

The source of such phrases was really the king himself, as we have before intimated, and something of the "teaching" whence they were taken, so often attributed to him, is preserved in the tombs¹ to which we have referred.

Either for the temple service or for personal devotions the king composed two hymns to Aton, both of which the nobles had engraved on the walls of their tomb chapels. Of all the monuments left by this unparalleled revolution, these hymns are by far the most remarkable; and from them we may gather an intimation of the doctrines which the speculative young Pharaoh had sacrificed so much to disseminate. They are regularly entitled: "Praise of Aton by king Ikhнатon and queen Nefernefruaton"; and the longer and finer of the two is worthy of being known in modern literature. The titles of the separate strophes are the addition of the present author, and in the translation no attempt has been made to do more than to furnish an accurate rendering. The one hundred and fourth Psalm of the Hebrews shows a notable similarity to our hymn both in the thought and the sequence, so that it seemed desirable to place the most noticeably parallel passages side by side.

THE SPLENDOUR OF ATON.

Thy dawning is beautiful in the horizon of heaven,
 O living Aton, Beginning of life!
 When thou risest in the eastern horizon of heaven,
 Thou fillest every land with thy beauty;
 For thou are beautiful, great, glittering, high over the earth;
 Thy rays, they encompass the lands, even all thou hast made.
 Thou are Re, and thou hast carried them all away captive;
 Thou bindest them by thy love.
 Though thou art afar, thy rays are on earth;
 Though thou art on high, thy footprints are the day.

NIGHT.

When thou settest in the western horizon of heaven,	Thou makest darkness and it is night,
The world is in darkness like the dead.	Wherein all the beasts of the forest do creep forth.

¹ II, 977-1018.

<p>They sleep in their chambers, Their heads are wrapt up, Their nostrils stopped, and none seeth the other. Stolen are all their things, that are under their heads, While they know it not. Every lion cometh forth from his den, All serpents, they sting. Darkness reigns (?), The world is in silence, He that made them has gone to rest in his horizon.</p>	<p>The young lions roar after their prey; They seek their meat from God. (Psalm 104, 20-21.)</p>
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DAY AND MAN.

<p>Bright is the earth, When thou risest in the horizon, When thou shinest as Aton by day. The darkness is banished, When thou sendest forth thy rays, The Two Lands [Egypt] are in daily festivity, Awake and standing upon their feet, For thou hast raised them up. Their limbs bathed, they take their clothing; Their arms uplifted in adoration to thy dawning. Then in all the world, they do their work.</p>	<p>The sun ariseth, they get them away, And lay them down in their dens. Man goeth forth unto his work, And to his labour until the even- ing. (Psalm 104, 22-23.)</p>
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DAY AND THE ANIMALS AND PLANTS.

All cattle rest upon their herbage,
 All trees and plants flourish,
 The birds flutter in their marshes,
 Their wings uplifted in adoration to thee.
 All the sheep dance upon their feet,

All winged things fly,
They live when thou hast shone upon them.

DAY AND THE WATERS.

The barques sail up-stream and down-stream alike.	Yonder is the sea, great and wide,
Every highway is open because thou hast dawned.	Wherein are things creeping in- numerable
The fish in the river leap up be- fore thee,	Both small and great beasts.
And thy rays are in the midst of the great sea.	There go the ships; There is leviathan, whom thou hast formed to sport with him.

(Psalm 104, 25-26.)

CREATION OF MAN.

Thou art he who createst the man-child in woman,
Who makest seed in man,
Who giveth life to the son in the body of his mother,
Who soothest him that he may not weep,
A nurse [even] in the womb.
Who giveth breath to animate every one that he maketh.
When he cometh forth from the body,
. . . on the day of his birth,
Thou openest his mouth in speech,
Thou suppliest his necessities.

CREATION OF ANIMALS.

When the chicklet crieth in the egg-shell,
Thou givest him breath therein, to preserve him alive.
When thou hast perfected him
That he may pierce the egg,
He cometh forth from the egg,
To chirp with all his might;
He runneth about upon his two feet,
When he hath come forth therefrom.

THE WHOLE CREATION.

How manifold are all thy works! O lord, how manifold are thy
They are hidden from before us, works!

