The Organization of the Pyramid Texts
The Organization of the Pyramid Texts

Typology and Disposition

(Volume One)

By
Harold M. Hays
para Marga
And now the mythless man stands eternally hungry, surrounded by all past ages, and digs and grubs for roots, even if he has to dig for them among the remotest antiquities.

Friedrich Nietzsche
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The object of this study is to outline the salient contours of organization of the oldest manifestation of ancient Egyptian mortuary literature, the Pyramid Texts, as they are attested in the pyramids of the last kings of the Old Kingdom. It deals with the genre relations between texts and with their physical arrangement in tombs. Through this, the characteristics of their genesis can be apprehended.

At its core, this book is an extension of my doctoral thesis, *The Typological Structure of the Pyramid Texts and Its Continuities with Middle Kingdom Mortuary Literature*, which was defended in February 2006 at the University of Chicago. Its inspiration was the form-critical analysis of the Psalter devised by Hermann Gunkel a century ago. The aims of form criticism are to classify texts and to link them to their original settings of use. In this way, an understanding of their history can be developed. No such technique had been applied to the Egyptian Pyramid Texts. In this work I have fused the concept to certain lines of research in linguistic anthropology, recontextualizing them to suit the peculiarities of the source material and to address its most central historical problems. This methodology is something I dub ‘entextual criticism.’

The present work adheres to the dissertation’s results, but it shifts its emphasis, adds a further level of analysis, modifies its manner of presenting evidence, and expands the scope of significance.

Here, most attention is paid to the formal division of Pyramid Texts into categories, whereas the dissertation devoted most of its effort to their subdivision into types. It took the categorical division to be essentially self-evident. But subsequent discussions with colleagues, especially Harco Willems, led me to think that it was important to establish this division as rigorously as possible. The subdivisions, the types, are in any event more amorphous, and they are displaced to the end of the present volume.

The level of analysis added to the dissertation and receiving prominent discussion here is the identification of groups of texts among the kingly pyramids, following a methodology inaugurated by Hartwig Altenmüller in 1972.

A further change is the manner of presenting evidence. Whereas the dissertation embedded the connections justifying typological differentiations within the body of the presentation, they are now deferred to a set of cross-referenced listings in a second volume. The intent is to put all of the argumentation in one place, with the supporting facts consolidated in another. The reader is encouraged to verify the statements made in the first volume by consultation of the correlating data in the second volume, to which reference is continually meant.

One expansion of scope of significance concerns the material of that second volume. In the context of a genuine book, as opposed to an area-studies doctoral dissertation, utility is here deemed to be of prime importance. An aim of this publication is the delimitation of the material so as to provide a foundation and framework for future studies. There are three dimensions in particular, and they are reflected in the organization of the second volume: the empirical, critical attributes of the texts, the ancient associations between texts in respect to their transmission, and the genetic links of content between texts. The concept of delimitation implies the establishment of boundaries, in this case around the material facts pertaining to these dimensions. The bounded information, cross-referenced, constitutes the listings and charts of the second volume. It is presented so that it may serve as a starting point for further investigations of the Pyramid Texts and their descendants.
Another expansion of significance between the dissertation and the present book has to do with meaning. Egyptology is an area study, inasmuch as it is focused on the details relevant to a particular society defined geographically, temporally, and culturally. Due to its focus, area studies rightly hold the catalog and language skills in high regard: the accumulation of facts and access to them are of central importance in their own rights. Most extremely, the area-studies scholar would declare that “Theory like mist on eyeglasses—obscures facts” (Charlie Chan in Egypt, Fox Film Corporation, 1935). But this notion is itself a theory and therefore paradoxically must, by its own assertion, also be engaged in obscuring the facts. Still, though all researches require an external intervention to yield meaning, there are some which are less interpretive than others. In seeking to display pure relations alone in an intended spirit of positivism, the dissertation’s results were accordingly limited. The present work, in contrast, is meant to be more interpretive. It has to do with the establishment of crucial facts, but also with their meaning.

A final note may be made about the direction this work takes in the discourse on ancient Egyptian religion, especially concerning the character of the meaning pursued. The present work’s factual task is the identification of salient features of the Pyramid Texts bearing upon their historical significance. Reading the texts, one finds that they coalesce around a single interest, that of their beneficiary, who is nearly always the text owner himself. The position of this personage, conceived of as a generic individual within society, is at the center of this work’s interpretation: it is that personage’s situation in human society, as patient or agent of the event. Thus this book prioritizes the human world of action, as opposed to reconstructing a system of belief.

The steps which follow are conditioned by this point of departure. Instead of focusing on speculative questions at which the discourse of the Pyramid Texts was not aimed, one seeks to approach the texts along the path which they themselves took. It emerges that they represent a body of material meant to do something: they were composed for more operative purposes: they were done things. This becomes the central question: then what did they do?

As this book’s foundation is the research for my University of Chicago doctoral dissertation, I must first of all express my thanks to those who helped it reach completion. Above all, I have benefited from the knowledge and aid of the members of my dissertation committee, who were also the principal teachers of my graduate education, Peter F. Dorman, Janet H. Johnson, and Robert K. Ritner—of whom the first must be singled out for special gratitude. Another Chicagoan, W. Raymond Johnson, director of the university’s Epigraphic Survey, offered constant encouragement, knowledge, and advice from beginning to end, as well as access to the photographic archive at Chicago House in Luxor. In the Chicago context, Thomas Dousa, J. Brett McClain, and William Schenck discussed with me many of the points dealt with here, and Aaron Burke greatly aided in providing a Word template for the preparation of the original manuscript. I owe a great deal to Edward F. Wente, since it was partly on account of his article “Mysticism in Pharaonic Egypt?” that I determined to come to the University of Chicago, and since I was afterwards privileged to benefit from his intimate knowledge of all phases of ancient Egyptian mortuary literature. This included useful comments on the final version of my dissertation as well as access to his unpublished research on the performance of Book of the Dead rites and Coffin Texts by the living. Special gratitude must be expressed to James P. Allen of Brown University, who generously provided me with unpublished research data, a manuscript copy of his The Egyptian Coffin Texts, Vol. 8: Middle Kingdom Copies of Pyramid Texts, a copy of his translation volume The Ancient Egyptian Pyramid Texts, and his profound knowledge of grammar and the topic of this work. I am also indebted to then-Director of Giza and Saqqara Dr. Zahi Hawass, for granting access to the
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December 2011

H.M.H.
ABBREVIATIONS

Abbreviations are based on those used by Helck and Otto 1975–1989, with the following augmentations:

1cs first person, common gender, singular
AA American Anthropologist, Arlington
AAT Ägypten und Altes Testament, Wiesbaden
AES Archives européennes de sociologie, Paris
AoF Alltorientalische Forschungen, Berlin
ARA Annual Review of Anthropology, Palo Alto
Are Arethusa, Baltimore
AS L’Année sociologique
BCE before common era
beg. beginning
Benef Beneficiary
BSAK Studien zur Altägyptischen Kultur, Beihefte, Hamburg
CA Current Anthropology, Chicago
CE common era
CI Critical Inquiry, Chicago
CS Cultural Studies, Oxford
col(s). column(s)
cont. continued
DAIK Deutschen Archäologischen Instituts Kairo, Cairo
DE Discussions in Egyptology, Oxford
Dia Diacritics, Baltimore
DS Discourse Studies, Thousand Oaks
Dyn Dynasty
ed. editor
e.g. exempli gratia, for example
esp. especially
f.c. forthcoming
fem. feminine
ff. folio, and the following pages
fig(s). figure(s)
FIP First Intermediate Period
GOF Göttinger Orientforschung, IV. Reihe: Ägypten, Wiesbaden
HR History of Religions, Chicago
HT History and Theory, Middletown
i.e. id est, that is
IFAO L’Institut Français d’Archéologie Orientale du Caire, Cairo
Interp. Voc. Interpolated Vocative
JAAR Journal of the American Academy of Religion, Oxford
JLA Journal of Linguistic Anthropology, Long Beach
JP Journal of Pragmatics, Amsterdam
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<td>JR</td>
<td>The Journal of Religion, Chicago</td>
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<tr>
<td>JRAI</td>
<td>Journal of the Royal Anthropological Institute, London</td>
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<tr>
<td>Late</td>
<td>Late Period</td>
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<td>LingAeg</td>
<td>Lingua Aegyptia. Journal of Egyptian Language Studies, Göttingen</td>
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<td>masc.</td>
<td>masculine</td>
</tr>
<tr>
<td>MCA</td>
<td>Mind, Culture, and Activity, San Diego</td>
</tr>
<tr>
<td>MK</td>
<td>Middle Kingdom</td>
</tr>
<tr>
<td>MTSR</td>
<td>Method and Theory in the Study of Religion, Leiden</td>
</tr>
<tr>
<td>NLH</td>
<td>New Literary History, Baltimore</td>
</tr>
<tr>
<td>n(n).</td>
<td>note(s)</td>
</tr>
<tr>
<td>no(s).</td>
<td>number(s)</td>
</tr>
<tr>
<td>OBO</td>
<td>Orbis Biblicus et Orientalis, Freiburg and Göttingen</td>
</tr>
<tr>
<td>OK</td>
<td>Old Kingdom</td>
</tr>
<tr>
<td>OLP</td>
<td>Orientalia Lovaniensia Periodica, Leuven</td>
</tr>
<tr>
<td>OR</td>
<td>Offering Ritual</td>
</tr>
<tr>
<td>pass</td>
<td>passageway</td>
</tr>
<tr>
<td>Pers. Serv.</td>
<td>Personal Service</td>
</tr>
<tr>
<td>PF</td>
<td>Philosophical Forum, Hoboken</td>
</tr>
<tr>
<td>p(p).</td>
<td>page(s)</td>
</tr>
<tr>
<td>p1(s).</td>
<td>plate(s)</td>
</tr>
<tr>
<td>(pl.)</td>
<td>plural (when in parentheses)</td>
</tr>
<tr>
<td>Rel</td>
<td>Religion, Oxford</td>
</tr>
<tr>
<td>ro.</td>
<td>recto</td>
</tr>
<tr>
<td>sc.</td>
<td>scilicet, namely</td>
</tr>
<tr>
<td>sim.</td>
<td>similarly</td>
</tr>
<tr>
<td>SJA</td>
<td>Southwestern Journal of Anthropology, Albuquerque</td>
</tr>
<tr>
<td>SIP</td>
<td>Second Intermediate Period</td>
</tr>
<tr>
<td>SR</td>
<td>Sociology of Religion (formerly Sociological Analysis), Oxford</td>
</tr>
<tr>
<td>SRes</td>
<td>Social Research, New York</td>
</tr>
<tr>
<td>SSI</td>
<td>Social Science Information, Paris</td>
</tr>
<tr>
<td>ST</td>
<td>Sociological Theory, Washington</td>
</tr>
<tr>
<td>TIP</td>
<td>Third Intermediate Period</td>
</tr>
<tr>
<td>USE</td>
<td>Uppsala Studies in Egyptology, Uppsala</td>
</tr>
<tr>
<td>vo.</td>
<td>verso</td>
</tr>
<tr>
<td>vol(s).</td>
<td>volume(s)</td>
</tr>
</tbody>
</table>
SOURCE SIGLA AND CITATION CONVENTIONS

A. Source Sigla

The following list tells the type of document and owner for sources of mortuary literature mentioned in Volume One. Except where noted, the source sigla employed are those of T. Allen 1950, augmented by idem 1974, Lesko 1979, Willems 1988, and J. Allen 2006, with further details and bibliography noted in these places. Additional source sigla encountered in Volume Two are also to be found in these studies.

Old Kingdom (all sources from Saqqara)

*All* Pyramid of Queen Ankhosenpepi II (Mathieu 2005; idem 2008)
*Ibi* Pyramid of King Ibi
*M* Pyramid of King Merenre
*N* Pyramid of King Pepi II
*Nt* Pyramid of Queen Neith
*Oudj* Pyramid of Oudjebeteni
*P* Pyramid of King Pepi I
*T* Pyramid of King Teti
*W* Pyramid of King Unas

Middle Kingdom

*From Abusir*

*Ab1Lc* Coffin of Heryshefhetep

*From Bersheh*

*B2Bo* Inner coffin of Djehutynakht
*B1C* Coffin of Sepi
*B3C* Inner coffin of Sathedjhetep
*B4C* Outer coffin of Sathedjhetep
*B9C* Middle coffin of Amenemhat
*B10C* Outer coffin of Amenemhat
*B12C* Coffin of Iha
*B2L* Coffin of Gua
*B3L* Coffin of Sen
*B1Y* Coffin of Djehutynakht
*BH5C* Coffin of Chnumnakht

*From Abydos*

*C 20520* Limestone stele of Nehi

*From Dahshur*

*Da1C* Coffin of Saththermer
*Da2X* Coffin of It
*Da3X* Coffin of Chenemet
*Da4X* Coffin of Itweret
From Kom el-Hisn

KH1KH Burial chamber of Khesu

From Lisht

L-A1 Coffin of ‘Ankhet
L-MH1A Sarcophagus of Montuhotep
L1NY Coffin of Chety
L3Li Coffin of Nakhte

From Meir

M1C Coffin of Rerut
M1War Coffin of Shemsuwekh

From Qattah

Q1Q Burial chamber of Neha

From Lisht

S Burial chamber of Senwosretankh

From Assiut

S1Bas Coffin of Ameny; elsewhere called S8X
S1C Inner coffin of Mesehti
S2C Outer coffin of Mesehti
S10C Coffin of Iri (usurped by Ankhef)
S2P Inner coffin of Nekhti
S5C Coffin of Tjauau

From Sedment

Sed1Cop Coffin of Kanakht

From Saqqara

Sq2Be Coffin lid of Ipiankhu
Sq1C Coffin of Satbastit
Sq2C Coffin of Kheperkare
Sq3C Coffin of Neferesemdet
Sq4C Coffin of Khenu
Sq5C Inner coffin of Kareneni
Sq6C Outer coffin of Kareneni
Sq7C Coffin of Hor
Sq10C Coffin of Inepemhat
Sq13C Coffin of Heryshefhetep
Sq1Sq Burial chamber and coffin of Sekwesekhet
Sq2Sq Burial chamber and coffin of Sathutheripi
Sq4Sq Coffin of Ipihersesenebef
Sq5Sq Coffin of Ipiankhu
Sq18X Burial chamber of Illy

From Thebes

T1Be Coffin of Montuhotep
T3Be Coffin of Sobek’a
T1C Burial chamber (TT 314) and coffin of Harhotep
T9C Coffin of Buau
TT 60 Cultic space of tomb of Intefqer

New Kingdom

Ab Book of the Dead with no named text owner; pBM 9913
Af Book of the Dead of Muthetepi; pBM 10010
Ag  Book of the Dead of Herunefer; pBM 9901
Ba  Book of the Dead of Amennakht; pBerlin 3002
Butehamun Hieratic texts on the coffin of Butehamun (source *4 of Otto 1960)
Ea  Book of the Dead of Nu; pBM 10477
Eb  Book of the Dead of Any; pBM 10470
Cb  Linen shroud of King Thutmose III
Cg  Book of the Dead of Gatseshen
KV 14 Tomb of Queen Tawosret (source *3 of Otto 1960)
Pb  Book of the Dead of Turi; pLouvre 3092
pBM 10819 Papyrus script for mortuary service
TT 87 Burial chamber of Nakht-Min
TT 100 Cultic space of tomb of Rekhmire
TT 112 Burial chamber of Menkheperreseneb
TT 353 Burial chamber of Senenmut

Late Period
Amenirdis Chapel of Amenirdis
pBerlin 3055 Papyrus Berlin 3055; a script for temple service
Pedineit Tomb of Pedineit
Pediniese Tomb of Pediniese
Ps  Tomb of Psamtik (wr zwnw)
Psamtiknebpehti Tomb of Psamtiknebpehti
SqB Tomb of Amenetafnekhet
Tchannehibu Tomb of Tchannehibu
TT 33 Tomb of Padimenopet
TT 36 Tomb of Ibi

B. Citation Conventions

Over the course of a century of research in Pyramid Texts, several modern nomenclatures for some of the same texts have been devised. Rather than to argue how a text should be called, the pragmatic route is followed of generally referring to texts according to the designation given them at the moment of their publication as such.

* indicates an uncertain or hypothetical reading or translation
{} indicates a superfluous element of a text
<> indicates an omitted but necessary element of a text
( ) indicates an element of a text that is commonly omitted but may be understood
/A/ Antechamber (of a pyramid)
aPT Pyramid Texts (utterance), as numbered by J. Allen 1976. [Citations given as follows: aPT text no. § section no. (source siglum); thus “aPT 60A §42a (Nt)” indicates “Allen’s PT text 60A, section 42a, source Nt.”]
/B Back (surface)
BD Book of the Dead (utterance) [Citations given as follows: BD text no. (source siglum) l. no.; thus “BD 1 (Ea) 2” indicates “BD text 1, source Ea, line 2.”]
BM The British Museum, London
/BO Bottom (surface)
/C/ Corridor (surface)
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>CT</td>
<td>Coffin Text (utterance), as numbered by de Buck 1935–1961. [Citations typically given as follows: CT text no., vol. no., p. no., l. no. (source siglum); thus “CT 1 I 2a (B3Bo)” indicates “CT text 1, volume 1, page 2, line a, source B3Bo.”]</td>
</tr>
<tr>
<td>aCT</td>
<td>Coffin Text ‘mortuary liturgy’ (utterance), as numbered by Assmann 2002</td>
</tr>
<tr>
<td>/D/</td>
<td>Descending Passage (of a pyramid)</td>
</tr>
<tr>
<td>/E</td>
<td>East Wall (surface)</td>
</tr>
<tr>
<td>/F</td>
<td>Foot (surface)</td>
</tr>
<tr>
<td>fPT</td>
<td>Pyramid Text (utterance), as numbered by Faulkner 1998. [Citations typically given as follows: fPT text no. § section no. (source siglum); thus “fPT 664A §1886a (N)” indicates “Faulkner’s PT text 664A, section 1886a, source N.”]</td>
</tr>
<tr>
<td>hPT</td>
<td>Pyramid Text (utterance), as numbered by the present author. [Citations typically given as follows: hPT text no. § section no. (source siglum); thus “hPT 662A §1876a (N)” indicates “Hays’s PT text 662A, section 1876a, source N.”]</td>
</tr>
<tr>
<td>inf</td>
<td>inférieur, lower register</td>
</tr>
<tr>
<td>l(l)</td>
<td>line(s)</td>
</tr>
<tr>
<td>/L</td>
<td>Lid (surface)</td>
</tr>
<tr>
<td>m</td>
<td>middle (of a surface, from left to right or vice versa)</td>
</tr>
<tr>
<td>M.</td>
<td>meyr (Merire, a name of Pepi I)</td>
</tr>
<tr>
<td>med</td>
<td>médium, middle register (from top to bottom or vice versa)</td>
</tr>
<tr>
<td>M.n.</td>
<td>nm.l-m-z3=f mr-n(l)-r (Nemtiemzaf Merenre, translated here as “Merenre”)</td>
</tr>
<tr>
<td>MOR</td>
<td>Otto 1960. [Citations refer to rite no.]</td>
</tr>
<tr>
<td>n</td>
<td>north end (of a surface)</td>
</tr>
<tr>
<td>/N</td>
<td>North Wall (surface)</td>
</tr>
<tr>
<td>Ne.</td>
<td>ppy nfr-k3-r, ppy, or nfr-z3-kr (Pepi Neferkare, Pepi, or Neferkahor, names of Pepi II, all of which are conventionally translated here as “Neferkare”)</td>
</tr>
<tr>
<td>NN</td>
<td>the name of a text’s owner</td>
</tr>
<tr>
<td>P.</td>
<td>ppy (Pepi I)</td>
</tr>
<tr>
<td>/P/</td>
<td>Passage (of a pyramid)</td>
</tr>
<tr>
<td>pBerlin</td>
<td>Berlin Museum papyrus</td>
</tr>
<tr>
<td>pBM</td>
<td>British Museum papyrus</td>
</tr>
<tr>
<td>PT</td>
<td>Pyramid Text (utterance), as numbered by Sethe 1908–1922. [Citations typically given as follows: PT text no. § section no. (source siglum); thus “PT 33 §24d (W)” indicates “PT text 33, section 24d, source W.”]</td>
</tr>
<tr>
<td>Pyr.</td>
<td>Pyramid Text (section)</td>
</tr>
<tr>
<td>ro.</td>
<td>recto</td>
</tr>
<tr>
<td>s</td>
<td>south end (of a surface)</td>
</tr>
<tr>
<td>/S</td>
<td>South Wall (surface)</td>
</tr>
<tr>
<td>/S/</td>
<td>Sarcophagus Chamber (of a tomb)</td>
</tr>
<tr>
<td>Sarc</td>
<td>Sarcophagus (in a pyramid’s sarcophagus chamber)</td>
</tr>
<tr>
<td>sec.</td>
<td>section</td>
</tr>
<tr>
<td>Seq</td>
<td>Sequence(s) [Citations correspond to the sequences of texts in Listing Two.]</td>
</tr>
<tr>
<td>/Set/</td>
<td>Passage to Serdab (of a pyramid)</td>
</tr>
<tr>
<td>sPT</td>
<td>Pyramid Texts (utterance), as numbered by Leclant et al. 2001. [Citations typically given as follows: sPT text no. § section no. (source siglum); thus “sPT 502B §1073a (P)” indicates “Leclant et al. 2001’s PT text 502B, section 1073a, source P.”]</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Description</td>
</tr>
<tr>
<td>--------------</td>
<td>-------------</td>
</tr>
<tr>
<td>St</td>
<td>stele</td>
</tr>
<tr>
<td>Subseq</td>
<td>Subsequence(s) [Citations correspond to the subsequences of texts in Listing Three.]</td>
</tr>
<tr>
<td>sup</td>
<td>supérieur, upper register</td>
</tr>
<tr>
<td>T.</td>
<td>tti (Teti)</td>
</tr>
<tr>
<td>TOR</td>
<td>Temple Offering Ritual, cited by rite with numbering according to Hays 2009c, p. 9</td>
</tr>
<tr>
<td>TSR</td>
<td>Temple Sanctuary Ritual, cited by rite with numbering according to ibid., p. 4</td>
</tr>
<tr>
<td>TT</td>
<td>Theban Tomb</td>
</tr>
<tr>
<td>/V</td>
<td>Vestibule (of a pyramid)</td>
</tr>
<tr>
<td>vo.</td>
<td>verso</td>
</tr>
<tr>
<td>w</td>
<td>west end (of a surface)</td>
</tr>
<tr>
<td>W.</td>
<td>unis (Unas)</td>
</tr>
<tr>
<td>/W</td>
<td>West Wall (surface)</td>
</tr>
<tr>
<td>x</td>
<td>when prefixed to a surface designation: exterior (of a surface) [For example, “xL” indicates “exterior lid.”]</td>
</tr>
<tr>
<td>x</td>
<td>when in a series of texts: lacuna or unknown</td>
</tr>
</tbody>
</table>
ABRIDGED CHRONOLOGY

The dates of dynasties and reigns mentioned in this work are from Shaw 2000, pp. 479–483.

OLD KINGDOM ca. 2686–2160 BCE
Third Dynasty ca. 2686–2613
... Djoser ca. 2667–2648
... Fourth Dynasty ca. 2613–2494
... Khufu (‘Cheops’) ca. 2532–2503
... Menkaure (‘Mycerinus’) ca. 2532–2503
... Fifth Dynasty ca. 2494–2345
... Sahure ca. 2487–2475
... Djedkare ca. 2414–2375
Unas ca. 2375–2345
Sixth Dynasty ca. 2345–2181
Teti ca. 2345–2323
Userkare ca. 2323–2321
Pepi I ca. 2321–2287
Merenre ca. 2287–2278
Pepi II ca. 2278–2184
... Eighth Dynasty ca. 2181–2160
... Ibi uncertain

FIRST INTERMEDIATE PERIOD ca. 2160–2055

MIDDLE KINGDOM ca. 2055–1650
... Thirteenth Dynasty ca. 1773–after 1650

SECOND INTERMEDIATE PERIOD ca. 1650–1550

NEW KINGDOM ca. 1550–1069
Eighteenth Dynasty ca. 1550–1295
... Amenhotep (‘Amenophis’) I ca. 1525–1504
Abridged Chronology

Thutmose III ca. 1479–1425
Hatshepsut ca. 1473–1458
Amenhotep II ca. 1427–1400

... Amenhotep III ca. 1390–1352

... Nineteenth Dynasty ca. 1295–1186

... Ramses I ca. 1295–1294
Seti I ca. 1294–1279

... Twentieth Dynasty ca. 1186–1069

Third Intermediate Period ca. 1069–664

Twenty-first Dynasty ca. 1069–945
Twenty-second Dynasty ca. 945–715

...

Late Period 664–332

Twenty-sixth Dynasty 664–525

...

Ptolemaic Period 332–30

Roman Period 30 BCE–395 CE
INTRODUCTION

To indicate what is at stake, we can ask one simple question as an example: limited to the text alone and without a guiding set of directions, how would we read Joyce’s *Ulysses* if it were not entitled *Ulysses*?

Gérard Genette, *Paratexts: Thresholds of Interpretation*, p. 2

A. Articulation of the Problem

Beginning about two centuries before the end of ancient Egypt’s Old Kingdom, hieroglyphic religious texts were inscribed upon the interior walls of the pyramid tombs of kings and queens. The first king whose subterranean crypt was decorated in this way was named Unas, and his last year of reign was about 2345 BCE. His pyramid complex and those of his successors were built in the great necropolis of Saqqara, which had been the favored place for royal burials already for three centuries. Egypt’s capital, Memphis, sat below the desert necropolis on the Nile, where the narrow Nile Valley opened up to the broad expanses of the Delta, Lower Egypt.

The texts were symbolically connected with the afterlife state of the tomb’s occupant. The expectation was that he would become an Akh, a transfigured ‘spirit,’ and the texts celebrated the present and future achievement of that condition. The corpus consists of just over nine hundred compositions of varying lengths. None of the pyramids contains all of them, and no two pyramids preserve exactly the same texts.¹

Today commonly called ‘Pyramid Texts’ after the title of Kurt Sethe’s edition of texts in the kingly pyramids,² this corpus is the oldest substantial body of religious texts from ancient Egypt,³ and in the world. The practice inaugurated by Unas was carried forward by four of his immediate successors. The last set of texts from the earliest phase of the tradition is attested at the splendid pyramid complex of King Pepi II, who died around 2184. So all told that earliest phase lasted some 160 years.

The historical meaning of the Pyramid Texts must concern their relationship to what came after. These texts, first appearing in the Old Kingdom, would fitfully resurface in later tombs and on papyri over the course of the next two millennia. The last attestations are from Roman times,⁴ with their disappearance more or less contemporary with the adoption of Christianity. The hallmark of this long-lived tradition is the Book of the Dead from the New Kingdom (ca. 1550–1069 BCE). Often more descriptive of a type of text than a specific kind

¹ For example, the pyramid of Unas, the first, contains about two hundred and thirty texts, whereas the pyramid of Pepi II, the last in the uninterrupted tradition, has about six hundred and seventy-five. Most of Unas’s texts appear again in the pyramid of Pepi II, but sixty-four of them do not.


³ There are older religious texts from ancient Egypt, beginning with fragmentary temple blocks from Heliopolis dated to Djoser (see Kahl et al. 1995, p. 116 [Ne/He/4] = Urk I 154, 2–8), and there is a fragmentary Thirteenth Dynasty papyrus (pKameseum E) bearing what, according to the report of Gardiner 1955, p. 17, Jaroslav Černý believed might be the text to a funeral ritual dating back to Third Dynasty. But neither of these documents represents a collection of texts.

⁴ It appears that the custom of supplying the dead with mortuary texts ended in the late Second or early Third Century ce; see Coenen 2001, p. 71.
of document, ‘Book of the Dead’ is the term for the sorts of mortuary literature found on certain papyri from that time, typically found buried with the mummy. Less than 200 texts belong to the New Kingdom stage.

Some of the New Kingdom texts have no known, verbatim antecedents, a few can be traced back to the Old Kingdom Pyramid Texts, and some can be traced back to texts first emerging in the Middle Kingdom (ca. 2055–1650). Most mortuary texts from then are attested on coffins, and for this reason the texts new to the period are referred to as ‘Coffin Texts.’ The evidently newer texts were combined with over 400 Pyramid Texts to make a total repertoire of about 1,600 mortuary texts for the middle phase of the tradition. The Old Kingdom Pyramid Texts constitute their hereditary precursor. The transmission of Pyramid Texts alongside Coffin Texts in the Middle Kingdom shows their affinity; they belong to a body of discourse the texts of which were often put in proximity to the corpse. Of about one hundred seventy-seven Middle Kingdom sources indexed by Leonard Lesko, 12% bear only Pyramid Texts, 49% bear only Coffin Texts, and 39% have both.

Transcending the bounds of any single source, the Pyramid Texts are the primordial ancestor of the ancient Egyptian mortuary literature tradition: the end of the Old Kingdom saw the tradition’s genesis. Viewing the mortuary literature tradition in terms of growth conditions the questions asked about it. To situate the Pyramid Texts within the history of the tradition, the similarities and differences with the later material must be determined. To do that, it is necessary to know the salient attributes of the texts from each stage.

The notion of regularities of attributes involves the idea of types. Cross-referenced against time, knowledge of types is necessary to configure the Pyramid Texts in terms of what comes after the Old Kingdom. But to see how they were produced—the meaning of their origin as such—then their local context of production must be also known, and that means their roles in society.

The problems of typology and role are, in effect, parallel to those tackled by form-critical approaches to biblical literature, whereby texts are classified according to style and content and seen to have occupied various settings in life (Sitze im Leben). But the character of the Egyptian material is quite different, and form criticism has itself been an object of critique. For instance, one dimension left out of Hermann Gunkel’s seminal form-critical research in the Psalter was the study of the arrangement of texts. As to the Egyptian material, examination of their arrangement is crucial—not merely in determining editorial principles, but

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5 The present work distinguishes between funerary, “objects, texts, and practices relating to the funeral performed on the day of burial,” and mortuary, “objects, texts, and practices relating to the dead.” Compare the similar distinction made by Assmann 1990, pp. 1–2 n. 2; Willems 2001, p. 254; and Pardee 2002, pp. 4 and 8 with n. 5 (the last in respect to Ugaritic texts). By this distinction, the funerary is a subset of the mortuary.


7 On the origin of this term, see Hays 2011, pp. 116–118.

8 It had once been held that Pyramid Texts were to be sharply distinguished from mortuary texts from the Middle Kingdom, the Coffin Texts; see semiannually Breasted 1933, p. 152, and similarly M. Smith 2006a, Willems 1988, p. 248, and Barguet 1986, pp. 18–19. However, the affinities between the two stages are now more often acknowledged; see Willems, f.c.; J. Allen 2005, p. 1; idem 1988a, p. 40; Hays 2004, p. 200 with n. 178; Mathieu 2004, pp. 247–262; Jürgens 1995, p. 85; Bickel 1994, p. 12; Assmann 2001b, p. 334.

9 Many of the Middle Kingdom exemplars of Pyramid Texts are published in J. Allen 2006.

10 The following percentages were calculated from the data itemized by Lesko 1979.

11 For an exposition of the form-critical method, see Koch 1969, pp. 5, 16, and 27. For its original expression, see Gunkel 1928–1933, esp. §1, 8.

12 For recent criticism of Gunkel’s methodology, see Campbell 2003, pp. 15–23, where, however, he goes on to argue for the validity of its reformed and contemporary descendant.

also as a guide to genre, because similar texts tended to be positioned alongside one another. This and other analytical dimensions of the present work—groups of texts, recurring series of texts, person deixis, and propositional content—were chosen for their particular relevance to the Pyramid Texts.

1. The Lack of Paratext

The New Kingdom manifestation of mortuary literature is found inscribed especially on papyrus rolls and deposited with the dead in the tomb—hence its modern name ‘Book of the Dead.’ Texts of this kind are actually comparatively clear as to their place in ancient Egyptian life. Attached to some are prescriptive notations specifying when and how they were to be performed, indications of benefits supposed to accrue to the one who knows or performs the utterances, and at a text’s beginning one very nearly always finds a title. Along with their usual tomb provenance, their concern with mysteries of the afterlife, and the fact that the speaker is generally the text owner himself, the paratexual notations and titles help situate the texts’ significance and usage.

The New Kingdom Book of the Dead tradition had grown out of the Middle Kingdom mortuary literature tradition. It was during the Middle Kingdom that the practice of including paratextual information with the monumental copies was introduced, though as yet nascently. Jan Assmann perceptively observes, the introduction of paratext would seem to indicate that the Middle Kingdom mortuary literature was becoming a properly inscriptional corpus—looking more like something to be read, as opposed to a representation of orality. Not belonging to the text proper, the title, indication of benefit, and ritual instruction are attached to the text so as to help a reader navigate his way through a mass of material and to aid in their understanding and use. Today they have a like effect.

At the advent of the mortuary literature tradition in the late Old Kingdom, when the Pyramid Texts appear, things were different. So far as the actual evidence goes, there was no precedent or pre-existing convention, royal or otherwise, for inscribing hundreds of columns of hieroglyphs upon the sepulchral walls of tombs. Presumably such scribal conventions as may be perceived were adapted from other media, in particular the lost manuscript copies immediately prior to the texts now actually attested. But whatever the origin, the choice of conventions ruling the extensive display of monumental texts must have been made simultaneously with the very invention of the practice of putting them in that new context.

And these conventions were quite simple. With the exception of the specification of ritual items and acts in a certain group of texts, paratextual indicators like those found in later times are virtually nonexistent. In the Pyramid Texts there are virtually no prescriptive notations like

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15 Some Book of the Dead texts make rare appearances on temple walls, as observed by Hornung 1997, pp. 483 and 505, and now expanded in detail by von Läven f.c.

16 The category of paratext includes titles and other bracketing information which culturally situates the text with which it is concerned. For the purposes of the present study, it encompasses titles and other notations immediately accompanying a text. For tertiary references to the notion paratextual, see Hays 2004, pp. 178 n. 20 and 193 n. 131.

17 As observed at Sethe 1931, p. 531, and more recently at Gestermann 2005, p. 21.


19 With an offering list in his burial chamber, the earliest decorated private burial chamber is that of Senedjemib Inti, whose tomb was probably decorated during the reign of Unas; see Dawood 2005, pp. 109–110.

20 Namely, the set of texts to be designated as ‘Group A.’

those in the Book of the Dead, precious few direct indications of benefits accrued to one who knows or performs a text, and virtually nothing in the way of titles. The Pyramid Texts were not represented as textual bodies with navigational aids. More or less, they were visual representations of what the ear would hear of the texts upon recitation. The lack of paratext is matched by a lack of metatext. Outside the pyramids and contemporaneous to them the references to literature of this kind are restricted in scope, and there are certainly no surviving contemporary discussions by which their purpose and meaning might be gauged.

As a result, the determination of the significance and usage of Pyramid Texts in Old Kingdom life is a much more difficult undertaking than for the texts of the tradition’s two later stages, the Middle Kingdom mortuary literature and the Book of the Dead. Lacking contemporary transtextual mediation, the identification of types must be pursued within the texts themselves and through consultation of later material.

Some texts are more orphaned than others. That is the core problem confronting this study. Here one has the oldest substantial documentation of religious beliefs and practices in the world. But, due to the lack of contemporary, contextualizing information, what the documentation actually signifies has, indeed, remained largely obscure until this day.

