

Extradition clause

The document contains a similar clause in favor of the Hittites.

The gods are witnesses.

town or. . . of the lands of Rameses-Meriamon, the great ruler of Egypt, and they shall come to the great chief of the Hittites, then the great chief of the Hittites shall not receive them, but the great chief of the Hittites shall cause them to be brought to Rameses, the great ruler of Egypt, their lord therefor. . . .

As for the words of this contract of the great chief of the Hittites with Rameses-Meriamon, the great ruler of Egypt, written upon this silver tablet; as for these words, a thousand gods of the male gods and of the female gods, of those of the land of the Hittites, together with a thousand gods, of the male and of the female gods of those of the land of Egypt, they are with me as witnesses to these words.

V. RAMESES II, SON AND SECOND SELF OF THE GOD PTAH-TOTUNEN

This extract from a much longer inscription found at Abu-Simbel, Egypt, gives, perhaps better than any other passage, an idea of the divine perfection, majesty, and almighty power of the Egyptian king as the son and incarnation of the chief deity. Interesting is the incidental reference to the successful close of the war with the Hittites and to the king's marriage with the Hittite princess. *Records of the Past*, xii. 85-89.

Ptah addresses Rameses II.

Ptah (artist-god), chief deity of Memphis; Num (Khnum) creator and protector; Hathor, goddess of love and pleasure, often in form of a cow.

Thus speaks Ptah-Totunen with the high plumes, armed with horns, the father of the gods, to his son who loves him. . . .

Num and Ptah have nourished thy childhood, they leap with joy when they see thee made after my likeness, noble, great, exalted. The great princesses of the house of Ptah and the Hathors of the temple of Tem are in festival, their hearts are full of gladness, their hands take the drum with joy, when they see thy person beautiful and lovely

like my Majesty. . . . King Rameses, I grant thee to cut the mountains into statues immense, gigantic, everlasting; I grant that foreign lands find for thee precious stone to inscribe the monuments with thy name.

I give thee to succeed in all the works which thou hast done. I give thee all kinds of workmen, all that goes on two or four feet, all that flies and all that has wings. I have put in the heart of all nations to offer thee what they have done; themselves, princes great and small, with one heart seek to please thee, King Rameses. Thou hast built a great residence to fortify the boundary of the land, the city of Rameses; it is established on the earth like the four pillars of the sky; hast constructed within a royal palace, where festivals are celebrated to thee as is done for me within. I have set the crown on thy head with my own hands, when thou appearest in the great hall of the double throne; and men and gods have praised thy name like mine when my festival is celebrated.

**Success in
all under-
takings.**

Thou hast carved my statues and built my shrines as I have done in times of old. I have given thee years by periods of thirty; thou reignest in my place on my throne; I fill thy limbs with life and happiness, I am behind thee to protect thee; I give thee health and strength; I cause Egypt to be submitted to thee, and I supply the two countries with pure life. King Rameses, I grant that the strength, the vigor, and the might of thy sword be felt among all countries; thou castest down the hearts of all nations; I have put them under thy feet; thou comest forth every day in order that be brought to thee the foreign prisoners; the chiefs and the great of all nations offer thee their children. I give them to thy gallant sword that thou mayest do with them what thou likest. King Rameses, I grant that the fear of thee be in the minds of all and thy

**Rameses
the incarna-
tion of Ptah.**

command in their hearts. I grant that thy valor reach all countries, and that the dread of thee be spread over all lands; the princes tremble at thy remembrance, and thy majesty is fixed on their heads; they come to thee as supplicants to implore thy mercy. Thou givest life to whom thou wishest, and thou puttest to death whom thou pleasest; the throne of all nations is in thy possession. . . .

Power of the king's name.

King Rameses, I have exalted thee through such marvelous endowments that heaven and earth leap for joy and those who are within praise thy existence; the mountains, the water, and the stone walls which are on the earth are shaken when they hear thy excellent name, since they have seen what I have accomplished for thee; which is that the land of the Hittites should be subjected to thy palace; I have put in the heart of the inhabitants to anticipate thee themselves by their obeisance in bringing thee their presents. Their chiefs are prisoners, all their property is the tribute in the dependency of the living king. Their royal daughter is at the head of them; she comes to soften the heart of King Rameses; her merits are marvelous, but she does not know the goodness which is in thy heart.

He marries the Hittite princess.

VI. HYMN TO AMON (AMMON)

Records of the Past, vi. 99 f.

I cry, the beginning of wisdom is the way of Amon, the rudder of truth.

Thou art he that giveth bread to him who has none,
That sustaineth the servant of his house.

Let no prince be my defender in all my troubles.

Let not my memorial be placed under the power

Of any man who is in the house . . . My Lord is my defender;

I know his power, to wit, he is a strong defender;

There is none mighty except him alone.

When Thebes became the residence of pharaoh, Amon (Ammon, or Amen), chief god of the city, became the supreme deity of Egypt, and a stupendous temple was built to him; *Ancient World*. 16.

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