CHAPTER TWO
THE HYMNS: TEXTS, TRANSLATIONS AND COMMENTARIES

Hymn I (Plate VI)

πλουτοδότι βασιλεία θεών, Ἱερομοῦθι ἁνασάσα,
παντοκráτερα, τύχη Ἀγαθή, μεγαλόωνυμε Ἰσι,
Δηνί ἱψίτη, ξωῆς εἰρρέτρια πάσης,
παντοφόλου ἔργων ἐμέλησε σοι, ὅφρ' ἀναδοίχις

5 ἀνθρωποίοι βίων τε καὶ εὐνομήν τε ἁπασά,
καὶ θεσμοῖς κατέδειξα, ὦ εὐδική τε ἑπάρχη,
καὶ τέχνας ἀνέδωκας, ὦ εὐσχήμων βίως εἴη,
καὶ πάντων τε φύσιν εὐσχέτεα εὐρεός καρπών.
Σοῦ τε χάριν σωθεσίν' ὁ πόλος καὶ γαῖα ἁπάσα

10 καὶ πυκναὶ ἀνέμουν καὶ θύελλ' ὑ γλυκυβρέγης.
Σὺ δὲ δύναμις Νείλου ποταμοὶ πληροῦνται ἀπαντες
ὡρη ὑπωρενή, καὶ λαβρότατον χειδ' ὅδωρ
γαῖαν πάσαν ἐπὶ, ὦ ἀνέγλυπος καρπῶς ἑπάρχη.
ὅσοι δὲ ἴωνοι βροτοὶ ἐπ' ἀπείρον γαῖη.

15 Θρήκες καὶ Ἐλλήνες, καὶ ὅσοι βάρβαροι εἰσι,
οὐκομά σον τὸ καλόν, πολυτύμητον παρὰ πᾶσι,
ἀναλαίοι φράξαντ' ἰδίας, ἵδια ἐνὶ πάρῃ.
'Αστάρθην Ἀρτεμίν' ἐν Σύρωι κλήζουσα Ναναίων

20 καὶ Λυκίων ἔθη ςη Λυτοῦ καλέων ἁνασάν
Μητέρα δὴ κλήζουσι θεῶν καὶ Θρήκες ἄνδρες,
'Ελλήνες δ' Ἁρην μεγαλόθρον ἡ δ' Ἀφροδίτην
καὶ Ἐστίαν ἁγαθήν, καὶ Ἀθηνα, καὶ Δήμητρα,
Αἰγύπτιοι δὲ Θιώνω, ὅτι μοῦνη εἰ σὺ ἁπασάι

25 αἶ ὑπὸ τῶν ἔθνων ὑμαξάμενοι θεῖα θήλαι.
Δεισῶτου, οὐ λήξω μεγάλην δύναμιν σοῦ ἀείδων,
σώτερο ἄθανάτη, πολυνώμημε, Ἰσι μεγίστη,
ἐκ πολέμου ῥυμένη τε πόλεις πάντας τε πολίτας,
ἀυτούς καὶ ἀλόχους καὶ κτήματα καὶ φῶς τέκνα.

30 ὅσοι δ' ἔμυ μοῖραι βασάνοι συνέχονται ἐν εἰρκτή,
καὶ ὅσοι ἀγριπνοιαὶ μεγάλως ὁχλοῦντ' ὁδοιποράτης,
καὶ οἱ ἐν ἀλλοτρίες χωρὶς πλανούμενοι ἄνδρες
καὶ ὅσοι ἐμ ἁπάντες μεγάλως χεμών πλέουσι
O wealth-giver, Queen of the gods, Hermouthis, Lady,
Omnipotent Agathe Tyche, greatly renowned Isis,
Deo, highest Discoverer of all life,
manifold miracles were Your care that You might bring
liveliness to mankind and morality to all;
(and) You taught customs that justice might in some measure prevail;
You gave skills that men's life might be comfortable,
and You discovered the blossoms that produce edible vegetation.
Because of You heaven and the whole earth have their being:
And the gusts of the winds and the sun with its sweet light.
By Your power the channels of Nile are filled, every one,
At the harvest season and its most turbulent water is poured
On the whole land that produce may be unfailing.
All mortals who live on the boundless earth,