2. Modern Typologies

Existing descriptions of the typological structure of the Pyramid Texts are rigorous enough neither to place them in a diachronic relation with the later material nor to establish their synchronic associations with one another. To consider one of the oldest, that of Siegfried Schott as expressed in his Mythe und Mythenbildung im alten Ägypten, four basic divisions are proposed: ‘Dramatische Texte,’ ‘Hymnen mit der Namensformel,’ ‘Götterlehren und Litanien,’ and ‘Verklärungen.’ From his discussion of these divisions, it is evident that Schott organized the texts according to two typological criteria: propositional content and the grammatical person of the text owner. The rationale for the application of the first criterion is self-evident, since it is a question of classifying texts, of which the constituent parts are words. The applicability of the second is in the textual ubiquity of the deceased personage for whom the utterances were inscribed: nearly all Pyramid Texts make reference to him by name, pronoun, or both, and the scant few which do not are made relevant to him through their physical juxtaposition to those which do.

While Schott’s structure was descriptive enough to be adopted in later overviews of the general contents of Pyramid Texts by Hartwig Altenmüller, the purpose of his work was not to systematically identify the texts belonging to each typological division and their distinctive

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22 With two exceptions. One is at PT 456 §855a–d; on this passage and its implications as a paratextual mark, see Coulon 2004, p. 138; and Baines 1990, p. 11. A further text with similar paratext is at sPT 561B P/V/E 26, to be discussed below.
23 L. Morenz 1996, p. 9 (see also Grimm 1986, p. 105), deems as the only title in the Old Kingdom copies PT 355 §572a (T); anw-mdw wn `t Animation “recitation of opening the doors of the sky.” Faulkner 1998, p. 143, regards PT 436 §788a (M): r `t qeb “giving libation” as a title, but the infinitive in this case is better regarded as an instructional notation: the sole text exemplar bearing this phrase is found among many other texts with such instructional marks, namely those which belong to what will be called ‘Group A.’ On paratextual notations in Pyramid Texts in general, see Grimm 1986; and idem 1983, p. 205.
24 This is the concept of ‘artificial voice,’ for which see Assmann 2000, p. 32, and Assmann 2001b, p. 335.
25 Culler 1975, p. 132.
27 Ibid., pp. 37–42.
28 Ibid., pp. 42–46.
29 Ibid., pp. 46–52.
characteristics. Rather, Schott’s aim was to draw forth features of the supposed divisions so as to illustrate a developmental relationship between them: above all, he was interested in situating ritual (texts) prior to myth(ical ones).\(^{31}\) Owing to the specificity of this aim, his discussion is not well suited to finding out how a given Coffin Text might be related to one of his Pyramid Text divisions. Nor yet is it easy to determine even which Pyramid Texts belong to which divisions, as only a few representatives are deployed in the course of his discussion.

Schott’s divisions are left aside in a very concise overview of the typological structure of the Pyramid Texts by James Allen, in which he identifies a genre of ritual texts, including an offering ritual set and a resurrection ritual set, a genre of ‘spells’ for the personal use of the deceased, and a genre of ‘incantations’ directed against harmful creatures.\(^{32}\) A more detailed, later work by him—the article “Reading a Pyramid”—is actually a fusion of earlier approaches to the Pyramid Texts. The first element of the fusion was the identification of transmitted sets of texts in the pyramids through comparison to later sources, a methodology inaugurated by Altenmüller,\(^{33}\) and the second element was the interpretation of texts according to an assumed relationship between them and a supposed cosmographic symbolism of tomb architecture, intuited by Joachim Spiegel.\(^{34}\) In his synthesis of these approaches, Allen identifies types of texts corresponding to the ones he had earlier advanced: an offering ritual,\(^{35}\) a resurrection ritual,\(^{36}\) and texts for the personal use of the deceased,\(^{37}\) including texts directed against hostile beings.\(^{38}\) But, rather than to articulate the typological structure of Pyramid Texts as an entire body, the scope of “Reading a Pyramid” was limited to the sets of texts appearing in just one pyramid, that of Unas. Moreover, the central purposes of this work were to identify sets of Unas’s texts through consideration of later (especially Middle Kingdom) material,\(^{39}\) to determine the order in which these sets are to be read within the pyramid,\(^{40}\) and to show that the arrangement of texts interacted with a supposed cosmographic symbolism of the tomb’s architecture.

The last aspect of this project has since been refuted\(^ {41}\)—and Allen himself has consequently acknowledged that his conclusions thereto are now obsolete\(^ {42}\)—but the first aspect is quite sound. This is the element taken up from Altenmüller. Allen was able to identify sets of texts because virtually all of those of Unas are matched in the tomb of the Middle


\(^{32}\) See J. Allen 1988, pp. 38–39, and cf. idem 2005, pp. 5–7. Technically, his offering ritual group and resurrection ritual group are subdivisions of a ‘ritual texts’ genre alongside the ‘incantation’ and ‘personal spells’ genres. The terminology is defective in any case; the genres of ‘incantations’ and ‘personal spells’ also consist of rites (see below at n. 234), and the concept of a ‘spell’ is a pejorative one, in opposition to the concepts of ‘prayer’ and ‘hymn.’

\(^{33}\) The seminal nature of his work is noted at Osing 1986, p. 132 n. 9. Precursors to this kind of investigation can be found already at Kees 1922, pp. 92–93, and S. Schott 1926, pp. 10–21.

\(^{34}\) Spiegel 1955, p. 408, and idem 1971, pp. 34 and 291; see further Hays 2009d, p. 200.


\(^{36}\) Ibid., pp. 15–17.

\(^{37}\) Ibid., pp. 17–23.

\(^{38}\) Ibid., p. 17.

\(^{39}\) Ibid., pp. 7–12.

\(^{40}\) Ibid., pp. 12–23.

\(^{41}\) At Hays 2009d.

\(^{42}\) Repeatedly on 10 December 2010 during the workshop discussion “Pyramid Texts and Architectural Space,” in which J. Allen, H. Willems, and I participated at the conference “Ancient Egyptian Funerary Literature: Tackling the Complexity of Texts,” held at Basel University.
Kingdom official Senwosretankh. Owing to differing architectural layouts, nearly identical sets of texts are distributed slightly differently between the two tombs, and it is through the differences that the sets become distinguishable. After identifying sets, Allen drew out their prominent characteristics through consideration of the grammatical person of the text owner and major textual themes; in this respect, his approach matched that of Schott. But altogether the results are neither detailed nor comprehensive enough to determine how closely a given Pyramid Text or Coffin Text might be related to Unas’s texts. That is because the attributes of the types are not rigorously specified, and because the pyramid of Unas lacks several large groups of texts found in later pyramids. Of course, this is due to the fact that, as with Schott, Allen’s central purpose was not to classify the texts.

Nevertheless, Allen’s adoption of Altenmüller’s methodology of identifying groups of texts and examining them together yields a convincing and, in my view, accurate sketch of their overall typological structure. It is effective because the result is authentic; the attributes of types are drawn out from ancient groupings. And an emic understanding is essential. Cultural products have meaning relative to the societies which produced them, and, so long as one is interested in such understandings, this approach accordingly is superior to one driven solely by shared characteristics drawn out by the researcher without regard to disposition, as with Schott. In short, an emic understanding of genre can be gotten in part through consideration of physical disposition. The Coda of this volume reflects the division Allen astutely recognized in Unas’s texts. The chapters in between dwell upon more fundamental problems.

The identification of sets of texts in Unas was greatly facilitated by the nearly exact repetition of them in the mastaba of Senwosretankh. But applying such a procedure with pyramids later than Unas’s is much more difficult. Unlike the situation with Unas, none of the later pyramids has an exact match with any other source, and the divergences between them in composition and arrangement are often quite strong. Instead of looking only for exact matches such as were found between Unas and Senwosretankh, one must take account of variations between them. And there are literally thousands of differences. It is due to this problem that the texts of the pyramids of Teti, Pepi I, Merenre, and Pepi II have nowhere near the same bibliography as that of Unas. They are far less well known, even though they display many more texts than his.

The seemingly insurmountable complexity of the later pyramids can be overcome. The present work does so by approaching the comparative disposition of texts from two angles: one that accounts for the flexibility of display, the variation between pyramids, and the other that focuses on fixed aspects of transmission. The former involves the identification of large-scale groups of texts which admit variation in composition and order from pyramid to pyramid. This is balanced against small-scale, exact matches of series of texts found on more than one source. The flexible groups and the fixed recurring series together reflect different empirical dimensions of the ancient organization.

44 Hays 2009b, pp. 50 and 59.
45 The emic perspective involves interpretation in accordance with the rules or assumptions of the culture itself, as opposed to the etic perspective, which involves interpretation in relation to on-going interests in the global and comparative study of cultures; for this distinction, see A. Geertz 2000, p. 71, and see fundamentally Harris 1976, pp. 329–350. On the methodological aporia of the researcher actually engaging material of another culture supposedly on its own terms (acknowledgement of which is hereby made), see C. Geertz 1976, pp. 221–237.
This pair of approaches has a pair of ends. The recurring series are leveraged to isolate different types of texts. They constrain the typology which this work will develop to ensure that it reflects the ancient manner and sensibility of organization. As to the groups, their compositions and settings in life constitute the ultimate object of inquiry. Having identified types of texts in part by recurring series, the groups are analyzed in order to determine what they consist of and what they historically signify.

3. Previous Identifications of Settings in Life

A feature of the texts’ significance is the function they had in society. Before the 1980s, three comprehensive attempts had been made to reveal the significance and usage of Pyramid Texts in general, by Schott, Spiegel, and Altenmüller. Each had the implicit intention of supplying the cultural context explicitly evident in paratextual notations in the New Kingdom Book of the Dead but lacking with the Pyramid Texts. Ironically, they agreed in attributing a cultural setting to them comparable to what Jean-François Champollion had once attributed to the Book of the Dead: just as Champollion had assumed that the Book of the Dead consisted of rites performed for the deceased in association with the funeral, so also a century later did Schott, Spiegel, and Altenmüller assume that the Pyramid Texts represent the same thing. While Karl Richard Lepsius overturned Champollion’s assessment and replaced it with his own, still with us today, the fate of the interpretations of Schott, Spiegel, and Altenmüller reached a less satisfying conclusion.

Their very specific formulations of the ritual events of the royal burial in the Old Kingdom were attacked by Winfried Barta in his Die Bedeutung der Pyramidentexte für den verstorbenen König. He began with the objection that, while all three had assumed that the texts were performed in some manner within the context of a burial ritual, they otherwise shared little common ground in reconstructing that ritual’s myriad details—neither in respect to the sequence of the rites of the funeral, the physical acts appropriate to the rites, the manner in which individual texts were recited during them, their places of performance, nor identifying which texts went with what rites. In exposing the wide variation between their reconstructions, Barta’s critique revealed their ingenious character: the very detailed pictures they offered are simultaneously incompatible and unverifiable. The diversity of results marked the reconstructive approach as a dead end. No subsequent work has developed any of the three formulations.

From the point of view of Egyptological discourse, the voice of Barta is the one that has uttered the final word, inasmuch as his was the last comprehensive account of the corpus. And so he would seem to have gotten his wish that finally a single work would show forth the ancient “Wirklichkeit” of the Pyramid Texts.

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47 S. Schott 1950, on which see Barta 1981, pp. 4–12.
48 Especially Spiegel 1971, on which see Barta 1981, pp. 13–28, with additional references at p. 13 n. 1.
51 Lepsius 1842, p. 3: “Dieser Codex ist kein Ritualbuch, wofür es Champollion’s Bezeichnung ‘Rituel funéraire’ zu erklären scheint; es enthält keine Vorschriften für den Todtenkultus, keine Hymnen oder Gebete, welche von den Priestern etwa bei der Beerdigung gesprochen worden wären: sondern der Verstorbene ist selbst die handelnde Person darin.”
52 For a text-by-text comparison of the wide divergences between the three, see Barta 1981, pp. 39–49.
For him, their reality had little to do with activities outside the tomb, but rather it inhered in their content alone.\(^{54}\) It is a meaning which Barta theologically articulates\(^{55}\) (although he avers that one is dealing with a myth which is “bruchstückhaft in Form von ‘Zitaten’ erzählt”\(^{56}\)) through consultation of texts without differentiating among them by typology or arrangement. They all belong to a single genre—the same one as the Coffin Texts and the Book of the Dead.\(^{57}\) (The difficulty of that position is already signaled in his repeated differentiation of offering texts from other Pyramid Texts.\(^{58}\) Not addressing this problematic,) Barta further felt that there is no reason to consider the arrangement of the Pyramid Texts, because, according to him, most of them are not placed on walls according to any particular principle.\(^{59}\) Therefore they may be extracted and re-assembled by a researcher to reconstruct a quasi-narrative process of resurrection. Barta’s result is not exactly a reconstructed myth, since the central figure is a king—that is, any king. Because the supposed process’s central figure is a generic personage existing within the framework of historical time, it is more a reconstructed, systematic theology dealing with universal principles; it is less a mythology dealing with pseudo-historical characters and gods. Inasmuch as Barta synthesized a theology out of the Egyptian material, one finds a parallel in the reconstruction by Proclus of the “true though hidden meaning of Plato,”\(^{60}\) and another parallel in Plutarch’s mythological reconstructions of De Iside et Osiride—“mainly the work of the Greek mind working on Egyptian material.”\(^{61}\) So little has changed.

As to the role the texts played in Egyptian society, Barta focused entirely upon what he thought they meant as manifest in the tombs. Sealed off from the world of the living\(^{62}\) and with a ritual character “unsicher und in hohem Maße zweifelhaft,”\(^{63}\) the texts were only relevant to the deceased in the afterworld.\(^{64}\) With Barta, no attention needed to be paid to their function prior to their attested and inscribed forms.\(^{65}\) Rather, the significance of the Pyramid Texts was in their being “Grabinventar,”\(^{66}\) a component of the tomb’s equipment. Alongside the coffin and other goods deposited in a tomb, they were construed by Barta as a magico-physical tool intended to help the deceased secure his continued existence\(^{67}\) and navigate the afterworld.\(^{68}\) As inscribed texts rather than representations of ritual performances or copies of ritual scripts, their meaning was to be found in content alone—a strict intellectualist interpretation if there ever was one.\(^{69}\)

\(^{54}\) This is achieved through a reversal of the axiom of ‘Raumfunktion.’ According to that axiom, the function of a room may be interpreted by the meaning of its texts and pictorial decoration (see Arnold 1977, p. 2, and \textit{idem} 1962, p. 4). In reverse, Barta 1981, pp. 8–9, assumes that the meaning of texts can be interpreted by the function of the room: “Die Grabkammern hingegen—ob beim König oder beim Privatmann—werden nach der Bestattung für immer verschlossen, niemand hat das Recht, sie zu betreten, und nur der Verstorbene lebt in ihnen sein geheimes Jenseitsleben. Ihre [sc. the Pyramid Texts’] Funktion ist also gänzlich von der oberrirdischer Kultanlagen verschieden.”


\(^{56}\) \textit{Ibid.}, p. 67.

\(^{57}\) \textit{Ibid.}, p. 62.

\(^{58}\) As at \textit{Ibid.}, pp. 64, 67, and 71.

\(^{59}\) In this he echoed Breasted 1912, pp. 93–94.

\(^{60}\) A.C. Lloyd 1967, p. 305.

\(^{61}\) H. Bell 1985 [1953], p. 2.


\(^{63}\) \textit{Ibid.}, p. 51.

\(^{64}\) \textit{Ibid.}, p. 70.

\(^{65}\) \textit{Ibid.}, p. 66.

\(^{66}\) \textit{Ibid.}, p. 69.

\(^{67}\) \textit{Ibid.}, pp. 71–72.

\(^{68}\) \textit{Ibid.}, pp. 82 and 99.

\(^{69}\) On the difference between ‘intellectualist’ and ‘myth-ritualist’ theories of religion, see Segal 1980, p. 174.
Barta’s approach has strongly influenced that of J. Allen, who, if possible, is even more resolute in superimposing a form of intellectualism on the evidence. It is an intellectualism similar to Edward Tylor’s animism or Max Müller’s nature mythology. With Allen, the Egyptian gods represent entirely physical bodies and properties, and the component of human performance—whether inside or outside the pyramid—is not of interest. Notwithstanding the viability of Allen’s differentiation of types and his acuity of vision in drawing them out, like Barta he mines the Pyramid Texts to reconstruct beliefs about a systematic process, namely, how a dead king spiritually makes his way through a material cosmos symbolized in tomb architecture. In reducing religious texts to a collection of symbolic beliefs decoded as metaphysical processes, Allen proffers the germ of Nineteenth Century, evolutionary thought concerning the relationship between religion and science: that religion is an imperfect precursor to the latter, a crude representation of a material cosmos. But it is impossible to delimit and decode the propositional meaning of the Pyramid Texts in this way, as it cannot be properly done with any body of symbolic discourse: this is due to the multivalence of symbols. Outside the field of Egyptology, this kind of perspective is simply no longer adopted. Religion as primitive science is a dead metaphor.

As to Barta’s undisguised hostility to ritual, one might, to be sure, appreciate a little the impulse which engendered it. One may consider, for example, how the form-critical method of approaching the Hebrew Bible suffered a collapse under the weight of its obsession with speculating after the prior usages of texts at the expense of ignoring the significance of the texts as attested. There was a similar reaction in Classics against reconstructing settings in life—very specific ones—for Homeric Hymns. Barta’s reaction to the speculations of Schott, Spiegel, and Altenmüller is parallel to those developments. Nevertheless, an obsession with derived theological principles at the expense of ignoring the texts’ performed significance outside the tomb has not achieved hegemony. Scholars (including Allen) continue to assume the ritual character of Pyramid Texts, though they do not often afterwards consider the practical and historical implications of this detail.

There are several indications that the Pyramid Texts had been transposed to the tomb context from usages outside it. This makes consideration of external functions essential to getting an understanding of the history of the corpus and what it represents. By avoiding the question of prior use, Barta consequently misrepresented the material in his cultural translation. In crafting an ingenious, quasi-theological reconstruction, he created the misperception that the Pyramid Texts were like a primitive, objective, speculative, universalistic treatise of belief, a transcendental process divorced from human practice and of significance only

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70 On the Nineteenth Century intellectualist approaches of Max Müller and Edward Tylor, see Evans-Pritchard 1965, pp. 20–29.
71 See above all J. Allen in Cott 1994, p. 30: “It might be said that the Egyptian gods are very close to what we today would consider scientific theories that are continually refined, the way Newtonian physics moves toward quantum physics,” and ibid., p. 32: “And as we’ve said, the gods are still with us. We just call them different things. Those who worship Isis and Osiris have simply singled out one aspect to identify with—though to me, it’s the same as worshipping electromagnetism or gravity.”
72 See above n. 41.
73 See Tambiah 1990, pp. 50–51; and Segal 2006, pp. 103–104.
75 See the remark of Asad 1993, p. 27.
78 See in the context of the present discussion especially Assmann 2000, p. 33 with n. 1.
in the realm of spiritualized mentation. Barta’s negative reaction to inquiries after ritual function was too extreme and has not been explicitly echoed. Thus his presentation about the Pyramid Texts actually has not been the final word. It has only been the most recent comprehensive one.

Since Barta’s polemic, no attempt has been made to systematically associate the Pyramid Texts with a ritual context. No one else has expressed such hostility to the notion, but on the other hand no one has sought to reconsider the ramifications of a ritualized performance of the Pyramid Texts. How did that condition its ancient meaning? What relation did their performed character have to their monumental place of attestation, the crypts in which they were inscribed? The central aim of the present work is to pursue these questions, but in a very general way so as to avoid the pitfall of elaborate reconstructions. It is essential that their social functions be determined, because texts’ settings in life shape their primary meanings, and those would have necessarily informed the Pyramid Texts’ significance upon transposition to the tomb. What the texts meant to the Egyptians is the goal—not in terms of their propositional content, but in terms of how they were used in practice, what they thereby were intended to do, and what they did achieve.

B. Thesis

Clear to the casual reader of the Pyramid Texts is that they were aimed at ensuring an escape from death. Their claimed issue, then, is ‘soteriology’: how to overcome mortality. But the operative means of attainment was not, for example, to ‘believe’ in a deity or to ‘submit’ to him, nor was it to perform practices supposed to stimulate a union between subject and object. Rather it was the performance of cult and the possession of personal knowledge. What I will call cultic rituals are those which were done by priests to establish and maintain the deceased’s new hegemonic relationship to the human and supposed divine communities. The knowledge was of a more personal kind, the utterances by which an individual intended to join the company of the sun god and to otherwise secure a continued existence after death. It was, then, a twin notion of ‘salvation’: both attainment of godhead by the actions of priests and attainment of that condition by one’s own knowledge. 79 In terms of human action, the performance of cult (as technically defined here) corresponds to a collective activity in which multiple persons were involved. The attainment implied by knowledge and its application corresponds to an individual activity, done by a single person or a close family member for another. The present work shows how Pyramid Texts were derived from texts applicable to these settings of performance, some to one, some to the other, and some to both.

Inasmuch as the domains are understood to be general spheres of human action, this work avoids the difficulties encountered by the very specific reconstructions of Schott, Spiegel, and Altenmüller. It does not seek to surmise the order of activities to which the texts were scripts. It may be added that all three of these scholars understood the Pyramid Texts to represent collective rites, in effect performances done by priests for the king at his burial,

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79 To be clear, the terms *soteriology* and *salvation* are employed in the sociological senses of Weber 1993 [1963]. They have to do with an assessment of putative purpose. The psycho-social subtext of my invocation of Weber is made explicit at Bourdieu 1987, p. 124. Thus I assume that the openly professed goals of the practices represented a covert promise of the posthumous, transmutative reversal of social (and supposed cosmological) orders, and furthermore that they had social functions besides these claims. Having made this bracketing explicit from the beginning—a separation of my perception of ‘ultimate reality’ from what is portrayed in the object under study—this difference in perspective may be assumed to apply in everything which follows.
and this continues to be assumed today. None of the texts were seen by them as personally performed.

But the individual domain perceived here belongs to domestic practice. By this I refer to religious activities not dependent on social authorization or on regular execution in a cultic installation in a temple or tomb. They were individual rites done in the home, as at a personal shrine (like what has been found at Amarna), or in an appropriated public space.

Each of the two settings of performance involved its own discourse genre, a constellation of recurrent formal features and structures which served as an orienting framework for how speech was produced and received. In the first instance, they had their own structural mode of interaction. Texts from a collective setting have an ‘interpersonal form’—to borrow the phraseology of Assmann for a moment—which is akin to what is found in later temple ritual scripts and texts certainly associated with mortuary cult, such as the New Kingdom Opening of the Mouth ritual. Aside from oracular interventions, in collective rites officiants spoke to and about a beneficiar y while he remained silent; he was thus often situated in the grammatical second person “you” and not in the first “I.” It is a rule particular to the genre of discourse employed in cultic services. Because texts found in such services were written so as to be suitable for performance by priests for the benefit of another, they are termed sacerdotal.

In terms of structural mode of interaction, texts prepared for use in an individual setting are akin to what is found most often in the New Kingdom Book of the Dead. As presented, such texts usually had the benefic iary speaking for himself, and therefore he normally spoke in the first person. These are called personal texts because they were performed by the one who himself expected to benefit most from them. To secure their results, they involved the action of the individual, as opposed to a separate priest or other sort of officiant.

Neither the texts of the collective setting nor those of the individual were originally prepared to serve as tomb decoration. Some groups of texts from collective contexts are anchored by contemporary evidence to rites done by priests on behalf of the deceased, cultic acts done by living priests for the dead. As Assmann has pointed out, texts constituting the scripts to collective rites had been brought into the tomb secondarily for the purpose of decoration.

A similar observation is in this work extended to groups of texts from the individual setting. The personal texts particular to this situation of performance normally had their prior form’s first person “I” edited to (usually) the third person “he” or (very rarely) the second person “you” once they were introduced to the tomb. If they had been composed for use as tomb decoration, there would have been no reason for this program of modification. Thus texts from both settings had been in use outside the tomb prior to their introduction into it, where they now happen to be uniquely attested.

Two analytical dimensions of analysis have been introduced, and it is useful to heighten the distinction between them. The concept of performance setting indicates a general social situation: collective versus individual, more public versus more private, the many versus the few or one. Next it has been asserted that, for the Egyptians, two different kinds of discourse were

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81 The term discourse genre is adapted from Hanks 2000, pp. 135–136, and idem 1996, p. 161, and conjoined with the definition sourced in the following note. Cf. the terms register and style as used in discourse analysis, for note of which see Georgakopoulou and Goutsos 1997, p. 53. By discourse, I simply mean ’a body of interrelated texts produced in a certain environment.’ For a conceptual history of discourse and observation of how various notions associated with the term are regularly misattributed to Michel Foucault, see Sawyer 2002.

82 See the definition of genre at Bauman 2004, p. 3; cf. Bakhtin 1986, p. 60, for the definition of speech genre; and see further Briggs and Bauman 1992, pp. 140–149.

associated with each of the settings, and their texts are distinguishable on the basis of formal
traits. Sacerdotal texts, appropriate or homologous to the collective setting, usually put the
beneficiary in the second person; personal texts, appropriate or homologous to the individual
setting, usually put her in the first.

In terms of literary criticism, the analysis of grammatical person has to do with ‘mode,’
or manner of presentation. In terms of Michel Foucault’s ‘archaeology of knowledge,’ it has
to do with ‘enunciative modality.’ In terms of linguistic anthropology (and the pragmatic
branch of linguistics), it involves ‘person deixis,’ or the grammatical and lexical designation
of speaker, audience, and referent. In terms of linguistic anthropology, it also has to do with
‘participant roles,’ the identities assumed by those involved in a ritualized communication
act. In the present book, it is called ‘structure of performance,’ a term which will eventually
connote that grammatical person often indicates the relationship between a Pyramid Text’s
performance and its beneficiary, that there is a paradigmatic structure of texts according to
their manner of execution. The element performance, then, points toward how a text was real-
ized as a human event, while the element structure points toward the paradigmatic configura-
tion of the beneficiary in respect to that realization.

From whichever perspective, it does not follow a priori that the texts, divided into two cat-
egories on the basis of performance structure, should also be distinguishable in propositional
content. But in the Egyptian case they certainly are. There is a plethora of stock statements
found in one category not to be found in the other. Moreover, there are numerous recurring
series of texts consisting exclusively of texts of one category or the other, series transmitted
together in precisely the same order on more than one source. This is an important fact,
because the recurring series constitute ancient groupings; they show that their members
belonged together from the ancient point of view. In sum, while texts are initially distinguish-
able into the two categories of sacerdotal and personal on the basis of performance structure
alone, two other empirically perceivable dimensions of analysis conform to this distinction:
propositional content and transmitted context. The confluence of three separate dimensions
in the same texts indicates that the categorical divisions really are a matter of emic genres of
discourse, particular manners of speaking in different situations.

Before considering the features of evidence which this thesis is intended to explain, it is
appropriate to underline the significance of its assertions. It has now been claimed that both
categories of Pyramid Texts were transposed to the tomb from contexts outside it. It means
that the birth of the mortuary literature tradition in ancient Egypt was at its origin a modi-
fication of pre-existing bodies of discourse. It was an adaptation. There were effectively two
bodies of discourse in which the mortuary literature tradition had its origin, corresponding
to two distinguishable realms of human activity: collective ritual performances for the dead,
and the individual preparation for death. Both were activities that belonged to the world of
the living, though they each had to do (or rather, putatively had to do) with resurrection
and the attainment of godhead. It means that the mortuary literature tradition entirely had
its origin in practices done by the living. This has been asserted on principle for texts from
collective settings, but it has not yet been asserted for texts from individual ones. Bringing
this point more sharply into focus elucidates the invented nature of the mortuary literature
tradition at its genesis, and it frames our reception of the great bodies of texts coming after
it, the Middle Kingdom mortuary literature and the Book of the Dead.

It will also expose the critical need to consider the relationship between a text’s cultural
position in actual practice and its monumentalization. As a pre-existing discursive formation
and in the context of their originary situations in ritual practice, the denotational value of
the Pyramid Texts was necessarily lower than what was exchanged in mundane bodies of
discourse. The coercive, affective components of the Pyramid Texts were salient, while their
communicative, informative components were reduced. That is because they were ritual
texts: performed and performative. They were not intended to tell; they were intended to
do. They were not speculative; they were operative. It was undoubtedly due to their cultural
significance that the Pyramid Texts were selected to decorate royal tombs: it was undoubt-
edly due to their ritual significance that this was done.

But, once the ritual script was transferred to a monumental setting, it was no longer a text
guiding speech and action. This is quite clear from the editorial changes made to the texts.
The impact of this change from rite to monument was that the performative aspects of the
texts were now attenuated. As a consequence, their informative value became proportionally
more prominent. The rite did become an object of knowledge. This represented a crucial
historical shift, the elevation of belief over practice. And this shift was resonated in contem-
porary statements outside of the pyramids. It is precisely in the context of a redirection of
cultural interest away from the efficacious deed over to the idea that the mortuary literature
tradition was born.

C. Dimensions of Evidence

Having made these claims, it is necessary to speak about the means of drawing forth the
evidence upon which they bear. The following discussion therefore introduces the methodol-
ogy. The chapters afterward will expand the following account in its details and put it into
practice.

There are two major bodies of facts with which this work is concerned. The first is the
arrangement of Pyramid Texts as attested on actual sources, both in the Old Kingdom and
later. The important features of arrangement are the identities of the texts concerned and
their proximate relations to one another, the sequentiality and contiguity of their deploy-
ment. The second dimension of evidence is the content of the texts themselves, the words
they contain and their formal configuration.

Along the first dimension, arrangement, this work seeks to take into account the iden-
tities and sequential relationships of all attested Pyramid Texts throughout all Egyptian
history. By Pyramid Texts I mean ‘mortuary texts first attested in pyramids of the Old King-
dom.’ The main sources of information for this research were Thomas Allen’s Occurrences of
Pyramid Texts, Lesko’s Index of the Spells on Egyptian Middle Kingdom Coffins, Jean Leclant and the
Mission archéologique française de Saqqâra’s Les textes de la pyramide de Pépy Fr, an account
of the texts in the pyramid of Teti graciously provided me by Élise Bène, Peter Jürgens’s
Coffin-Text-Index-Datenbank, an unpublished spreadsheet very kindly provided me by J. Allen,
and information from Assmann’s Altägyptische Totenliturgien. Band 3. Osirisliturgien in Papyri der
Spätzeit. In cases of discrepancies between them, their information was checked against pri-
mary publications.

Along the second dimension, content and form, the primary source of information was
Sethe’s Die altägyptischen Pyramidentexte, supplemented by later publications of the contents
of especially the pyramids of the Kings Pepi I, Pepi II, Ibi, and the Queens Neith and
Oudjebeteni. Significant variations between exemplars of texts are meant to be taken into
account. Because this evidence was examined so as to associate texts according to their inter-
nal features, the focus of research was on complete or nearly complete texts. In execution,
it meant that optimally each word was transliterated, translated, grammatically and semioti-
cally analyzed, and put into a relational database where it was cross-referenced against all
the other words, lines, texts, and arrangements of texts. In the doctoral dissertation out of
which the present work grew, over 610 texts were examined in this way. The present work
has expanded the dataset considerably, incorporating content information from 821 Pyramid Texts. The entry of content information was in each case from a single base source, thus 821 exemplars, supplemented with deviations from 538 others. Altogether 47,016 individual Egyptian words and fixed terms were entered, in 11,017 lines.

The 821 Pyramid Texts account for 9/10ths of the whole corpus. The remaining texts have been omitted for various reasons: eleven are essentially vehicles for the emblematic display of the king’s titulary,\(^{84}\) twenty are preserved in no kingly pyramid before the end of the Sixth Dynasty,\(^{85}\) and fifty-nine are in exceptionally fragmentary condition.\(^{86}\) The titulary texts are omitted because they are epigraphically distinct from the large-scale groups displayed in the kingly pyramids. The strictly queenly texts are omitted\(^{87}\) since the purpose of consulting content was to cross-reference it against the physical disposition of texts, and their architectural arrangement differs from what is found in the kingly pyramids. For the same reason texts unique to the Eighth Dynasty pyramid of King Ibi are not consulted,\(^{88}\) although better-preserved exemplars of his and those of queens indeed are—as are selected Middle Kingdom sources—when the kingly exemplars are too heavily damaged but paralleled elsewhere. But very fragmentary and unparalleled texts are generally excluded because, the more damage a text has, the less certain one can be about its typological connections, or even whether it is a single text and not perhaps two or more. With fragmentary texts, it is a question not only of diminishing returns, but of increasing imprecision in results as the body of evidence moves farther into the dark.

D. Avenues of Analysis

The two dimensions have corresponding manners of analysis and results. To determine the arrangement of texts is to determine their disposition, and to draw out their content and structure is to determine typologies. Though approached separately, the avenues of analysis are necessarily interrelated since they have a single object in view, the text. (And having said that, one keeps in mind that the purpose of examining the text is to find out what it can tell about the society which generated it.)

The present work analyzes disposition by identifying groups of texts, which are larger, more loosely organized bodies, and recurring series, which are shorter, fixed sequences of transmission. Aided by consultation of recurring series, typological categories are determined through identification of the performance structure of a text, the relationship between a text’s beneficiary and its performance, and this procedure is also corroborated through identifying intertextual, semantic connections between texts, or motifs. The groups and recurring series constitute the proximate contexts in which texts appear. They represent the ancient manner of putting texts together into sets; it is a matter of location, disposition. Transcending the boundaries of ancient disposition are performance structure and motifs; the connections made between texts are based on text-internal details; this aspect of organization involves textual form and content, typology.

\(^{84}\) PT 1–11.
\(^{85}\) sPT 57KS, sPT 50A, sPT 60A, sPT 62A, sPT 741–745, sPT 750–751, and sPT 757.
\(^{86}\) sPT 490B, PT 492, sPT 502C, sPT 561A, PT 584, 615, sPT 691C, sPT 692B-D, PT 695, 698, sPT 701B, PT 703–709, sPT 710A-B, PT 712–714, sPT 724, sPT 705A, sPT 733, sPT 1024, 1026–1029, 1033–1034, 1036, 1038–1040, 1043–1045, 1050–1051, 1057, 1060–1061, 1063–1066, and 1072–1081. See also below at n. 755.
\(^{87}\) For the most recently discovered queenly pyramid, with references to previously known ones, see Berger-el Naggar and Fraisse 2008, pp. 1–27.
\(^{88}\) On this pyramid, see most recently Theis 2010, pp. 327–329.
Further discussions of these manners of analysis are presented below when they are first put into effect. But at this moment it is useful, I think, to highlight the concept of performance structure, since through it the present work makes a foundational division into two categories. 

Pyramid Texts are dominated by their text owner, the deceased personage for whom they were inscribed. Nearly all of them make reference to him by name, pronoun, or both, and those which do not are made relevant to him through their physical juxtaposition to those which do. In this there is a signal difference with the religious texts of western and Islamic traditions, because these usually proclaim a supposedly universal truth or present a seemingly objective, third-person, even omniscient account of historical and quasi-historical texts. It is useful to make note of this critical difference, because it helps establish a frame of reference. In contrast to them, the physical copies of Pyramid Texts are everywhere tailored to be relevant to a single individual. From the Egyptian perspective, then, their significance is not universal but explicitly particular. While as a rule the texts are effectively identical beyond the name of the deceased—such that it is possible for scholars to intelligibly discuss ‘Pyramid Texts Utterance 450’ as an entity beyond the particular exemplars—the actual texts as inscribed are of specific relevance only to their owners. Thus the texts in the tomb of Teti, for example, were not of immediate relevance to Pepi I, who had his own texts tailored to him.

From the point of view of their restricted interest in discussing a single protagonist, the Pyramid Texts are like the New Testament Gospels, for example, in their resolute focus on a single personage. But in terms of the deictic relationship between the text and protagonist, they are quite different. Whereas the Gospels speak of their protagonist in the third person, with his own speech being presented as quotations, individual Pyramid Texts variously speak to or about the dead king, or he calls out declarations himself. While he is always at the center, the different treatment of the Egyptian text owner among members of the corpus entails differing relationships between him and how they were used.

