

THE
ADDRESSES OF HORUS TO OSIRIS.

FROM THE TEXT
IN THE GREAT POPYRUS OF NEBSENI.

TRANSLATED BY
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THE papyrus of Nebseni, No. 9,900 of the British Museum, is one of the finest and oldest copies of the Book of the Dead. It is of fine texture, written in a good and distinct linear hieroglyphical hand, accompanied by rubrics and vignettes beautifully drawn in outline, and uncoloured. It belongs most likely to the XVIIIth Dynasty, and was written for the scribe Nebseni, who was also priest of Ptah. We see him represented several times with his wife, Senseneb, and worshipped by two of his sons, Ptahmes and Chemmes.

The whole text, composed of thirty-three pieces, has been photographed and published lately by the

Autotype Carbon process. It contains a considerable number of the chapters of the *Todtenbuch*, besides many others which are not to be found in the Turin Ritual. Such is the case for the Addresses of Horus to his father Osiris, which has not yet been discovered in any other funeral papyrus. Some years ago Dr. Birch made a translation of this chapter, which was inserted at the end of the "Book of the Dead," in Vol. V. of Bunsen's *Egypt's Place in Universal History*.

The present translation has been made from the French, in the *Zeitschrift für ägyptische Sprache und Alterthumskunde*, 1875, where the hieroglyphical text of this chapter has been printed.



THE
ADDRESSES OF HORUS TO OSIRIS.

BELOW the text itself are represented offerings of bulls, antelopes, and birds, made by NEBSENI who is standing in an attitude of adoration uttering the following address:—¹

“Adoration to OSIRIS *χentament* the great god of Abydos, the everlasting King, the eternal Master, the venerable god of the *Roset* (said) by the Scribe NEBSENI, the son of the Scribe TENA. I present my praises to thee, thou Master of the gods, the one god living in truth. I am thy son HORUS, I have come to thee, I salute thee, I bring to thee offerings of truth, in the place where is thy cycle of gods. Grant (me) that I may be found among them (who are) thy companions. I have struck thine enemies, I have strengthened thy existence on the earth for ever.”²

Besides these words the work has a special title, which is written above the forty columns of the litany, in a retrograde order. This title runs, “Discourse of HORUS to his father,

¹ See “Le Discours d’Horus à Osiris,” in *Zeitschrift für ä. S.*, Juli, 1875.

² See “The Assistances of Horus,” translated by Dr. Birch, at the end of the *Ritual of the Dead* in Bunsen’s *Egypt*, Vol. V., p. 324.

when he comes to see his father, and when he comes out of the great sanctuary to see RA UNNEFER, the Master of *Toser*, and here they embrace one another, therefore he is happy in the Kerneter."

Each line of the text commences with these words, "Hail OSIRIS, I am thy son HORUS. I have come." These words are independent of those which follow, and it is not certain that they were intended to be repeated by the reader.

Hail OSIRIS, I am thy son HORUS. I have come.

- 1 I have (supported) thee¹
- 2 I have struck thine enemies dead
- 3 I have chased all the evil which there was in thee
- 4 I have killed those that made thee suffer
- 5 I have wrested out the arms of thine enemies
- 6 I have brought thee the companions of Set with chains upon them
- 7 I have brought to thee the South country, I have added to thee the North country
- 8 I have brought to thee the divine offerings of the North and the South.
- 9 I have cultivated thy fields
- 10 I have watered thy grounds
- 11 I have toiled in thy estates
- 12 I have constructed thy reservoirs
- 13 I have ditched around thy possessions
- 14 I have made there in thine honour a sacrifice of thine enemies
- 15 I have made thy sacrifices of thy cattle and thy victims
- 16 I have provisioned²
- 17 I have brought²

¹ Restored from the translation by Dr. Birch.

² Lacunæ.

- 18 I have killed (for thee) ¹
 19 I have shot in thine honour antelopes and bulls
 20 I have taken in a net for thee wild fowl and geese
 21 I have fastened thine enemies in chains
 22 I have enchained thine enemies in chains ²
 23 I have brought to thee pure water of Elephantine which
 refreshes thine heart
 24 I have brought thee all thy plants
 25 I have strengthened thine existence upon the earth like
 the sun
 26 I have made for thee the bread of *Pe* with red wheat
 27 I have made for thee thy drink (beer) of *Tep* of white
 corn
 28 I have cultivated for thee wheat in the fields of the
 Aahlu ³
 29 I have mowed it for thee (there)
 30 I have perfected thee
 31 I have given thee thy soul
 32 I have given thee thy strength
 33 I have given (thee thy power) ¹
 34 I have given (thee thy triumph) ¹
 35 I have given thee thy fear (the fear which thou
 inspirest) ⁴
 36 I have given thee thy victory
 37 I have given thee thy two eyes, the two plumes which
 are on thy head ⁵

¹ Restored from Birch.

² This word is a new one, it occurs in *Ritual*, Cap. cxxii., where M. Brugsch renders it by "pump," or "the piston of a pump," but it is evident that it must here have the sense of chain or fetter.

³ The Aahlu, or, the Fields of Peace, a region of the Egyptian Kerneret.

⁴ Dr. Birch translates, "I have given thee thy desolating power."

⁵ The Atef crown.

- 38 I have given thee ISIS and NEPHTHYS I have placed them on thee¹
- 39 I have anointed thee with the offering of holy oil
- 40 I have brought the offering by which thou art destroyed.²

¹ An allusion to the *Ritual*, Cap. xvii., "the two plumes of the god Khem."

² The MS. appears to end incompletely. Other texts read, "I have anointed thy head with the oil of the face of Horus, if they have destroyed (on the face of Horus) it is destroyed like a god (his divinity is destroyed)," in other words, the divinity of Horus consisted in the preservation of the holy oil which never disappeared from his face.



END OF SAMPLE TEXT



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