Thracians, Greeks and Barbarians,
Express Your fair Name, a Name greatly honoured among all, (but)
Each (speaks) in his own language, in his own land.
The Syrarians call You: Astarte, Artemis, Nanaia,
The Lycian tribes call You: Leto, the Lady,
The Thracians also name You as Mother of the gods,
And the Greeks (call You) Hera of the Great Throne, Aphrodite,
Hestia the goodly, Rhea and Demeter.
But the Egyptians call You 'Thious' (because they know) that You, being
One, are all

Other goddesses invoked by the races of men.

Mighty One, I shall not cease to sing of Your great Power,
Deathless Saviour, many-named, mightiest Isis,
Saving from war, cities and all their citizens:
Men, their wives, possessions, and children.
As many as are bound fast in prison, in the power of death,

As many as are in pain through long, anguish'd, sleepless nights,
All who are wanderers in a foreign land,
And as many as sail on the Great Sea in winter
When men may be destroyed and their ships wrecked and sunk ... 
All (these) are saved if they pray that You be present to help.

Hear my prayers, O One Whose Name has great Power;
Prove Yourself merciful to me and free me from all distress.

Isidorus
wrote (it)

Hymn 1, set below the dedicatory inscription to Ptolemy Theos Soter on the south face of the west pillar, is the only Hymn of Isidorus to be so inscribed. It immediately faces those entering the south portal of the precinct from the Ceremonial Way.

1-3. Summary. Invocation of Isis Mighty in Name, as Egyptian Hermouthis, goddess of the Cereal Harvest, and the Greek goddesses, Tyche Agathe and Deo (Demeter).

1. πλουτοδότη: a hapax legomenon. Cf. πλουτοδότης II 10 and note. πλουτοδότειρα refers to Eleusinian Demeter/Ga in D. S. I 12.4 = h. Orph. XI 3. In Hes. Erga, 126, the men of the Golden Age became δαιμονες πλουτοδόται. Isidorus' epithet appears to have Eleusinian association. Wealth-giving is also a traditional function of Egyptian royalty.

βασιλεία τειών: cf. ἡ βασιλεία, III 12. In the Orphic hymns βασιλεία and παμβασιλεία are common epithets. βασιλεία also is a title of Isis: A. I; D. S. I 27.4 (βασιλίσσα); H. Oxy. 36-37; 218; and App. Met. XI 4 (regina Isis).

'Ερμιότη: see Plates XI-XIV. Hermouthis or Thermouthis (with the definite article θ or τ) was the Greek transliteration of Rnn.wt.t or Rnn.t, the old Egyptian nurse-, or harvest-goddess.

The determinative of the noun rnn.t (= The nurse, human or divine) is the figure of a seated woman holding a young child in her out-stretched arms. When that word signifies a goddess, that goddess is probably Hermouthis. Josephus speaks of a certain Thermouthis as a 'nurse,' and daughter of Pharaoh Amenophis; he associates her with Moses (quae Mosem educaverat).

1. The name, phonetically cren-wôte, or cren-te, may be transliterated as Renenretet or Renenret, derived from the verb mn meaning bring up, nurse. The name belongs to the same word-stem as many other Egyptian words: 1. rnt: wet-nurse; 2. rnt: riches, fortune; 3. rnt: he who is brought up, a young man; 4. she who is brought up, a young woman; 5. rnt: cow, young bull-calf. The verb-stem rnt is written in the Greco-Roman period as rt and rnt/rnt is the goddess Thermouthis as rt. It is interesting, in relation to Hymn 1, to note that a similar word rt (= pig?) is determined with the sign of a star and associated with Fate (§3w).