It is almost universally the case that the text owner is the expressed and putative object of interest in the Pyramid Texts, and when in that role one can refer to him as beneficiary. And as the pivot around which the Pyramid Texts turn, taking account of the beneficiary’s subjective relationship to a text’s performance is critical for getting a grasp of its position in Egyptian life. The concept of performance structure encapsulates this relationship; it draws a vector between how a text was done and the personage it configures as the central recipient of its benefit. It is a question of agency. Under what circumstances did the beneficiary encounter the text? Since nearly every one of them is labeled as a d-mdw ‘recitation,’ the question may be put more simply: did she read it herself, or was it read to and/or for her? Of course, before looking closely at the Egyptian material, one could imagine more complex situations in advance, but not all logically possible combinations are contextually possible. The dichotomy just now described is what turns out to best suit the Pyramid Texts.

Consideration of grammatical person is an effective key to determining the relationship between the beneficiary and a given text’s performance. Indeed the value of person as a classificatory criterion has been long recognized for Egyptian religious texts. From text

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89 Eyre 2002, p. 26, for the label’s recitational significance. Naturally, the presence of d-mdw is not a certain indication that what follows was something actually performed. As noted by Egberts 1998, p. 339, statements by a god embedded in pictorial scenes of rites on temple walls were not. His conclusion—quite correct—is based on the fact that the statements in question are not found in ritual scripts such as pBerlin 3055. However, with the Pyramid Texts, there are no such indications to show that the texts had not been performed.

to text, the beneficiary can appear as the reciter (first person “I”), the addressed audience (second person “you”), or someone spoken about (third person “he” or “she”). Of the three possibilities, the beneficiary in the first person may be regarded as actively involved in the performance of the recitation. As written, he is the ostensible or actual speaker. In the other two, his involvement is passive. Someone else addresses him or speaks about him. On this basis, and through examination of their distribution, the general settings in which the texts were performed will be hypothesized, and the details of propositional content particular to the various kinds will be drawn out so as to clarify their significance.

One main difference between the present work and most discussions of the Pyramid Texts and later mortuary literature is that it places the beneficiary’s relationship to textual practice at the center of discussion. Because, at their origins, all the texts revolve around him and were either performed for or by him, their cultural translation must start and finish with the nature of the association. Texts employing the first and second person pronouns are especially inseparable from their interactive modes of delivery. They demand subjectivity—the particular “I” and the particular “you”—and consequently they presuppose not merely a delivery of information but an act of doing something. Orally delivered texts are situated in their subjectivity, the particular delivery and the particular response. If such a text is to be understood, this aspect of it must be taken into account: it is part of what it ‘means.’

It is not enough to employ features of practice to demarcate a body of texts which may then be exegetically anatomized for theological content. Further, it is a misrepresentation of the fundamental nature of this kind of material to excerpt, for instance, a passage for its cosmological content and neglect to mention that the “I” of the text is not supposed to be a creator god himself making universalistic assertions, but actually a human being assuming the role of that god for his own personal ends. Both approaches—so common in Egyptology that this objection will doubtless initially be seen as incomprehensible, pointless, or hyperbolic—yield mistranslations of an interrogated subject matter. This is not to say that beliefs should not be examined. Far from it. It is to say that beliefs should be situated in terms of their cultural function: how they were generated, maintained, and transformed—how they interacted with human life. It is a question of shifting focus away from the text as a noetic unit and over to comprehending the culture of the event.


With rare exceptions—e.g. PT 437 §794a (P) sd.t n=k ps.t “O you at whom the Ennead trembles” (see J. Allen 1984 §54 A. (3) on interpreting sd.t as a relative form in extended use)—the Old and Middle Egyptian vocative is grammatically in the third person, and consequently one may more precisely say that there are texts in which the beneficiary is addressed (in the second person and in vocatives) and those where he is spoken about (in the third person, in non-vocative statements).


CHAPTER ONE

PERFORMANCE SETTINGS AND STRUCTURES

Culture is not the realm of ubiquitous “hybridity”: it, too, has its barriers, its impassable limits.

Is the benefit of an action secured by one’s own efforts, or by those of others? This is not a trivial question. As the Pyramid Texts were intended to bring about and maintain a beneficial afterlife, to answer it is to identify the operative agent or agents behind this aim. As the performance of a text is a dimension of its context—inasmuch as a text is performed rather than performs itself—it is necessary to consider situation of use in order to formulate an answer.

A differentiation in settings of performance can be initiated in a general way through consideration of more culturally familiar ground, and coupled to this axiom: The situation in which a text is used conditions its meaning, and therefore context is the conceptual basis for reasonable interpretations of it.94 For example, a Pater Noster recited in the context of a mass or at a baptism is different in significance than one said in the middle of the night upon waking from a nightmare. The first two contexts are collectively constructed, performed in a group setting and by a group, and the speech contributed by the participants may accordingly be motivated by social factors including tradition and pressures of identity. In contrast, while the Pater Noster said by oneself outside the group may interface with social structures, beginning with its very use of the socially constructed instrument of language, such an act is nevertheless prompted by individual agency: its putative results are secured by one, not all.

The collective and individual settings are further distinguishable by space. Collective action occurs in a socially constructed area, defined by the group’s presence there and its implicit recognition of it, and that area serves as a platform for display, with all those present witnessing the proceedings in its details. Individual action may appropriate a socially recognized place for its purpose, such as a church pew or a spot before a saint’s stall, or it may occur in a domestic setting as in the hypothetical example, but the context of individual performance in either circumstance is more private; while some of the activity may be incidentally witnessed by others, the participants of an individual rite constitute but a fractional portion of the larger social body.

Finally, the two settings entail different levels of administrative and economic support. Cult—that is, by our definition a system of collective religious worship as manifest in external rites and ceremonies—is carried out by a specialized priesthood which requires training, organization, and material support for its activities. In contrast, individual religious performances are done outside of the context of professional duties and are not supported by large-scale systems.

In sum, the meaning of a rite is conditioned by its setting of performance. The collective rite mediates between members of the social body and its object of worship, has socially determined motivations, and implies larger-scale contingencies. The individual rite is a medium between a fraction of society and its object, it has personal agency as its operative dynamic,

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94 This phraseology is from Krippendorff 2004, p. 24.
occurs in a more private situation, and involves comparatively few or no external supports. Because these distinctions are basic, to place a religious text in one or the other setting is to be informed about its general position in society in a fundamental way. That position is a foundational element of its meaning.

The reader may take this dichotomy of human action in the religious sphere as obvious, seemingly instinctively understood, and as a result the contextual ramifications of the differences may even be taken for granted. But that is from our modern point of view in reflection upon our own social structures, which we know more or less well due to autochthonous membership. With the Pyramid Texts this basic division is not immediately clear, due to our separation from the culture which produced them. Consequently their positions in society are not immediately perceivable, and therefore we lack an appreciation of their integral meaning. As the Pyramid Texts lack explicit paratextual notations to show their uses in the Egyptian world, it is a matter of argument to identify them.

One of the chief purposes of the present work is to do that, and to do so according to the dichotomy that has just now been described. Some groups of Pyramid Texts consist mostly or entirely of texts drawn from collective services, while other groups were drawn from collections of rites for performance in individual settings. There is no watertight boundary between the two branches of human action. The two settings are not autonomous, as may be seen from the contemporary example deployed above, the dual use of the Pater Noster. Some rites can be used in both, and that makes it clear from the beginning that there are inextricable connections between them.

Notwithstanding transportability and overlap, the polarizations are characteristic of human society in general and are, upon inspection, specifically perceivable in the activities represented by the Pyramid Texts. Because the two branches differently condition the fundamental significance of a text, they are worth pursuing. Indeed, it is a preliminary step which should always be taken with the Pyramid Texts. Without it, the text hangs in a theological, symbolic field, divorced from the mouths and hands which shaped its words.

The distinction between the categories of ‘collective’ and ‘individual’ is older than the discipline of sociology,\(^5\) such terms are virtually\(^6\) indispensable to it and other discourses concerned with the functions and attributes of social institutions. The appropriateness of the dichotomy in the division of rituals into two such branches was advanced as early as fifty years ago,\(^7\) and it continues to be employed. One can conceptualize domestic religious activities on the one hand, and public, civic, and state religious activities on the other, with an interstitial space between them: a here, a there, and an anywhere.\(^8\) This is to say that

\(^{5}\) For classical sociology, see its use by e.g. Durkheim 1997 [1893], e.g. pp. 118–123. The division has a precedent in the work of the Seventeenth Century Thomas Hobbes (as ‘Publique’ versus ‘Private’); see Kippenberg 2002, p. 4. It is worth noting that, as observed by Etzioni 2000, pp. 47 and 51, Durkheim 1995 [1912] construed all rituals as performing a social i.e. collective function, in that they fostered the integration of society through the reinforcement of collective representations; cf. the antipathy toward consideration of individually practiced religion in antiquity at W. Robertson Smith 2002 [1894], pp. 263–264. For reference to further discussions of Durkheim’s position on ritual, see C. Bell 1992, pp. 23–23, and for Egyptology add Frandsen 2010, pp. 153–159. A dichotomy parallel to that of collective vs. individual religion, but not synonymous, is official vs. popular religion. For discussion of the latter pair, see Berlinerblau 1996, pp. 21–29. The ultimately heterogeneous character of all of these artificial dichotomies may be taken as a given.

\(^{6}\) All dichotomies are subject to \textit{a priori} critique, but meaning is dependent on them because it is dependent on difference and opposition. For commentary against the poststructuralist tendency to criticize the use of dichotomous categories, see Asad 1997, p. 43 n. 7. The dichotomy of the individual versus the collective has been critiqued in Marxist contexts, as by Williams 1977, pp. 28 and 32, and by Evald Ilyenkov as recounted by Steetsenko 2005, pp. 79–80. But the deconstruction of a dichotomy merely shifts the levels of analysis and therefore the formal emphasis, but not the content, of the results.

\(^{7}\) See Downs 1961, pp. 75–80.

\(^{8}\) J.Z. Smith 2003, p. 23.
analysis of the Pyramid Texts along this avenue is legitimate from the point of view of religious studies.

As applied specifically to what follows, collective religious activity in the Old Kingdom implies performance at a more public, socially defined space, such as a tomb or temple, and it implies administrative infrastructure and economic supports; it involved professional or semi-professional priesthoods, their equipment and structures, organization of labor, and recompense for services. Probably as a consequence of its wider social base, its performances tended to involve more rather than fewer officiants.

The contrasting idea in this work is individual religious activity, and that concerns domestic practice,199 things done not by the community but by one or very few persons. These practices would have been engaged in at home or in an appropriated public space. This domain of action is distinguishable by virtue of its narrower, private scope and by being administratively and economically disconnected from society. It had no regular contingent of priests requiring material support and organization. Consequently the individual setting had but one performer or a limited number of them.

The collective and the individual are the two settings, then. It may be presumed that certain manners of speech are appropriate to one or the other, though also it should be clear by the contemporary example of the Pater Noster that some statements should be perfectly at home in both. But to approach this point more broadly, it may be said that, even in casual talk, statements are shaped according to the settings in which they are made.200 In other words, certain kinds of statements are more appropriate in a certain situation, resulting in conventions which govern the nature of the discourse which takes place in it.201 To be sure, the structure of social interaction is made evident through many factors besides speech, such as task performance, spatial organization, gestures,202 and the displayed cultural status of the participants. But of these factors, speech both does structure and is structured by the situations in which it is used.203 And it is certainly the most important dimension of interpersonal action for the present study, since the evidence from the pyramids is textual.

In directing a statement at another person, a speaker interpellatively makes him into a listener,204 while the lexical elements of the statement are shaped according to the situation: ‘thee,’ ‘you,’ ‘your honor,’ ‘your majesty,’ and so on. Though the attributes of participants in a communication act are more complex than those constructed by the dyad of speaker and addressee,205 it is still true that natural languages encode these two roles in simple pronominal systems—’I’ and ‘you.’206 The first- and second-person pronouns establish a field of participation at the moment of speaking; their use sets up a foundation of social relationships.207 Consequently, even though grammatical person can and of course must be supplemented

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99 For an overview of its main manifestations in pharaonic Egypt, see Stevens 2009, pp. 1–31.
100 Goffman 1975, p. 500.
105 For an overview of Erving Goffman’s seminal concept of ‘footing,’ which presents a more subtle analytical apparatus of participation framework than the basic approach employed here, see Georgakopoulou and Goutsos 1997, pp. 48–49. For a review of key critiques of this concept, see Irvine 1996, p. 132. For a general discussion of how participant roles structure religious language, see Keane 1997, pp. 57–58.
106 Cf. Hanks 1996, p. 165, and see Halliday 2004, 551: the first and second persons normally refer to people in the field of perception shared by speaker and listener; “their meaning is defined by the act of speaking.”
by other information to fully understand the cultural relations involved,\textsuperscript{108} it is nevertheless a useful starting point.\textsuperscript{109} The voicing of a text, its format of interpersonal deixis, contributes to its centering, the place to which a text is culturally anchored.\textsuperscript{110} The position of the speaker in respect to grammatical person creates a poetical \textit{lexis}, the situation of enunciating, to which Plato refers in the third book of the \textit{Republic}, and in which the ultimate substrate of classical discussions of genre is to be found.\textsuperscript{111} Does the author of a text speak in his own name, or do his characters speak for themselves?

To find out about the character of interaction through grammatical cues is to find out basic features of a formalized activity or text. For instance a wedding according to most Christian traditions will keep the two initiands in a passive and sometimes even non-speaking role. Priestly officials do most or all of the talking, and they address the beneficiaries of the ceremony in the grammatical second person ‘you’ or speak about them in the third ‘they.’ One observes them being transformed by others. As another example, consider an American commencement. In it virtually none of the graduating student body is \textit{addressed} by name, nor do they speak, though they \textit{are} named as they receive their diplomas. And finally contrast these two kinds of ceremonies to bedtime prayers or the Pater Noster. Now a god is directly addressed as ‘you,’ and the speaker—who is also often himself the beneficiary of such activities—uses the first person ‘us.’ Interpersonal structure is a basic element of understanding the setting in life of a text or an act. This is because the linguistic phenomenon of grammatical person is a fundamental coin of social economies: as interpersonal roles are expressed in relations between speaker and listener, they permeate speech. And because a text’s setting in life directly informs its linguistic structure, grammatical person is normally an indicator of the performative relationship between a text and those who participate in its expression.

The preceding discussion represents the theoretical justification for two important avenues of analysis to be carried out in this work. They will now be made more concrete. To situate groups of Pyramid Texts in either the branch of collective or individual activities, this chapter will establish two corresponding frames of reference from later periods in Egyptian history. These will be consulted because their contexts of performance are relatively clear, whereas the contexts of the Pyramid Texts are obscure. Given their temporal distance, it of course does not immediately follow that what is found with the later material will necessarily be applicable to the earlier. But in fact it will be seen that the structures detected in them are strongly resonated in the Pyramid Texts and do follow obvious, objectively perceivable patterns.

The frames of reference will be representative of \textit{settings of performance}, that is, the human contexts in which the execution of texts was realized. While the term \textit{performance structure} refers to the relationship of the beneficiary to the text’s recitation, \textit{performance setting} refers to the overarching situation in which the text was done.\textsuperscript{112} It is a question of contextually situated

\textsuperscript{108} Ibid., pp. 344–346.
\textsuperscript{109} See Levinson 1988, pp. 163–164 and 181–184, in expanding Goffman’s analysis by ‘footing,’ including the specific incorporation of grammatical person in analysis of participation framework. For a critique of Levinson’s additions to Goffman’s apparatus, see Irvine 1996, pp. 133–135. For the appropriateness of examining grammatical person as an indication of interpersonal roles, see further \textit{ibid.}, pp. 142–146; Silverstein and Urban 1996, pp. 6–7; and Wortham 1996, pp. 332–336. On person deixis in general, see Levinson 1984, pp. 68–73.
\textsuperscript{110} Hanks 1989, pp. 106–107 (\textit{idem} 2000, p. 175).
\textsuperscript{111} See the discussion and critique thereof at Genette 1992, pp. 8–23, 33–34, and 61, esp. p. 12. To be precise, he shows that the classical division of poetry into three genres is the result of a collective misreading of Plato and Aristotle, and is, in his opinion, a manner of analysis which should be dispensed with. But his bold assertion, made in effect by fiat, does not hold for the Pyramid Texts. This is a point which will receive detailed discussion below.
\textsuperscript{112} On performance’s situatedness of realization, see seminally Hymes 1975, p. 13. The concept of performance is a matter of approach, with emphasis in it shifted from competence/\textit{langue} to performance/\textit{parole}. For the
modes of social praxis (performance setting) versus the ordered, linguistic vocalization of text (performance structure).\textsuperscript{113}

The procedure which will be followed is simple. The frames of reference to be set up will consist of the Egyptian temple sanctuary ritual as manifest in the Twenty-second Dynasty Berlin Papyrus 3055 on the one hand and an Eighteenth Dynasty Book of the Dead on the other, British Museum Papyrus 10477, the Papyrus of Nu. The former will be representative of the collective performance setting (in particular, cultic service), while the latter will represent the individual.\textsuperscript{114}

In each case, semantic information about and around the rites of these documents will be considered so as to establish their settings in society. Afterwards, linguistic information internal to their specific texts will be drawn out to establish the structural rules holding for most texts within them, namely concerning the grammatical person in which the beneficiary is cast. The rule and result for the class of discourse particular to the collective setting will be called the sacerdotal structure,\textsuperscript{115} due to the priestly performance implied or connoted by such texts, while the general rule and result for most texts found in the individual setting will be called the personal structure,\textsuperscript{116} since they imply or connote performance buried deeply inside the sphere of wider society.

There are, in summary, two levels of analysis to be drawn out in this chapter. Collective and individual performance settings of groups of texts are determined by semantic data revolving around the texts, and sacerdotal and personal performance structure of specific texts within the groups are determined by the internal information of grammatical forms. It will turn out that particular structures are homologous and most appropriate to particular settings.

As the structures of the later texts are held to be generally appropriate to the settings in which they were performed—that is, to be exemplary of a cultural-historical paradigm—in the following chapters the frame of reference will be applied in reverse. Pyramid Texts will be approached on an individual basis so as to identify texts of sacerdotal structure and

\textsuperscript{113} For this articulation, cf. Silverstein 1993, pp. 34–35.

\textsuperscript{114} One might attempt an \textit{a priori} objection that no individual document, with its specific particularities, can be fully representative of a class of documents. But in scientific assertions there can be no \textit{a prioris}. To have any weight, the would-be critic must begin with the results obtained from a methodology and show how—by evidence—they deviate from what may be found among a broader consultation of documents. In greater detail on how assertions may be scientifically combatted, see Popper 1968, pp. 30–33.

\textsuperscript{115} Compare the concept of the ‘Du-Text’ as employed by Kees 1952, p. 31, drawing upon the work of S. Schott 1964 [1945], e.g. p. 42, resonant also in the concept of the ‘Du-Bezug’ at Assmann 1969, pp. 359–360, and \textit{idem} 1979, p. 57 n. 15, developing into a terminology for the ‘interpersonelle Form’ of texts, and annotated as ‘0:2:2’ (an unnamed speaker addresses a specific person concerning the same) and that annotated as ‘0:0:3’ (an unnamed speaker addresses an unspecified audience concerning someone else) at \textit{idem} 2001b, pp. 324–325, with the former structure elsewhere called “0:2” (an anonymous speaker not referring to himself addresses an audience) at \textit{idem} 1990, p. 6. Naturally the concept of the ‘you-text’ does not embrace texts where the beneficiary is spoken of in the third person (entailing a ‘he-text’) or is both addressed in the second and spoken of in the third (entailing a ‘you/he-text’) or is not referred to at all (entailing a “null-text”), while the numerical notations are implicative of distinctions that are not relevant to the taxonomy of Pyramid Texts; see also above at n. 92. (To be precise, S. Schott 1964, pp. 30–36, employs the term ‘dramatische Texte’ for the ‘Du-Texte’ of Kees 1952. In my view, this is a term flawed equally for the connotations with which it is freighted and for the fact that the ‘dramatic’ structure definitive of that genre is present also in the genre of ‘Hymnen mit der Namensformel’ of S. Schott 1964, pp. 37–42.)

\textsuperscript{116} Personal structure is adapted from the term ‘personal spells’ of J. Allen 1988, p. 42, and corresponds to the concept of the ‘Ich-Text’ as employed by S. Schott 1964 [1943], p. 47 (followed by Kees 1952, p. 31), and to the ‘interpersonelle Form’ annotated as ‘1:0:1’ (a specific speaker addresses an unspecified audience concerning himself) and that annotated as ‘1:2:1’ (a specific speaker addresses a definite audience concerning himself) at Assmann 2001b, p. 324, and to the structure called “Ich-Du-Bezug” at \textit{idem} 1999, p. 62.
those of personal structure. That is typology. Afterwards, the distribution of texts bearing such structures will be considered so as to create a basis for understanding their settings alternately as collectively or as individually performed. That is disposition. In carrying out this procedure meticulously, the result will be a set of argued and supported identifications of distinguishable settings of performance. In this way the Pyramid Texts will have been anchored to general cultural contexts.

In short, this methodology reasons from the known to the unknown. The alternative—to interpret a text according to its internal details in isolation of its discursive, cultural-historical context—is rejected. One could begin, for instance, by construing a priori that all mortuary texts were scripts for collective rituals. Because mortuary texts do cast the beneficiary in all three persons, this notion would entail, among other things, the assumption that they were not formed according to discursive rules restricting their grammatical forms. None of their distinguishable discourse genres would have been governed by regularities of interpersonal deixis. But this would be to begin with an unknown quantity and to go on to interpret it by sheer assumption.

Here, an obscure quantity is the object of inquiry. In order to interpret it, clearer external information is consulted in order to establish two contrasting arenas of speech, showing that there are different discursive rules appropriate to them. These rules are then applied to the unknown in order to clarify it.

A. Temple Sanctuary Ritual

It is pertinent to consider Pyramid Texts in relation to texts from temple cult, because several of the former are found as rites in the latter. These obvious connections have been known for nearly as long as the Pyramid Texts have been, thus for over a century. But the connections go beyond a handful of shared rites. Other temple rites and Pyramid Texts share the fabrics of phraseology and role structures. Outside of rites shared verbatim, many statements and sentiments found in one body are found in the other. Furthermore, the roles of the participants—officiant and beneficiary, worshipper and worshipped—have multiple points of contact. In short, the connections between them show that some of the rites particular to temple and tomb cult-place were constructed within similar genres of discourse and action. They approached similar problems, and the participants involved in their resolution shared similar sets of identities, characteristics, and attitudes. The commonalities make it jus-
tifiable to consider the one alongside the other, despite the temporal (and cultural) distance between them.

Papyrus Berlin 3055, involving rites performed for the god Amun-Re at ancient Thebes, is an illustrative example of Egyptian temple ritual activities. It consists of sixty-six rites which may be divided into three segments based on the presence of libating, censing, and other framing rites. The segments are approaching the sanctuary, entering it, and handling the image therein. The papyrus is datable to the Twenty-second Dynasty, and its rites are virtually identical to those of a contemporaneous papyrus for the cult of the goddess Mut at the same location. The contents of both find numerous parallels with rites dedicated to the gods Ptah, Re-Harakhti, Amun-Re, Osiris, Isis, and Horus in their individual chapels of the Nineteenth Dynasty temple of Seti I at Abydos. As many of the activities are effectively identical between the various chapels and the papyrus, and as they stem from two different places and two different times, temple ritual appears to have been essentially ecumenical and to have been organized by tradition. Papyrus Berlin 3055 is therefore exemplary of rites carried out before a god at his or her sanctuary. What may be said about its service to Amun in particular will hold, in general, for other gods at other places and other times.

It may be further remarked as a matter of assertion that the temple sanctuary ritual of the Berlin papyrus is representative of Egyptian collective ritual performances in general. Although it will not be shown here, its structure of performance may be found also in the extended Type C offering ritual, the New Kingdom temple offering ritual, the New Kingdom Opening of the Mouth ritual, New Kingdom funeral processions, the Ptolemaic and Roman Hour Vigil, and the embalming ritual attested in the Roman Period. Due to both external and internal information bearing on these rituals, it is a matter of demonstrable fact rather than assumption that they are situated in collective practice. As the interpersonal structure of their rites conforms to the rules which will be drawn out for Papyrus Berlin 3055, the assertion is that the ritual manifest in it is structurally representative of a class broadly distributed throughout the cultural landscape of pharaonic history, that the texts appropriate to that class were governed over a long period by particular rules of discourse. The point is of natural relevance in the present case, since it is intended to set up an expectation that the systematic details of the Berlin papyrus may be reflected in some Pyramid Texts as well.

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122 As observed by Gardiner 1953, p. 87 with n. 11 (similarly for purifications alone by Altenmüller-Kesting 1968, pp. 212 and 214, and for censing alone by L. Gabolde and M. Gabolde 1989, p. 156 with n. 181), rites of libating and censing regularly introduce offering rituals, an observation he applies to divide one section of the New Kingdom offering ritual from another. This observation is here more generally extended simply to divide rituals into parts.
123 For this division, see Hays 2009c, pp. 3–4.
124 The dating is on paleographic grounds, matching the character of the hand that wrote a dated notation in pBerlin 3048, according to the unpaginated introduction to Möller 1901. On the dating of pBerlin 3048 and papyri associated with it, see Knigge 2006, p. 140 with n. 411.
125 For an itemization of the few differences between them, see Osing 1999a, p. 317.
126 For the chapel scenes, see Calverley and Broome 1933, and idem 1935, pls. 1–28.
128 For which see Hays and Schenck 2007a, p. 108, fig. 7.2 (TT 57).
129 For sources see Hays 2009c, p. 7 with nn. 55–56.
130 Otto 1960.
132 Junker 1910 and (the forthcoming) Pries 2011.
133 Sauneron 1952 (pBoulaq III).
1. Collective Setting

While in principle the king was the one who ministered to the gods and the dead, in practice the role of officiant was performed by the king’s subjects. In the New Kingdom temple offering ritual, which is a continuation of the sanctuary ritual, their ranks are indicated in several places in the paratext accompanying its recitations. Multiple performers were involved in the temple sanctuary ritual also. Although a preliminary notation of the Berlin papyrus—in fact its title—presents it as being performed by just one ritualist, the speaking officiant identifies himself with different sacerdotal titles, including "god-servant" and the simple "pure one." This indicates that more than one officiant was involved. The divine roles assumed by the officiants of the temple sanctuary ritual included the gods Horus, Thoth, Anubis, and Wepwawet (i.e. Horus again), who are sometimes stated as acting in unison. In contrast, individual rites were performed by a more limited number of officiants. In the Papyrus of Nu, for example, virtually all of its texts are explicitly marked as being performed by the papyrus’s owner himself. There is a complication with some of its rites, however, as will be later discussed.

As to Papyrus Berlin 3055, the material supports for the involvement of the priests, professional and semi-professional, are not expressed in the document itself, but they are well known from external evidence. The temple as an institution was a central administrative and economic structure, interrelated with the affairs of other temples and government organs. Consequently the cultural performances manifest in the temple sanctuary ritual entailed systems of support which permeated Egyptian society. This is different from individual rites, which did not entail such systems, nor is there reason to suppose that they were done on a professional or semi-professional basis.

A crucial analytical step is the determination of a rite’s principal beneficiary, because this aspect of setting will momentarily be seen directly to affect the feature of a text’s performance structure. In collective ritual, officiants performed rites for a beneficiary who was separate from themselves.

To be sure, the non-royal officiants of collective rituals expected to reap benefits from their performances, both in this world and the next, and it is certainly the case that the king (nsw.t and pr) is occasionally mentioned in the Berlin papyrus as a secondary beneficiary. By extension the community as a whole was to profit from what was done for the god. But

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134 See Assmann 1986a, cols. 662–663.
135 As noted, for example, at Assmann 1976, p. 41. See also A.B. Lloyd 1989, pp. 129–130; Brunner 1989, p. 88; Baines 1991b, pp. 128–129; Assmann 1995b, p. 49, and Quack 2010b, p. 221.
136 For discussion of these two rituals and bibliography, see Hays 2009c, pp. 2–3 and 7–8 with nn. 17 and 64; the two main rituals of daily temple service are the temple sanctuary ritual (also referred to as the “ritual du culte divin journalier” and “Kultbildritual”) and the temple offering ritual (also referred to as “das Opferritual des ägyptischen Neuen Reiches” and “the Ritual of Amenophis I”). See ibid., pp. 11–12, for the sequential relationship between these two rituals.
137 Gardiner 1935, p. 104.
138 pBerlin 3055 I, 1.
139 As at pBerlin 3055 X, 3.
140 pBerlin 3055 XXVI, 6.
141 On the priestly assumption of divine roles in cult, see Hays 2009a, pp. 26–30.
142 As at pBerlin 3055 II, 6; XX, 3; XXVI, 5; IX, 2 respectively.
143 Horus and Thoth at pBerlin 3055 X, 8; Horus, Thoth, and Anubis at pBerlin 3055 XXVI, 5.
145 See Hays 2009a, pp. 20–24, for benefits explicitly and implicitly accrued by non-royal officiants.
146 As at pBerlin 3055 XV, 8–XVI, 1. What is remarkable is how the reciprocity of ritual action is acknowledged, since one might have expected this underlying principle to be sublimated; cf. Bourdieu 1977b, pp. 4–6, and the summary of his views on gift exchange at C. Bell 1992, pp. 82–83.
these benefits were accrued secondarily according to an Egyptian doctrine of ritual reciprocity. In modern research, the concept of exchange—do ut des—as a theoretical basis for religious practice goes back to the late Nineteenth Century (and even earlier, as it is implicit in Plato), and, despite criticisms against it, it is still seen as a general principle motivating ritual acts. In the Egyptian temple sanctuary ritual the concept of reciprocity is sometimes made explicit, but that does not mean that the ritual presents itself as being conducted primarily on the king’s behalf. To determine the primary beneficiary of a rite, it is necessary to look at its wider context—the place in which it was performed and the content of the rites done there.

As to Karnak temple at ancient Thebes, where the temple sanctuary ritual was performed, it was devoted to and was literally the home of Amun-Re. Within the texts represented on the Berlin papyrus, the individual who is at the center of attention is without question this god. “Its concern is with the well-being and satisfaction of the deity and thus with the requirements of the possibility of his earthly residence and local presence,” as Assmann has stated. While a comparison of the rites of the Berlin papyrus to the Abydos versions shows that the recitations made by the priests were effectively the same between them, the name of the deity being propitiated differs in each instance to tailor the rite specifically to him. After the tailoring, the name imn-r “Amon-Re” is easily the most frequently attested word in the Berlin papyrus, and that frequency makes him its central figure and therefore recognizably the prime beneficiary of its rites. The unsealing and opening of the sanctuary and the ritual’s prostrations, hymns, purifications, robing, and anointing were all done in his name and on his behalf. And they were done by others for him. This detail contrasts collective rituals from most rites done in an Egyptian individual setting. Inasmuch as the god was operated on by a team of priests, the effects of collective ritual were supposed to be achieved not by the beneficiary himself but by the deeds of others. In comparison, the results of individual rites were generally secured by the beneficiary for himself, since he was not only their performer but also their beneficiary.

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147 For the principle of reciprocal benefit between king and god in ritual, see Gardiner 1935, p. 104; Barta 1980, cols. 839–840; Assmann 2001a, p. 172; and for further references Gulyás 2007, p. 37 n. 69.
149 For a first critique, see Harrison 1927 [1912], pp. 134–137, where the phrase do ut des is used. See also Tambiah 1990, p. 48; and C. Bell 1997, pp. 26 and 108. All three of these scholars cite Edward Tylor as the origin of the principle in classical scholarship, but, to be precise, Tylor does not fully develop a concept of reciprocity; see Tylor 2010 [1871], vol. ii, p. 341, where the item proferred to a deity according to the “gift-theory” is said to be motivated “with as yet no definite thought how the receiver can take and use it,” and ibid. p. 357, where it is deemed hopeless “to guess whether the worshipper means to benefit or merely to gratify the deity”: according to Tylor’s gift-theory, the offering is not given with the expectation that the recipient will reciprocate; rather, Tylor’s focus is on ignorance of how the receiver might make use of an offering. The element of reciprocity is introduced at W. Robertson Smith 1900 [1894], p. 392, and is propagated at Durkheim 1995 [1912], p. 345. As far as I know, the phrasology do ut des first appears at Harrison loc. cit, and idem 1991 [1903], pp. 3, 82, and 161–162. The psychological-philosophical basis of the religious offering and the reciprocity associated with it may be perceived to be a human act of reflexive projection: that “which has been renounced is unconsciously restored”; see Feuerbach 1899 [1854], pp. 26–27.
150 See Hubert and Mauss 1964 [1898], p. 100, and Mauss 1990 [1950], esp. pp. 15–17. For a modification of the idea that there are no pure gifts divorced from an expectation of reciprocity, see Laidlaw 2000, pp. 619–629.
151 As at Burkert 1985, p. 66. Compare idem 1983, however, where the idea of the gift and exchange plays no significant role in his analysis of sacrifice.
152 As is sometimes mistakenly thought; cf. L. Bell 1985a, p. 41, and idem 1985b, p. 285, where the roles of officiant and beneficiary are confused.
The performance of the temple sanctuary ritual, as opposed to the processional ceremonies in which the god issued forth from his temple, was surely not a public affair.\textsuperscript{154} To open ‘the doors of the sky,’ the naos doors behind which stood the sacred image of the god, was a matter of \textit{bz} “induction” or “initiation” in the New Kingdom,\textsuperscript{155} and it was an event worthy of special note in the life of a priest on its first occasion in later times.\textsuperscript{156} Access to the innermost recesses of a temple was doubtless governed by matters of ritual purity in the first place, as is abundantly clear from monumental inscriptions,\textsuperscript{157} the numerous asseverations concerning this status by priests during the temple sanctuary ritual itself,\textsuperscript{158} and as is crystallized in pictorial scenes of the so-called ‘Baptism of the Pharaoh.’\textsuperscript{159} These scenes actually indicate the preliminary purifications marking the transition of the officiant into a space of activity differentiated from the mundane world by this very deed.\textsuperscript{160} In the second place, authorization to enter into the sanctuary to see the god was in principle regulated by royal command.\textsuperscript{161} In sum, purity and official authorization constrained access to the sanctuary itself. In this respect, the temple sanctuary ritual was not public in the sense of being accessible to everyone at all times.

On the other hand, the monumental presence of the temple dominated the city in which it stood,\textsuperscript{162} and the events which took place in the sanctuary were profusely displayed in image outside of the sanctuary on the temple’s interior walls and, beginning in earnest in Ramesside times, on its exterior walls as well.\textsuperscript{163} It is especially noteworthy that the pictorial nature of such representations did not rely upon literacy to transmit their meaning. By image, such depictions directly communicated the essence of the temple ritual’s exemplary rites to all but the blind. Further, the temple offering ritual, which is the continuation of the rites performed in the sanctuary, included rites in which the general public congregated in the outer halls of the temple seems to have participated.\textsuperscript{164} Finally, it has been argued that, because the ‘\textit{rehbyt} rebus,’ an emblem indicating the ‘common people,’ was inscribed in some temple sanctuaries, the common people were accordingly understood to be “metaphysically” present there.\textsuperscript{165} They were at least represented there. There was a tension, then, between the seclusion of the actual performance of rites within a god’s innermost sanctuary and their high-profile exposure through prominent representation and extended participation, all of which revolved around a monumental edifice which absolutely dominated the cityscape. Thus, on the one hand the rites within the sanctuary were concealed and witnessed only by its few officiants, but on the other the wider community indeed participated in their performance vicariously and in an indirect manner. While the temple sanctuary ritual was not a

\textsuperscript{154} As observed also at Quack 2010a, p. 5 with nn. 42–43.

