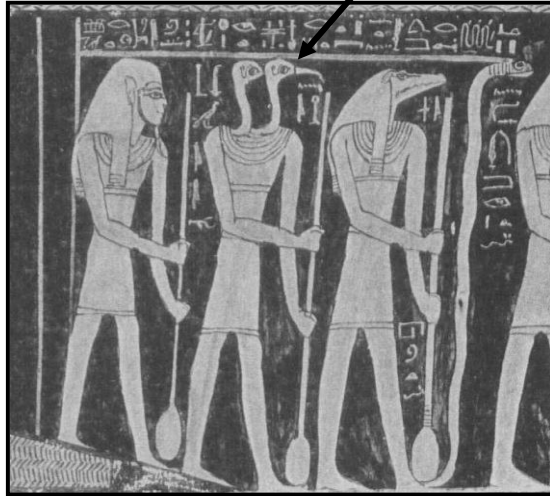


Fig. (10) Extracted the third hour of the Book of the Day,
after: Pinakoff, *The Tomb of Ramesses VI*, Vol. II, PL. 187.

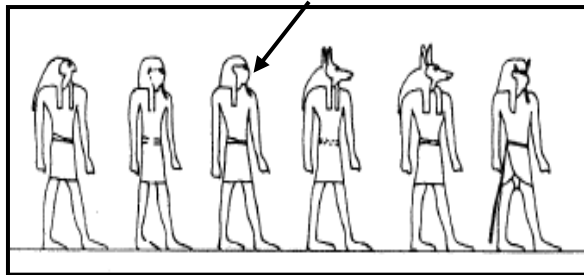


Fig. (11) Nehi her in the eighth hour of the Book of the Night
from the Tomb of Sety I, after: Rouline, *Livre du Jour et de La
Nuit II*, Pl. XI.

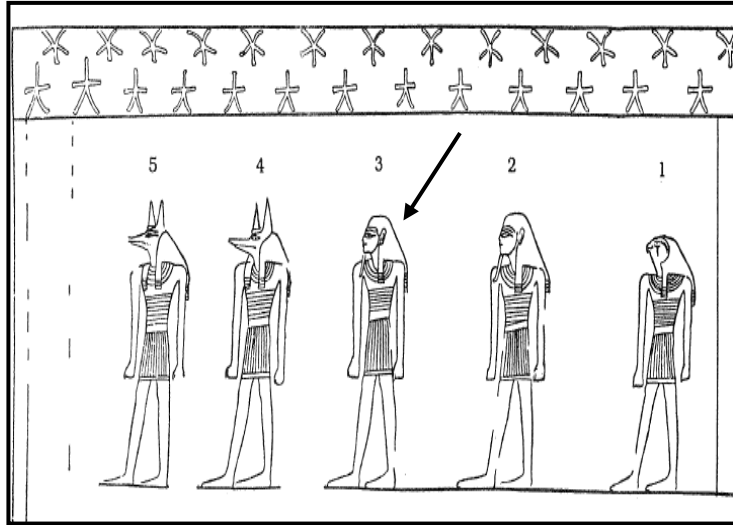


Fig. (12) Nehi her in the eighth hour of the Book of the Night from the Tomb of RVI tomb after after: Rouline, *Livre du Jour et de La Nuit II*, Pl. XII.