2. Hermann, Das Kind und seine Hüterin, pp. 172 and 176 note 5, discusses this Hellenistic story and mentions its repetition by Epiphanius some three centuries later. Hermann associates Hermouthis closely with Horus (and Isis) and speculates that 'Leto' is in reality the goddess Hermouthis-Renenet (see Hdt. II 156, and Ph. de Is. c. 38). This indeed explains Artemis and Apollo as children of Isis = Hermouthis (Hdt. ibid.).
καὶ κυμαῖς θάλασσαν; 49: ἔγνω ναυτιλίας εἰμί κυρία; 50: ἔγνω τὰ πλατά ἄλωτα
ποι[ῶ δὲ]να ἐμοὶ δόξα; Α. 34-5: ἄδει θάλασσας τράτων ἐν ἀνθρώπωι περάσμων
ήσεσα μόνοις; and Α. 145-157; Η. Οξύ. 61: πελάγους κορεών; 99: εἰπεῖς:
121-3: ἐπιστροφον καὶ θετεῖς ἐλεήμονας καὶ παταμίων στοματῶν κυρίαν. Ανθ. 9:
πάντων διὰν ἀνασαὶς πανδρο[ $('[[Perhaps Isis, goddess of the sea, is entirely
Alexandrian.

33. This line is almost identical with Od. X 123: ἄνδρον τ᾽ ἀλλαμένων
νηῶν θ᾽ ἁμα ἀγνωσέων. Cf. II. XVI 769. Isidorus omits the epic te and
substitutes κατὰ (= θ᾽ ἁμα). His κατὰ is best understood as an attempt at epic
timestamp.

34. σωξονθ᾽: cf. σώτηρα 26 above and note. cf. H. Oxy. 76: ἵνα
σωξονθ᾽.

ἐπευξόμενοι: cf. ΠΙ 8, 16, ΠΙΙ 34. επεύχομαι occurs in h. Hom. ΙΙΙ (to Apollo)
370: ὥς φάτ᾽ ἐπευχόμενοι and h. Hom. V 48: καὶ ποτ᾽ ἐπευξάμενη εἰτη μετὰ τάσιν
θεοῦν. It is an epic-poetic formula for prayer.


Although lines 27-33 are syntactically not one sentence, together they
portray five successive typical calamities from which Isis can save: war, 27-28;
prison, 29; illness, 30; exile, 31; the stormy sea and shipwreck, 32-33. Miracles
were wrought by Isis and Sarapis for suppliants who prayed to them. The quality
of εὐθεῖα (= loyalty) is stressed as a prerequisite in ΠΙΙ 6, ΠΙΙ 4, 27, but not in ΠΙ.
The saving acts of the goddess are ἄρεται/ἔργα. For a somewhat similar grouping
of human disasters see Hes. Οπ. 240-47; and a close parallel, Lxx Ps. CVI 4-7.
10-14, 18 ff., and 23 ff. For pertinent commentary on this Psalm see Kraus,
Psalmen², pp. 738-41. Cf. also Lxx Ps. CXLV 7-9; CXLIV 14, LXVII 6a. It would
seem these are the ‘topoi’ of a common Near Eastern literature.

35-36. Concluding prayer: be merciful; bring me happiness.

35. μεγαλοθενεῖς οἴνομα: see οἴνομα 16 above and note. The adjective is
used of Horus, Κ. Κ. 64. Cf. πολυθενία, 26.

36. εἰεῖλαστοί: the adjective is used of Demeter, GDI 3536 (Cnidus): καὶ μὴ
241-3; Call. VI 138 (to Demeter); and A. Supp. 616 (to Zeus ἰκέσιος).

Hymn II (Plate VII)

χαίρε, Τύχη Ἀγαθή, μεγαλόφυμα Ἰσι, μεγίστη,
Ἑρμοδή: ἔπι οἱ πάσα γέγηθε πόλει,
ζωῆς καὶ καρπῶν εὐρέτρια, οἷοι τε πάντες
tέρπονται τε βροτοί σοῦν χαρίτων ἔνεκα.