\textsuperscript{155} See the reliefs of Thutmose III showing him being inducted into the presence of the god at the Small Temple of Medinet Habu at Epigraphic Survey 2009, pl. 11, where the term \textit{bz} is applied. On such scenes, see Helck 1968, pp. 4–14. On the term’s nuance of initiation, see Kruchten 1989, pp. 175–186.

\textsuperscript{156} On the structure of these texts, see \textit{ibid.}, pp. 12–23.

\textsuperscript{157} See for instance the exhortations of purity often found on the jambs of temple sanctuaries, as at that of Ramses III at Medinet Habu, e.g. Epigraphic Survey 1964, pls. 508B and 509B: \textit{‘ao nb r \textit{hau-t-njy u\textit{r\textit{b} \textit{zp snw “As for all who enter into this temple, be pure (twice)!}}”}

\textsuperscript{158} For instance at TSR 1 (pBerlin 3055 I, 5): \textit{‘hp-di-n\textit{i-sw.t \textit{iw=i w\textit{r\textit{b} k\textit{w “The offering given of the king: I am pure.”}}}}

\textsuperscript{159} For a discussion of this scene and references, see Corcoran 1995, p. 59.

\textsuperscript{160} For the functional value of purification in this regard, see Hays 2009a, pp. 27–28.

\textsuperscript{161} \textit{ibid.}, p. 18.

\textsuperscript{162} Assmann 2001a, p. 27.

\textsuperscript{163} As observed by Brand 2007, p. 57.

\textsuperscript{164} See Gardiner 1935, p. 105; the daily rite in question is TOR 41, for which see \textit{ibid.}, pp. 91–92. TOR 45–46 are similarly interpreted by \textit{ibid.}, pp. 93–97, to have been performed by “the general public,” but they appear to be related to the Festival of Amun rather than daily service since they are deployed in that context.

\textsuperscript{165} Griffin 2007, p. 81.
public event, the public surrounding the temple was made fully aware of it. In this respect it differed from individual rites. As may be gathered from notations in the Papyrus of Nu and from the anthropological dynamics of performance which it presupposes, they were matters to be done separately from communal activities and more or less strictly in private.

The temple sanctuary ritual’s setting of performance consequently involved interaction between officiants who operated for a beneficiary. It was collective, therefore, in the sense of involvement by multiple persons who acted for another, from the point of view of the administrative and economic systems supporting the activities, and through the stature and profile of its events in community awareness and extended involvement.

A final note may be made about the focused and uniform composition of Papyrus Berlin 3055. With the Egyptians, cult was divided into daily and calendrical rituals, with the latter consisting of ceremonies which occurred more than once a year (“ceremonies of the sky”) and ceremonies which occurred only once a year (“seasonal ceremonies”). This statement specifically applies to temple activities, but a similar distinction should be made for mortuary cult and may be presumed also for royal cultic activities, those done for a living king, though comparatively little is known of the latter. To all of these may be added occasional rituals, namely, rituals prompted not by diurnal and calendrical cycles but by singular events. An example of an occasional ritual in temple cult is the temple foundation ritual; an example of an occasional ritual in mortuary cult may be found in the complexes of activities carried out from the moment of a person’s death up to the deposition of his or her corpse in the tomb. With royal cult, an occasional ritual is the coronation; a calendrically determined ritual is the Sed ceremony; daily cultic activities would have included the formal ceremonials of court.

Within this framework, the temple sanctuary ritual was a daily performance according to the title attributed to it in the Berlin papyrus, and as a rule the rites of the papyrus pertain to that unitary event. In fact, their performance one after another constituted the event. As with other Egyptian cultic services, the temple sanctuary ritual consisted of multiple rites concatenated together. In the sense that its rites were all constitutive components of a larger event and therefore had a common affiliation, the papyrus displays a focused composition; its rites uniformly involved a singular though extended activity.

Other temple ritual documents, such as pBM 10689 and pCairo 58030 + pTurin 54041, are more variegated. Their beginning portions represent the temple offering ritual, which consisted of a set of rites to be performed daily (about forty-one rites). Their ends represent rites to be performed on specific ceremony days (eleven rites). pBM 10689 includes several

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166 Compare the division of cult into daily and processional activity by Meyer 1998, p. 135. The distinction between two sorts of calendrical rituals is observed by Spalinger 1998, p. 242 with n. 11, idem 1996, pp. 1–31, and idem 1992, p. 4, and see idem 1998, p. 1 n. 2 for an overview of previous studies of the two terms. The basis for making this distinction is in a declaration in the ceremony calendar of Ramses III at Medinet Habu. For that calendar’s distinction between daily ritual, ceremonies of the sky, and seasonal ceremonies, see KRI V 116, 13–117, 6: "Beginning of the utterances of the god’s rites which are done in the house of Amun-Re, king of the gods..."

167 For the association of ceremonies named in pCairo 58030 + pTurin 54041 with the calendar, see Parker 1950, pp. 34–36.

168 pBM 3055 I, 1: "h.t-t In r t.w n w.b.wt r n k nn hrw=f m r t.w w.m hrw=f n n=k tr r-tp r=sn "Beginning of the utterances of the god’s rites which are done in the house of Amun-Re, king of the gods, in the course of the day, every day by the great h.t-priest on duty (lit. who is in his day)."

169 For argumentation against the idea that TSER 20–42 are particular to ceremony days, see Hays 2009c, p. 4 n. 23. Exceptional is TSER 54, as kindly pointed out to me by J. Quack, since its concluding notation indicates (pBM 3055 XXXII, 8–XXXIII, 1): w.t t-nb n b.w wt n b.t ni Aa 15 nb n b.ww r ph "Done on the first day, the sixth day, and the fifteenth day (sc. of the lunar month), in addition to this (sc. TSER 55)."

170 Ibid., p. 9.
other religious texts, including one that is the cultic acknowledgment of subordinate ‘Ennead’
gods housed in a temple,\footnote{For this text (pBM 10689 vo. B 1, 6–11, 3), see Gardiner 1935, pp. 106–109.} and another for the purification (of a priest) on the sixth-day
ceremony.\footnote{For this text (pBM 10689, vo. B 12, 1–17, 1), see ibid., pp. 110–113.} Consequently, a single document can focus upon a specific event, such as the
temple sanctuary ritual, or it may contain a set of rites pertinent to multiple rituals. The 
variegated documents are not unified by a single event, but rather in their affiliation with a 
general human activity—here, the performance of cult for a god. But in respect to their 
concern with activities done in a collective setting, such papyri are nevertheless homogeneous;
they do not present rites to be done in an individual situation.

2. Sacerdotal Performance Structure

The preceding discussion has drawn out very general aspects of the temple sanctuary ritual
as a representative of collective performances: multiple performers, broad-based social sys-
tems of support, and extended involvement. These features distinguish the collective from
individual settings, and they are details which contextualize the meaning of the particular
texts of Papyrus Berlin 3055—precisely the sort of contextual information which the Pyramid
Texts lack. The object now is to draw out facts about the structure of texts in the Berlin
papyrus which can provide a basis, ultimately, for associating some Pyramid Texts with the
collective setting and its general aspects—though naturally for the Pyramid Texts a cultic
service would have involved the dead rather than a god.

As indicated at several turns already, the structural detail which will be focused on has to
do with grammatical person.

The beneficiary of the temple sanctuary ritual, the god supposed to be immanent in an
image,\footnote{Or, more precisely, identical to it; see already Derchain 1965, p. 9.} did not actively participate in the execution of any of the rites. There is a pragmatic
reason for his lack of speaking role: from a material point of view, the divine image before
which such rites were performed was inert and inanimate.\footnote{As similarly observed by Leprohon 2007, p. 272, concerning the role of Osiris during the Khoiak ceremonies.} Anthropologically speaking, one
could construe that the god played the role of passive initiand, as do the chief participants at
a commencement ceremony, a couple at a wedding, the corpse at the funeral, or a child at
baptism. In these initiatic cases, it is normally the hierophantic cast around the beneficiary
who does the talking, while the person whose status is about to change remains silent. Simi-
larly with Egyptian temple ritual: its performance was dependent upon priests.

Among the sixty-six rites of Papyrus Berlin 3055, there is not a single case where the god
himself plays an active speaking role.\footnote{Cf. similarly Jasnow and Zauzich 2005, p. 55, and cf. Gardiner 1935, p. 104.} He is always situated in the second person,\footnote{TSR 7, 13–19, 21, 23, 26, 30–41, 44, 46–49, and 56–65. This enumeration treats the statement in TSR
58, pBerlin 3055 XXXIV, 1: wi3 n=k h.t hr <št> m.f=k m=n=f h=š “spread the eye of Horus, <the sand>, from
your hand, that its aspect be bright for him,” as a paratextual remark. Else through its n=f the text should be
counted among texts which cast the beneficiary in both the second and third person.} the third,\footnote{TSR 1, 3–4, 6, 9, 12, 24, 28–29, 43, 53, and 55.} both,\footnote{TSR 8, 10–11, 20, 22, 25, 27, 42, 50–52, 54, and 66.} or no mention is made of him at all.\footnote{TSR 2, 5, and 45.} In his stead, priests talk to the god
or about him. The frequency of occurrence may be resumed in the following table:
Table 1. Person of the Beneficiary in pBerlin 3055

<table>
<thead>
<tr>
<th>Person of Amun-Re</th>
<th>Number of texts</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd person only</td>
<td>38</td>
</tr>
<tr>
<td>2nd and 3rd person</td>
<td>13</td>
</tr>
<tr>
<td>3rd person only</td>
<td>12</td>
</tr>
<tr>
<td>Not mentioned</td>
<td>3</td>
</tr>
<tr>
<td>1st person</td>
<td>0</td>
</tr>
</tbody>
</table>

This is not to say that the ritual lacks first-person pronouns. Many texts use the “I,” but it always refers to one of the officiants and never to the beneficiary. So, while it is the case that other factors are at play in the construction of participant roles, it is also a conspicuous fact that the beneficiary in the temple sanctuary ritual is not cast in the first person. No priest spoke in proxy for him. This is a pivotal structural difference between rites performed in a collective context versus rites performed in an individual one.  

In order to illustrate this point, four examples from the temple sanctuary ritual will be presented. In the first example, the god is cast only in the second person:

TSR 13, pBerlin 3055 IV, 9—V, 2 (Moret 1902)

Utterance of prostration.

Recitation:

Hail to you, Amun-Re, lord of the thrones of the two lands, enduring upon your great throne.

I have placed (myself) upon my belly because of fear of you, being afraid because of awe of you:

Geb embraces Hathor for me, and she causes me to be great.

I will not succumb to the terror of this day.

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180 I know of no case to indicate that a beneficiary was configured in the first person in an actual collective ritual script. Any seeming instance exhibits complications pointing away from such an interpretation. For instance, a monumental version of the collective MOR 14c (KV 14) appears to place the beneficiary in the first: mng.d n=i n=i r3=k ink z3=t nuy=i "I (sc. the priest, m.s.) have struck your (m.s.) mouth for me (sc. the beneficiary’s, f.s.), for I am your (sc. the beneficiary’s, f.s.) son beloved of you”; cf. similarly MOR 14a (KV 14) and the translation thereof at Otto 1960, vol. ii, p. 65. As the orthography of the n=i “for me” employs the seated-queen sign in reference to the text owner Tawoset, while maintaining the masculine seated-man for mng.d n=i, it would seem to be an impossible statement. But in the second half of the sentence, the second-person feminine singular form is determined by the same seated-queen sign. For that reason, it makes more sense to simply interpret the seated-queen everywhere in this text as indicating the second-person pronoun =t “you.” Another exemplar of MOR 14c (TT 100), properly configures the beneficiary in the second person: mng.d n=i n=k r3=k ink z3=k nuy=k "I (sc. the priest) have struck your mouth for you (sc. the beneficiary), for I am your son beloved of you.”
Here one sees that the text is recited by someone other than the god, especially since the officiant refers to himself in the first person. But even if that reference were absent, the performance of the text would still be dependent upon someone else, because the god is being addressed: ‘Hail to you, Amun-Re’ is a vocative, and it is followed by ‘your great throne,’ ‘fear of you,’ and ‘awe of you.’ He does not speak for himself; someone speaks to him.

In the next example, the god appears only in the third person, but it is clear that he is still the object of the rite:

TSR 53, pBerlin 3055 XXX, 3–8 (Moret 1902)

\[\text{\begin{verbatim}
Utterance of clothing with Idemy-cloth. Recitation: Let Amun-Re, lord of the thrones of the two lands, receive his cloth from the hands of Tayt to his flesh, a god touching a god, a god donning a god, in this her name of ‘Idemyt,’ for its bindings have been washed by the Nile, its aspect made bright by the Akhs. As to the cloth spun by Isis, woven by Nephthys, they make the linen bright for Amun-Re, lord of the thrones of the two lands, that the voice of Amun-Re, lord of the thrones of the two lands, be true against his enemies. Four times.
\end{verbatim}}\]

In this rite, the speaker discusses the presentation of a kind of cloth to the beneficiary of the rite, Amun-Re. While the god is mentioned as the subject of the verb “to receive,” he is not the performer of the text itself. Later the script mentions the god again in the third person: “for Amun-Re,” “the voice of Amun-Re,” and “his enemies.” In terms of performance, the god is neither the speaker of texts like this nor is he the addressee.

A point of detail: Because this text is in the third person, if taken in isolation of its context, it cannot be immediately known that it is performed in the beneficiary’s vicinity. This is due to the deictic character of the third person; it can refer either to an entity in the vicinity of the speaker (as in the example) or to one outside it. This is normally true for nouns, and so also for third-person pronouns. It is in view of the text’s transmitted and cultural context that one understands it to be a rite performed by priests for Amun-Re and in his presence. That is partly because the entire ritual took place at the sanctuary, and it is partly

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181 For \text{\textit{am},} see PT 254 §285c; PT 264 §349b; CT 15 I 45c; CT 105 II 112b–c; CT 1094 VII 377a.

182 Aside from vocatives, of course.

183 Cf. the classification of pronouns by Halliday 2004, pp. 551–552, as having either exophoric reference (pointing to a reference item “recoverable from the environment of the text,” as is the case with the first- and second-person forms and sometimes the third person) or endophoric reference (pointing to a reference item “recoverable from within the text itself,” either before or after the deployment of the pronoun, as is more often the case with third-person forms). The distinction being drawn in my discussion is a subdivision of Halliday’s first category.
because other texts around the present one actually do refer to the god in the second person, and that establishes a distinction between speaker and audience. In sum, the god’s situation in the third person, strictly speaking, merely suggests but does not show that he is not an active participant in the rite. It is through its context of deployment that it is understood to be recited in his presence and on his behalf.

An extension of this possibility may be observed in rites from the temple ritual which make no reference to the god at all, as in the following example:

TSR 5, pBerlin 3055 II, 4–7 (Moret 1902)

*r t l ni m nsw bnv dfr
ql t hw
b.lw taww
wfd3=in wfd3=iz fhr
wfd3 k3=in
iw k3=1 wfd3 hnl k3.w 5nh.w nb.w
5nh n3.w nb.w 5nh=i
mzn3 lw m zj n(t) h.tsw=i
di n=i shm.t 5(t, t) nrt.t 5t3 5nh dlt wlt3
k3 lw=tw=l tm n(i) 5nh dhw.ty
ink hr hrl] wld=j nb nrw 5s bny 5s@w.i) m rshw
hlp-dl-ni-swt.t
iw=i w2b.kw

Utterance of advancing [to] the sacred place.
Recitation four (times):
O Bas of Heliopolis,
if you are healthy, I am healthy, and vice versa.
May your Ka be healthy,
and my Ka be sound before the Kas of all the living
Just as all these live, so do I live.
The two jugs of Atum are the protection of my body,
with Sekhmet the great one, beloved of Ptah, placing for me life, stability, and dominion
around my flesh (in) the fullness of the life of Thoth.
I am Horus who is upon his papyrus, beautiful of awe, possessor of fear, one great of awe, raised
of plumes, the great one in Abydos.
The offering given of the king:
I am pure.

It is clear that the first person of the text is a priest performing the rite. As Amun-Re is neither the speaker of the text nor its addressee, it is similar to the third-person text TSR 53 in its neutrality. As with that rite, it is not immediately obvious that the performance of the text is related to the god’s benefit. The difference is in that it actually makes no reference to Amun-Re at all; it is instead addressed to the ‘Bas of Heliopolis.’ It is due to TSR 5’s position within a longer series of rites dedicated to the beneficiary that it ultimately concerns him.

Since the central concern of the temple sanctuary ritual is the god Amun-Re, rites like TSR 5 are in the minority. Generally the texts alternate in situating the god in the second and third person, and so from the perspective of the overall ritual he is normally situated

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184 On the phrase *tm n(i) 5nh dhw.ty, see Guglielmi and Buroh 1997, pp. 114–115.
185 As observed by Satzinger 1997, 180–82, *hlp in the context of the *hlp-dl-ni-swt.t formula should be treated as definite rather than indefinite, since it is modified by a relative form (or, as interpreted here, a passive participle with genitival agent).
either as an addressee or as a topic of discussion. That circumstance is matched in micro-
cosm where texts situate the beneficiary in both the second and third grammatical persons,
as in the final example:

TSR 10, pBerlin 3055 IV, 3–6 (Moret 1902)

r1 n(l) wn hr ntr
gd-mdw
wn 3.wi p.t zn 3.wi t1
nd-hr n(l) ghh m dd n(l) ntr.w
mn.t w (i.e. mn.t) hr s.t=s<n>
wn 3.wi p.t psd psd.t
q1 Imn-r n b ns(.wi) tlw y hr s.t=f wr.t
q1 psd.t 3.t hr s.t=su
nfr.w=k n=k Imn-r n b ns(.wi) tlw y
ht.w hhs tw
5r ηq 7q kw

Utterance of revealing the god.
Recitation:
The doors of the sky are opened: the doors of the earth are opened.
Geb is greeted with the speech of the gods,
being established upon the<ir> throne(s).
The doors of the sky are opened that the Ennead shine.
As Amun-Re, lord of the thrones of the two lands, is exalted upon his great throne,
so is the great Ennead exalted upon their thrones.
You have your beauty, O Amun-Re, lord of the thrones of the two lands!
O naked one, be clothed!
O you who would be dressed, be dressed!

Because this text alternately casts the beneficiary in the third person (“Amun-Re . . . is exalted
upon his great throne”) and addresses him in the second (“You have your beauty, O Amun-
Re”), it contains within itself the modes of the first two examples. It switches between the
two main possibilities.

In summary, texts of the temple sanctuary ritual can refer to the beneficiary in the second
person, the third person, switch between them, or make no reference to him at all. The
strictly second-person format and that with switching between the second and third are
together most characteristic of it. They are found in nearly 80% of the temple sanctuary
ritual’s texts, whereas they occur in very few of the texts in the Book of the Dead to be exam-
ined. The way these two formats configure the beneficiary indicates the relationship between
him and the texts’ performance: they present themselves as being done for others on his
behalf. Due to their transparency in indicating the beneficiary’s relationship to performance,
texts strictly in the second person or switching between the second and third may be said to
have a sacerdotal performance structure, and texts exhibiting them can be called sacerdotal
texts. The term sacerdotal is meant in the sense of ‘appropriate to a priest’ or ‘officiant.’ The
terminology has to do, then, with the way a text represents its manner of performance. The
terminology makes an assertion about separation between the one who executes the text and
the one who benefits from it.

Texts placing the beneficiary in the third person or making no mention of him appear less
frequently in the temple sanctuary ritual, and it will be found that they also occur in Nu’s

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186 The same sort of switching occurs in Egyptian hymns as well as Greek classical hymns, Hellenistic hymns,
hymns of the Hebrew Bible, and Vedic poetry, as observed by Assmann 1969, pp. 3 with n. 19 and 359–360;
Barucq and Daumas 1980, pp. 31–32 with n. 25; and Žabkar 1988, pp. 52 and 59.
Book of the Dead, and similarly infrequently. Because they are neutral in indicating manner of performance, the relationship of such texts to the beneficiary must be determined by their contexts of presentation. When found among texts strictly in the second person or switching between the second and third, texts with the third-person format may be understood, like them, as to have been done on his behalf, and therefore as sacerdotal texts.

3. Oracular Interventions versus Cultic Services

In the temple sanctuary ritual the god is a passive, inactive participant. But outside of it, and beginning in the New Kingdom, deities could intervene via oracles in matters of state and personal property. Because oracles became a traditional element of religious practice and required the involvement of the priesthood, it is necessary to situate them in temple cult, thus a collective setting. The mechanics of the oracle are known in detail thanks to Jaroslav Černý. A representative example is a pictorial scene from the Twentieth Dynasty, which shows how the inert image of the deified Amenhotep I, borne on the shoulders of striding priests in procession, passed judgment between two litigants. According to the hieroglyphic caption, \textit{d}f\textit{p} \textit{ir} \textit{p} \textit{nty} \textit{msf} \textit{mr}m-nf \textit{hr}m-nf \textit{wn} in \textit{p} \textit{nty} \textit{hr} m-nf \textit{wr, f} zp 2 “The god said, ‘The servant Ramessenakhte is right and Heqanakhte is wrong.’ Then the god nodded a great deal.” The god’s intervention was manifest as a decision, a binary result, one of two options. The decision was doubtless selected unconsciously by the priests as they carried the god’s image on their shoulders. According to this practice, written alternatives were placed in the path of the procession. The feet and shoulders of the priests did the talking, with result that the god manifested his attitude by walking forwards or backwards, shaking violently, or, as here, bending down—\textit{hm}n “to give assent,” literally “bow” as in “bow the head,” i.e. to nod.

Two things are important to observe about the activity. First, while the official account makes the god ‘speak’ for himself, it is actually the physical, non-verbal activity of a group of priests which produced his declaration from among yes-no alternatives, as if operating a giant Ouija board. The possible articulations of the god’s speech were known beforehand, and his utterance was non-verbally performed by physical selection. Second, and more importantly, the beneficiary was less the god and more the community as a whole. The social body required the resolution of a contention between two or more of its members in a material affair through access to true knowledge of hidden things. Thus the god intervened in specific matters—settling a property dispute, selecting the next ruler of Egypt, or other matters involving named persons in the community. Thus in its specificity the cultic divination

\begin{itemize}
  \item [187] Assmann 2001a, p. 194. See also Baines 1987, pp. 88–90, where First Intermediate Period and Middle Kingdom cases of divine influence on human action are considered. For an uncertain Old Kingdom example of an oracle, see Baines and Parkinson 1997, pp. 9–27.
  \item [189] Foucart 1955, pl. 31.
  \item [190] Černý 1962, pp. 42 and 45.
  \item [191] See esp. Wb ii 494.11: “den Kopf neigen (als Zeichen der Zustimmung).”
  \item [192] For the comparison of the Egyptian oracle to a Ouija board, see Luck 1985, p. 50–51; it is a type of motor or muscular automatism.
  \item [193] A strictly specific, material concern is similarly at hand with so-called oracular amuletic decrees (see Edwards 1960, pp. xix–xxiii). Note that these texts do not appear to have been performed as such but were thought to secure their effects through the writing itself as a talismanic object. On these documents, see most recently Baines 2011, pp. 73–84, and Lucarelli 2009, with bibliography at p. 231 nn. 2 and 3, and note also an overlooked text on the verso of pCairo CG 58042, discussed at Quack 1994, p. 8. The oracular amuletic decrees are similar to oracular property decrees, on which see Muhs 2009, pp. 265–275.
\end{itemize}
moves into the domain of occasional practices, with its extraordinary manner of performance
determined by the requirement that the god intervene.

To be sure, both oracular activities and services occur within the collective, cultic domain. But
they are distinguishable from rites like those of the temple sanctuary ritual, temple
offering ritual, and others in their formal features: beneficiary, manner of execution, and
specificity of result. Whereas the temple sanctuary ritual was a service in the literal sense, the
oracle was an interaction, a conversation between the god and the community. As with the
sanctuary ritual so also with other cultic services. The oracle’s distinctive features are not at
hand in the New Kingdom temple offering ritual, the New Kingdom Opening of the Mouth,
the Ptolemaic and Roman Hour Vigil, or the Roman embalming ritual either.

Certainly the oracle required the involvement of priests, but the present work reserves the
term *sacerdotal structure* to indicate services for the god by priests, rather than manifestations
of his will through them.

4. Summary

The format effectively absent from both the oracle and cultic service is the beneficiary
in the first person. In a moment it will be seen that it is characteristic of the individual setting.
The presence or absence of the beneficiary in the first person versus the predominant use of
the strictly second-person format or switching is the chief distinguishing feature between the
discourses appropriate to the two contexts. This distinction has been promoted by Assmann
to divide mortuary texts into two categories, ‘mortuary liturgies’ on the one hand and proper
‘mortuary literature’ on the other, an observation expressed in different terms already by
Sethe. It now emerges that the differences in ‘interpersonal form’ are not actually confined
to the mortuary context, but rather constitute a structural difference between collective ser-
vices and individual rites in general.

As certain kinds of statements are appropriate in a certain situation, it may be said that
there are rules which govern the nature of discourse which takes place in it. Through the
manifest form of the statements made in a particular context, the rules governing their cre-
ation may be induced. It may be said that a genre of discourse is defined by the rules which
shape it; therefore, to identify its rules is to identify its structural properties.

In the case of the temple sanctuary ritual, the context is cultic, collective service, which
includes the priestly performance of scripts for an inert beneficiary. One of the resulting rules
which may be perceived in the statements made in them is that they must cast the beneficiary
in the second and third person or make no reference to him, and, further, the beneficiary is
not to speak for himself. That is a rule for the temple sanctuary ritual. As the temple san-
ctuary ritual is deemed representative of other collective services, this rule is claimed to be
applicable for the class of discourse which takes place in this kind of setting. To be clear, it
is not the case that the sacerdotal structure is only to be found in collective services. That
is not the assertion. The assertion is that this structure is pervasive in them. This exposition
may be distilled in the following figure:

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194 See the literature cited above at n. 90.
The preceding has been formulated so as to construct an analytical tool which may be applied to and tested against other texts besides those in the temple sanctuary ritual. The ascription of such a label to a text is in the first place a categorical description of its actual empirical structure and, in the case of texts placing the beneficiary in the third person or not mentioning him, of its environment of transmission. In the second place, the label implies that the text was composed to be performed by others on behalf of the beneficiary.

Since it will be seen that sacerdotal texts do occur in individual settings, the structure of itself does not indicate the setting. To make a decision about that requires examination of a text’s full context of transmission, namely the sorts of texts alongside which it appears and whatever other contextual information is available.

Having observed a rule governing a class of discourse in the later material, the Pyramid Texts may be consulted to see whether it holds for any of its members and, if so, to examine their contexts to see if there is consistency like what is found with the sixty-six texts of the Berlin papyrus. Should it be seen that the sacerdotal structure is pervasive among the texts of some groups and largely absent in others, we will have found ourselves in a position where we are required to understand the difference, and we will have a related Egyptian frame of reference by which to do so.

**B. The Book of the Dead**

The New Kingdom Book of the Dead is relevant to consider in comparison to the Pyramid Texts because it is a descendant of that body of literature through the intermediary of the Middle Kingdom mortuary literature.\(^{196}\) It is of particular value for the purpose of the determination of settings and structures because, unlike the Pyramid Texts, it includes paratextual notations which help situate the texts in Egyptian culture.\(^{197}\)

As a representative of the tradition, the Eighteenth Dynasty Papyrus of Nu (pBM EA 10477) is chosen as prime example due to its extensiveness (136 texts),\(^ {198}\) the exceptional care with which it was copied, and the high regard in which it is viewed.\(^{199}\)

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\(^{196}\) See above at n. 6.

\(^{197}\) See above at n. 14.

\(^{198}\) The introductory adoration of Osiris scene is not counted as a text. The two pairs BD 141/142 and 96/97 are treated as two unified texts in this count. Note that a few other texts appear in separate parts (BD 151 parts 1 and 2) or in more than one version (BD 64, 122, and 136A) and are consequently counted separately. On the numbering of their positions, see below at n. 236.

\(^{199}\) Lapp 1997, p. 15.
As indicated by Günther Lapp, who published the papyrus, only two scholars give details to support a date for this particular document. According to Irmtraut Munro, it stems from the reign of Hatshepsut/Thutmose III to Amenhotep II; according to Henk Milde, it comes from the (early) Eighteenth Dynasty. Thus the document is situated toward the beginning of the Book of the Dead tradition as it became mature and manifest on the medium of papyrus scrolls. Coupled with its length and care, the Papyrus of Nu is taken as exemplifying this early phase of the so-called ‘Theban recension’ of the Book of the Dead.

1. Individual Setting

The setting in which the rites of a Book of the Dead were performed concerned the individual. The essence of this statement may be found already in the first scientific treatment of the Book of the Dead, when Lepsius concluded that it was to serve as a kind of written pass or guide “der ihnen eine günstige Aufnahme an den vielen Pforten in den himmlischen Gegenden und Wohnungen verbürgen sollte.” This view has been maintained, more or less, by most scholars until now. Inasmuch as a guidebook is used by someone, this interpretation already presupposes a distinction between the collective and individual settings. While funeral rites are collectively performed by the living community for the dead, Lepsius’s guidebook must have been of service to the individual in his particular afterworld existence. Still, the concept of Book of the Dead as guidebook or pass requires revision, and one of the objectives of the following discussion is to accomplish that.

Since the performance of texts such as BD 1 was to take place on the day of burial, it is noteworthy that contemporary, Eighteenth Dynasty pictorial representations of funeral rites do not incorporate extracts from it, while they do contain numerous extracts from texts first attested in the Pyramid Texts. The fact that texts of the Book of the Dead were not drawn upon for use in representations of the funeral suggests that its contents applied to a different context or set of contexts. The ancient differentiation is noteworthy, as it is a first indication that Books of the Dead belonged to a different branch of activity than the collective mortuary performances carried out at the same time. On a wider level, a similar differentiation has been astutely observed by Assmann.

According to paratextual notations accompanying the texts of the papyrus of Nu, their performance setting concerned the individual rather than collective. Whereas the Egyptian collective ritual setting involved multiple persons acting on behalf of a separate beneficiary, entails administrative and economic supports, and implies extended public involvement, the setting in which Nu’s texts were performed generally concerned one person who was both beneficiary and officiant, did not require administrative and economic supports, and was private rather than public.

Just as the status of Amun-Re as beneficiary of the temple sanctuary ritual is signaled by the ubiquity of his name among the rites, so is Nu’s status as beneficiary of his papyrus

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200 Ibid., pp. 17–18.
201 For the earliest manifestations of what are today called Books of the Dead, appearing more commonly on shrouds and sarcophagi, see Gestermann 2006, pp. 102–103.
202 Lepsius 1842, p. 3, and see further the quotation given above at n. 51.
203 See for example at Hornung 1997, pp. 26–27; and idem 1999, p. 17.
204 See Hays 2010, p. 2. It was such connections that led H. Altenmüller 1972 very perceptively to associate the Pyramid Texts with the events of the funeral. However, he did not take fully account of the fact that most of the extracts found in the representations are not found in the pyramid of Unas, though it was from that king’s texts that he made his reconstruction of the funeral. Further, he did not pursue the possibility that some Pyramid Texts may not come from funeral rites at all.
marked by his omnipresence within the texts themselves. But whereas Amun-Re is the inactive object of rites performed by him by priests, Nu himself is explicitly identified as the reciter of virtually all of his texts, as is the general case with texts in Books of the Dead. In Nu’s papyrus, this is accomplished by paratextual notations introducing and framing each text, with the notations being variations on a theme. Titles including infinitives are followed by an agential in + his name “by NN”; titles with infinitives are followed by his name and \( \text{dd=f} \) “who says”; titles with infinitives plus agential in and name are followed by \( \text{dd=f} \) “who says”; titles are followed by \( \text{dd-mdw in} \) and his name “recitation by NN”; titles are followed by \( \text{dd-mdw in} \), his name, and \( \text{dd=f} \); or there is no title but the text is simply preceded by \( \text{dd-mdw in} \) and his name only. So, as the texts present themselves, their setting of performance does not include interaction among multiple persons. Rather, it is a matter of the activity of just one party who operates and speaks on his own behalf.

a. Iconic Representations

In fact, there are only two texts out of the 136 in the papyrus which are not specifically framed as recitations by Nu himself: BD 150, which consists of only images of the afterworld and captions, and BD 151, which appears in two separate parts. BD 150, which is the very last text of the papyrus, may be understood as a text to be studied or admired rather than recited, similarly to the iconic scene showing the text owner adoring Osiris at the very beginning of the document. BD 151 is an interesting case. According to Barbara Lüscher, it probably reflects by derivation ritual activities during the embalming and burial procedures, but not so as to reproduce such actions directly, but to represent them in a general way and thereby guarantee their effects by imagery. And indeed in its later manifestations this text’s graphic organization is one of its most distinctive attributes. This interpretation coincides with Isabelle Régen’s observation of discontinuities between what the text says and the actual practices with which it is archaeologically connected.

The term “iconic” is used specifically for its pictorial overtones in English, and with the sense that its manner of denotation is pictorial or quasi-pictorial. The term is particularly appropriate in the present case, since BD 150 is principally a visual composition, and BD 151 develops into one.

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207 See Lüscher 1998, pp. 75–77, with an overview there of previous perspectives on the nature of the text.
208 See the version of Eb at Wasserman 1994, pl. 33.
210 To be sure, BD 151 part 2 contains numerous notations of performance, including specifications of ritual purity by an officiant. However, the critical difference is that, in the Papyrus of Nu, the text is unmarked as being performed specifically by the papyrus owner. Very rarely, BD 151 is indeed presented as operative through the explicit inclusion of one of the formulaic introductions enumerated above. This does not occur in the Papyrus of Nu, where Lüscher’s assessment must hold, but it does sporadically occur with elements of this text in other documents: once in the Papyrus of Nebseri (Aa) and twice in the Papyrus of Any (Eb); see the synoptic text at Lüscher 1998, pp. 136, 163, and 171. With these other two papyri, the text may be regarded as reframed like those discussed directly. On analogy with them, in the Papyrus of Nu BD 151 may be understood more precisely to have been reframed from an operative text into an iconic representation of the rites they concerned.
211 Cf. V. Turner 1975, p. 152.
b. Rites Reframed for Personal Performance

BD 151’s distinctive status in Nu’s papyrus is especially noteworthy, since it accompanies texts which were actually reframed so as to be personally recited by him—that is, they are texts which, in their prior forms, were intended to be performed by others for the benefit of the text owner, but recontextualized in the papyrus so as to represent themselves as being done by him. There are a total of twelve texts in the papyrus where such reframing has been done. Eleven of them are clustered together in two separate sets, in which they share affinities with one another in title and paratextual notations of use, and a twelfth lies in the space between them. In fact, it is precisely these texts which consistently receive the most extensive notations among all of Nu’s, perhaps due to their exceptional status. From the notations it is clear that they had been, in their prior forms, prepared to be performed by someone else for a separate beneficiary. In other words, the manner of performance they presuppose corresponds to what has been found with the temple sanctuary ritual, where officiants performed rites for an inert image. But when brought into the Papyrus of Nu, the texts in question were re-configured so as to be performed by the papyrus owner for his own benefit. This recontextualization was achieved by the simple means of introducing the recitation itself with one of the formulae noted above. A paradoxical complication results: the paratext presupposes performance by a separate party for the beneficiary, who is the text owner Nu, but the recontextualization achieved by the recitation formulae makes Nu himself to be that performer.

Due to their connection in prior manner of performance to the category of rites dominating the collective setting, the reframed texts will be examined in considerable detail before turning to the great majority of texts in the papyrus, which do not exhibit this interesting complication.

