

HYMN TO RA-HARMACHIS.

 TRANSLATED BY
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THE Hymn to Amen-Ra-Harmachis (the Sun identified with the Supreme Deity), of which a translation is here attempted, is found, with other compositions of a similar nature, among the Berlin papyri. (No. 5, published in Lepsius, *Denkmäler*, Abth. VI., Bd. 12, p. 115-117.)

It probably belongs to the Ramesside period; the writing is careful and for the most part very distinct; some lacunæ are met with towards the end, and in a few passages the characters baffle the present translator's skill in decyphering.

Citations from this hymn occur not unfrequently in the writings of eminent Egyptian scholars, as Brugsch, Devéria, and others; compare especially Chabas, *Le Nom de Thèbes*, p. 16, where the long antithesis of

epithets bestowed on Ra and his adversaries is described as "furnishing a page of the Egyptian dictionary."

As far as I am aware, no complete translation of it was published till the appearance of Professor Maspero's *Histoire Ancienne*, Paris, 1875; where the whole is rendered into French, p. 32-35. My own translation was made before I had the opportunity of seeing this work; since consulting it I have modified my version of one or two passages in accordance with M. Maspero's views.



HYMN TO RA-HARMACHIS.

ADORATION to RA-HARMACHIS at the front of the morning.¹
Say: Thou wakest beauteous AMEN-RA-HARMACHIS, thou
 watchest in triumph, AMEN-RA, Lord of the horizon.
 O blessed one beaming in splendour, towed by thy
 mariners who are of the unresting gods, sped by thy
 mariners of the unmoving gods. Thou comest forth
 thou ascendest, thou towerest in beauty, thy barge divine
 careers wherein thou speedest, blest by thy mother NUT
 each day, heaven embraces thee, thy foes fall as thou
 turnest thy face to the West of heaven. Counted are thy
 bones, collected thy limbs, living thy flesh, thy members
 blossom, thy soul blossoms, glorified is thy august form,
 advanced thy state on the road of darkness. Thou
 listenest to the call of thy attendant gods behind thy
 10 chamber; in gladness are the mariners of thy bark, their
 heart delighted, Lord of heaven who hast brought joys to
 the divine Chiefs, the lower sky rejoices, gods and men
 exult applauding RA on his standard, blest by his mother
 NUT; their heart is glad. RA hath quelled his impious
 foes, heaven rejoices, earth is in delight, gods and god-
 desses are in festival to make adoration to RA-HOR, as
 they see him rise in his bark. He fells the wicked in his
 season, the abode is inviolate, the diadem *mehen* in its
 place, the *uræus* hath smitten the wicked.

¹ "At the front of the morning." Some prefer rendering the words
 "every morning."

O let thy mother NUT embrace thee,¹ Lord RA, those who are with her tell thy glories. OSIRIS and NEPHTHYS have uplifted thee at thy coming forth from the womb of
 20 thy mother NUT. O shine RA-HARMACHIS, shine in thy morning as thy noonday brightness, thy cause upheld over thy enemies, thou makest thy cabin speed onward, thou repellst the false one in the moment of his annihilation: he has no rest² in the moment when thou breakest the strength of the wicked enemies of RA, to cast him into the fire of Nehaher,³ encircling in its hour the children of the profane. No strength have they, RA prevails over his insensate foes, yea, putting them to the sword thou makest the false one cast up what he devoured.

Arise O RA from within thy chamber, strong is RA, weak the foes: lofty is RA, down-stricken the foes: RA living, his foes dead: RA full of meat and drink, his foes a-hungered and athirst: RA bright, his foes engulfed: RA good, his foes evil: RA mighty, his foes puny: RA hath despoiled APAP.

30 O RA thou givest all life⁴ to the King, thou givest food for his mouth, drink for his throat, sweet oil for his hair. O blessed RA-HARMACHIS thou careerest by him in triumph, those in thy bark exult to quell and overthrow the wicked. Cries of joy in the great seat, the divine

¹ Perhaps "Approach thou thy mother Nut." *Neb Ra*, "Lord Ra," seems clearly the reading of the text given in Lepsius, unless the scribe has twice put the hieratic character for *nuter* instead of the usual form of *h*; *neb heh*, "lord of eternity," as Maspero renders it, is what might rather have been expected. In the following "Isis and Nephthys" is the version of M. Maspero; the text appears to me to give Osiris.