5 ὡσοῦ οὐ εὐχονται ἐπ᾽ ἐμπορίᾳ τε παρείναι,
πλουτοῦσθε εἰδαξεῖσθε εἰς τὸν ἄπαντα χρόνον·
καὶ ὃσοι ἐν νοῦς θανατώδεσθε μοῖρῃ ἡκονταὶ
οὐ εὐξάμενοι ταχέως οὐ δὲ ὃς ἐξαιρεῖ.
Ὡς ἔτυμως ὁ ἄγαθος δαίμων, Σοκοῦν ὥς ἄρατι
οὐνακὸς ναίει πλουτοῦσθης ἄγαθος.
κτίσεως καὶ γαῖς τε καὶ οὐρανοῦ ἀστερόειντος
καὶ ποταμῶν πάντων κοινοτάτων τε Ῥῶν,
καὶ Ἀγχόης ὁ ὁς ὑπὸς, ὡς οὐρανοῦ ὀδέρα ναῖε[ι
ὁμοίος ἀντέλλων εὐθυς, ὃς ἐξεῦθε τὸ φῶς.
ὁσοι δὴ τεθλοῦσι γονῆν παίδων τε ποιήσαι,
εὐξάμενοι ἤμων εὐεκτικῆς ἐξαιρεῖ.
Ἀγίουτον ἐπὶ γῆν ἀνδράσων εὐεργετήν.
Εἴρηθεν τότε καρπός ἄπας καὶ πάνι κεράς[εις,
οῖς ἑλεῖς, ἡμῶν παντοδαπῶν ἀγαθῶν.
Σὺν δῷ δῶρῳ μικηθέντες, δόσι πλούτων τ’ ἀνέδωκας
καὶ χάριτας μεγάλας σάς τε ἐχεῖν δι’ ὅλον,
τούτων σοι μοῖραν δεκατίαν ἀπενερμαν ἄπαντες,
χαίροντες κατ’ έτος, οἴη τε πανηγυρί
εὐτρήσω οὐσὶν αὐτικὸν ἐπικράτησας,
τερπένοις δ’ εἰς ὅντος τε πανηγυρῷσεις ἐβρισθοί
εὐφήμως πληρεῖς τῆς παρὰ σοῦ τε τρυφῆς.
Σὺν δώρῳ καροί μεταδός, Ἑρμοῦθα ἁνασσα,
σῶι ἱκέτην ὅλου καὶ ἁμα εὐεκτικήν.
Ἰσίδωρος
ἐγραψε.
Εὐχῶν ἤμ’ ὑμῶν τε θεοί κλώντες ἐμεώ,
ἀνταπέδωκαν ἐμοὶ εὐθυμίαν χάριτα.

Hail, Agathetyche, greatly renowned Isis, mightiest
Hermouthis, in you every city rejoices;
O Discoverer of Life and Cereal food wherein all
mortals delight because of your blessing(s).
All who pray to you to assist their commerce,
prosper in their piety forever;
all who are bound in mortal illnesses in the grip of death,
if they (but) pray to you, quickly attain your (renewal of) Life.

How truly the Agathodaimon, mighty Sokonopis,
dwells as your temple-mate, that goodly Bestower of wealth,
Creator of both earth and the starry heaven,
and of all rivers, and very swift streams;
and Anchoes your Son, who inhabits the height of heaven,
is the rising Sun who shows forth the light.

All indeed who wish to beget offspring,
if they (but) pray to you, attain fruitfulness.
Persuading the gold-flowing Nile, you lead it in season
over the land of Egypt as a blessing for men.

Then all vegetation flourishes and you apportion to all
whom you favour, a life of unspeakable blessing(s).

Remembering your gifts, men to whom you have granted wealth
and great blessings (which you give them to possess all their lives),
all duly set aside for you one tenth of these blessings
rejoicing each year at the time of your Panegyrie.