The two sets of reframed texts are found toward the end of the papyrus. In their order of appearance, the first set contiguously consists of the texts BD 141/142, 133, 136A (first version), 134, and 130.212 All of the texts are entitled siqr A “making an Akh skillful,” and all but one of them are stated to be performed on specific ceremony days: hrw n (i) w i mn.t and hrw psghn.tiw “the ceremonies of the west”213 and “the day of the new moon”214 (BD 141/142), hrw 3bd “the first day of the month” (BD 133), hrw 6-n.t “the sixth-day ceremony,” (BD 136A), and hrw ms.wt wsir “the birthday of Osiris” (BD 130). They are the only texts in the papyrus with ceremony-day stipulations, and they are concentrated together in a single, contiguous set.

The second set contains both parts of the iconic BD 151, and this set comes twenty-nine texts after the first. In their order of appearance, the second continguously consists of the texts BD 144, 137A, 151 (part 2), 101, 156, 155, 151 (part 1), and 100.215 Three of these texts specify performance hrw n (i) zm 3 “on the day of the funeral”216 (BD 101, 156, and 155), and another states that it is to be done iw ṭb ṭm siqr tw wp r A =f m b A “when this Akh is put together, having been perfected and cleaned, and his mouth has been opened with metal” (BD 137A),

212 Called ‘Sub-sequence 5a’ by Lapp 1997, p. 40.
213 The notations further stipulate these as hrw 3bd 6.n.t wsir ṭb.w ṭm ms.wt wsir ṭkr gḥ n (i) ḫkr stt.w n (i) ṭḥt bz 3ṭt.w n (i) ḫnt-ṭgf sdr ṭb.w ṭḥt b n (i) “the monthly ceremony, the sixth-day ceremony, the Wag ceremony, Thoth, the birth of Osiris, the ceremony of Sokar, the night of Haker, the mysteries of the gate, the mysteries of the necropolis, repelling the fighting, and opening the valley.”
214 Technically psghn.tiw refers to the disappearance of the old moon, rather than the first visibility of the new moon, but the old translation is here maintained. On the term’s astronomical meaning and possible etymologies, see Depuydt 1998, pp. 73–74.
215 Cf. ‘Sub-sequence 7c’ of Lapp 1997, p. 41, which omits BD 100.
216 In the Eighteenth Dynasty TT 100, zm3 3t refers specifically to the first segment of the mortuary rituals, in which the corpse is brought to the necropolis; see Hays 2010, p. 2. Elsewhere it can also indicate the procession to the tomb, as at Sinuhe B 192–193.
thus on the day of interment. An important, common detail is that most texts of the second set involve placing an amulet or other item at the throat or breast of the beneficiary (BD 101, 156, 155, and 100). Since the iconic BD 151 part 2 is similarly concerned with amulets and bricks to be deposited in the tomb, and since BD 151 part 1 deals with the mummy mask, an object upon which the text is once found, the whole text obviously falls into the same general category of activity—notwithstanding BD 151’s iconic mode. In short, they all deal with the deposition of objects on the day of burial, as does BD 151, and this connection accounts for the latter’s position among them. No other such concentration of this kind occurs elsewhere in the papyrus.

There is one other reframed text, BD 30B, and it falls between the two sets. It is similar to the texts of the second set, as it deals with an amulet to be placed m-ḥmr ẖ n(ī) zi(ī) “within the heart of a man.” Afterwards the officiant is told to ir n=f ḫpt r3 “do” the opening of the mouth for him.” Assuming that the opening of the mouth is to be performed on the zi “man” who is mentioned, then the deposition of the amulet is to occur before the opening of the mouth, just as BD 137A is to be done after it. Both of these reframed texts consequently were to be done on the day of burial.

The notations of the twelve reframed texts distinguish between their performers and beneficiaries. The first of them, BD 141/142, makes this clear by a portion of its title, mg3.t ir.t zi(ī) n ir=f zi=f r3-pw “a book which a man is to do for his father or his son.” BD 133 instructs the officiant to recite it ẖsk rd.t n=k twt n(ī) ūy pn mrv=k sḏq=f m w3 pn “when you (=k) have put an image of this Akh whom you wish to be made skillful in this bark (sc. which has been constructed or represented).” BD 136A is ḫḏ-mdw ḫtw twt n(ī) ūy pn rdī w3 pn “to be recited over an image of this Akh put in this bark.” BD 134 is to be recited over an image of a falcon rdī m ḫt pn h3w twt n(ī) ūy pn mrv=k sḏq=f “put in this bark with the image of this Akh whom (=f) you (=k) wish to be made skillful.” BD 130 is recited over an image of a bark of the sun god ẖst rd.t n=k twt n(ī) ūy pn m-h3, t=f “when you (=k) have put an image of this Akh before it.” In the second set, the officiant of BD 144 is instructed that ir=k ḫtw n(ī) ūy pn m-bḥh=sn “you (=k) are to do (it) over the image of this Akh before them (sc. images of gods).” BD 137A includes in its titles snh.w ir.w n ūy isk ir.n=k ẖst rd r ẖn=f “Sakhu which are done for an Akh after you (=k) have made four basins of clay” and that rdī ḫt=n=k ḫtw n=f r3 n(ī) ḫ3.w 4 ṭpm “you (=k) are to cause that this speech of these four torches be done for him (=f; sc. the Akh).” BD 101, 156, and 155 are to be recited over a bandage upon which the text has been written, a knot-amulet, and a Djed-pillar amulet respectively, which are rdī n ūy ṭmr r ḫḥ=f ḫhr n(ī) zīn3 ẖt “given to a skillful Akh at his (=f) throat on the day of the funeral.” BD 100 is to be recited over a copy of the text written on a clean, blank papyrus, which is rdī n ūy ḫt snb.t=f ẖn rdī ḫtw=m ḫw ṭm=f “given to an Akh at his (=f) breast without letting it touch his flesh.” And BD 30B involves the fabrication of a scarab amulet (bearing the text)
which is \textit{rdt m-\textbf{\textit{hrw ib n(\{i\)}}\textit{z(\{i\})}} “placed within the heart of a man,” and then the officiant is instructed via an imperative\textsuperscript{223} to \textit{f r n=f \textit{wp.t r3 “do the opening of the mouth for him (=f.”}}

Thus all of these texts explicitly differentiate between the officiant, who is often referred to in the second person in the paratextual notations, and the beneficiary, who is referred to in the notations in the third person and, in ten of the reframed texts, is called an Akh. Remarkably, paratextual references to the beneficiary as an Akh occur with only four other texts in this papyrus: BD 17, 30A, 148, and 176. These others are sprinkled throughout the papyrus, unlike the high concentration of such references in the two sets under discussion. The added information provided by the reframed texts concerning the construction of images and presentation of items and amulets,\textsuperscript{224} particularly in the context of the funeral proceedings, helps let it be seen that, according to the notations, they had actually been prepared to be done by one or a couple\textsuperscript{225} persons for another, namely an Akh, a deceased person.

But here is the disjunction. Since Nu is designated by name within nearly all of the reframed texts as beneficiary, there is a fissure between the notations’ differentiations and their being framed as recitations to be done by Nu himself. As presented in the papyrus, he acts as an officiant (\textit{=k}) who is separate from the beneficiary (\textit{=f, 3h pu})—and yet he is that beneficiary within the body of the text itself. This is carried to the point where he deposits amulets and items on his own body on the day of the funeral, without touching his own flesh, and he even performs a text to be done for one’s father or son for...himself—thereby making him his own father or son within the text’s internal logic. To judge from these stipulations, it is clear that the texts had a context immediately prior to the final forms they exhibit in the papyrus. For the purposes of Nu’s papyrus (as similarly with other versions of these texts on other sources), they were explicitly reframed so as to present themselves as being done by the beneficiary for himself. This modification brought them into conformity with the great majority of the other texts in the document, inasmuch as now Nu performs them all.

It may be observed that this morphogenesis was evidently envisioned at the time of their copying and even before that, since one of the texts—BD 137A, which deals with the manipulation of four torches—includes the notation that \textit{\textit{h3 tw wr.t im\{i\}}=k fr sw hr hr nb wp-hr hھ.w=k dx=k m it=k m z3=k “take great care that you do not do it on behalf of anyone except your own self, together with your father or your son.”\textsuperscript{226}} And therefore it accounts for both self-performance and performance for kinsmen. Further, one other text in the Papyrus of Nu, BD 89, though cast here strictly as a rite for an individual, in another document receives a notation like that found with BD 100: there also it is used in conjunction with the depositing of an amulet.\textsuperscript{227} These two points together make it plain that a single text could be transferred from one context to another.

The present discussion is prompted by the superimposition of two contexts in a single textual source. The transfer is evident from the disjunction of performance as presented within the text itself: the texts each contain both a prior form and a final form. By differentiating

\textsuperscript{223} See above at n. 219.

\textsuperscript{224} This purpose is underscored by the presence of BD 100 and 155 among a series of amuletic texts on a late papyrus; see Munro 2003, pp. 46–51. Single-text, amuletic papyri like those mentioned in Nu’s notation for BD 100 are attested from especially the Late, Ptolemaic, and Roman Periods; see Illés 2006, pp. 123–124, for BD 100, 101, and 130.

\textsuperscript{225} See below concerning BD 137A and 141/142.

\textsuperscript{226} BD 137A has no immediate parallel in the Middle Kingdom mortuary literature, but a similar notation is found in the contemporary BD 133 (Eb) 25–26, which is in part parallel to CT 1029. The translation of these passages at T. Allen 1974, pp. 109 and 114, as “except thine own self—even thy father, or thy son” problematizes the differentiation between officiant and beneficiary evident in the notations.

\textsuperscript{227} See Munro 2003, pp. 46 and 49, and de Genval 1992, p. 34. For BD 89 attested on a single-text, amuletic papyrus, see Illés 2006, pp. 123–124.
between officiant and beneficiary in the notations, the prior form was to be done by one person for another. By applying introductory recitation formulae to the texts, the papyrus owner became both officiant and beneficiary. It is important to stress the specificity of this point of discussion. Here, the concept ‘prior’ refers specifically to what is perceivable from a textual layer actually present in a single document. It does not refer to a hypothetical source or situation induced from comparison of multiple exemplars of a text. It is important to make this stipulation, because some texts from the Papyrus of Nu—and several others in the Book of the Dead—do indeed have parallel exemplars found in other contexts. These will receive discussion in short order. For the moment, the discussion of reframing concerns the strata actually maintained within a single exemplar. The genetic relationship between them is perceivable through the application of logic.

Despite the distinction the reframed texts make between officiant and beneficiary, their presumed prior setting of performance was not collective. This may be surmised from express stipulations in four of them concerning secret performance and limitations on participants. BD 141/142 is the first text of the first reframed set, and it states that \( ir=k \, mn \, rdt.t \, m33 \, rmf[\text{t}] \), \( nb.t \, wpb-\hr \, iny-ib-k \, m3 \, \text{hm} \) \( hry-h3w.b.t \, mn \, rdt.t \, m33 \, kr \, hr \, mn \, hnm \) \( i \, m \, rnv.ty \) “you are to do (it) without letting anyone see except the one truly in your heart (sc. the beneficiary) and a lector priest, but without letting anyone else see, not even a servant come to the door.” The second reframed set has more texts with statements of secrecy. A notation of BD 144 instructs that \( ir=k \, mgb.t \, tyn \) (i.e. in) \( mn \, rdt.t \, m33 \, ir.t \, nb.t \) “you are to do this book without letting anyone see.” BD 101 aims to present a bandage inscribed with the text, which is \( rdt \, n \, 3h \, r \, hkh=fi \, n \, pr \, r \, h3 \, n \, rh \, h3.w-mr \, n \, m33 \, ir.t \, n \, sdm \, mtr \) “given to an Akh at his throat, not going out, people not knowing, an eye not seeing, and an ear not hearing.” And the officiant of BD 156 is told that \( im(i)=k \, rdt.t \, m33 \, sw \, rtrf[\text{t}] \), \( nb.t \) “you should not let anyone see it.”

Notably the last three of these stipulations of secrecy occur in the second set, which concentrates upon activities on or around the funeral, and to them may be added a statement from the iconic BD 151 part 2, which is one of their companions: \( ir.wt \, m \, ink.t \, m \) \( dw3.t \, sl3 \, n[i] \) \( dw3.t \, hz \, sl3 \, n[i] \, krit-npy \) “done as a hidden thing in the netherworld (\( dw3.t \)), a secret of the netherworld, a secret mystery of the necropolis.” The funeral processions and interment were collective rituals par excellence, because they required the involvement of multiple persons to move the deceased and his belongings to his new situation. It is noteworthy, then, that so many expressions of secret performance are made here in this set. Just as it contains the highest concentration of specifications of performance on or around the day of the (collective) funeral, so does it contain the highest concentration of specifications in Nu’s papyrus of secrecy in action. They are marked as such in order to make it clear that they were not to be done as part of the community activities. This indicates that the prior forms of the rites, though prepared to be done by someone acting as officiant for another, were nevertheless to be done in a private setting, separate from the wider community.

It was probably due to their individual, non-collective setting that the reframed texts were brought into the Book of the Dead. It is a collection of rites done outside of cultic activity—albeit in some cases alongside it, as here. They were not rites done as part of the collective, communally performed funeral. They were done privately on the day of the funeral.

But because the reframed texts differentiate between beneficiary and performer, one may expect that their structure in respect to grammatical person will correspond to what is normally found in the collective setting. This will prove to be partially true.

c. Strictly Self-performed Texts

Eleven other texts in the papyrus include notations which, apart from the introductory formulae designating Nu as reciter, show that they were intended to be done by him for his
own benefit. Three make explicit reference to performance on one’s own behalf. Eight others specify the benefits accruing to the one who knows a text, and in this way they implicitly indicate an encounter with it for oneself. BD 148 contains the injunction \[ i_r m \] “may you not do (it) on behalf of anyone except yourself.” BD 18 avers that \[ i_r grt \] “and as for the one who recites it [on behalf of himself] every day, (it means) being prosperous on earth.” BD 125 notes that \[ i_r i_r m \] “as for the one who performs this book on behalf of himself, he is well and his children are well.”

The eight texts making declarations about knowledge benefits are, in their order of appearance on the papyrus, BD 68, 72, 86, 64 (short version), 112, 64 (long version), 99, and 176. Most adhere to the following format:

\[
\begin{align*}
\text{BD 68 (Ea) 16–17} \\
ir rh mgb.t \text{ in} \\
lw=f fpr=f m hrw \\
wm=f hr sm.t tp t m-m \text{ *nh.w} \\
n sk=f /// r nhh \\
str m5” hh n(t) zp
\end{align*}
\]

As for the one who knows this book,
he goes forth by day
and he goes on earth among the living
without having ever perished.
A matter a million times true.

An exception is BD 72, which notes that it is efficacious if the text be either known \( i_r tw=f m z’ hr qsr=f r’-pw \) “or it is put in writing on his coffin.” While material possession of a text requires no involvement on the part of the beneficiary, the act of learning means that it must be personally read. Since each of the texts in question actually includes an introductory notation of recitation by Nu, the objects of knowledge were evidently recitations, which therefore required action. The precedent for this may be found in a text from the Middle Kingdom, which includes among its paratextual notations \( dd-mdw \) “recited by one who knows this book,” thus fusing the phraseology \( dd-mdw \) “recited by” together with the act of \( rh \) “to know.”

All of these texts are formulaic in the sense that they are repeated on other documents. That indicates that the activities they entail were done by individuals throughout society, and probably also repeatedly by the ones who performed them. This and other qualities make them ritual events. Ritual, as understood here in the context of Egyptian religious practice, involves a fusion of human action and belief, and it is characterized by formalization.

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228 The form \( i_r \) without ending should be an active participle, because elsewhere in the papyrus’s notations the passive participle from \( i_t \) “to do” uniformly receives the –\( w \) ending; see BD 148 (Ea) 18: \( ir i_r w=n=f nn \); BD 141 (Ea) 112–113: \( ir lh nh br w=n=f mgb.t \); BD 151 (part 2) (Ea) 16: \( ir lh nh br w=n=f nn \); BD 156 (Ea) 3: \( ir i_r w=n=f nn \); BD 100 (Ea) 11: \( ir lh nh br w=n=f nn \).
229 BD 72 (Ea) 12–13.
230 CT 503 VI 89i (B3L).
231 To be clear, when speaking of ritual in this work, one is concerned with performances by living human beings. To discuss performances anciently thought to have been done in the afterworld is to speak about ancient beliefs held by the living concerning the afterworld. That is not ritual. Ritual is an object of sociological and anthropological analysis. Divorced from practice, belief is the domain of theology, dwelling in the realm of the idea, not human action, and not the event.
repetition, special situational constraints, and other strategies of differentiation from quotidian activities, by the reification and objectification of the symbolic and metaphorical, and by a reproductive function in maintaining and transforming collective representations. By these measures, the self-performed texts may be appropriately called rites or mini-rituals.

There is no reason to construe that a practice with such qualities is not a ritual simply because it is done by oneself for oneself. To be sure, it is often assumed in the field of Egyptology that the category of ritual is specifically limited to collective performances and not applicable to individual ones. It is implicitly at hand, for instance, in inquiries into the ritual character of certain Book of the Dead texts. With it evident to all that the majority of them were done by the text owner for his own benefit, such inquiries presuppose an understanding by the audience that self-performed activities generally do not possess such a character. The academic antipathy between ritual = collective and individual = non-ritual had a place in Nineteenth Century scholarship. But since then, this dichotomy has not held purchase in ritual studies, history of religions, religious studies, anthropology, or sociology. And by the characteristics of ritual specified above, the term comprehends both settings of performance.

The eleven texts with paratextual notations indicating self-performance are scattered randomly throughout the papyrus, occupying the following positions: #2, #24, #29, #54, #62, #80, #101, #112, #118, #120–121. In comparison, the reframed texts are concentrated together in two contiguous sets, with one loose in the space between them; they occupy the following positions: #90–95, #114, and #124–131—where the two parts of the iconic BD 151 take places #126 and 130. The concentrations of texts with notations which indicate reframing contrast nicely with the random scattering of texts with notations showing self-performance. Due to their obvious concentration, the reframed texts may be assumed to be the exception, whereas texts showing no explicit notations of self-performance beyond the introductory recitation formulae are the rule. The random declarations for the latter are incidental. Texts not marked as such were also self-performed.

It is also remarkable that, in fact, notations for secret performance occur only with the reframed texts, especially the ones stated as being performed in association with the collective funeral rites. As observed above, there are four of them. Elsewhere, an indication of secrecy occurs only in the two versions of a single text in the Papyrus of Nu, and its declaration is not quite the same. The short version of BD 64 states that $\text{sm} \, \text{pw} \, \text{m} \, \text{n} \, \text{ptr}$ “it (sc. this text) is a secret method, neither seen nor perceived.” The long version of BD 64 in Nu’s papyrus expands this notion in the text’s etiology. Stating that it had been found by the Fourth Dynasty prince Hardjedef, it claims that he acquired it $\text{ft} \, \text{m} \, \text{ptr} \, \text{i}$ “according as he saw that it was a great secret, unseen and unperceived.” The text is one which shows in both its exemplars that it was self-performed, but the $\text{ft} \, \text{m} \, \text{n} \, \text{ptr}$ “great

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232 On repetition (or redundancy) and formality (or conventionality—under which heading may be included stereotypy or rigidity) as characteristics of ritual, see Tambiah 1981, p. 119.

233 These elements of ritual, approached from the point of view of ritualized practice, are developed from C. Bell 1992, pp. 74 and 80–92.

234 As for instance with Luft 2009, pp. 87–90, and Luft 2008, 83–93. For the Pyramid Texts, a similarly defective division is explicitly made between (collectively performed) “ritual” texts on the one hand and (individually performed) “incantations” and “personal spells” on the other at J. Allen 1988, pp. 38–39; for notice of the pejorative dimension of this differentiation, see above at n. 32.

235 See above at n. 95.

236 The positional numbering follows that of Lapp 1997, pp. 64–69. In this numbering, position 91 is skipped, as Lapp labels the text of position 90 as BD 141/142, thus as two texts combined and occupying two slots, even though the unified text in question is not divided in the papyrus by a title between them. In contrast, BD 96/97 occupy a single slot in Lapp’s numbering, although an identical case applies.

237 Five if BD 151 part 2 is included.
secret” mentioned in its notations is supposed to be the text itself, rather than the manner in which it was to be recited.

This is not to say that the non-reframed, self-performed texts should be understood to have been recited in a public venue. By the nature of doing something for oneself, it follows that the activity was to be done on an individual basis. That is what comes from anthropological reflection. And further, engagement with such performances by wider society in an indirect or extended way is neither expressed nor implied in the evidence. To be clear, one is speaking here about Book of the Dead papyri like that of Nu’s, and neither of the manifestation of texts from this corpus in other contexts nor of their manifestations on monumentalized media. These will be considered below in conjunction with exchanges between collective and individual settings.

d. Interim Summary of Individual Setting

As another consequence of the individualized nature of their performance, there is no reason to suppose that the execution of any of Nu’s texts required the kind of infrastructure entailed by collective rituals. His professional offices were imī-r3 ḫm.t “treasurer” and imī-r3 pr n[i] imī-r3 ḫm.t “steward of the treasurer.”238 Obviously he was not a professional reciter of his own Book of the Dead. Thus the recitation of his texts was done outside of the administrative and economic structures of society. This assessment will apply to all of his texts except for BD 150 and 151, which are not marked as performed by him.

From the point of view of performance, then, three kinds of texts can be isolated in the Papyrus of Nu: iconic texts, reframed texts, and strictly individual rites. Those of the first kind were not meant to be performed, and texts of the latter two are introduced by formulae which make the papyrus owner their reciter. The reframed ones are generally concentrated together. In their immediately prior forms, they were to be done by another for the deceased, an Akh, but the papyrus represents them now as being done by Nu himself. Even in their prior forms they were not collective performances, notwithstanding specifications that they be done alongside cultic acts such as the funeral. This is because they contain express marks of private performance on behalf of the deceased and since there is no reason to think that their performance entailed the administrative and economic supports underlying collective performances. Even so, because their prior forms do involve execution by a separate officiant for their beneficiary, it may be expected that the grammatical structure of some of these can match the formats found in collective services. In contradistinction to the reframed texts, there are some texts with express notations of self-performance beyond the introductory recitation formulae. Since they are found scattered throughout the papyrus, it is assumed that such comments are incidental and that self-performance was the general rule.

As a further note of importance, it may be observed that the Papyrus of Nu is distinguishable from the Berlin papyrus on the basis of variegated versus uniform composition. Whereas the Berlin papyrus consists of a set of rites which together form part of a single ritual performed daily, the Papyrus of Nu evidently consists of a number of rites to be done on various occasions. These include the day of burial at an unspecified moment,239 in association with the opening of the mouth,240 in association with a funeral procession,241 and on various ceremony days.242 Of course, the great majority of texts with specifications of date

239 BD 1, in position #3.
240 BD 30B and 137A in positions #114 and #125.
241 BD 101, 156, and 155 in positions #127–129 respectively.
242 BD 141/142, 133, 136A, and 130 in positions #90–93 and 95 respectively.
of performance are of the reframed kind. But even from that it is evident that the papyrus is a compilation of rites rather than a single contiguous ritual. Based on this point of differentiation, it is evident that individual rites were not so elaborate as collective rituals. The former consisted of acts narrowly bounded in time, one or two utterances which could be performed in a matter of minutes, while collective rituals consisted of series of rites unfolding over a considerable period of time. This shows that papyri like Nu’s were on the order of collections unified by a single theme—in this case post-mortem well-being—rather than containing a concatenation of rites unified by a single, temporally demarcated ritual. Importantly, the variegation of particular situations may be identified as the necessary condition leading to a more heteroglossic document in terms of the performance structures within it.

Still, none of the rites in a Book of the Dead are presented as being proper to a setting other than the individual. None of them is marked as being done in the context of a cultic performance. This is not to deny that some of its rites have verbatim parallels elsewhere. Rather it is to say that, within any given Book of the Dead, its rites are homogeneously presented as pertaining to an individual context.

2. The Use of Books of the Dead by the Living

The notion of Lepsius that a Book of the Dead was supposed to be a ‘guidebook’ or ‘pass’ may be seen by now to be slightly misleading. A guidebook is consulted like a map as reference, and one does not think of it as somehow being ‘done.’ But only one of Nu’s texts, the iconic text BD 150, which shows a kind of plan of the other world, could be construed as answering to this description. And only one text, BD 72, makes note of the efficacy of possession as an alternative, as if it might have been construed as a kind of pass. Excepting BD 150 and 151, the rest are marked as recitations to be done by the owner of the papyrus. This point and the notations of physical activities to be done in conjunction with them—especially with the reframed texts—show that the texts were objects of action beyond consultation (as happens with a guidebook) or possession (as with a pass).

Accepting, then, that the texts on a papyrus like Nu’s were to be performed by its owner, it is important to ask whether they were to be performed in life or after death. The answer is that the former must certainly pertain. Since the view that performance of a Book of the Dead after death is non-controversial in Egyptology—and would, more importantly, be a question of ancient beliefs about the activities of incorporeal being rather than about actual, historical human practice—the in-life dimension will receive the most attention here. This is a topic which has received increasing consideration in Egyptological literature in the last decade. It now begins to be stressed that rites of the Book of the Dead, along with other ritualized ‘mortuary’ activities, were also performed by living persons. In an individual context, that means they were done in a domestic situation.

A notation in the Papyrus of Nu suggests in-life performance since it seems to make reference to an afterlife condition pertaining to the future:

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244 See above at n. 202.
245 See above at n. 229.
246 Stipulations that certain physical activities are to be done or refrained from being done are also found in the notations of BD 64 (short and long versions) and 125.
248 See the archaeological literature cited at Willems 2001, p. 254 n. 5. An important document in this context is the ritualistic pBerlin 10482, as it evidently stems from an individual rather than collective context; see Jürgens 1990, pp. 62–63.
BD 176 (Ea) 4

_\textit{ir rh r3 pn}_

_\textit{wnn=f m 3h lqr}_

_\textit{n m(w)(n)=f m whm m hprt-npr}_

As for the one who knows this utterance, he will be a skillful Akh who does not die again in the necropolis.

The verb form _\textit{wnn=f}_ gemanates, and since its root is from the _\textit{secundae geminatae}_ class, and since it follows the quasi-conditional\(^{249}\) particle _\textit{ir “as for,”}_ it suits the morphology and environment of a ‘prospective’ _\textit{sdm=f}_. Then the state of being an Akh, or ‘spirit,’ is to be attained in the future. Since the processes of the mortuary rituals performed for the dead in the New Kingdom were already supposed to make the deceased into an Akh, the condition mentioned in BD 176 must refer to a moment not yet experienced by the knower, and therefore prior to death and the rites thought to bring the desired condition about.

But, due to the ambiguities of Egyptian morphology and syntax, which are legion, it is better not to rely upon the interpretation of grammatical structures but to consult semantic information.

Of more use are several texts making explicit reference to use by their beneficiary _\textit{tp t} “upon earth,” that is, by the living.\(^{250}\) One may begin this inquiry by considering a notation parallel to that for BD 68 (Ea) 16–17 cited above, as found accompanying a different text in the Nineteenth Dynasty Papyrus of Any:

BD 21 (Eb) (Wasserman 1994, pl. 6)

_\textit{ir rh mg\(\beta\).t tn tp t3 <dl> m z\(\delta\) tp qrs r3-paw}_

_\textit{iw=f pr=f m hrw m hpr\(\varepsilon\)w nb\(\varepsilon\)w mr\(\varepsilon\)w}=f_

As for the one who knows this book upon earth or _\textit{<it is put> in writing on the coffin, he goes out into day in all the forms which he may desire.}_

To be sure, the benefits of the text are to be accrued after death, as this is what is indicated by the phrase _\textit{pr\(\varepsilon\) m hru “to go forth into day,”}_ since it implies departure from the tomb.\(^{251}\) But the statement creates a contrast between experience of the text in life (_\textit{\textit{\textit{ir rh tp t3}} “to go forth into day,”}_) versus possession of the text on the coffin (_\textit{<dl> m z\(\delta\) tp qrs} _\textit{<it is put> in writing on the coffin, he goes out into day in all the forms which he may desire.}_)_ after death. The situation of learning a text specifically in life is also found in a notation accompanying another text from a Nineteenth Dynasty papyrus: _\textit{ir rh mg\(\beta\).t tn tp t3 iw pr=f m hrw wnn=f hr \(\varepsilon\)m.t tp t3 m-m \(\varepsilon\)nh\(\varepsilon\)w nb\(\varepsilon\)w “as for the one who knows this book upon earth, he goes out by day, going upon earth among all the living.”_\(^{252}\) To paraphrase, the one who learns the book in life is supposed to pass out of the netherworld upon death and thereafter exist among the living.

\(^{249}\) In the sense that the particle creates a stipulation or sets up a condition, thus a protasis, and is followed by an apodosis.

\(^{250}\) On this phraseology, see Quack 1999, p. 12, DuQuesne 2002, pp. 38–40, von Lieven 2002, pp. 49–50, and Jo. Gee 2006, pp. 75–77. The phraseology’s usage in describing texts is present also in the Middle Kingdom mortuary literature, but less commonly, as with the title appended to the end of CT 154 II 288/9a–c (S2P): _\textit{\(\text{\textit{ir m} hpr\(\varepsilon\)w} \& \text{\textit{pr\(\varepsilon\)} m hru “to go forth into day, entering in to the lords of Heliopolis, and ascending to the sky.”}_ For usage on earth in the Coffin Texts, see also the references cited below at n. 226.

\(^{251}\) As observed by S. Morenz 1975, p. 201.

\(^{252}\) BD 70 (Pb) 5–6.
It is just as one might have assumed. If it is believed that knowledge of the afterworld should be acquired in order to successfully navigate it, then one would presume that preparations would be made prior to crossing the threshold. These two Nineteenth Dynasty statements make that assumption explicit by attaching *tp B “upon earth” to *r’h “to know.” The verb *r’h does not receive such an express qualification in the Papyrus of Nu, but there are several notations in it which nevertheless establish a contrast between in-life and after-death in the context of the texts’ use. For instance,

**BD 18 (Ea; Lapp 2009) 40–43**

\[ dd \text{ z}[t] \text{ r} t \] (pr)n u\$t\$b
\[ pr.t \text{ pnc } m \text{ hsw } m-h[t] mni=f ir.t \text{ hpr.w } [r]dl ib=f \]
\[ ir \text{ grt } \text{ 3dd } \text{ sw } nb [br=f ] r^n nb \]
\[ wglz=f \text{ tp } B \]
\[ kw=f \text{ pr=f } m \text{ h.t } nb.t \]
\[ n \text{ spr.n } \text{ sw } h.t \text{ dw.t} \]
\[ str m[s] h[\theta] n(\iota) zp \]
\[ kw m[t] [n]=l \langle \text{ sw} \rangle kw(=f ) hpr m-c=l \text{ wr.t} \]

Should a man recite [th]is utterance while pure, it means going out into day after he dies and making the metamorphoses which his heart [gives].
And as for anyone who recites it [for himself] every day, it means he is prosperous on earth:
he goes forth from every fire, and no evil comes near him.
Truly effective millions of times.
I [have] seen (it), and (it) has largely happened to me.\(^{253}\)

The contrast between *m-h[t] mni=f “after he dies” in the first sentence and \( r^n nb… \text{ tp B “every day… upon earth” in the second establishes a difference in time of performance and the respective results attained. The benefits of the first sentence are accrued after death, while those of the second are accrued upon earth. As it is not possible to reap the benefits of a text prior to one’s experience of it, it necessarily follows that the daily performance was to be in life. The on-earth dimension is strengthened by the testimonial “I have seen it, and it has largely happened to me.” Setting aside the truth value of the statement and its formulaic character, it is not possible for anyone to have reasonably made such a claim except while alive.

A similar contrast between after-death and in-life benefit may be seen in another rubric from Nu’s papyrus:

**BD 17 (Ea) 2–3**

\[ /// \ldots /// [pr].t h.t m hdt-nfy \]
\[ lh [m inm.t] \]
\[ /// \ldots /// m hpr.w nb mrr=f \]
\[ hh sn.t hms.t m zh \]

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\(^{253}\) Cf. T1Be’s paratext to CT 335 ( > BD 17) IV 326a-g (T1Be): \[ gd NN r=t pn u\$t\$b [m npr(\iota)] hzmn.t wgz; tp B [br r^\iota] mny nfr [h\lbr\text{ hpr.w r^\iota} ib=f pr.t m hsw hlt zp<,t> hms.t m zh in NN m-h[t] mny=f br [gd] sw hr=f /// [kw=f ] pr=f m-h[t] “N. is to say this text while purified [by] Hezmen-[natron]. Prospering on earth [with Re, mooring beautifully with [Osiris. Making transformations which his heart gives. Going forth by day, playing Senet, sitting in the booth by NN after he moors. As for the one who says it over himself ///, he goes forth afterwards.” For [m npr(\iota)], cf. PT 553 §1368a (P): s\lbr\text{a}b r\lbr\text{a}mny nfr [m npr(\iota)] hzmn.t “his mouth having been purified with natron.” I owe the other reconstructions to the personal communication of E. Wente.
The titles include an indication of an effect of the texts to be experienced after death. But the sentence which concludes the titles provides a counterpoise to this afterworld purpose. It claimed that there is SimpleName “benefit” to be gotten by the one who makes use of the text in life.

A further contrast of this kind can be found in the notations from both of Nu’s versions of BD 64, with that from the long version given here:

BD 64 (Ea) 41–42

And as for the one who knows this utterance, it is the case that his voice is made true on earth and in the necropolis, and he does everything that the living do.

The result to be obtained—SimpleName “being true of voice” or “being justified,” a term which has both religious and legalistic connotations—is to be accrued in two contexts: SimpleName “upon earth” and SimpleName “in the necropolis,” i.e. in life and after death.

As these paratextual statements develop clear contrasts between use and benefits in life versus after death, it should not seem radical to recognize their significance. And after all there is quite a lengthy history of scholars drawing attention to them. Already in the Nineteenth Century, Lepsius commented upon how statements like them showed the relevance of the Book of the Dead to the living. This assessment has actually been similarly held for it and other mortuary texts continuously afterwards. The self-performance of Egyptian mortuary texts by the living is not a revolutionary idea; it has been continuously noted in Egyptological literature for over a hundred years. It is only that the significance of this observation has never been elaborated upon. For instance, there is no mention of this aspect of the Book of the Dead’s use in an otherwise excellent encyclopedia article on domestic religion in ancient Egypt. The phenomenon is neither unknown nor forgotten; it is simply not understood. Thus it has often been mentioned in passing and thereafter neglected. The present section of this chapter begins to rectify this situation. It argues that Books of the Dead originally

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257 See the reference cited above at n. 99.
constituted or were modeled after operative documents—things to be performed in life on a personal basis.

The nearest attempt to conceptualize the performance of mortuary texts by the living, by Edward Wente, prompted mainly by notations in the royal underworld books of the New Kingdom but also in connection with the Book of the Dead,258 has only led to a dispute over terminology, with the effect of leading the discussion away from the role and place of this activity in society. Specifically, there have been complaints259 against associating the term mysticism with the in-life performance of Egyptian mortuary texts, on the grounds that the term is not appropriate. As a matter of fact the word mysticism is quite broad in meaning,260 and that would undermine arguments against its application here. Attempts to specify precisely what belongs to the category are problematic: mysticism is a branch of activity which is historically and culturally conditioned with consequently variable results and measures.262 Also, identification of the phenomenon in a culture cannot be based on the reportage of personal experience or consciousness, for then one would be required to essentially negate the category’s significance in, for instance, the first millennium of Christian history.263

And yet the term’s use is still suspect, and for an ironic reason. A series of studies have discredited the academic employment of mysticism at all, most recently on the grounds that its universalistic, scholastic meanings were produced at their origins “by seekers for seekers, for those who longed to be firsthand prophets but who mostly remained secondhand observers.”264 In applying the word or denying its applicability, the game that tends to be played is to separate one’s beloved mystics from the odious practices of non-mystics.265 This assessment cuts both ways. The term mysticism is a pivot through which religious practices may be covertly lauded or condemned.