O thou sole god, whose powers no other possesseth.¹ In wisdom hast thou made them all;
 Thou didst create the earth according to thy desire. The earth is full of thy creatures.
 While thou wast alone: (Psalm 104, 24.)
 Men, all cattle large and small,
 All that are upon the earth,
 That go about upon their feet;
 All that are on high,
 That fly with their wings.
 The countries of Syria and Nubia,
 The land of Egypt;
 Thou settest every man in his place,
 Thou suppliest their necessities.
 Every one has his possessions,
 And his days are reckoned.
 Their tongues are divers in speech,
 Their forms likewise and their skins,
 For thou divider, hast divided the peoples.

WATERING THE EARTH.

Thou makest the Nile in the Nether World,
 Thou bringest it at thy desire, to preserve the people alive.
 O lord of them all, when feebleness is in them,
 O lord of every house, who risest for them,
 O sun of day, the fear of every distant land,
 Thou makest [also] their life.
 Thou hast set a Nile in heaven,
 That it may fall for them,
 Making floods upon the mountains, like the great sea;
 And watering their fields among their towns.

How excellent are thy designs, O lord of eternity!
 The Nile in heaven is for the strangers,

¹ The other hymns frequently say, "O thou sole god, beside whom there is no other."

And for the cattle of every land, that go upon their feet;
But the Nile, it cometh from the nether world for Egypt.

Thus thy rays nourish every garden,
When thou risest they live, and grow by thee.

THE SEASONS.

Thou makest the seasons, in order to create all thy works:
Winter bringing them coolness,
And the heat [of summer likewise].
Thou hast made the distant heaven to rise therein,
In order to behold all that thou didst make,
While thou wast alone,
Rising in thy form as living Aton,
Dawning, shining afar off and returning.

BEAUTY DUE TO LIGHT.

Thou makest the beauty of form, through thyself alone.
Cities, towns and settlements,
On highway or on river,
All eyes see thee before them,
For thou art Aton of the day over the earth.

REVELATION TO THE KING.

Thou art in my heart,
There is no other that knoweth thee,
Save thy son Ikhnaton.
Thou hast made him wise in thy designs
And in thy might.
The world is in thy hand,
Even as thou hast made them.
When thou hast risen, they live;
When thou settest, they die.
For thou art duration, beyond thy mere limbs,
By thee man liveth,
And their eyes look upon thy beauty,
Until thou settest.
All labour is laid aside,
When thou settest in the west;

When thou risest, they are made to grow
 for the king.
 Since thou didst establish the earth,
 Thou hast raised them up for thy son,
 Who came forth from thy limbs,
 The king, living in truth,
 The lord of the Two Lands Nefer-khepru-Re, Wan-Re,
 The son of Re, living in truth, lord of diadems,
 Ikhnaton, whose life is long ;
 [And for] the great royal wife, his beloved,
 Mistress of the Two Lands, Nefer nefru aton, Nofretete,
 Living and flourishing for ever and ever.

In this hymn the universalism of the empire finds full expression and the royal singer sweeps his eye from the far-off cataracts of the Nubian Nile to the remotest lands of Syria. These are not thoughts which we have been accustomed to attribute to the men of some fourteen hundred years before Christ. A new spirit has breathed upon the dry bones of traditionalism in Egypt, and he who reads these lines for the first time must be moved with involuntary admiration for the young king who in such an age found such thoughts in his heart. He grasped the idea of a world-dominator, as the creator of nature, in which the king saw revealed the creator's beneficent purpose for all his creatures, even the meanest; for the birds fluttering about in the lily-grown Nile-marshes to him seemed to be uplifting their wings in adoration of their creator; and even the fish in the stream leaped up in praise to God. It is his voice that summons the blossoms and nourishes the chicklet or commands the mighty deluge of the Nile. He called Aton, "the father and the mother of all that he had made," and he saw in some degree the goodness of that All-Father as did he who bade us consider the lilies. He based the universal sway of God upon his fatherly care of all men alike, irrespective of race or nationality, and to the proud and exclusive Egyptian he pointed to the all-embracing bounty of the common father of humanity, even placing Syria and Nubia