Thereafter you allow them, as the year rolls round (again),
everyone to rejoice in the month of Pachon.

Joyful after your festival, they return home
reverently (and are) filled with the sense of blessedness that comes
only from you.

Grant a share of your gifts also to me, Lady Hermouthis,

Your supplicant, happiness and especially the blessing of children.

Isidorus
wrote (it).

Hearing my prayers and hymns, the gods
have rewarded me with the blessing of great happiness.

1-2. Summary. Invocation to Isis as Greek Tyche Agathe and Egyptian Hermouthis.

2-8. 15-16. Summary. All should worship Isis, the creator of life and cereal food. She can enrich merchants engaged in commerce; she can heal the sick though they seem about to die; and with her synnaoi gods, Sokonopis her partner, and her son, Anchoes, she can grant a child to those who pray to her for offspring.

2. Ἐρμοθε: cf. I 1 and notes above.

πάσα πόλις: cf. D. S. I 27.4: ἐγώ Ἡσίκ εἰμὶ ἡ βασιλεία πάσης χώρας; M. 3a: Ἡσίκ εἰμὶ ἡ χώρα πάσης χώρας; Chalkis (to Karpoocrates): πάσαν ἐκάθηται γῆν; H. Oxy. 219: πάσων χώραν; 244: πάση χώρα; 125-6: ἐπὶ πάσων χώρας and App. Met. XI.5: Tetus ... orbis. Isis is a universal god.

γέγηθε: for joy in the Isis hymns see also εὐφροσύνη 28. Cf. H. Oxy. 31-2: ἐν
Orphic hymns. Cf. especially XXXII 15: κλῦ δε μου ευςεμνου, δὸς δ’ εἰρήνην πολύσολον.

30. ἰεῦτη: cf. M. 36. ‘Suppliants’ in Greek hymns are simply those who pray to the deity.

ὁδὸν: see III 6. Cf. h. Hom. XV 9 and XX 8: διὸν δ’ ἰκραὶ τε καὶ ὄλβον.

33. ἀνταπέδωκαν: Isidorus’ meaning is theological, concerning the relationship between a man and the divine. The ‘gift’ is a divine reward in return for proper worship. The goddess and her σύνναιρες gods at Medinet Madi judge of a man’s actions, and bestow their rewards in his lifetime. Lines 32-33 are obviously personal. It could be that the goddess has given the poet the child he sought. Cf. 15-16, and 3. The postscript reveals many qualities in the writer, awe, humility, faith and spontaneous personal thankfulness. His feelings seem to well up and pour forth in his praises or aretologies; cf. εὐθυμίαν below. His response to the goddess is very close to Lucius’ emotion in App. Met. XI 25: Nec mihi vocis ubertas ad dicenda quae de tua malestate sentio sufficit, nec ora mille linguæque totidem vel indefessi sermonis acterna series.

εὐθυμία: gladness, happiness, as in Pi. I. 1.63; and Pi. Pae. 1.2. Cf. Ep. Jac. 5.13; and P. Amh. 133.4. εὐθυμία, as a cult term, refers to the emotion inspired by that cult’s deepest mysteries. See R. Merkelbach, Roman und Mysterium, p. 110, note 2, and p. 333, note 2.

Hymn III (Plate VIII)

Τσιστών μεδέονος θεών, Ἄρμοδι άνάσσαν, Ἰσι ἄγνη, ἄγια, μεγάλη, μεγαλύνει δην, σεμνότάτη δύστερ’ ἀγαθῶν μερόπεσον ἀπασι εὐθεῖαν μεγάλας χάριτας καὶ πλούτου ἐκδοκας, καὶ ζωὴν γλυκερὴν τε ἐχεω καὶ τέρψιν ἀρίστην Ὀλβον, ειπτυχαν καὶ σωφροσύνην τε ὄλπον.