258 Wente 1982.
259 Against its applicability: Assmann 2001a, p. 250 n. 33; idem 2001b, pp. 511–515; Willems 1996a, pp. 279–283 (see the critique of DuQuesne 2002, p. 42 n. 53; Assmann 1995b, pp. 52–53 with n. 43; and Demarée 1983, p. 256 n. 311; see also Roulin 1996, vol. i, p. 121 n. 610. Similarly, the application of the term ‘Einweihungstexte’ to mortuary texts by Thausing 1943, p. 43, provoked a series of objections against that appellation by S. Morenz 1932, p. 80; idem 1957, col. 124; and idem 1973, p. 200–202. Interestingly, idem in the third work sees the phrase ṣp tḥ “in der geistigen Nachbarschaft zur artverwandten Zauberliteratur, in besonderen Fällen zur vielfältig expansiven Gattung der Weisheitslehren, und stellen außerdem einen Bezug auf gottesdienstliche, also den Priester vorbehaltenen Rituale fest.” But that is not a disputation of the phrase’s this-worldly significance, but an acknowledgment of it. For his position on the translation of Egyptian ideas into initiatory Hellenistic mystery cults, see S. Morenz 1973, p. 250.
260 See the overview of Egyptologists using this term by DuQuesne 2002, pp. 41–43, and Jasnow and Zauzich 2005, pp. 54–55, the latter citing those for and against it. On this topic, it may be mentioned that Federn 1960, p. 246, holds as a matter of personal opinion that the transformation texts of the Coffin Texts involved the “transformations of a living person into various divinities (or aspects of the one divinity),” and on that speculative basis he associates these texts with yogic samadhi. The association is incorrect for technical reasons. Samadhi is not a practice involving the assumption of a divine identity (as occurs, for example, in the tantric practices devasaya and devamana, on which see Cozort 1986, pp. 57–58), but rather is a state resulting from a practice—a state involving the union of the subject (the practitioner) with the object of his contemplation, whatever it may be (see Grimes 1996, pp. 269–270).
261 See Parrinder 1972, p. 317.
265 Ibid., pp. 290–291. This same critique can be directed against some emic discourses on mysticism: they are concerned with specifying the characteristics of attainment, the “marks by which we should know a man who has reached identity with God” (Ranade 1983, p. 124): their social function is to distinguish classes in the mundane world. In its interface with society, the practice of mysticism has as much to do with the construction of social identity as it does with its ostensible, transcendental object.
chapter one

Setting aside the affectively charged words we might apply to activities—though doubtless the term mysticism will continue to be used as an analytical category despite its loaded background, just as the term magic is still used despite criticisms made against it—\textsuperscript{266}\textsuperscript{266}—the fact remains that paratextual notations within the Book of the Dead make explicit note of their use upon earth. This is not to exclude the significance of other notations, such as the rarer ones which locate efficacy in the presence of texts on the shroud or coffin, nor yet again especially late evidence which shows beyond doubt that many Books of the Dead (and other mortuary documents) were treated as physical objects of amuletic post-mortem significance.\textsuperscript{267}\textsuperscript{267} Rather, it is to point out that the explicit statements concerning in-life use show that the original role played by Books of the Dead traversed the boundary between the world of the living and what was thought to come and be done after death.

It is also not to deny that the purpose of such in-life practice was chiefly to obtain a beneficial afterlife. Without contemplating whatever mental or spiritual states might have been provoked by encounters with them, at a minimum the texts of the Book of the Dead were read with the aim of preparing oneself for the catastrophe of death, in order to learn the magical knowledge deemed requisite to the transition from this world to the next.\textsuperscript{268}\textsuperscript{268} That trajectory is implicit in the phraseology “going out into day” as in passages cited above. The point of learning the text was supposed to be in anticipation of death and to secure a desirable afterlife. Even so, alongside the afterworld benefits are ones to be gotten by the living practitioner, as is evident from some of the examples quoted above, such as “and as for the one who recites it for himself every day, it means being prosperous on earth.”

That papyrus\textsuperscript{269}\textsuperscript{269} Books of the Dead were used by the living establishes the cultural possibility that, in earlier periods including the Old Kingdom, texts like these might also have been used before death. To judge from Nu’s collection, such texts would have been prepared for individual settings, as when an officiant performed a text for a close family member and

\textsuperscript{266} For Egyptology, see the seminal deconstruction of the category of magic by Gutekunst 1987, pp. 77–98 (cf. Römer 1992, pp. 189–206; idem 1993; and Quack 1999, pp. 5–17). Concluding that no solid difference can be found between magical versus cultic acts, Gutekunst urges the abandonment of the terms. Yet this has not taken place. This is partly because the difference is not said to reside in intrinsically different structures or contents of the actions performed, but in the degree of social involvement—in other words, where and by whom a text or rite was employed—and it is precisely according to distinctions made partly on this point that the term continues to be used. It should be pointed out that the dissolution of magic as a category was set in motion by Mauss and Hubert 1972 [1904], as observed by Pocock 1972, pp. 1–2 (and, further on the trichotomy magic-religion-science, see Tambiah 1990), though that does not seem to have been the work’s intent. Nevertheless, Mauss and Hubert did succeed in drawing out numerous points of contact between the magic and religion: magic borrows representations from religion (ibid., pp. 12 and 85); magic produces the same kinds of changes as religion (pp. 42 and 128); both have obligatory beliefs (p. 93); and, last, both deal with value-judgment sentiments (p. 121). The distinction which remains after all these connections, then, lies along the original axis of division: the collective versus individual: the distinction has to do with the level of social authorization, a matter of felicity.

\textsuperscript{267} See especially the Demotic notation of pBM 10209, discussed at M. Smith 2009b, p. 178 with n. 4, and Martin and Ryholt 2006, pp. 270–274, and see further the latter’s collected references to papyri found wrapped into and/or accompanying mummies at pp. 273–274 nn. 10 and 12–21.

\textsuperscript{268} Within the mortuary literature, a concern with knowledge of arcana emerges in the Middle Kingdom mortuary literature (see Hays 2004, p. 190 with nn. 115–118); and it is present already in non-royal statements in the Old Kingdom, as discussed later in the present book.

\textsuperscript{269} For discussion of the earliest manifestations of what we today call Books of the Dead as occurring more commonly on shrouds and sarcophagi, see the reference above at n. 201.
as when (much more often) texts present themselves as entirely self-performed. The second kind of text is what predominates in the Papyrus of Nu, since explicit indications of such self-performance are scattered throughout it. Together with notations of private performance among the reframed texts, the notations of self-performance separate their in-life use from the cultic sphere. Their place of performance would therefore have been in the household or an appropriated public venue. This is to put the rites of Books of the Dead as such in the domain of what may be called domestic, non-cultic religious practice.

Above all, the notations emphasize that the recitations were to be known, that is, to be learned. One may therefore observe, finally, that there could be no more suitable Egyptian medium for learning a text than a papyrus.\footnote{On the notion that Books of the Dead were supposed to be a replacement for physical tomb goods which the poor could not afford, see Beinlich 1988, pp. 7–8, and for a rebuttal of this notion, see Guksch 1988, pp. 89–90.}

In comparison to the earlier attested manifestations of mortuary texts on shrouds, coffins, and tomb walls, the New Kingdom papyrus Book of the Dead was a portable document which could have been easily made use of directly in life. Due to the ease with which the papyrus scroll could be read in settings outside of the crypt, such as in one’s home or in an appropriated part of a temple or some other more public space, and due to internal statements made in it concerning use in life, it can be hypothesized that a primary use of papyrus Books of the Dead like those of Nu\footnote{This discussion involves in the first place the more textual Books of the Dead from the Eighteenth Dynasty; later, more visually oriented productions such as those of the Nineteenth Dynasty Papyrus of Any (Eb) move more toward monumental, non-operative objects to be admired visually rather than accessed verbally.} was, or at least originally was, by the living in preparation for the afterlife.\footnote{It is of no avail to minimize the significance of notations of use by the living through asserting, as does Servajean 2003, p. 31, that the comparative rarity of mortuary texts reproduced on specifically ostraca shows “que leur lecture dans le monde des vivants était peu fréquente.” People also read papyri.} In that case, their deposition in the tomb would have been a secondary development of the tradition. Originally prepared to be engaged by the living, the papyrus scroll was naturally enough put with the deceased in the tomb due to its relation with the mysteries of resurrection and her person, and due to ineffably motivated custom. It morphogenetically became part of the tomb equipment, and in later periods the physical practice of deposition at the burial became primary. But it was not designed in the first instance to be tomb equipment. This means that, properly speaking, the New Kingdom papyrus Book of the Dead was not ‘funerary’ at its origin, that is, an item meant in the first instance to be relevant to the funeral. Originally, it was ‘mortuary’ only inasmuch as its aim was to prepare one for the afterlife.

3. **Performance Structures in an Individual Setting**

Accepting that the rites of Nu’s papyrus were situated in an individual setting, they may now be examined in respect to the grammatical person of the beneficiary to identify their structural patterns. It is useful to enumerate the grammatical forms and their frequency.\footnote{This evaluation exclusively considers the text as such, thus omitting framing paratextual notations and internal para/metatextual commentaries. The latter are to be found in BD 17, and they use neither the first-person forms (referring to the beneficiary) nor the second person (referring to beings addressed by him), as observed by Rößler-Köhler 1995, pp. 114–115 and 117.}
Table 2. Person of the Beneficiary in pBM 10477

<table>
<thead>
<tr>
<th>Person of the beneficiary</th>
<th>Number of texts overall</th>
<th>Subset: number of reframed texts</th>
<th>Subset: number of iconic texts</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person only</td>
<td>108</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>3rd person only</td>
<td>13</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>1st and 3rd person</td>
<td>7</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>1st and 2nd person</td>
<td>3</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Not mentioned</td>
<td>3</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>2nd person only</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>2nd and 3rd person</td>
<td>1</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>

From the statistics of Table 2, it is clear that texts situating the beneficiary strictly in the first person constitute the preponderance. A similar observation has been made already by Assmann concerning Books of the Dead in general.\(^{274}\) It is now given tactile expression through examination of this particular document.

a. Personal Performance Structure

Above it was asserted as a matter of assumption that self-performance was the general rule for Nu’s texts. This assertion was made based on the fact that, aside from introductory recitation formulae, explicit notations to that effect are scattered throughout the document. Examination of the person of the beneficiary in them reveals an important consistency which helps justify that assumption. As indicated above, there were two manners of expressing self-performance: one involved benefits of knowing a text, the other statements of performance \((\text{tr})\) or recitation \((\text{td})\).

Seven texts with notations of knowledge situate the beneficiary strictly in the first person within the body of the text itself. For instance,

\[
\text{BD 176 (Ea) 1–4}
\]

\begin{quote}
r\text{3 w\text{\textbar}1} \text{tm m\text{\textbar}w} m whm
\text{dd-mnw l\text{\textbar}m \text{\textbar}r f n\text{\textbar}l} \text{\textbar}m \text{\textbar}t w mm m\text{\textbar}t-hrw
\text{bxc.t=f t 118.ty}
\text{mn n\text{\textbar}r} = \text{\textbar}t r hh.t
\text{mn hr}\text{\textbar}w n\text{\textbar}i b.t m mw n\text{\textbar}l} \text{\textbar}bxc.t nfr.w
\text{hr n\text{\textbar}l} \text{\textbar}ink k\text{\textbar}3 w\text{\textbar}b hh hh mnq.t
\text{rdl.n n=f nb-r\text{\textbar}gh h\text{\textbar}t+w=sf h\text{\textbar}hw fg n(l) zm3 t3.uy m-b\text{\textbar}ly-nb h.t}
\text{lr r3 pn}
\text{wm=sf m b h lqr}
\text{n m\text{\textbar}c\text{\textbar}n=sf whn m bh-h-nfr}

Utterance of not dying again.
Recitation by the steward of the overseer of treasurers Nu, true of voice:
The eastern land is my detestation;
I will not enter to the place of judgment,\(^{275}\)
and nothing will be done for me of that which the gods detest,
because I am an Akh who passes through the midst of the Mesqet pure.\(^{276}\)
\end{quote}

\(^{274}\) See Assmann 1986b, col. 1001 with 1006 n. 48; \textit{idem} 1990, p. 6; and \textit{idem} 2002, p. 32. See similarly, and for the Papyrus of Nu in particular, Lapp 1997, pp. 34 and 55–56.

\(^{275}\) For the connotations of the word \(\text{h\text{\textbar}h.t}\), see Hays 2007, p. 44 n. 10.

\(^{276}\) This and the previous statement are derived from CT 335 IV 324b–c.
The lord of all has given me his magical power\textsuperscript{277} on that day of joining the two lands in the presence of the lord of ritual.\textsuperscript{278}

As for the one who knows this utterance, he will be a skillful Akh who does not die again in the necropolis.

Because the recitation is stated as being done by Nu, the first person of the text must refer to him, as does the benefit mentioned in the terminal notation. Even without this explicit notation, it goes without saying that the text was intended to be recited for the benefit of Nu, since the content revolves around him. Inasmuch as its statements are performative in the Austinian sense,\textsuperscript{279} what is accomplished is accomplished for him and by him.

Akin to Nu’s seven texts with knowledge notations situating the beneficiary strictly in the first person is another, but this one places him in the first and second person, a dialogue in the form of question-and-answer cross-examinations:\textsuperscript{280} BD 99, a ‘ferryman text.’\textsuperscript{281} According to it:

\textbf{BD 99 (Ea) 38–41}

\begin{verbatim}
ir n m pm 
kw=f pr=f m sh.t B.w. 
kw dl.w n=f sm ds pt.n hr h3w.t ni!t npr 3 
sh.t sf3.t m lt bty in smsw-hr izh n=f st 
wsf.hr=f m m nn lt bty 
sin.hr=f h.c=f im=sn 
wn.hr h.c=f m m nn nfr.w 
kw=f pr=f m sh.t B.w m hpr.w nb mrj{=l}<f> pr.t im=f 
str mIs h.h n(fl) zp
\end{verbatim}

As for the one who knows this utterance, he goes forth from the field of rushes, and a loaf, jug, and cake are given to him on the altar of the great god, and an aurora of land with barley and emmer by the followers of Horus, who reap it for him. Then he eats this barley and emmer, and he rubs his flesh with it, and then his flesh is like that of the gods.

He goes forth from the field of rushes in any form in which he desires to go out.

A matter a million times true.

\begin{itemize}
\item The notation is cut from the same bolt of cloth as the one attached to the end of BD 176: it informs the reader about the benefits accruing specifically to the one who knows it. Due to this explicitness, it is clear that the text’s efficacy is dependent entirely on the reader’s
\end{itemize}

\begin{enumerate}
\item On \textit{kh.t} versus \textit{hk3} “magic,” see Roeder 2003, pp. 205–209; Ritner 1993, pp. 30–35; and Borghouts 1987, pp. 29–46.
\item For \textit{nbw h.t} as “lord of ritual,” see similarly CT 1124 VII 455b (B3C): \textit{NN n nbw.h.t nb h.t n wrx nb h.t n NN} in “NN is Thoth, lord of ritual for Osiris and lord of ritual for NN.”
\item The term \textit{performative sentence} “indicates that the issuing of the utterance is the performing of an action” (Austin 1962, p. 6), i.e. such a statement both says something and accomplishes something. The notion of the performative utterance has entered Egyptology in respect to religion and ritual at Assmann 2001a, p. 51, and in respect to magical practice at Eschweiler 1994, p. 14. For a review of its use in history of religions, see Penner 2002, pp. 156–158.
\item On the differentiation of kinds of mortuary texts with such dialogues, see Rößler-Köhler 1995, pp. 117–123, and see further the references at Jasnow and Zauzich 2005, p. 53 n. 163 and the discussion of Quack 2007, p. 252, concerning the Book of Thoth as an initiatory dialogue. On their contextual position in (modern notions about) ancient Egyptian commentaries, see the overview of Assmann 1995a, p. 93.
\item On ferryman texts, see most recently Hays 2007, pp. 45–47, with bibliography there at nn. 15 and 29. For the edition of the synoptic text of BD 99, see now Lüscher 2009.
\end{enumerate}
interaction with it. The desired results are not to be gained through interaction with another performer.

In harmony with this detail, many of the entities who address the beneficiary in BD 99 are unlikely physical co-participants. This is especially so when he is cross-examined by inanimate objects, for instance, at BD 99 (Ea) 10–11: \( d n = i \ m = i \ i n \ h p . w \ h u d \ h p . u y \ m = i k \) “Tell me my name,” says the mallet (see. for a mooring post). ‘Shank of the Apis is your name.’” An inanimate object speaks to the text owner, and he makes answer to it, thereby demonstrating his knowledge and right to receive a boat which will carry him to the other world. The situation it presupposes is unmatched by any Egyptian text from a collective ritual service. In them, human officiants bear sacerdotal titles or assume the roles of deities. They do not assume the roles of tools or pieces of meat. Because the assumption of such roles does not suit the Egyptian collective ritual setting, and because the knowledge notation of BD 99 specifically shows that its benefits were to be accrued by a singular individual independent of any second party, and because there is no contextualizing mark to warrant seeing the text as being performed by anyone other than its own beneficiary—as indicated by the introductory recitation formula attached to it—it may be evidentially concluded that this text was not reframed from another context. It was composed to be done just as it presents itself: it was done by the papyrus owner for himself. Consequently the dialogue may be understood as a literary or rhetorical device, a figure of diction.

In effect, as employed by the living, the questions and statements posed to the beneficiary in BD 99 are quotations, since he is actually the one who is supposed to utter them—the statements of another person are embedded within the single performer’s speech. The recitation of these and other quotations by the beneficiary in the Book of the Dead and other mortuary texts reifies the presence of a separate speaker, despite the physical presence of only one. It is a matter of shifting deixis, the origin and directionality of speech, and through that shift the text does not merely transmit information. The way the information is presented reconstructs or evokes a situation in which more than one party participated. It is a rhetorical figure. As the addresses to the beneficiary constitute quotations, the three texts indicated in Table 2 as ‘1st and 2nd person’ should really be understood as ‘1st person only’ insofar as the pronominal forms are relevant to indicating performance structure.

The other three texts with notations of self-performance aside from the introductory recitation formulae are BD 18, 125, and 148. Like the texts with knowledge notations, BD 125 places the beneficiary in the first person. The other two texts situate the beneficiary in the first and third person both. As with the case of BD 99, it may be assumed that the alternation between persons was a rhetorical figure. Again it is a matter of shifting deixis, though now between objectivity and subjectivity. In the first instance, it creates a distance between the speaker and the attributes and actions he applies to himself, removing him and them from the ‘here and now’; in the second, the gap is closed.

The common denominator among all the texts with notations of self-performance is the first person: the beneficiary is strictly in the first person (eight texts), or is in the first and second person (one text), or is in the first and third person (two texts). Remarkably, it is
precisely the first-person beneficiary who is absent in texts from the collective ritual setting. And remarkably it is precisely texts in the first person which are by far the most abundant in the Papyrus of Nu—nearly 90%: 108 strictly in the first person, seven in the first and third,287 and three with quotations yielding a seeming first and second.288 Due to this high frequency, the format of the first person unequivocally constitutes the performance structure characteristic of the individual setting.

Inasmuch as the performance structure characteristic of the Papyrus of Nu is effectively absent from collective service, and to the extent that this document is regarded as exemplifying Books of the Dead and, from the point of view of their structure of performance, the kinds of rites done by the Egyptian for himself, texts in the first person may be regarded as distinctive to the individual setting. This is entirely in accord with the introductory recitation notations appearing with every one of them: as they present themselves, their performance is personally dependent upon the text owner. Due to that dependence and the distinctiveness of the first-person form, texts situating the beneficiary in it can be termed personal texts, and they can be said to display a personal performance structure.

b. Reframed Texts of Sacerdotal Structure

Texts situating the beneficiary in the first person may be regarded as typical to the individual setting. But, as is shown by the statistics of Table 2, more formats were infrequently employed. To be sure, except for the non-performed, iconic ones, all of Nu’s texts may be called personal texts by virtue of their introductory marks of recitation. Still, it is methodologically efficient to allow a further description in some important cases.

The most variation in format occurs with texts of the reframed kind. These, as argued, also fall outside of collective performances and within an individual setting: according to their notations, they were performed outside of cult, as for a close family member, with explicit restrictions on number of participants, and with injunctions of secret performance. Even so, the expectation was raised that these particular texts might exhibit structures found to be particular to the collective setting.

This is indeed so with especially two of them: one placing the beneficiary strictly in the second person, BD 155, and one with switching between the second and third, BD 137A. Here it is not a matter of a dialogue between the self-performing beneficiary and a figurative participant, as with BD 99. Rather, as presented within the body text itself, the beneficiary plays no role in its recitation, just as in the preponderance of rites in the temple sanctuary ritual. Coupled with the fact that their paratextual notations indicate that their prior forms involved performance by an officiant for the beneficiary, their display of the second person lets BD 155 and 137A be appropriately described as possessing the sacerdotal structure. Someone acting for another in a religious rite may be said to fill the capacity of a priest.

Situating the beneficiary in the second or second and third persons is particular to collective services, but it is also occasionally found in contexts separate from them. Consequently, and as signaled above, it is clear that the sacerdotal structure was not absolutely bound to a collective setting. While it is the case that formats with the beneficiary in the second person predominate rituals like the temple sanctuary ritual, and that they are strikingly rare in the Papyrus of Nu (and other Books of the Dead), they are not unique to just one performance setting. Different contexts of production could make use of the same structures of performance.

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287 BD 18, 84, 91, 100 (a reframed text), 148, 152, and 189.
288 BD 78, 99, and 126.
concerns the prior forms of texts like BD 155 and 137A, still evident as a kind of palimpsest in their final, reframed versions.

Still, from the point of view of the reframing, these two texts BD 155 and 137A could be justly described as personal texts also. It is because they were performed outside of a collective setting that the two fit in Nu's compendium among other individual rites. And to make their execution independent of a second party, the introductory recitation formulae were applied to them. The reframing expressly converted the texts into self-performed rites. Now presented as if being done by the beneficiary himself, he in effect addressed himself, and their performance was no longer dependent upon someone else. To the extent that the texts were actually recited by the text owner during his own lifetime, these addresses had the pragmatic value of a rhetorical figure; the statement addressed to oneself becomes an embedded element which reifies a non-present officiant. This is not unique to the Papyrus of Nu; the conversion of sacerdotal texts into self-performed rites occurs in other Book of the Dead texts as well. This could even be done by the adjustment of pronouns, changing them from the second to the first.289

In short, the structure of these texts themselves is sacerdotal, but the notations reframing them make their performance personal: therefore both terms are appropriate. But, as the results of the present analysis of Nu’s Book of the Dead will be applied in subsequent chapters, it is useful to give them a label which will help carry forward the discussion most smoothly. Out of expedience, the term sacerdotal text will be applied to all texts in the second person or switching between the second and third without regard to their context of presentation.

To determine the significance of such a format with a given text, context must be evaluated. If one finds, as with the temple sanctuary ritual, that sacerdotal texts appear with great frequency throughout all members of a distinct group of texts, then one will be in a position to conclude that the overall group was situated in a collective setting. A sacerdotal text in that situation may be regarded as an integral part of that activity. If one finds, as with the Papyrus of Nu, that sacerdotal texts appear only exceptionally in a group while the first-person format is common, then one will be in a position to suppose that a circumstance similar to that pertaining to Nu’s papyrus is at hand. The rare second-person texts had indeed been prepared to be recited by someone else for the beneficiary, but, as with the Book of the Dead, this activity was meant to be done in a setting separate from collective activities. Based on its individual context, such a sacerdotal text may be further described as a personal service.

c. Texts Reframed from Proxy Performance

That reframed texts can display the sacerdotal structure is to be expected, given that their prior configurations involved recitation by someone for someone else. What is unexpected and highly interesting is that the reframed texts can also show first-person forms, as two of them do in Nu’s papyrus: BD 30B and 100. The former is strictly in the first person and the latter in the first and third person both. In short, these two reframed texts display what is characteristic to the individual setting, the personal performance structure. They present an intriguing deviation—and in the process provide a further point of discursive separation between collective and individual settings. It was argued that the reframed texts belonged to the individual setting, and it was seen that the beneficiary was not situated in the first person in the collective setting. The fact that the reframed BD 30B and 100 diverge from what is

289 As with BD 174, which is partially converted away from the sacerdotal structure, see Hays and Schenck 2007, pp. 100 and 105. For observation of such conversions in the Middle Kingdom mortuary literature, see Hays 2007, pp. 57–58.
normally found in the latter becomes, as a result, another reason to distinguish the prior context of reframed texts from it.

Assuming that BD 30B and 100 as transmitted preserve their prior formats, it requires one to see that a separate officiant in an individual setting had a greater degree of flexibility in how the beneficiary could be configured. He could address the beneficiary, as in the sacerdotal BD 155 and 137A, thus reflecting the real-world separation between the two parties. Or, as with BD 30B and 100, he could speak in the beneficiary’s own voice as a kind of proxy.

The proxy performance of first-person texts is attested outside of the mortuary literature, as with magical-medical texts. An example of such occurs in the initial recitation of Papyrus Ebers, where it is explicit that, even though the first person of the text is the beneficiary, the actual reciter is someone speaking for him—a separate practitioner. The reason for this may be found upon consideration of how magical texts were performed. It has been assumed that their practitioners were also distinct from their beneficiaries, with “most private individuals functionally unable to use magical texts,” with the incapability attributed to pervasive illiteracy in ancient Egypt. The proxy performance of magical and medical texts thus has a pragmatic basis.

With mortuary texts from the New Kingdom and earlier, illiteracy is not an issue, since such texts were for the literate elite. Nor can texts have been performed by proxy merely in the interest of overcoming the inertness of the corpse, since that problem could have been resolved simply by placing the beneficiary in the second or third person. Rather, a reason for this rhetorical figure may be found in the results of its employment. In speaking with his own voice the words of the beneficiary, the officiant is projected along an unruptured indexical chain into his place; the projection makes the officiant ostensibly participate in the effects he seeks to bring about in the actual beneficiary, and vice versa. By making use of this mode, he closes the gap between himself and the one for whom he is speaking. It creates an affinity of identity between the two—something which does not happen between the worshipper and the worshipped in cult, but something which is evidently permissible in an individual setting. The permissibility may be presumed to reside in intimacy, a close and private connection between officiant and beneficiary. In contrast, collective service was performed by professional or semi-professional staff, who were not bodily related to deities (in the case of temple cult), and need not have been in the case of the dead (in the case of mortuary cult). In either event the cultic performances were not done in an intimate setting, but were witnessed by other human officiants as well.

But a further underlying cause for this unusual rhetorical figure may be found in the restricted deployment of proxy texts. Outside of the Papyrus of Nu, there are only a few other rites in the New Kingdom Book of the Dead which show first-person forms referencing the beneficiary while including notations indicating that they were to be recited by someone else: BD 13, 89, 130, and 160. What is striking is that all of these texts concern the

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290 P.Ebers 1, 1–11; for the text in translation, see Borghouts 1978, pp. 44–45 (#71).
291 As similarly observed for a different medical text by Quack 1999, p. 7.
293 As noted above, BD 30B expressly indicates its performance in association with the opening of the mouth, thus on the day of interment, and BD 100 appears within a set of texts which contain four references to execution on the day of a funeral procession and interment.
295 Two of these texts appear in the Papyrus of Nu, but in his versions there is either no sign of a reframed, prior state (BD 89, for which see the references above at n. 227), or the text shows the third rather than first person (BD 130: the beneficiary appears in the first person at e.g. BD 130 [Ba] 9).
296 Cf. also BD 15B2, a hymn to the setting sun with a paratextual notation indicating that it was to be recited by the son of the deceased on his behalf; but the “I” of the text must be the son himself, with benefit by association accruing to his father; for the text, see T. Allen 1974, pp. 20–21.
talismanic charging of an image or inscribed amulet, as explicitly specified in accompanying paratextual instructions.\textsuperscript{297} They are thus identical in situation to Nu’s BD 100 and BD 30B.

Since proxy texts constitute a special case of performance, and since they are constrained to a particular situation of use, namely the charging of amulets, it is clear that it was the situation itself which precipitated the unusual rhetorical figure. While to be sure the paratextual notations of texts such as BD 30B, which concerns the charging of a scaraboid amulet, make it evident that the performance was envisioned as being done by someone else for the dead,\textsuperscript{298} it is also true that Egyptians wore amulets and possessed iconic images in the course of their lives. Given the layer of recontextualization seen in the reframed texts, it can be surmised that another such reframing is at hand here: to wit, that the first-person forms in the body texts reflect a yet further prior form and indeed original circumstance of use. The body text was composed for the purpose of charging one’s own amulet or talismanic object which would thereafter be worn or kept in life. This body text was then recontextualized by paratextual notation for proxy performance, as with BD 30B, and done by a separate party on the day of burial. It was thereafter reframed by introductory recitation formula so as to present itself as being done by the beneficiary. It is a complex solution. But it has the advantage of conforming to and explaining all the facts of a complex situation.

But in the absence of explicit paratextual notations, the Book of the Dead option of proxy performance makes it difficult, from a purely positivistic perspective, to determine whether it might be at hand with any given first-person text or one in the first and third person both.\textsuperscript{299} As it proceeds, the present work will not engage this issue for three reasons. First, the identifications of proxy performance in Books of the Dead are achieved by consideration of paratextual notations, which are normally absent from the Pyramid Texts. Thus, interpreting Pyramid Texts in this way would be a matter of assumption. Second, proxy performance is statistically quite rare in Books of the Dead, and therefore to make such an assumption for the Pyramid Texts would be to go against the grain of tangible evidence. Third, the final forms of the proxy texts in the Papyrus of Nu were, in any event, reframed to be self-performed, a closure of the circle through successive layers of recontextualized speech. These three points are invoked to cut the Gordian knot.

d. Third-person Texts in an Individual Setting

There are thirteen texts which put the beneficiary strictly in the third person.\textsuperscript{300} In this number are included the two parts of BD 151, which was identified as an iconic text, and there are seven texts identified as having been reframed.\textsuperscript{301} As discussed above, these seven are found concentrated together along with BD 151.

Most noteworthy of the reframed third-person texts is BD 136A, because it occurs in two versions in the Papyrus of Nu. The first of them, which can be called BD 136Aa in position...
#93, is one of the reframed texts. That version of the text situates the beneficiary in the third
person. The second version, BD 136Ab in position #133, is much abbreviated, includes no
notations to show that it had been reframed from a prior form, and it casts the beneficiary
in the first person. The discrepancy in person suggests, on the one hand, the existence of
separate streams of tradition for what is essentially a singular unit of semantic information.
On the other, it shows that such a unit could be modified in respect to the person of the
beneficiary. This is already at play in the Middle Kingdom form of this text, CT 1030,302
where the first person is manifest in some versions and the third person in others.

In the case of the two different versions of BD 136A in the Papyrus of Nu, the self-per-
formed version BD 136Ab has the beneficiary subjectively achieving the results, and he is in
the first person. The reframed version BD 136Aa casts the beneficiary in a position conform-
able to what was found in collective service, the sacerdotal structure, and it is in the third
person. Assuming that its prior form was also in the third person, distance and distinction
between the speaker and the beneficiary is created. It is possible that the third-person format
was chosen as the prior form of BD 136Aa because it was to be performed by an officiant
and because this distance was desired. On the other hand, as has been seen, this format was
just one of several available options.

There are four other texts situating the beneficiary strictly in the third person; two of them
are adjacent to one another (BD 2–3 in positions #81–82) and in between texts showing the
first person, and the other two (BD 6 and 108 in positions #116 and #34 respectively) are
each similarly in between texts showing the beneficiary in the first person. Since the three
locations are widely separate from one another rather than being concentrated together,
the texts occupying them are not segregated in the way that the reframed texts are, nor
are they otherwise marked so as to distinguish them from the texts among which they have
been mixed. Since the texts adjacent to them have first-person formats, are marked for self-
performance (as ubiquitously), and have no notations to indicate reframing, it can be assumed
that BD 2–3, 6, and 108 likewise were composed for self-performance. Thus the reciter of a
text could use strictly the third person to make reference to himself. That is conformable to
the first and third-person texts with notations of self-performance, BD 18 and 148. In speak-
ing of himself strictly in the third person, the beneficiary creates and maintains a seemingly
objective distance from the attributes and actions he is applying to himself.

By itself, then, the third-person format is not diagnostic of a text’s situation: it can be found
in collective service (as in the temple sanctuary ritual) or in the individual setting, either as a
rite to be carried out by someone else for the beneficiary or as a rite to be done by himself
(both in the Papyrus of Nu). To localize it, the context of presentation must be examined. If it
is found among many texts with the beneficiary in the second person and switching between
the second and third, as in the temple sanctuary ritual, one will have grounds to interpret
a third person text and its companions as to have been performed in a cultic situation. The
attribution of the label sacerdotal text will then reflect the interpretation of its manner of per-
formance and its situation of presentation.

If, in contrast, such a text is found among many texts with the beneficiary in the first
person, as in the Papyrus of Nu, one will have grounds to interpret it and its companions as
texts which were to be performed in an individual setting. That is simple enough, but there
is a choice to be made concerning the next analytical step to be taken. On the one hand,
one could wish to determine whether the manifest text had been reframed from a situation
where it had been performed by an officiant in a private context for the beneficiary. On

302 As at CT 1030 VII 259a. On this text, see Otto 1977, pp. 1–18; and Assmann 2001a, pp. 174–177.
the other, one could take into account the fact that this format was apparently suitable for self-performance in the first place, and that, in the Papyrus of Nu, all such texts (with the exception of the iconic BD 151) were framed for self-performance anyway. Since the pursuit of the first option is dependent upon paratextual information, lacking in the Pyramid Texts, the second route will be followed below. Consequently, the label personal text will be applied to third-person texts found among ones with the first-person formats. This appellation will reflect the interpretation of such a text’s manner of performance and its situation of transmission.

e. Texts Not Mentioning the Beneficiary

The final format encountered in the Papyrus of Nu is to be found in texts not mentioning the beneficiary. Their content and context of transmission need to be considered in order to determine the relationship between the beneficiary and its performance. In the Papyrus of Nu, the texts not mentioning the beneficiary are BD 33 (self-performed only), BD 141/142 (referred to be self-performed), and BD 150 (non-performed iconic text). The status of the last two has been determined above. BD 33 in position #14 is found among first-person texts and has no notations to indicate a manner of execution beyond the introductory recitation formula. It may be supposed that it was to be done just as they were, that is, self-performed. It can consequently be described as a personal text.

f. Personal Services for Gods

There is one other kind of text found in Books of the Dead which Nu does not have. For instance, BD 173, attested in the near-contemporary papyrus of Nebseni, puts the text owner in the role of Horus performing service to Osiris. Nebseni declares i.n=i hr=k mḏ=i ḫr=k i m.n=1 n=k m.ṯ r hw ḫr psḏ.t=k i m ḫr.un=i m-m=sn imlw-ht=k “I have come to you and greet you, having brought truth to you right where your Ennead is, so that you may grant that I be among those who are in your following.” After this comes the main part of the text, consisting of a series of statements several of which are resonant of those also to be found in mortuary cult. A good example is ḫ.i i sḏ i ḫr i n.k z i = k ḫr i n.k (m) mḏ.t “O Osiris, I am your son Horus: I have come even having filled the eye of Horus with unguent for you.” The phraseology of filling the eye of Horus with oil is found in a Pyramid Text which is readily situated in mortuary cult. What the text owner gets out of this service, which is directed at the god, is through the principle of reciprocity. He has come so that the god may let him be among his Ennead. As the rite is performed by an officiant for a beneficiary in the second person, BD 173 may be classified as a sacerdotal text. Nevertheless, it is not a cultic rite: as a whole it has no correlate in any known temple or mortuary setting, and it is transmitted in a document for individual use. The last detail is critical. The structure of performance is identical to what was found in the temple sanctuary ritual, but the context of performance is different. To distinguish this application of the sacerdotal structure from the usual one, it will be further described as a personal service. Personal services to gods are

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303 See Lapp 2004, pp. 20–22 for the dating.
304 BD 173 (Aa) 4–6.
305 BD 173 (Aa) 46.
306 See the motif ‘Eye of Horus Filled’ and similarly the motif ‘Is Filled with Oil’ in Listing Four.
307 PT 72 §50b: weapons W. m-n=k ḫr.i ḫr mh.n(=i) n=k ḫr.t ḫr (m) mḏ.t “O Osiris Unas, take the eye of Horus! With oil have I filled your eye for you.”
308 See the following chapter, under Group A.
akin to the prior forms of the reframed personal services to the dead found in the Papyrus of Nu. They are sacerdotal texts done in an individual setting.

