

LIBATION VASE OF OSOR-UR.

PRESERVED IN THE MUSEUM OF THE LOUVRE, NUMBERED 908.

TRANSLATED BY

PAUL PIERRET.

THIS vase, in bronze, of an oblong form and having a movable handle, is covered with inscriptions finely traced with a pointed instrument. Saïtic epoch. Capacity 5 litres (about five pints).

The text (the translation of which here follows) is found in the 2nd vol. of my *Recueil d'Inscriptions du Louvre*, in the eighth number of the *Études Égyptologiques*.

The goddess Nout standing in her sycamore, pours the water, which is received by the deceased from one side and by his soul from the other.

Saith the OSIRIS: Divine father and first prophet of AMMON OSOR-UR, truthful: Oh, Sycamore of NOUT! Give me the water and the breath (of life) which proceed from thee. That I may have the vigour of the goddess of vigour; that I may have the life of the goddess of life; that I may breathe the breath of the goddess of the respiration of breaths, for I am TOUM.

Saith NOUT : Oh, the OSIRIS, divine father, etc., thou receivest the libation from my own hands ; I, thy beneficent mother. I bring thee the vase containing the abundant water for rejoicing thy heart by its effusion, that thou mayest breathe the breath (of life) resulting from it ; for I give water to every mummy : I give breath to him whose throat is deprived of it, to those whose body is hidden, to those who have no chapel. I am with thee.

I reunite thee to thy soul, which will separate itself no more from thee—never.

The deceased is in adoration before Osiris Oun-nefer, who is seated and followed by Harsiesi, Isis and Nephthys, who assure him of their protection.

Saith the OSIRIS : Divine father of AMMON RA, King of the gods, first prophet of AMMON OSOR-UR, truthful, son of NESPAOUT-TA-UI, born of the lady NEHEMS-RA-TAUI : I come near to thee, my lord OSIRIS, to implore the breath and the water from thee. Grant that I may receive them, to rejoice my heart.

Underneath these two scenes, one reads an address to the deceased :

Oh, divine father, servant of AMMON RA, servant of the diadem of HORUS, prophet of KHEM, prophet of MONTH, lord of Tserout, prophet in twelfth part of AMMON, become first prophet of AMMON, OSER-UR, son of the very dignitary NESPAOUT-TAUI, born of the lady of the house, priestess of AMMON RA, NEHEMS-RA-TAUI, to thee is offered this libation drawn from ABYDOS, flowing come from OSIRIS, which SOTHIS bringeth thee with his own hands.¹

¹ It refers to the water of the Nile, the return of which was announced by the rising of Sothis.

KHNOUM telleth thee of it. Cometh to thee an abundant Nile in his time ; his hands hold the water of renewal ; he bringeth thee all the offerings, all the plants at their season, without lack from their total. TOUM maketh thy bones firm ; his good north-wind is for thy nostril ; he giveth thee the daily aliments ; his beverages are not lacking to thee. Thy flesh liveth by the purification which thy son maketh thee in thy retreat. The Resident of the West hath established thy person among the sages of the divine lower region ; he giveth stability to thy body among those who repose, and causeth thy soul not to distance itself from thee. ISIS, divine mother, offereth thee her breast, and thou hast, by her, the abundance of life ; she giveth thee the things in the hall of OSIRIS ; she granteth that thou enterest amongst the august personages of the Thébaïd ; she placeth thy person near to the Good Being ; thou dost not cease to belong to His followers. Thou receivest the libation from the hands of thy son, at the period of every ten days, when the barque of the Divinity of Libations appeareth at the west of Thebes for the purification in Medinet-Abou, where is the face of the father of thy fathers.

He evoketh the remembrance of thy person and saveth thy body entirely and for ever.

Every son maketh the purification for his father, accomplishing the ceremony of water to thy person,¹ and he anointeth his father and reunith him to his mother by invoking thy name with that of his father. The beneficent sister² repeateth the formula and provideth thy soul with her conjurations. She granteth that thou leavest and that thou enterest into the Halls. She hath placed thee amongst her benevolent genii. Thy person is strengthened by all her formulæ of incantation. Thou shalt not be repulsed by

¹ The deceased is here addressed as if he were Osiris himself.

² Isis.

OSIRIS on the day of his great festival of the Arm of the gods. I invoke their name, that they may give thee the aliments of the other life, and that they may establish thy person in the middle of their sacred dwelling. At all times of appeal and of invocation thy heart doth follow thee on the waves of the stream, where thou dost eat according to thy desire, for ever and ever.



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