δοσι δὲ ἔχωνες μακάριτοι, ἄνδρες ἄριστοι, σκατροφόροι βασιλεῖς τε καὶ δοσι κοίραι πολισι, οὕτῳ σοι ἐπέκοιτες ἀνάλογος ἀχρί τε γῆρῳ, λαμπρόν καὶ ἄπαρον καταλείποντες πολὺν δίλβον νιάσι θ’ υψονοία καὶ ἄνδρας τοῖς μετάβητες.

δι’ δὲ κε φλαταταν ἐσεχει ἀνάκτων ἡ βασιλεία οὕτου καὶ Ἅσιας τε καὶ Εἰρέωπος τε θάλασσας, εἰρηκήν οὔ τε ἄγων, καρποὶ βρύουσιν ετ’ αὐτώι παντοίων ἀγαθῶν, καρποὶ τε φέρουσες ἄρθρα[τον]. ὦππον δὴ τὸλμεῖ τε ἀνδροκτασάι τε μάλιστα μυραλόν ὄγκων τε τὸ σῶν σθένος, ἡ δύναμις σου, πληθα ἀπημαύρωσι, ὀλγουι δὲ βάρος εἴδοκε.
O Ruler of the Highest Gods, Hermouthis, Lady,
Isis, pure, most sacred, mighty, of might Name, Deo,
O most hallowed Bestower of good things, to all men
who are righteous, You grant great blessings: to possess wealth,
a life that is pleasant, and most seren happiness:
material gain, good fortune, and happy soundness of understanding.
All who live lives of greatest bliss, the best of men:
sceptre-bearing kings and those who are rulers,
if they depend on You, rule until old age,
leaving shining and splendid wealth in abundance
to their sons, and sons' sons, and men who come after.
But the one whom the heavenly Queen has held the most dear of princes,
rules both Asia and Europe,
keeping the peace; the harvests grow heavy for him.
with all kinds of good things, bearing fruit . . .
and where indeed there are wars and slaughter
of countless throngs, Your strength, and godly power
annihilates the multitude (against him); but to the few (with him) it gives
courage.

Hear me, Agathetyche, when I pray to You, Lady,
whether You have journeyed into Libya or to the south wind,
or whether You are dwelling in the outermost regions of the north wind ever
sweetly blowing,
or whether You dwell in the blasts of the east wind where are the risings of
the sun,
or whether You have gone to Olympus where the Olympian gods dwell,
or whether You are in heaven above, a judge with the immortal gods,
or whether having mounted the chariot of the swift-driving sun,
You are directing the world of men, looking down on the manifold
deeds of the wicked and gazing down on those of the just.
If You are present here too, You witness (men’s) individual virtue,
delighting in the sacrifices, libations and offerings,

of the men who dwell in the Nome of Suchos, the Arsinoïtes,
men of mixed races who all, yearly, are present
on the twentieth of the month of Pachon and Thoth, bringing a tenth for You
and for Anchoes, and Sokonopis, most sacred (of) gods, at Your feast.
O Hearer of prayers, black-robed Isis, the Merciful,

and You Great Gods who share the temple with Her,
send Paeon to me, healer of all ills.

Isidorus
wrote (it)

1-6. Summary. The invocation is to the great and holy Isis as goddess of the
Harvest, that is, as both Hermouthis, goddess of cereal grain and the human infant
(Egyptian) and as Greek Deo, Giver of all good things (= Agathe Tyche). Isidorus’
royal goddess is complex.

1. ἰψίστων μεδένου θεῶν: with ἰψίστων cf. I 3 and IV 4. The title means
Ruler of the Greatest Gods. Cf. the elaborately superlative expression in IV 23
qualifying Suchos: μεγάλου μεγάλας τε μεγάλου, and Osiris (App., Met. XI 30):
deus deum magnorum potior et maiorum summus et summorum maximus et
maximorum regnator. In A. 45, μεδένου also refers to Isis. Cf. Anthol. Palat. VI
231: Ἰἀγύπτου μεδένου μελαμβάλου λύσπελε, and PGM 4.2774: Ίω
παυκράτεια καὶ Ίω παυμεδένου Ίω παντρεφένου (Io = Isis).