² Perhaps "he cannot advance."

³ Nehaher, "ghastly-faced," an infernal demon, sometimes represented as a serpent. Compare *T. B.* 125, 18; *Bon.*, 112, 31, 32; Pierret, *Ét. Eg.*, 2. 114.

⁴ "Thou givest life," this may be understood also as imperative, "give life."

cabin is in gladness, acclamation in the bark of millions of years. RA's sailors are charmed at heart to see RA hailed as supreme of the order of great gods, they gain delight in doing adoration to the great bark, homage in the mysterious chamber. O shine AMEN-RA-HARMACHIS self-sprung, thy sister goddesses stand in Bech,¹ they
 40 receive thee, they uplift thee into thy bark, which is perfect in delights before Lord RA, thou begettest blessings. Come RA, self-sprung, thou lettest PHARAOH receive plenty in his battlemented house, on the altar of the god whose name is hidden.

Glory to thee, Prince coming forth in thy season, Lord of many faces, diadem producing rays, scattering darkness, all roads are filled with thy splendours, apes make to thee salutations with their arms, they praise thee, they cry aloud to thee, they tell thy glories, their lips exalt thee in heaven, in earth; they conduct thee at thy splendid arising, they open or drive back the gate of the Western horizon of heaven, they let RA be embraced in peace and joy by his mother NUT; thy soul is approved by the tenants of the lower heaven, the divine spirits rejoice at
 50 the twofold season of brightness: thou turnest gloom into repose,² thou sweetenest pain of OSIRIS, thou givest breezes in the valley, illuminest earth in darkness, sweetenest pain of OSIRIS. All beings taste the breath, they make to thee acclamations in thy changes, thou who art Lord of changes, they give adoration to thy might in thy forms of beauty in the morn. Gods hold their arms to thee, those whom thy mother NUT bore.

¹ Bech, the Eastern hill of sunrise. See Brugsch, *Z.A.* 1864, p. 73, etc. Its opposite height was called Manu.

² "Thou turnest gloom into repose." I am not confident that the meaning of the original *ta-k neshen enti ster* is correctly given in these words; perhaps "thou makest the adversary prostrate" may more truly convey the sense.

Come to the King O RA, stablish his glories in heaven his might on earth.

O RA heaven rejoices to thee, O RA earth trembles at thee, O blessed RA-HARMACHIS thou hast raised heaven to elevate thy soul, the lower sky has hidden thee in thy mystic forms. Thou hast uplifted heaven to the expanse of thy outstretched arms, thou hast spread out earth to the width of thy stride. Heaven rejoices to thee at thy
60 greatness of soul, thy terror fills earth at thy figure, princely hawk of glittering plume, many coloured frame, mighty sailor god, self-existing, traversing paths in the divine vessel, thou roarest in smiting thy foes, making thy great bark sweep on, men hail thee, gods fear thee, thou hast felled thy foes before it. Courier of heaven outstript by none, to illumine earth for his children, uplifted above gods and men, shining upon us; we know not thy form when thou lookest on our faces, thy bulk passes our knowledge.

O blessed RA-HARMACHIS thou penetrate
Bull at night, Chieftain by day, beauteous orb of *mafek*,
King of heaven, Sovran of earth, great image in the
70 horizon of heaven. RA who hast made beings, TATANEN giving life to mankind, PHARAOH son of RA has adored thee in thy glories, he has worshipped at thy gracious rising brightness on the Eastern horizon, he makes tranquil thy path, he beats down thy foes before thee in his turning back all thy adversaries, he assigned to thee the *Uta* on her seat, he makes them he assigned to thee honours he cleared the way for thee, he established thy rites in Abydos; he opens to thee roads in Rusta,
76 he beats down evil.

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