

## HYMN TO OSIRIS.

STELE OF AMEN-EM-HA, XVIIIth DYNASTY.

TRANSLATED BY

M. FRANÇOIS CHABAS.

THIS Stelè is one of the usual funereal tablets which are found in the cemeteries at Memphis and Thebes. The upper part of the tablet is round, and has the two sacred eyes and symbolical signets, which, as well as the winged globe, almost invariably surmount these sacred inscriptions, and of which the meaning has not yet been satisfactorily determined.

Immediately below this emblem are two vignettes, in the first a functionary named Amen-em-ha (*Amen at the beginning*) presents a funereal offering to his father Amen-mes (*Amen's son, or, born of Amen*) the steward of the deity's flocks,<sup>1</sup> beside whom is his deceased wife Nefer-t-arua and a young boy, his son, Amen-em-ua (*Amen in the bark*). In the second vignette, a principal priest (*heb*) of Osiris, dressed in the sacerdotal leopard's skin, offers incense to the lady Te-bok, (*The servant maid*); below is a row of kneeling figures, namely: two sons, Si-t-mau

<sup>1</sup> *I.e.*, the flocks of the temple's estates.

(*Son of the mother*), Amen-Ken (*Amon the warlike*), and four daughters, Meri-t-ma (*Loving justice*), Amen-Set (*Daughter of Amen*), Souten-mau (*Royal Mother*), and Hui-em-neter (*Food for god*). As there is no indication of relationship between the subjects of the two vignettes, it may be inferred that Te-Bok was a second wife of Amen-em-ha.

The lower portion of the tablet is filled up with the following Hymn to Osiris, written in twenty-eight lines of hieroglyphics which are very well preserved except wherever the name of the deity Amen occurs, which has been hammered out<sup>1</sup> evidently at the time of the religious revolution in Egypt under the reign of Amenophis IV. who assuming the name of Chu-en-aten (*Splendour, or, Glory of the solar disk*), overthrew the worship of the older divinities and principally that of Amen-Ra; a change which was again overthrown in the period of his successors, who restored the former letters. From the style of art and other indications it is almost certain that the monument was erected in the reign of Thothmes I of the XVIIIth dynasty.

The Stèle is now deposited in the Bibliothèque Nationale, Paris, and has been published by M. Chabas in the *Revue Archéologique*, May-June, 1857, after a paper stamp taken by the late M. Devéria.

<sup>1</sup> The defaced passages ran thus, "Adoration of Osiris by the steward of the flocks (*Amen-mes*), son of the Lady Nefer-t-ari."

## A HYMN TO OSIRIS.

1 Adoration of OSIRIS by the Steward of the flocks, AMEN-EM-HA, Son of the Lady NEFER-T-ARI : he says,

Welcome to thee<sup>1</sup> OSIRIS, Lord of length of times, King of the gods, of many names, of holy transformations, of mysterious forms in the temples, august being, residing in Tattu, Great One contained

2 in Sokhem, Master of invocations in Ant.<sup>2</sup> Principle of abundance in On ; who has the right to command in the place of double justice, mysterious soul, Lord of Kerer, Holy One of the White Wall, Soul of the sun, his very body reposing in

3 Souten-Khnen ; author of invocations in the region of the tree Ner : whose soul is existing for vigilance ; Lord of the great dwelling in Sesennou<sup>3</sup> the very awful in Shas-hotep ; Lord of the length of times in Abydos.

The road to his dwelling is in the To-sar ;<sup>4</sup> his name is stable in

4 men's mouths. He is the *paut-ti*<sup>5</sup> of the world, Atum, feeder of beings among the gods, beneficent spirit in the abode of spirits.

From him the heavenly Nile<sup>6</sup> derives its waters ; from

<sup>1</sup> Ave!

<sup>2</sup> Vide Goodwin, in Chabas; *Melanges* III, Tom. I, pl. 257.

<sup>3</sup> Hermopolis magna.

<sup>4</sup> The entrance to the dwelling of the dead.

<sup>5</sup> The word *paut* and *paut-ti* or *double-paut* is connected with the idea of creation.

<sup>6</sup> ΝΟΤΗ, νοῦν, abyssus.

- him comes the wind, and respirable air<sup>1</sup> is in his nostrils, for his satisfaction, and
- 5 taste of his heart. For him, the ground brings forth to abundance; in obedience to him is the upper heaven and its stars, and he opens the great gates; he is the Master of invocations in the south heavens, and of adorations in the north heavens: the moving
- 6 constellations are under the place of his face, they are his dwellings, as also the reposing constellations. To him SEB orders offerings to be presented: the gods adore him; those who are in the lower heaven bow to him, the divine Chiefs<sup>2</sup> doing reverence, all supplicating.
- 7 They see him, those who are there, the august ones, and stand in awe from him; the whole earth glorifies him when his holiness proceeds (*on the vault of the sky*): he is a Sahou illustrious among the Sahous, great in dignity, permanent in empire. He is the excellent master of the gods, fair and
- 8 beloved by all who see him. He imposes his fear to all lands so that they like to exalt his name to the first rank. Through him all are in abundance; Lord of fame in heaven and on earth. Multiplied (are his) acclamations in the feast of Ouak; acclamations are made to him by the
- 9 two worlds unanimously. He is the eldest, the first of his brothers, the Chief of the gods, he it is who maintains justice in the two worlds, and who places the son in the seat of his father; he is the praise of his father SEB, the love of his mother Nou; very valiant, he overthrows the impure; invincible, he strikes

<sup>1</sup> *Mesess*, sky, vault, and veil.