Ἅρμονία: see I 1, II 2, and Plates IX-XIII.

2. ἄγια: cf. IV 1 ἄγιον . . . ἱερόν.

ἄγια: cf. Paus. X 32.13: ἱερόν Ἱσιδος ἄγιωτατον; also IG XII 694.14, and
Hymn IV (Plate IX)

tics tode agnovn e' dei' ierown 'Ermoadh megiosth;
pouz theos emhesis paniereu makaro';
Oz aitoun kai adouton eoptemwsign 'Olympton
Dourn vysios 'Ioiti theomofrowi,
5 kai 'Akhomh vwoi kai daimoun agathow Sokovwpri,
advaton rown eique dikaiotaton.
Agwtnou twa fasai genettai theon anaktta,
d o pashis xorous kurwos egefan;
plouwvno, eisfheba, dwmame pashi te megisthti,
10 d o klesos kai arhthn eoxhen iouranw.
touto gar kai gai aтивos ou te balaossa
kai postawv pantwv narama kalhrovn,
kai nouai anemwv kai hlyos, dsk plhko feegos
antelwos fainei pash artrpewos.

Kai ptnwv te ge'nhe omoumladoi eklyven autou
kai tas epistelwv panta epikoia
20 dhlou touti estin oti ornea eklyven autou
ouz ois tov' ierwn grami' analezvmei
faskouwv pote touton epistelanta korwvnon,
ouw te epistoloi hlebe ferovnoa fason
ou gar eph bretos anh, ouv' ek bretou Hen anaktos,
uma theou megalo elgono adnwn,
25 Sounxh pagnrotopro megalo megalo te megistou
daimounov tou agathou vidos anax efanh.

Meprotatwor touto d' estiv xwris o meristhes,
'Almmwv, d' kai Zeiv 'Ellладos 'Hd' 'Asias.
20 toutewka kai taw pantw epikoa, osos' epi gaiy
epetaw kai ptnwn ouvarwv te geni,
oumva d' ihn patapwv toutwv; kai tis tode' ethke
koiwrnou h basilevs hteis adnaton;
o theplia Sevowros, d' ouroanou ester ethke,
oumva' ethke kalwn hliwn uphrgeios.
30 'Ermhrenosamwv d' Agwttou oumva toutou
Who built this holy temple to greatest Hermouthis?
What god remembered the All-Holy One of the Immortals?
He marked out the sacred shrine as a high Olympos.
For Deo Highest, Isis Thesmophorus,
for Anchoes the Son, and the Agathosdaimon, Sokonopis,
Immortals (all), he created a most fitting (or most just) haven.
A certain one, they say, was born a divine King of Egypt;
he appeared on earth as Lord of all the World,
rich, righteous, and omnipotent;
he had fame, yes, and virtue that rivalled the gods'
for to him the earth and sea were obedient,
(and) the streams of all the beautiful-flowing rivers,
(and) the breath of the winds, and the sun which shows sweet light,
(and) on his rising (is) visible to all.
The races of winged creatures with one accord would listen to him
and he instructed all who heard his voice.
The fact is clear that the birds obeyed him
as those who have read the Sacred Scriptures
speak of this king once entrusting a written message to a crow
and she flew off with the letter, bearing his utterance (?)
[or: she returned with a verbal message together with a written reply].
(It is so) for he was not a mortal man, nor was he son of a mortal man
but as offspring of a god, great, and eternal,
(even) of Souchos, all powerful, very great, omnipotent,
and the Agathosdaimon, he the son appeared on earth as a King.
The maternal grandfather of this god is the Distributor of Life,
Ammon, who is Zeus of Hells and Asia.
For this reason all things heard his voice, all things
that move on earth and the races of winged heavenly creatures.