Book of the Dead hymns are similar. For instance, in BD 15A1 (La) the papyrus owner, Qenna, addresses the sun god as beneficiary, and the text thus also conforms to the sacerdotal structure. The end of this very hymn, lines 17–23, is also found with some variations as a rite in the temple sanctuary ritual, TSR 41.\textsuperscript{309} It is a question of a single text used in two different environments. In a temple context, it is a cultic act, a collectively performed service for a god. As an act of personal worship, it is an individual rite, a personal service to him. This is precisely in parallel to dual usages of the Pater Noster discussed at the beginning of the chapter.

g. Summary

In a moment, exchanges like that of BD 15A1 with the temple sanctuary ritual will be further explored, but before doing so it is convenient to summarize what has been presented so far.

The individual setting shows a greater variety of interpersonal formats than what was found in the temple sanctuary ritual: seven as opposed to four (see Tables 1 and 2 above). This may be owed to a practical difference between what the documents represent. An Egyptian collective service was a single, elaborate event consisting of a concatenation of rites. It was focused on one specific situation, and therefore it had occasion only to use the structure particular to its setting’s genre of discourse; it was uniform in respect to structure because the document as a whole uniformly dealt with a single, extended event. The Papyrus of Nu and similarly other documents consisting of rites to be done in individual settings, including texts of magical and medical papyri, tend to be more variegated. Nu’s papyrus consists of a number of different rites to be performed on different occasions and in different situations. They were not to be done all at the same time, but at different times. It is a collection, a compilation, and for this reason it is more variegated.

Despite the diversity, texts with the beneficiary in the first person are by far the most plentiful in the Papyrus of Nu, and in that density they are diagnostically indicative of an individual setting. Since they were self-performed, texts bearing this format are labeled personal texts. Third-person texts and texts not mentioning the beneficiary which are transmitted among first-person texts may be similarly understood as self-performed and labeled as personal texts as well. This is to describe the texts from the point of view of their final forms and their context of transmission. Texts situating the beneficiary strictly in the second person or switching between the second and third are rare in the Papyrus of Nu. As with texts from the collective setting, they are labeled as sacerdotal texts because their manner of performance is the same. But, due to their non-cultic setting, they are identifiable as a branch of the sacerdotal category, personal services to gods and to the dead.

The overall composition of documents consisting of rites for performance in an individual setting may be distilled as follows:

Figure 2. Individual Setting vs. Personal Structure

Figure 2 represents what is found in documents such as the Papyrus of Nu. That source, and Nebesni’s like it, are interpreted as reasonable supports for the in-life performance of rites done outside of a collective setting, on behalf of the reciter himself or a close family member. The feature of media distinguishes such documents from the Pyramid Texts. The latter are not portable copies of texts but monumentalized ones. While the source material for the Pyramid Texts surely came from portable documents, ones suitable for use in the actual practices which they concern, it is important to realize that the process of entextualization must have affected the function and meaning of the texts. Their monumentalization transformed them and opened up possibilities not available to the papyrus or leather scroll. This important point will be addressed momentarily.

C. Exchanges between Settings

The fact that there were exchanges of phraseology and texts between different settings is a detail with important ramifications. The exchanges between temple and tomb (for instance) show that there was a permeable boundary between different domains of practice. The present section will discuss certain methodological considerations arising from this phenomenon.

In the case of BD 15A1 and TSR 41, it is a matter of a sacerdotal text used as an individual rite of worship on the one hand versus the same text used in a collective ceremony for a deity on the other. In both cases, it may be pointed out, it is a god who is the object of worship. Benefits accrued to the human ritualist were to be gotten by the principle of reciprocity. In the case of BD 173 and its phraseological resonance with texts from mortuary service, it is a matter of the same kind of statement being deployed in an individual setting and in a collective setting. A further distinction is that with BD 173 the statement is addressed to a deity, whereas in mortuary service it is addressed to a dead person. Similarly, the numerous connections already observed between temple rites and Pyramid Texts represent another complex of exchanges between services performed for gods and those performed for dead persons—verbatim texts, phraseology and sentiments, and participant roles.310 Other connections between different domains are not hard to find for Book of the Dead texts in particular. And although the phenomenon of the same texts used in cultic as well as in individual

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310 See above at n. 120.
settings has been observed before, research has only recently begun to draw out parallels between its texts and other situations of display in earnest.

The overlapping relations between the various settings of Egyptian religious practice are graphically depicted in Figure 3. Each of the circles represents a domain of religious activity. Royal cult includes the coronation ceremony, the Sed ceremony, and the daily formalities of the court. Temple cult includes the temple sanctuary ritual, the offering ritual, and other events mentioned above. Mortuary cult includes the rites conducted in association with the funeral proper and regular service thereafter. Individual practices include the personal performance of mortuary texts in preparation for the afterlife, such as Books of the Dead, as well as personal votive rites undertaken for a deity. It also

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311 Ritner 1989, p. 103.
312 Jo. Gee 2006 and von Lieven f.c. Though very useful, the latter study (cf. idem 2002, pp. 53–56 and idem 2010, p. 105 with n. 70) assumes that exchanges between Books of the Dead and temple decoration had their origin in the latter. But in nearly every case the Book of the Dead version is attested first, sometimes centuries before being displayed as monumental temple decoration—a diachrony that should be addressed and explained. That study also does not account for the differences in media, scroll to be read versus monumental representation. See further below at n. 783.
includes magical and medical rites. Notice, finally, that the term cult, in accordance with one of its specific dictionary meanings, is restricted to collective versus individual practice.

The overlaps of the circles and the arrows are intended to show that each of the domains was inextricably related with the others. In view of the analog continuum, it may be asked whether it is legitimate to digitally distinguish between them by the application of different terminology. But it is the same with most analytical terms dealing with social phenomena: they are notoriously difficult to define—nationalism, religion, magic, medicine, etc. This is because the things to which they refer have no distinct boundaries. It is a question of spectrums of beliefs and practices which blend one into the other. Nevertheless, that does not mean that the terms should not be employed. They provide conceptual anchors for discussion, and the space between their oppositions—the transgressive cases that make transit between the divisions—is the place where understanding is generated. Moreover, exchanges like the ones under discussion become visible and meaningful only through the differentiations which they violate; to see their exceptionality, the rule holding in general must be appreciated. Thus the application of artificial, analytical terms helps reveal the dynamics, the processes of cultural life.

While the Egyptian religious milieu may and should be analytically decomposed so as to establish a better understanding of its historical details, it has to be understood that every dimension of analysis, while contingently relevant, was inseparably affected by the objects of the other dimensions of analysis. What exchanges between different contexts show is a dialogue between different domains of action and production, an interaction—and as a result the terms employed to show this very interaction deconstruct themselves. Expressed statically, as already by S. Schott, there was a common stock of texts from which rituals were constructed. Expressed dynamically, Egyptian rituals were motivated and created by rules of practice and conceptualization common to their particular situations, and the rituals themselves changed these rules by sometimes striving against the conventions they themselves helped define.

Common situations of performance led to commonalities among the rites within one of the (fluid) domains, and consequently to (changing) differences in rites produced in different situations. Being human in origin, the rules of any given situation admitted to play, letting a text or piece of phraseology be drawn across borders and back again.

Taking the preceding reasons into account, the identification of trajectories of transformation is necessarily dependent upon first establishing the discursive rules particular to different settings in life. These rules are the principles which generated, organized, and unified the distinguishable ritual act, and they are intertwined with the often monumentalized documents attesting to them. In their constitutive principles is the explanation not only for the history of the text, but the history of the practices they reflect. That latter history is a form-critical concern, and it also must be a central concern of the present research. Further, as this study seeks to understand the social meaning of the Pyramid Texts, part of that meaning is to be found in the practices whereby the text was monumentalized on tomb walls. Thus it is also necessary to take into account the anthropology of the act whereby text was transposed from a performed situation to a static, artefactual situation.

313 A first step toward showing the imbrication of different settings of performance was taken at Hays 2002, where the entire construct was conceptualized as a “ritual milieux.”
315 See Hays 2002, p. 155 n. 15. This concept is promoted by Luft 2009, pp. 61–62, who sees it as futile to pinpoint the origins of a text in one setting or another, and similarly idem 2008, p. 86. In the latter work, the author goes on to seek to pinpoint origins after all; see below at n. 325.
Given a single text or phrase deployed in two different settings in life, it seems—within Egyptology at least—to be almost an instinctive reaction to make the determination of origins into the main end of research: in which domain did the intertext first appear?

One might suppose that the text-critical316 method could be applied317 to map out a proper genealogy of descent between exemplars of an exchanged text, and further to establish “a text which, in the now universally accepted formulation, most nearly represents the author’s original (or final) intentions.”318 But ultimately the text-critical method cannot solve questions of original setting. The method is dependent, correctly, upon supposing intervening, hypothetical source manuscripts between each of the actually attested exemplars. But the temporal position of these hypothetical sources is of course unknown, and yet key to make an answer.

The problem is further compounded by the absence of the author from the point of view of this particular material, in contrast to textual criticism’s keen interest in the authentic and original shape of the text, in preference to any later and defective copies. But with Egyptian ritual texts performed in royal, temple, mortuary, or individual settings, the critical identity is that of the beneficiary, with the result that the author is vanished completely from view. The only other relevant (and manifest) party is the performer319 whose personal and human identity is also irrelevant320—unless he happens to be the same as the text’s beneficiary. One of the consequences of placing the meaning of an Egyptian text in the lap of its beneficiary is that the actual author, his intentions, and his original work are unimportant to the manifest exemplar from the parent culture’s point of view. It was the operative now that mattered, while the past was of importance only inasmuch as it contributed to the power of the present. Modifications made to the hypothetical original cannot be defects, but in the act they must have been meaningful in their own right. That, at least, must be the autochthonous point of view. All of this is to say that the ends of the text-critical method are not well suited to capturing the cultural dynamics which generated Egyptian mortuary texts.

To pursue historical layers manifest in a text or corpus without regard to deviations between exemplars, one can employ a kind of source criticism. The efforts made above concerning the reframed texts in the Book of the Dead fall under this heading, and certain practices to follow in two later chapters do as well. The source-critical technique is traditionally wedded to the discourse about origins: that is, the method is generally aimed at separating discursive layers of a text, and these layers are deemed the products of separate editorial acts. Thus source criticism is directed at dividing a text into parts, with an age and context associated with each. Its domain is not the empirical, objectively perceivable differences between exemplars; that is more in the avenue of textual criticism. Source criticism is more typically concerned with conflicts in conceptual, ideological, and other kinds of content internal to the text. As it relies upon its audience’s recognition of a conflict in the text, it can, but need not, be a more subjective enterprise than textual criticism.

316 The seminal research of Schenkel 1978 and idem 1980 employing the text-critical method was followed by important studies aimed at establishing the genealogy of sets of texts transmitted into and within the Middle Kingdom; see the introduction to the text-critical method and an overview of work accomplished in it within Egyptology at Kahl 1999, pp. 28–43, as well as Jürgens 1993, pp. 49–65; notable studies where it is applied to Old and Middle Kingdom mortuary texts include idem 1996, idem 1995, idem 1988, Kahl 1996, and Lapp 1988.
318 McGann 1992, p. 15.
319 In Goffmann-esque terminology, the author is the producer of the text, the ‘animator’ is the performer, and the ‘principal’ is in our case the beneficiary; see the summarized differentiation of author, animator, and principal at Hanks 1996, pp. 163–165.
320 Hays 2009a, pp. 26–27, and add Assmann 2001a, p. 156, to the references cited there. This point is discussed in detail below in Chapter Four.
It is important that source criticism reached its acme in the field of biblical studies at precisely the same time that the discipline of Egyptology was coming into existence as an academic field. The Graf-Wellhausen Hypothesis, the archetypal source-critical model, was generated in the late Nineteenth Century, and its evolutionary manner of thinking has long been recognized. According to it, various sources of the Pentateuch are isolated and put in relative chronological order according to information internal to them. The point of source criticism, then, is not to study the documents as they have been received, but to discern the temporal relationships between their elements, especially through lexical differences between different texts or passages of a text. For instance, just through isolating layers of the Hebrew Bible, and approaching it through those layers, knowledge about the history of ancient Israelite religion can be inferred. The method is obviously of tremendous value.

One means of discerning different layers is through interpreting differences in the deployment of divine names as indications of separate origins. It is noteworthy that James H. Breasted, who spearheaded the study of Pyramid Texts, had originally trained under the Hebrew philologist William Rainey Harper in the late Nineteenth Century. And his analysis of the Pyramid Texts is pure source criticism in the tradition of the Graf-Wellhausen Hypothesis, complete with a temporal isolation of source strata according to the presence of the names of the gods Re and Osiris. But this picture has not been generally pursued or promulgated, and certain details about the transmission of the Pyramid Texts, to be discussed in the following chapter, are not consistent with it.

But the source-critical method, the sorting out of texts and layers of texts according to differing usages of names, is elsewhere effectively employed in Egyptology, for instance through assessing a text where the name of the god Osiris Khentimentiu alternates with that of the human beneficiary in certain Book of the Dead and Opening of the Mouth rites. In source-critical fashion, and on the basis of the presence of the name of the deity in the texts concerned, it has been concluded that some preserved exemplars were copied from versions used in temple cult. In this permutation of source criticism, the alternations are viewed as editorial discrepancies, and the discrepancies are then assumed to show a chronological trajectory.

The chronology and differentiation of settings in life are important results that can be gotten from this sort of approach. But when applying the source-critical idea to the Pyramid Texts, the aim in this work will be to go a step farther: to take apart the event of editing according to its context, to make the editorial intervention reversible, to perceive the motivation of the transit. In short, the present investigations seek to take account of the meaning of the transformation. For instance, in cases like the alternation of the name of the god Osiris Khentimentiu with that of the human beneficiary, the modification shows the deliberate transplantation of a human into a divine role, the elevation of a corpse to the status of a sacred symbol. The human assumption of divine roles is a symbolic device permeating Egyptian religious literature, and it is partly because of that device that texts could be shared between human and divine settings in the first place. That is one of the dynamics which connect the nodes. Thus the source-critical method can yield a history, rather than just a chronology.

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321 See for instance Rowley 1963, p. 16.
322 See ibid., pp. 20–22.
323 See Breasted 1912, Lecture IV vs. Lecture V.
324 An exception: the supposed tension between these two gods in the Old Kingdom, perceived through interpretations of the Pyramid Texts, continues to be promulgated by e.g. Koch 1993, Kapitel 6 vs. Kapitel 7.
325 As at Quack 1997, pp. 238–239, idem 2006, pp. 138–143, and at Luft 2008, p. 87, where textual discrepancies are drawn out between the name of the deceased and the names of gods.
326 Cf. the critique of textual criticism at McGann 1992, 117–120.
One last methodological consideration resulting from the phenomenon of exchange. Since the assessment of context or setting of performance is important if one is to build a history of a text (for instance, temple versus tomb), then one must engage in form criticism. One of its chief instruments is the typological classification of texts, through drawing out associations between them. For the present material, the Pyramid Texts, to do form criticism means to isolate with rigor the textual morphologies particular to one setting over the other; the large-scale details about the different contexts must be drawn out. Coupled with knowledge of a text’s synchronic and diachronic transmission, one may evaluate the degree to which it is more like those from one setting or the other. It is a question of the typology of discourse appropriate to a particular setting in life, and recognizing that the monumental context of transmission is a shadow or reflection of a particular setting of human action. In other words, it is to examine the texts to locate those proper to two of the domains sketched in Figure 3: mortuary cult and individual practices.

Having returned to that figure, the present discussion must have its end in developing an expectation of imbrications of settings in the Pyramid Texts. In the ensuing chapters, a division will be made between mortuary cult and individual mortuary rites, and it will be seen that there are exchanges between situations, an interchange between them. To identify the limits of the categories and their ruptures is to discover the human processes which generated the corpus and changed it. In a nutshell, that is the aim of the present book: to recover the event that was the invention of the mortuary literature tradition in ancient Egypt.

D. Operative versus Non-performed, Monumental Texts

The movement of a text between settings of human performance, for instance from individual practice to cult, is a recontextualization. At the moment a rite is moved from one situation to another, its witnesses who are versed in the cultural activities appropriate to them will note the shift and feel the tension to which the rules of discourse have been subjected. A rite—a recitation—belonging to one domain has been moved out of it and put into a situation where it does not quite fit. Done well, the movement is a work of genius: a bridge has made between two formerly separate fields of speech and action, a bridge made precisely through transgressing the rules governing them.

The always concomitant reverse-side of recontextualization is decontextualization, the escape of discourse from its original situation. Egyptian ritual recitations constitute a case in point. The performed recitation was a set of words designed to be spoken in a particular social situation. But the inscribed text was one or more steps removed from that situation.\(^{327}\) Especially the monumental representation of a ritual recitation became a visual commodity, all the more so in pictorially driven hieroglyphs. Monumentalized, it was decontextualized from where it had been aurally experienced in the context of human, physical action, to where it was visually experienced as an adornment to a space-demarcating artefact. Such a process of transformation, of the escape of discourse from its original, performed situation and its recontextualization as a strictly textual object, may be called entextualization.\(^{328}\)

As developed in linguistic anthropology and folklore studies, the term mainly concerns the conversion of speech to writing, thus the transcription of orally delivered accounts to written documents. This focus was in part stimulated by the historical background of these fields’

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\(^{327}\) Cf. similarly Quack f.e.

\(^{328}\) For the coining of the term, see Bauman and Briggs 1990, pp. 73–75.
practitioners in transcribing orally transmitted stories and myths, but their concerns are applicable here as well. The present work will focus on just one possible aspect implicated in an entextualization event: the process whereby the cue of the script to be spoken becomes something to be regarded, a visual object. This process is studied in order to pursue its effects on the significance of the text, and what the modifications tell about the culture which made them.

A distinction between two kinds of Egyptian religious texts has been perceptively made by Hubert Roeder. As he has observed, on the one hand are operative texts to be recited, and on the other are texts not presented with the intention that they be orally performed. The one was a script, a prompt to be used in human performance in spoken word and action. The other was a thing to be seen rather than done with the voice.

This distinction can be taken a step forward: the dynamics of entextualization register the transformation of one to the other. The static dichotomy Roeder perceives can be understood as a dynamic, historical process. What can be pursued is how the script as support to an actually performed rite was converted into an object experienced outside of its environment of origin. The effect of the move from aural to visual experience was to transform the text’s ‘Sitz im Leben’—it was to recontextualize it. Modifications to the text helped secure its successful transit to a new situation of encounter. These modifications can be appraised to inform us about the document’s new significance versus its old one.

Expressed in this way, one might see that the program of ‘entextual criticism,’ to call it after its inspiration, will necessarily involve all three of the methods outlined in the preceding section. To differentiate settings of performance, texts must be form-critically classified. And since transits between settings are expected, then one must be on alert for editorial evidence to this effect. When it is a case of discrepancies between manuscripts, then the nature of the evidence is identical to that operated on by the text-critical method, (though these investigations will be limited to postulating the shape of just one source manuscript immediately prior to any given exemplar or set of exemplars, while remaining uninterested in an archetype or the genealogical relations between them). Consideration of the distribution of some crucial deviations will allow even texts attested in only one exemplar to be evaluated by content, source-critically, in respect to their history, but in what follows the source criticism always ends up relying on differentiable ‘text-critical’ evidence. All of this begins from the central concern of entextualization research: what impact did the transfer of media have on the documents, and what does the nature of this impact have on our understanding of the human history of religion in this period? Thus, the core question is about the decontextualization process (ultimately itself a transgression of settings, from an oral to a visual arena). To answer it, a number of contextualizing investigations must be done: what settings were being transgressed? It is this system which is pursued.

The procedure just described will be carried out on the Pyramid Texts over the course of the next three chapters. It approaches the texts as monumentalizations, and it thus must uncover as part of its research the effects of the act of monumentalization itself, especially as regards texts from the two categories outlined in this chapter.

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329 See Roeder 2004, p. 27, for the division between ‘operative Texte” and “Schrifttexte.”
330 See already Güttgemanns 1970, p. 88, on the effects of reframing the New Testament Gospels from oral to written modes of transmission: “Formgeschichtlich, d.h. strukturell, vollzieht sich an dem Einzelstück durch das Überwechseln an einen anderen »Sitz im Leben«, vor allem durch den Wechsel vom mündlichen zum schriftlichen Traditionsmodus etwas so Entscheidendes, daß man geradezu von einer formgeschichtlichen Veränderung sprechen muß, wenn man nicht gleichzeitig die methodologischen Grundlagen der Formgeschichte, also die Prämisse von der soziologischen Bestimmtheit der Formen durch ihren »Sitz im Leben«, umstoßen will.” The transfer of media entails transfer of setting in life.
As a preliminary to the study of the Pyramid Texts, it will be useful to first examine the effects of transposition on texts from the specific fields of action already encountered, temple cult and the individual practice of Book of the Dead texts. What happened to the ritual script when it was transposed from its setting of performance (the very situation for which the text was composed) and made into a document to be encountered in a monumental situation (where the text was no longer read during the performance of the rite it defined)?

The two papyri consulted earlier in this chapter in establishing the formal features of cultic service and individual rites can be understood as operative documents. This is certainly the case with Papyrus Berlin 3055. It is a purely textual document. It contains no vignettes or images, and it is written in the hieratic script. Therefore the pictorial component which is always at play in the hieroglyphic script is largely suppressed. In this way it is a utilitarian document, something much more to be used than visually appreciated; priests either recited from it in the course of actual performances or they consulted it beforehand in order to learn or check the correct words to be said in them. Because its reason for being was to serve as the support for a singular activity, namely the performance of a particular ritual, the Berlin papyrus is homogeneous and uniform in composition. Pragmatics governed its content: it would have been inconvenient to intersperse rites or other content having nothing to do with the sanctuary ritual, and still less convenient to include rites from another domain of practice.

As an operative document, the Berlin papyrus is in contrast to monumental depictions of the same rites on temple walls throughout pharaonic history. Such depictions are deployed with some regularity beginning in the New Kingdom, but their structural antecedents can be found already prior to the time from which the Pyramid Texts come. With them, the iconic, visual element is emphasized. At the center is a large-scale pictorial depiction of the rite, an image of the king as priest doing something for a god. These scenes form one of the main staples of Egyptian temple decoration.

To briefly contextualize Egyptian temple decoration: there are precious few inscriptions from the Old Kingdom giving an idea of how any kind of Egyptian temple was decorated then, but when the evidence begins to appear it is commensurate with what would become a standard decorative repertoire in the New Kingdom, with progressive developments and local variations through the remainder of pharaonic and late history. The scene of the cultic act was regularly inscribed on temple walls, as noted above. In general, scenes showing the presentation of food and drink offerings are displayed in the outer areas—that is, toward the front of the temple—and they also occur in the innermost, sanctuary areas. Alongside them in the latter location, purificatory acts done in immediate proximity to the god are often displayed. If acts of purification do create ‘sheer difference,’ then the not-so-subtle effect of putting purification scenes around the cult statue’s innermost abode was to draw attention to how that place was different—a perpetual reminder of the special condition of the god’s image housed there.

Such scenes of ritual acts may be said to have served a number of other real functions, alongside the ones we might suppose the Egyptians perceived in them. But what is of paramount interest now is that the actual recitation was not often included in this kind of presentation. When it was, as in the scene of Figure 4, it was subordinated to the pictorial element.

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331 See Hays 2009c, p. 2 n. 8.
332 As asserted at J.Z. Smith 1987, p. 108.
333 After Calverley and Broome 1935, pl. 12.
Figure 4 represents events performed in the sanctuary of the god. It is from the Nineteenth Dynasty temple of Seti I at Abydos, mentioned above. It is from one of several parallel chapels to various prominent deities, in this case Amun-Re.

The figure represents the ritualized purification of the god’s image by pellets of natron. The recitation accompanying and helping constitute this act, beginning with TSR 60 (itself parallel to PT 35), appears in the scene hovering over the images of the king and god. King Seti acts as officiant, and he is shown plucking and presenting a pellet from a cup. The recitation is: 

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\text{Your (sc. Amun’s) purification is the purification of Horus, and vice versa. Your purification is the purification of Thoth, and vice versa, and so on. The presented recitation goes on to TSR 61 (parallel to PT 36), and the whole block of texts concludes over the king’s head with the formulaic closing: } \\
\text{Pure, twice, Amun-Re resident in the House of Seti I.}
\]

334 The title of the recitation TSR 60 and the caption before the king are derived from a parallel to PT 34.
The domination of the image is the necessary outcome of the combination of graphic and textual representation, especially when the mode of doing the latter is in part pictorial, as with Egyptian hieroglyphs. The graphic image communicates more directly, more simply, and more largely than the word. As a result, when a ritual scene does give the recitation accompanying the action (as with Figure 4), it functioned as a caption to the whole rather than standing as the scene’s reason for being. The text is in the periphery, not the center.

Whether a scene has the recitation text or not, it is normally embroidered with short captions naming the rite and its participants. In the figure, the rite is named just in front of the king’s gown: ḫt ṭb m ḥḏw ḏḥ 甥 nb “Purifying with four pellets of Upper Egyptian (natron) of el-Qab” (parallel actually to PT 34). The god and king in the present case do not receive separate labels, but reference is made to them in the surrounding texts. The god is identified in a formulaic closing which has been tacked on to the end of the recitation proper, the ‘Pure, twice, Amun-Re . . .;” a statement which is the pragmatic equivalent of an ‘Amen.’

The king is identified in two ancillary statements behind him. These describe the king’s status; formulaic, they are typically found in this position. The lower one in the figure says, ṣnn ni-su.t nb ṭḥ.w ḫn-n ṭ ṭ nb “The king and lord of the two lands Seti I appears upon the Horus-throne of the living like Re every single day.” This remark was not part of the rite itself; it is not found in the Berlin papyrus, and these kinds of statements concerning the royal disposition cannot be correlated to any particular rite therein. Like the caption naming the act, it was not performed. Rather, one is to understand that this act—of being at the s.t ḫr “the position of Horus”—is the role proper to the officiant, and above all the king. He is the one always acting as Horus, archetypal officiant to the god. Like the recitation text above, the statement is in effect a caption to the scene, but in this case an explanation of one aspect of it.

The ancillary statement about the royal disposition frames the king’s side of the scene; it can be balanced on the god’s side by ancillary statements concerning a reciprocal deed done for the king by the deity, as similarly in the figure. They are also formulaic. In the figure, just to the left of the image of the god there is a comment attributed to him. He says, dš.w dš nb “I have given you all the health which is with me.” Declarations of reciprocal acts like this did not belong to the rite itself, as Arno Egberts has pointed out, because they nowhere appear in the surviving operative manuscripts, like the Berlin papyrus, just as the monumental statements about the king’s status do not. Like the short captions naming the rite and its participants, the ancillary statements are non-performed elements which have been applied to the pictorial representation to elucidate its meaning: that is to say, they are not extracts from a ritual script.

But of course they were (and are) performed in the sense of being encountered and read by the beholder of the monumental inscription. As Pascal Vernus has pointed out, pictorial representations of ritual combined disparate elements to contribute to the generation of an ideological or transcendental reality. In this loose sense they are even vaguely ‘performative’ in the Austinian way: they achieve their intention in the constitution of the monument itself; by saying so on the monument, they make it so. But let us be precise: they do not achieve their intention in the more or less strict sense of the Austinian performative, because they are not themselves speech acts but representations

335 The oldest attestation of these formulaic statements of reciprocation stem from a Third Dynasty temple inscription, on which see L. Morenz 2002, pp. 137–158.
336 Egberts 1998, p. 359. Vernus 1985, pp. 307–308 (as Gunn 1924, p. 72 before him), further points out that there are few cases where the god is actually shown in the act of doing something; ordinarily he is immobile and static. The god’s statement does not denote the depicted event; it comments upon it.
337 Ibid., pp. 307–308.
thereof. It was the chisel of the sculptor which left the message, and not the lips of a god
shaping spoken words heard by the ear. This is a crucial point which has often been neglected
by scholars who have concerned themselves with grammatical features of statements like
“I have given you all the health which is with me.”

The hieroglyphs standing for the statement of the deity are a representation of speech embedded in a graphic representation of
an act: neither is the speech nor the act itself. The monument does not of itself operate in
the moment, performatively or otherwise. After the text’s monumental actualization by the
hand of the engraver, to again be actualized as an agent it requires an audience which is
willing and able to enmesh itself in a dialectical relationship with it. To be actualized, it
must be encountered. Moreover, the audience must be competent in the monumental state-
ment’s context of convention, must understand and accept its sense so as to create, maintain,
and participate in a social framework of consensus. In short, it is not the god who recites
the statement and achieves something by the very act of saying it. The actualization of the
hieroglyphs attributed to the god depends upon an audience encountering them, reading
them, understanding them, and accepting their words as felicitous. Speech is not writing.
The stones do not of themselves speak.

Speech is not writing, and monumental texts are not rituals, and they are not operative
ritual scripts. Dominated by the graphic representation of an action, a temple ritual scene
includes various texts of different natures. When included, elements from an operative script
do tell what an officiant would say during the course of the depicted rite, but now the state-
ments serve as caption rather than being the support to the actual performance. The whole
is further embellished with other captions and ancillary declarations, which were not per-
formed in the sense of being elements of any actual rite. All together texts and image become
a representation of the event and its significance—but they are neither the event itself, nor
the instruments to effectuate it.

The monumental depiction communicates information outside of the rite, and it functions
differently than the text used as its support in actual practice. The monumental depiction is
static and visual, and in these two senses it is iconic. The operative script is also static, as is
any other inanimate object, but it is in service to human activities which are carried out in
evanescent time, and they are experienced not only visually but also aurally and through the
other senses as well. The monumental depiction is simultaneously archetypal and specific: it
is archetypal in that it shows the king performing the deeds, whereas in actual practice it was
his delegates who did so. And the monumental depiction is specific, in that it designates not
just any performer or a class of performers, but a singular historical personage. The actual
script of Papyrus Berlin 3055 does not include this detail: no specific king is named, in con-
trast to the scene of Figure 4. In the temple sanctuary ritual’s actual execution, the historical
identity of the performer was irrelevant. He was a generic quantity.

338 The body text concerns statements made by gods. To be clear, the discourse on the ‘performative’
statements (for references to scholars who have engaged this topic, see Servajean 2003, pp. 34–35 with nn. 12–15)
is prompted mainly from statements accompanying pictorial depictions of ritualists engaged in the very
physical acts denoted by the statements (see Gunn 1924, pp. 69–71). And in those cases also the discourse is mis-
guided, because in their denotative content the statements are descriptive, i.e. fully constative, and consequently
they ought not be performative in the strict Austinian sense; see Austin 1962, pp. 145–146. As a matter of fact,
the problem Gunn dealt with had to do with tense and nothing to do with Austinian performativity. It is a matter
of an unhappy coincidence of the same word used in entirely different ways.


340 See Fish 1982, pp. 707–708. Consequently one should not suppose that a particular verb form or gram-
matical structure can indicate, of itself, a performative utterance, as pointed out by Derchain 1989, pp. 13–18.
That is why the attempt of Servajean 2003, pp. 9–15, 57–58, 62–64, to associate simple grammatical structures
with performativity is not quite complete: generalized langue is not of itself a substitute for the specificity of
language-in-use.

341 See the references above at n. 320.
Thus the entextualization of the performed rite over to monumental media brings about its transformation. The differences simultaneously decontextualized and recontextualized what was being represented. In specifying reciprocal acts and results, the rite’s monumental representation told what happened outside of the rite proper. In freezing the rite as a seen snapshot, the priests, scribes, and sculptors removed it from the play on all the senses in the flow of time. In idealizing and specifying the identity of the officiant, they shifted the focus of identity partly away from the ostensible beneficiary, the god, and over to the king. In short, the monumentalization of the ritual text not only decontextualized the event but superadded significance. This significance included the displacement of perspective away from its origin, projecting it toward an idealized conceptualization, an idea rather than a deed. Above all, what increased in relevance was the donor of the decoration itself: the monumental presentation created a permanent connection between the king and the monument where his depiction now appears. It had the effect of underscoring the overt legitimacy of the king’s rule by divine right, something hardly touched upon in the execution of the event itself. The monumentalization actually made the king out now to be one of the depicted rite’s prime beneficiaries.

To be sure, everything that is made with care and made to be seen can be made into something beautiful. The hieratic script of the Berlin papyrus may not be as transparently pictorial as the hieroglyphs of the monument, but the careful hand in which it was written is pleasing. So even the text of the operative script has been treated with some concern for visual aesthetics. But that means that the play between aural support and visual monumentalization is a question of degree.

So also with Books of the Dead. Papyrus exemplars from the earlier Eighteenth Dynasty offer fewer pictorial vignettes than those from the Nineteenth:342 the visual component became more prominent later in the tradition. A paratextual addition, the vignette intensified the visual experience of the text, and in the process it shifted the document away from being support for an aural performance and more to being a visual representation. Though they are few, the presence of such vignettes already in Nu’s papyrus signaled a transition away from operative purpose: the papyrus was not merely looked at to find out what was to be said, but it was looked at to be appreciated visually. So also with the presence of iconic texts, such as BD 130 at the very end of the papyrus and the scene of the adoration of Osiris at the very beginning. Further still with the choice of script: its cursive hieroglyphs had a more ornamental function than hieratic simply because they communicated on the visual level more directly. There are, in addition to these turns toward the visual, further elements in the papyrus which removed it from its operative base, notably linguistic elements. The reframed texts set up paradoxes through the addition of a layer of paratext which made the text owner, the named object of their rites, into their reciter—thereby creating situations impossible to realize in physical practice. Dead men do not physically put amulets on themselves. What was reflected in these particular texts could not be actually performed as it says, not without extemporaneous modification by the reciter—a further act of recontextualization. In their sum, the visual and linguistic moves made the document less operative than one like the Berlin papyrus. It could be engaged more so on the level of visual aesthetics, and its texts were altered in such a way that it became less convenient for actual use as a support to the practices it encoded.

But, by the nature of the papyrus medium, it remained a read thing. Its reason for being was to be a book. Practicality of use was therefore at the forefront. Books of the Dead did

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342 Milde 1991, p. 4 and see also his n. 15.
contain some rites which were exchanged with other contexts of performance, but none of them were presented within the papyri to serve as supports to activities outside of the individual setting. It would have been disruptive to its purpose to have included a rite intended to be performed in mortuary cult, for instance, except as iconographic caption to a pictorial image. While a papyrus like Nu’s does display variegation in the structure of the particular rites it contains, a Book of the Dead is still homogeneous in respect to its setting. That homogeneity was governed by the pragmatics of the scroll’s situation in life: its duty was with the individual’s religious practices, not the community’s.