<sup>2</sup> *Ritual*, ch. XVIII. Lepsius, *Todtenbuch*, xi. ch. XVIII, ix. e. 17, l. 62.

- 10 his opponent, he inspires his fear to his enemy ; he seizes the wicked one's boundaries ; firm of heart, his feet are vigilant : he is the offspring of SEB, ruling the two worlds. He (SEB) has seen his virtues and has commanded him to conduct
- 11 the nations by the hand continually.<sup>1</sup> He has made this world with his hand, its waters, its atmosphere, its vegetation, all its flocks, all its flying things, all its fish, all its reptiles and quadrupeds. Justice is rendered to the
- 12 Son of Nou and the world is at quiet when he ascends the seat of his father like the sun : he shines at the horizon, he enlightens the darkness, he illuminates shades by his double plume :<sup>2</sup> he inundates the world like
- 13 the sun every morning. His diadem predominates at top of heaven and accompanies<sup>3</sup> the stars : he is the guide<sup>4</sup> of all the gods.
- He is beneficent in will and words : he is the praise of the great gods and the love of the small gods.
- His sister took care of him, by dissipating his enemies,
- 14 repelling (bad) luck ; she sends forth her voice by the virtues<sup>5</sup> of her mouth : wise of tongue, no word of hers fails. She is beneficent in will and speech : It is Isis the beneficent, the avenger of her brother : she unrepiningly sought him :
- 15 she went the round of the world lamenting him : she stopped not till she found him : she shadowed with her wings ; her wings caused wind, making the invocation of her brother's burial ;

<sup>1</sup> Lit. "for a number of times."

<sup>2</sup> The two long feathers which adorn the head attire of the Sun-god.

<sup>3</sup> *Sensen*, fraternize.

<sup>4</sup> Sam.

<sup>5</sup> Beneficent force.

16 she raised the remains of the god of the resting heart : she extracted his essence : she had a child, she suckled the baby in (loneliness) secret ; none know where that happened.

The arm (*of the child*) has become strong in the great dwelling

17 of SEB.<sup>1</sup> The gods are joyous at the arrival of OSIRIS, son of HORUS intrépide, justified, son of ISIS, heir of OSIRIS. The divine Chiefs join him : the gods recognize the Universal Lad himself. The Lords of justice there united

18 to watch over iniquity and sit in SEB'S great dwelling are giving authority to its Lord.<sup>2</sup> The reign of justice belongs to him. HORUS has found his justification ; given to him is the title of his father, he appears with the royal fillet,

19 by the orders of SEB. He takes the royalty of the two worlds ; the crown of the *superior* region is fixed on his head. He judges the world as he likes : heaven and earth are below the place of his face : he commands mankind, the intelligent beings, the race of the Egyptians, and the northern barbarians.<sup>3</sup> The circuit

20 of the solar disk is under his management, the winds, the waters, the wood of the plants and all vegetables. A god of seeds, he gives all herbs and the abundance of the ground. He affords plentifulness<sup>4</sup> and gives it to all the earth.

21 All men are in ecstasy, hearts in sweetness, bosoms in joy ; everybody is in adoration. Everyone glorifies his goodness : mild is his love for us ; his tenderness en-

<sup>1</sup> The great dwelling of Seb is the earth itself.

<sup>2</sup> *I.e.*, To the lord of justice.

<sup>3</sup> The entire north.

<sup>4</sup> Or, satiating abundance.

- virons (our) hearts : great is his love in all bosoms.  
The
- 22 Son of ISIS has justice rendered him : his foe falls under his fury, and the evil-doer at the sound of his voice : the violent is at his final hour, the Son of ISIS, father avenger, approaches him.
- 23 Sanctifying, beneficent is his name ; veneration finds its place : respect immutable for his laws : the path is open, the footpaths are opened : both worlds are at rest : evil flies and earth becomes fecundant peaceably under its Lord. Justice is confirmed by its Lord who pursues iniquity.
- 24 Mild is thy heart, O OUNNEFER, son of ISIS ! he has taken the crown of the Upper region : to him is acknowledged his father's authority in the great dwelling of SEB : PHRA when speaking, THOTH in writing,
- 25 the divine Chiefs are at rest.  
What thy father SEB has commanded for thee, let that be done according to his word.

(This Egyptian "So be it" ends the hymn. Below this is the usual formula.)

Oblation to OSIRIS living in the west, Lord of Abydos : may he allow funereal gifts : bread, liquor, oxen, geese, clothes, incense, oil, all gifts of vegetation :

To make the transformations, to enjoy the Nile, to appear as a living soul, to see the solar disk every morning : to go and to come in the Ru-sat : that the soul may not be repulsed in the Neter-Kher. To be gratified<sup>1</sup> amongst the favoured ones, in presence of OUNNEFER, to take the aliments presented on the altars of the great god,

<sup>1</sup> The exact meaning is the French *combler*.

to breathe the delicious air and to drink of the rivers current. To the steward of the flocks of AMMON, AMENMES, justified "Son of Lady HEN-T, justified, his consort, who loves him . . . . ."

(The name of Nefer-t-aru, which ought to end the phrase has been completely chiselled out.)





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