The papyrus was designed to be read, and its shape and size were governed by this practical function. As it was unrolled and engaged by the reader, the scroll maintained the same distance between the eyes and the words, traversing only some centimeters. But the text inscribed in vertical columns on a monument could have its words rising and falling for the span of whole meters—in and out of the comfortable reach of sight and in and out of light. The inconvenience of reading a monumental text is due to the secondary relationship of text to edifice. A monument’s primary function is to enclose and demarcate physical space. It takes on significance in synergy with its human purpose, and one way of enhancing that significance is to secondarily apply inscriptions: their role in that context is consequently to impart meaning to the thing.

To be sure, the more articulate power of the word is such that a text can submerge the physical function of a monument, and this was especially so with all but the most monumental of stelae. And it is equally the case that there were indeed Egyptian texts composed for the express purpose of being put on monuments, and with the intention that they be read and action incited thereby—above all, ‘appeals to the living.’ These again depended upon their actualization by a reader and his or her acceptance of their felicity.

But for the present discussion what must be emphasized is an indissoluble trait of a monumental text: in being put on an immobile medium, a text now not only was something to be read, but it now also was something which marked space. Thus a monumental text may be said to have a more physical role. It now interacts not merely with the hands and eyes (as a papyrus), but its dialogue is with the body as a whole—including the legs and arms. In the case of a ritual script transferred to a monument, it became even further removed from human practice and even more of an object.

In the transposition of setting from portable document to monumental surface, the Egyptian ritual text was partly released from the pragmatic constraints of its operative source media. In being converted to an artefactual, visual representation, the text could have things added to it and changed in it which did not concern the human event which had motivated its original composition, but were indeed meaningful in the new, monumental situation. It was recontextualized.

Such recontextualization was just now encountered with temple ritual rites through the superaddition of ancillary statements having no actual part in the represented performance, and it can also be observed among Book of the Dead texts transcribed to monumental surfaces. A good example is the shroud of the king Thutmose III, in part because it breaks the mould of what we would tend to call ‘monumental.’

343 So for instance with BD 1 (Ag), which includes a portion of MÖR 2 over a pictorial scene of the opening of the mouth as caption.
344 Strudwick 2005, p. 41.
345 For this source, see Munro 1994, Textband, pp. 41–45 and pls. 14–19; ibid., Tafelband, pls. 32–43; and Dunham 1931, pp. 209–210 and pls. 31–36.
It is a non-performed, monumental text-as-artefact. A scroll was designed to hold words. A shroud was designed to hold a body. The scroll was designed to be unrolled, re-rolled, unrolled again and be read repeatedly. The shroud was designed to be wrapped one time, to enclose and be closed with finality. To be sure, it seems strange (to us) to refer to a shroud as a monument. But by the distinction that has been argued between operative and monumental texts, between texts meant to support a vocalized performance versus texts meant to decorate—to embellish or smnh a thing, especially something which happens to mark space, something meant to be appreciated visually, something inconvenient to read—by this description a shroud bearing texts must be regarded as monumental.

And one must take the shroud’s self-identification into account. In the very first column of the shroud’s top register, its texts are introduced with a paratextual declaration:

\[
\text{Cb (Munro 1994, Tafelband, pl. 32) 1}
\]

\[
\begin{align*}
\text{mnw} & \text{ nfr nb tš.wy nb ir.t b.t fr-hpr.w-r}^r z3 r' n(l) h.t = f mn = f \text{ lmn-htp} \\
\text{br.t} & = f m mmw = f n li = f \text{ mnw} nfr nb tš.wy nb ir.t b.t nš-šc.t b.l.t mn-hpr-r^r z3 lmn-r^r n(l) h.t = f \text{ mry = f dhw.tl-ms hpr.w-nfr} \\
\text{mnw} & \text{n} = f \text{ mgk.t n(l) t sgr} 3h \\
\text{nšt.t} & = f r wct n(l) r'…
\end{align*}
\]

The king Amenhotep II:

as his monument did he make for his father the king Thutmose III,\(^{346}\)

the making of a book for him of causing the Akh to be excellent,
of causing him to board the bark of Re…

This dedicatory statement concerns the fabrication of the book \((mgk.t)\) as a monument \((mnw)\).\(^{347}\) The shroud’s texts are justly described as monumental since it describes them as such.

It is significant that this statement employs the phraseology \(\text{sgr 3h}\) “making the Akh skillful” in its first notation of the book’s function. It is the same title given to one of the sets of reframed texts in the Papyrus of Nu, and they were to be done as by a close family member for another. The book as monument keys in precisely with this notion. It makes the act of inscribing the shroud into a deed of enduring \((mn)\) filial piety. It is done by the son in service to his dead father \((li=f)\) to secure the perfection \((\text{sgr})\) of his father’s exalted, spirit form \((3h)\).

But, as the shroud presents itself, the contents which follow are to be performed by the text owner himself, the dead King Thutmose. In the mostly intact top register, all of the texts are introduced by incorporating his name in the \(\text{gd-mdw in NN}^r\) “recitation by NN” formulae and, where the owner is referred to in the body texts, it is by the first-person pronoun. It is Thutmose as “I” who does the boarding of the bark of Re. These are all personal texts, according to the studies carried out earlier in this chapter.

The shroud monumentally represents, therefore, a particular setting of action: individual religious practice. That is, the texts are all personal and they all pertain to the individual setting.

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\(^{346}\) In full: “The good god, lord of the two lands, lord of ritual, ‘Great Are the Manifestations of Re,’ son of Re of his body and beloved of him, Amenhotep: he made as a monument for his father, the good god, lord of the two lands, lord of ritual, king of Upper Egypt and king of Lower Egypt, ‘Enduring is the Manifestation of Re,’ son of Amun-Re of his body and beloved of him, Thutmose ‘Beautiful of Manifestations.’”

\(^{347}\) In the Egyptian context, \(\text{mnw}^r\) “monument” refers to a lasting, important deed; the written text is metaphorically termed an edifice. But the happy coincidence of the cultural meaning of the Egyptian word \(\text{mnw}\) with the present topic makes this example especially apt. Cf. similarly Urk VII 25, 19 (Khnumhotep): \(\text{ir.n}=f m \text{ mmw}=f\) “as a monument did he make (this inscription),” with the details of it following.
That is, they all pertain to it except for one. At the end of the first register, in its last column at the far right, a sacerdotal text appears, PT 77 (see Figure 5). This text will turn out to be a permanent fixture of Egyptian mortuary service, a rite performed by priests in the context of collective ritual for a deceased person. In comparison to the statements made just before it, in comparison to the regular and explicit declarations of agency made there—"recitation by Thutmose"—the agent of this text’s performance is here not declared.

Figure 5. Shroud of Thutmose III, Right End

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348 After the dedicatory formula, the texts in the top register are BD 17, 154, elements of the Litany of Re (cf. BD 180), BD 1, 22–24, 21, 90, and 125, followed by PT 77; see Munro 1994, Tafelband, pls. 14–18 and Dunham 1931, pls. 31–32; cf. Munro 1994, Textband, p. 42, and idem 1987, p. 287 (#51).

349 After Dunham 1931, pl. 36.

350 PT 77 on Cb also bears a title, which is noted in the following chapter; see below at n. 385.

351 Besides not specifying the text owner as speaker, the text alters a first-person pronoun referring to the priest, so that the identity of the reciter is made indeterminate. Cf. PT 77 §52b (N): \( dd=\lambda ) \) \( m h.t Ne. pn \) "in the brow of Neferkare do I put you (sc. unguent)" versus Pyr. §52b (Cb; Dunham 1931, pl. 36, l. 50): \( dd=\lambda ) \) \( m h.t ni-su.t \) \( m.w \) "in the brow of King Menkheperre do you put yourself." It is a detail of decontextualization. Further on this formula, see Pries 2011 (forthcoming).
It is also distinguishable by the double line drawn between it and the rest of the register. One other column of text in this register is separated in the same way, the introductory dedication formula at the far left (not shown in the figure). Consequently the initial dedication and the cultic rite of the last column literally frame the texts from an individual context between them. They represent (and partly constitute) acts done not by Thutmose himself, but things done by others for him. And at the extremities, they punctuate the register, whose contents, in contrast, represent themselves as if self-performed.

But even without this perfect symmetry and the special divisions made by the simple means of a double line, the contrastive character of PT 77 would have been felt by the document’s editors. Their cultural knowledge of the respective settings was enough to see the boundaries of genre. As mentioned above, this particular text was already in the time of the Eighteenth Dynasty a classical element of Egyptian mortuary cult, and would continue to be. With this background, the hypothetical audience (it was not expected that there would be a ‘real’ one) sees on the shroud rites done by the beneficiary for his own benefit, and these are framed by texts having to do with actions done by others for him.

Thus the shroud’s largely intact first register consists of a mixture of texts, not merely variegated but heterogeneous: a set of rites transposed from the individual setting, punctuated. What contributed to the possibility for heterogeneity was the fact that the texts were not transcribed for the purpose of acting as a support in a particular human activity. There was no real-world, practical connection between PT 77 and the texts preceding it. Transcribed instead to a body-enclosing artefact, the texts were separated from their origins in practice, with the visual and spatial functions taking precedence over the role of the text as something to actually be read. In short, the monumentalization of texts relaxed the constraints of discourse genres, including the most inviolable one: genres are not to be mixed. Except when they are, obviously, and that makes heterologies like this one of special interest.352

In the case of the shroud, the texts had been transposed from documents like those to be unrolled in the hands of the living. Now wrapped around the corpse they became a static representation of the knowledge and practices with which they were associated. Their efficacy no longer derived from being physically performed and learned in a human event, but in their physical proximity to the body as the written word itself. Transferred to the monument, the text became more an artefact, a graphic arrangement, and in this sense more an idea than a deed. In moving out from the center of human activity, it moved closer to the sphere of mind and imagination.353 It bore much of the significance of the event—it must have been due to that very significance that it was brought onto the monument in the first place—but in the process it was partly severed from it.

This line of inquiry eventually has a great deal to do with what follows, because the Pyramid Texts attested in royal tombs of the Old Kingdom are of course monumentalizations, as Vernus has stressed,354 and as monumentalized dd-mdw “recitations” they are entextualizations. Therefore, if they had enjoyed an existence prior to their introduction to the tomb, then we should be aware that their transfer to it might, could, should, and must have had effects on their original forms and therefore their attested significance. It consequently becomes a delicate but obligatory task to isolate the changes induced by their entextualization

352 On genre, see Derrida 1981, and, with great clarity on the tension between the irreducibility of the text versus its inextricable relationship with genre, see Frow 2006, pp. 24–28. For observance of the heterogeneity internal to the members of a genre, see Bakhtin 1986, pp. 60–61.
and to see through them both the form in which the text is attested, and the practices from
which it was derived.

This is entextual criticism. It is a matter of isolating the tangible patterns of modification
applied to the Pyramid Texts. Knowing the patterns of modification with precision, a text
can be plotted on a historical vector, and in this way its prior forms can be seen through
its attested states. And with knowledge of the characteristics particular to both states, the
dynamic significance of the corpus can be understood.

Patterns of distribution—the diachronically examined arrangement of texts on the tomb
walls—will turn out to be very useful in getting one’s bearings in negotiating the modifica-
tions. The groundwork for this will be laid directly.
CHAPTER TWO

GROUPS AND SERIES OF PYRAMID TEXTS

A pyramid’s texts were put together in distinguishable units. To identify them is to isolate texts which belong together. This is a crucial task, since its results will provide context for each of the groups’ components as well as determining the contours of the disposition of the corpus as a whole. It is assumed that how the Pyramid Texts were organized as a textual mass is a reflection or shadow of their in-life settings.

Their physical arrangement can be observed through the repetition of varying sets of texts throughout the tombs of the last kings of the Old Kingdom and those of some of their queens, as well as in later sources. Comparative consideration of the diachronic evidence lets units of texts be identified in a single, synchronic source. Two kinds of units can be identified in this way. Large-scale units in the kingly pyramids are *groups*. Small-scale units which are found repeated among them and in later sources are *recurring series*.

This chapter identifies groups and it explains the manner in which recurring series have been identified. Subsequent chapters will develop an analysis of the contents of the groups and identify their original settings of performance. One of the analytical tools to be used relies on the phenomenon of recurring series.

A. Groups of Pyramid Texts

From pyramid to pyramid, texts are generally positioned on the same surface or in the same major space from one pyramid to the next.355 Tradition, adherence to precedent, is the first rule of their organization, and it is largely due to this rule that groups can be isolated. Nevertheless, from pyramid to pyramid there is considerable variation between renditions of the same group. Identifying the groups establishes the fields of operation. Marshalling the central facts about the fixity and flexibility of their transmission over time lets issues concerning order of reading and canonicity be addressed. To phrase the question in brute form: how similar are the textual complements of each pyramid one to the other, one generation to the next?

The simple existence of variations shows that the arrangement of the groups was influenced by factors besides precedent. One factor even prior to precedent must be mentioned at the start: the architectural layout established in the anepigraphic subterranean rooms of the pyramid of Djedkare, penultimate king of the Fifth Dynasty.356 Plan 1 in the second volume schematizes the subterranean architectonic articulation. This is how pyramids were laid out from Djedkare onwards, thus also the ones with Pyramid Texts: the pyramids of Unas, Teti, Pepi I, Merenre, and Pepi II. These kings religiously followed the architectural design set down by Djedkare and enhanced its monumentality by inscriptional decoration.357

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355 As observed at Hays 2009d, pp. 211 and 219.
356 Although exhibiting considerable differences in comparison to Djedkare’s pyramid, architectonic correlates to the sarcophagus chamber, passageway, antechamber, and corridor can be detected in kingly pyramids back to the Fourth Dynasty; see Hays 2009d, pp. 203 and 218 with n. 42.
357 For verbal descriptions of the general arrangement of texts in the pyramids, see H. Altenmüller 1972, pp. 10–14, and Sethe 1931, pp. 523–524.
A second factor influencing the layout is also prior to that of precedent, and it is partly hypothetical. Prior to the innovation of inscriptional decoration in the tombs, established sets of texts must have already existed within the body of literature from which the Pyramid Texts were drawn. This is a point which is assumed for the moment, but there are several key pieces of evidence to substantiate it, and they will be offered throughout the course of this work. On the one hand, then, there is the pre-existing shape of the surfaces to which texts would be transcribed, and on the other is the pre-existing organization of texts prior to their transposition to the tombs.

Because the pyramids’ internal walls had not been designed to be a textual medium, the shape of the plan established by Djedkare would have had an effect on how the texts were to be presented in their new environment. The components of the existing sets must have had to be adjusted to fit. Two immediate impacts of this adaptation would have been the addition of texts to a group to fill up an epigraphic area too large for it, and the omission of texts from a group to reduce it to fit an area too small. This is to point to the simplest of the facts of the Pyramid Texts’ organization. But it is a useful observation, because reflection on it leads inevitably to the conclusion that there must have been a dialectic between two factors: pre-existing architectural plan and pre-existing groups of texts. The monument is already affecting the textual body.

Beyond the editorial choices to tailor groups of texts to conform to the sizes of available epigraphic areas, there must have been other factors influencing the organization of groups. To name one, the principles of addition and omission of rites are universally manifest in the construction of ritual sequences and of compilations of texts. These are not strictly Egyptian phenomena. To the extent that Pyramid Texts were drawn from existing, external rituals and collections of rites which had not been entirely canonized in respect to their membership, the propensity to add to and subtract from these external bodies led to differences in composition from one pyramid to the next. Thus the monumental presentation of pre-existing groups was also influenced by external adjustments to membership.

A further universal in the construction of rituals and compilations is the movement of rites and texts. As will be seen, the relative position of a given text within a group could change from one pyramid to the next, thus be moved more toward the beginning or more toward the end of a set of texts. This rule can be called ‘displacement.’ As a corollary to displacement, texts also were exchanged between groups, sometimes with the effect of moving a text to a completely different space in the pyramid—for example, from an antechamber wall to the sarcophagus chamber. The migration of a text to a totally new context in a later or even the same pyramid can be called ‘exchange,’ because the groups to be identified both give and take texts between themselves.

The significance of this point is that, on the whole, such displacements and exchanges cannot be well attributed to the need to fit groups of texts to available epigraphic areas. Thus, the movement of texts is one of the indications that the groups did have lives of their own external to the pyramids. So, as complement to the conclusion reasoned earlier, the composition of a pyramid’s set of texts was not only ruled by considerations of the new, monumental setting, but was also influenced by external factors.

In sum, editorial acts influencing the arrangement of texts took place on two levels: outside the pyramids, the modification of the composition and order of existing rituals and collections, which afterwards had an affect on how texts were disposed within the pyramids; inside

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358 On the sharing of rites between different rituals as a characteristic of Egyptian ritual construction, see Hays 2002, pp. 156–159, and Quack 2005, p. 168.
the pyramids, the adjustment of groups to fit epigraphic areas and the precedents set by previous pyramids. The product of these factors are the texts as actually attested, and comparison of the sources reveals consistencies and variations in arrangement from pyramid to pyramid. The consistencies are what spell out the boundaries of groups. But due to the variations, there is no single group of Pyramid Texts which is exactly matched from one source to the next. The identification of groups must therefore take account of their flexibility.

The first part of the present chapter will distinguish groups of texts among the kingly pyramids and offer observations on their overall structure so as to support the general assertions made just now. It will go on to draw conclusions about the canonical status of the Pyramid Texts and how, as inscribed and attested, they were read. After this chapter, the groups will be examined in order to identify their origins in practice.

The divisions into groups are communicated in full by the plans359 and charts in the second volume. They are annotated there with information generated by the subsequent analyses. For the time being, the relevant information is 1) the architectural location of the groups and 2) the identification of their component texts and the order thereof. The division into groups is performed upon the texts in the kingly pyramids. The texts in the pyramids of Sixth Dynasty queens and those in King Ibi’s from the Eighth Dynasty are not dealt with at this level of analysis, because the architectural plans of their tombs differ from those of the Fifth and Sixth Dynasty kings.

The method of identifying groups is mainly empirical but partly a matter of judgment. Ideally, sets of texts could be separated cleanly just through comparison of their (numerical) appellations from one source to another, together with consultation of architectural and register divisions.360 Thus, in the ideal, the sharing of texts among linear strings of texts between two or more sources permits a group to be isolated. In practice, however, differences in order, the exchange of texts, and editorial violations of architectural and register divisions sometimes prevent the procedure from being a purely objective activity—in other words, the variability in composition mentioned above. An element of judgment is then required. A ramification of this point is that the proposed divisions are not absolute. A different researcher could, in some instances, arrive at slightly different segmentations, and doubtless my own opinions will eventually change at the margins. But my contention is that variant results will only affect the interstices and consequently not be substantive in terms of the overall divisions, nor the conclusions at which this work is aimed.

With that said, the divisions of individual groups will now be considered. The reader is referred to the plans and charts for details to be pointed out during the discussion. The plans graphically show the layout of texts; the charts detail exactly what texts are indicated in the plans.

1. **Group A. Offering Ritual**

Group A occurs on the north sarcophagus chamber walls of the pyramids of Unas, Teti, Pepi I, and Pepi II, and once did in the pyramid of Merenre.361 Comparison of these sources

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361 At least one text from that location is preserved, PT 81; see Leclant et al. 2001, p. 41. Further, the texts of the register M/S/Sw C discussed at Pierre-Croisiau 2004, pp. 267 and 277 fig. 14, and Leclant et al. 2001, p. 76, include sPT 634 and sPT 635A, which are elsewhere found in Group A, section A.2. The other two texts belonging to that register are CT 530 and CT 862.
Section A.1. Preparation of the Image

<table>
<thead>
<tr>
<th>W/S/N I</th>
<th>OM</th>
<th>a. purifications</th>
<th>b. OM</th>
<th>c. purifications</th>
<th>d. OM</th>
<th>e. food</th>
<th>f. purifications</th>
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<tr>
<td>P/S/Ne I</td>
<td>23</td>
<td>25-26</td>
<td>24-30</td>
<td>32-33</td>
<td>34-36</td>
<td>37-38</td>
<td>39-42</td>
<td>32</td>
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Figure 6. Extract from Chart A, Part 1, Section A.1

shows that the group continues on the east wall of the same room in the pyramid of Unas, Teti, and Merenre. In the case of Unas, it also continues on the north and south walls of the passageway.  

The texts on the north wall were disposed in horizontal registers. These were read from top to bottom, except in the case of Teti, whose registers read from bottom to top (see Plan 10 and Chart A), and in the case of Pepi II, which exhibits the most complex arrangement. As is indicated in Plan 26, his bottom four registers (XI through XIV) are split in half. This division in the case of Pepi II, roughly vertical, is not perceivable by epigraphic division but by comparison of his Group A component texts to those of the other pyramids (see Sections A.2, A.4, and A.5.b of Chart A). Thus extratextual markings such as a double vertical line are not present. The division is distinguishable only by comparison of series of texts as manifest in multiple pyramids.

The actual component texts and the actual order of their deployment are graphically displayed in the charts. In them, Group A has been broken into six sections to reflect natural divisions. These divisions have been determined by content, especially through the presence of purificatory rites. But methodologically they are not related to the identification of the group as a whole.

Figure 6 shows an extract from Chart A, and it will be explained in some detail as a model for the reader’s decipherment of the remaining ones.

Pyramid Texts which follow the designations of Sethe are simply indicated by numerals without prefix. Those which follow the designations of other scholars have a letter affixed to them. A key at the beginning of the section with the charts gives these and other codes as well as source sigla.

The letters at the far left indicate the sources and locations of the texts. For instance W in the first line is the siglum for the pyramid of Unas, while /S means sarcophagus chamber, /N means north wall, and I indicates a particular register on that surface. To the right are the texts of the section, listed in the order in which they actually occur. Unas therefore has PT 23, 25, 32, and 34–42 in this place. The spaces do not reflect gaps in the presentation of the texts on the wall. They are immediately contiguous there. A vertical separator | indicates an epigraphic division, such as the beginning of a wall or, as here, the beginning of a register. At the end, the notation “A.5.b” indicates that texts of another section immediately follow without interruption or division in the rendition of Pepi II (N).

In comparing the composition and order of the texts of W/S/N I to those of the corresponding surface in Teti (T), thus T/S/N I, it is evident that the two sources shared exactly the same texts—or, expressed more positivistically—what is being asserted by the chart is

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362 See Charts A.3 and A.4 and the corresponding plans.
363 For such rare arrangements on Egyptian sources outside the pyramids, see Heerma van Voss 2007, pp. 41–42.
364 On such rites as marking divisions within a larger ritual, see the references above at n. 122.
that they did; (in fact, Teti’s texts are heavily reconstructed here). In any event, they have been assigned to the same group on the basis of the indicated sharing. Texts of the same group which are shared by two or more sources are shown in italic font. 365

a. Fundamental Principles of the Disposition of Pyramid Texts

The basic principles of disposition mentioned earlier will now be illustrated through the comparative consideration of the texts of Group A. These principles will be apparent to the reader upon examination of the distribution of the texts as shown in the charts.

In the charts, the use of italic font indicates texts which occur in more than one source of a group, while gaps graphically indicate the omission of texts found in other versions in that position. In Figure 6, for instance, the lack of italics communicates at a glance that the outstanding texts PT 12–22 are uniquely found in Pepi II’s rendition of the group. And for instance the gap above PT 33 in the pyramid of Pepi I (P) indicates that the pyramids of Unas and Teti lack a text there. All the texts except PT 12–22 are shared between two or more renditions of the group in some way, 366 and, again, the sharing is the basis for the group’s identification. Thus the chart visually conveys the exact identity between Unas and Teti in this section, and it also shows that Pepi I and Pepi II increase its size.

Pepi I has expanded section A.1 by inserting several new texts. The insertion illustrates an editorial activity mentioned above: the addition and omission of texts. 367 In A.1, it is a question of Pepi I’s addition of PT 24, 26–30, and 33—or, conversely, of Unas and Teti’s omission of the same. One cannot know whether the inserted texts originally belonged to the group (as it previously existed outside of the pyramids) and had been intentionally omitted from it at the time of the first two renditions or whether they had been introduced to it some time after the date of Teti (and were added to the group), or what other factors might have brought about this variation. One must similarly be ignorant of the cause of addition with the version of Pepi II (N), which further adds PT 12–22 and 31.

So PT 12–22 in the pyramid of Pepi II are not found in any other source bearing this group. Further, these texts appear in a separate epigraphic unit, as indicated by the vertical separators | and |. The area in which these texts occur is register X, while the remaining texts of that version of the group are shown as following afterwards in register XI. Consultation of Plan 26 in the second volume shows that register XI is second from the top. That means the very top register, XVI, has been interpreted as lying outside the set of texts shown in section A.1. The order of reading the registers does not affect the identification of the group, though, since the texts of XVI are still assigned to Group A by sharing. As to PT 12–22, their position at the extremity of the group and their lack of parallel in other renditions are signs that they have been assigned to the group on the basis of judgment. Here, as in the rather few other cases like this, the assignment is based on content.

Before leaving Figure 6, it may be remarked that the charts are also annotated with information resulting from analyses to be performed after the group identifications proper. The solid and dashed boxes, for instance, and elsewhere bold-face font, are used to indicate other characteristics of the texts. The boxes and bold face offer information that is developed later

365 Particularly with Group A, where texts are very short, damage has obliterated a number of them. As a result, some texts are actually attested in only one rendition, but by parallel their original presence in others may be assumed. Texts which are assumed to have been originally present are generally enclosed in square brackets.

366 PT 31 appears again in section A.2 of this group and is therefore shown in italics.

367 The operation by which this occurs has been described for ritual in a universal way by Staal 1993, pp. 91–94 (the rules of general embedding and omitting; cf. J. Allen 1994, pp. 7, 9, and 14, on omission in respect to Unas, and Osing 1986, p. 143, on expansion and reduction of the inscriptive content in pyramids after Unas.)
Chapter Two

Thus not relevant to the identification of the groups. Similarly, the semantic tags such as “Preparation of the Image” are not relevant to the identification of the groups as such. They have to do with content; likewise the subdivisions marked “a,” “b,” and “c” are dependent on content and therefore have nothing to do with the group identifications, and similarly the titles given to the groups as a whole. The semantic tags are given in the first place for the convenience of navigation and reference.

Besides the editorial activities of addition/omission, there is one other common deviation among groups which may be illustrated by consideration of another section. Figure 7 presents another extract of Chart A. (In order to fit it onto the page, the precise register and framing information has been truncated. See Chart A, Part 2 for fuller details.)

With section A.3, one may compare how PT 224 is deployed in the pyramids of Teti and Pepi II in respect to PT 172 and 173. Both sources have these texts, but their relative positions are different. In Teti, PT 224 precedes the latter two, whereas in Pepi II it comes at quite some distance after them. This illustrates an act of displacement—the maintenance of texts in a group but with the alteration of their relative order. This is the movement of a text as mentioned above.

While this section is under consideration, attention may be directed to how Unas concludes it in the sarcophagus chamber. The vertical separator | together with the positional code “En” show that the texts PT 223–224 occur on the east wall at the north end. The notation “B.1” immediately before these numerals indicates that texts from Group B appear there. The status of PT 223–224 as epigraphically distinct from section A.3.b on the north wall (“N II–III”) is thereby indicated. Less judgment is involved in this particular assignment, however, as the reader may observe that these two texts also conclude the section in the pyramids of Pepi I and Pepi II without such a pronounced epigraphic break. Consultation of the relevant plans for Unas (namely 2.a, 6, and 7) also show that section A.3.b in the pyramid of Unas is physically juxtaposed to A.3.e. This example illustrates how groups of texts may in some cases transgress epigraphic areas.

A similar transgression applies with this group’s version in the pyramid of Teti. It goes from the north wall to the east (see Chart A, Part 2, and Plans 2.a, 10, and 11). It even has one text on the north wall in a separate epigraphic area, register III, which is interpreted as following after the texts on its east wall in the pyramid of Pepi II. One might instead read this text before them, but such quibbling will not affect the identification of the group as a whole. Identifications are made by sharing in consultation of epigraphic location. They are not determined by order.

Two more transgressions of epigraphic areas happen with this group. One may assume that the pyramid of Merenre positioned the main part of its Group A on its now-lost north wall like the other pyramids. Afterwards its rendition of the group continued on the east wall

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<table>
<thead>
<tr>
<th>Section</th>
<th>Food Presentations</th>
</tr>
</thead>
<tbody>
<tr>
<td>W/S/NII-III</td>
<td>En</td>
</tr>
<tr>
<td>T/S/NII</td>
<td>Einf + N III</td>
</tr>
<tr>
<td>P/S/NII-III</td>
<td></td>
</tr>
<tr>
<td>N/S/N II-XII-IV</td>
<td></td>
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</tbody>
</table>

Figure 7. Extract from Chart A, Part 2, Section A.3

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of the sarcophagus chamber in section A.4 (see Chart A, Part 2, and Plan 22). The other transgression of epigraphic areas occurs in the pyramid of Unas, when section A.4 is completed on the north and south walls of the passageway (see Chart A, Part 2, and Plan 7).

The editorial activities of addition, omission, and displacement account for the flexibility that will be seen in the groups to follow. They are the generators of variation between renditions. The degree of difference between versions of a single group is a mark of the degree of editorial freedom felt with it. Some groups were more mutable than others, their structures less canonical.

A further editorial activity may be perceived through consideration of PT 658 in Pepi I's version of section A.4 and PT 436 in Merenre’s (see Chart A, Part 2). In both cases, the numerals corresponding to these texts are underlined in order to communicate that they are found elsewhere in completely separate groups. The identities of the other groups may be tracked down in the respective entries in Listing One, and they are also summarized in the present chapter after the introduction of each group. With PT 658, it is a matter of Group F; with PT 436 it is Group D. The sharing of a text between different groups can be called exchange, to tie in with discussions of the preceding chapter.

Exchanges reveal some of the dynamism of the editorial process. They show how a single rite or text could be incorporated or represented in more than one context. More positivistically, they show how larger units of texts could interact with one another. Further, there is an immediate conclusion which can be drawn from the phenomenon. The inverse proportion of texts exchanged between other groups is an indication of a group’s distinctiveness, and therefore the degree of independence of its identity from other groups. This factor will later be considered in assessing the degree of canonicity manifest in the groups.

b. Identification

As for Group A, throughout the kingly pyramids there are 715 attestations of 266 different texts. Of the 266, 163 (or 61%) are found in more than one rendition of the group. The number of texts found in more than one rendition of a group is a measure of its cohesiveness. The feature of cohesiveness is a second factor which will be considered below in determining the relative degree of canonicity of the groups. It is an indication of the strength of the bond between a group’s members.

The inverse proportion of texts exchanged with other groups is a measure of its distinctiveness. Only ten (4%) of the texts of Group A are exchanged with other groups, making it exceptionally distinct. The following are exchanged with the groups indicated:

| PT 77: G | PT 436: D | PT 658: F |
| PT 81: M | PT 449: E | PT 660: C |
| PT 414: C, D, and G | PT 622: D |
| PT 426: E | PT 637: C |

Consideration of the diachronic differences between the versions of Group A yields a few points. First, the relative order of the texts is very fixed in this group. The divergences between the renditions are manifest mostly in the form of additions; the group is progressively augmented over time. This is concomitant with an increase in surface area of the sarcophagus chamber north wall devoted to texts in the pyramids of Pepi I and II, and the reduction of the sizes of hieroglyphs employed.\footnote{On the recarving of several wall surfaces in this pyramid from a large ("grand module") to a reduced size of hieroglyphs (a "petit module"), see Pierre 1994, pp. 299–313. The difference in size between the two—with a column from 7 to 7.5 cm to one of 5 cm—can be readily appreciated by examining the representative samples of script among the kingly pyramids displayed at Sethe 1908–1922, vol. iv, unnumbered final page.} Whereas Unas and Teti only put texts on
this surface on the east end of it and occupy the west end with non-textual decoration, Pepi I and II replace much of the non-textual decoration with texts. It is possible that these later additions actually constitute omissions on the part of Unas and Teti. Alternatively one may suppose that the group really was expanded outside the tomb over the course of generations, or that a combination of these factors was at play.

c. Contemporary Contextual Information

Outside the pyramids, as a rule there is little contemporaneous information to provide direct context for how Pyramid Texts were used by the Egyptians. But there is a crucial exception with a good number of texts from Group A, and that information lets their setting in life be identified right away.

When Gaston Maspero discovered the Pyramid Texts, he was immediately struck by the intimate connection many of them had with items specified in an offering list common to several Old Kingdom tombs. Its seemingly earliest virtually intact exemplar stems from the Fifth Dynasty tomb of Debeheni, as depicted within Figure 8. It consists of the tabular specification of various activities, such as libating and censing, and items, such as oil, cloth, and a great deal of foods and drink, especially bread, beer, and wine. As may be seen in the figure, officiants are shown making recitations and presenting vessels and bread on either side of it. Pictorial accompaniments like this are very common with such lists, and they make it quite clear that the specifications are not merely listings of inert, voiceless objects. Each item is a specification of the most tangible component of a rite within an offering ritual, an item to be manipulated or a priestly action to be performed. By itemizing these things, the offering list as a whole represents an offering ritual. Thus the offering list is not the enumeration of a set of various objects; the list represents an event consisting of a number of actions performed on objects, mostly in the form of offerings to be presented to the beneficiary.

Offering rituals to the dead were a major component of mortuary service, and the offering list represented this complex of activities. The word menu is sometimes used to name the offering list, but it is inaccurate, because it does not connote the ritualized actions and recitations which would have accompanied the presentation of an item. Also, several items in the offering ritual were neither food nor drink, and thus not things we think of as being named on a menu.

More importantly, what Maspero noticed was that the entries of the list directly correspond to dozens of Pyramid Texts of Group A. The third through ninetieth entries in Debeheni’s list correspond to the items and actions specified at the end of eighty-eight Pyramid Texts in the same sequential order, beginning with st-hib “ceremonial-scent oil” specified at the end...
Figure 8. Scene of Old Kingdom Mortuary Service
of PT 72 and going on to finish in the sequence with *lnk.t* “a Henket-presentation” at the end of PT 171. For instance, the first Pyramid Text of the sequential matches is as follows:

PT 72 §50 (W)

\[\text{wdr W. mh.n(=l) n=k tr.t=k (m) mg.t}\]
\[\text{dd-mdw zp 4 st-h3b}\]

O Osiris Unas, with oil have I filled your eye for you.

Recite four times.

Ceremonial-scent oil.

The sentence “O Osiris Unas, with oil have I filled your eye for you” is the body text, followed by a paratextual notation that this statement is to be said four times (*zp 4*). Between that instruction and the next word, *st-h3b* “ceremonial-scent oil,” a horizontal divisional line is carved in the stone, thereby separating the recitative portion of PT 72 and the paratextual specification of an item to be manipulated in conjunction with the speech. This item *st-h3b* is what is named in the offering list counterpart. A similar situation pertains to the eighty-seven texts and items coming thereafter in succession: the items specified after each recitation match up with precisely the same items mentioned in the list, in precisely the same order.

As they are quite obvious, these connections have often been noted since Maspero’s time.375 The simplest conclusion to be drawn may be paraphrased from Alan Gardiner: in the Pyramid Texts corresponding to the lists’ entries, the predicative statements represent the recitative dimension of rites involving the manipulation of the objects specified in the lists.376 It means that these Pyramid Texts contain the spoken words recited during the performance of ritual acts for the dead.

This crucial point will be explored in a moment. But first it should also be brought to the reader’s attention that this connection also means that the recitations were not exclusively for royal use. Of course, in the Old Kingdom only kings and queens had religious texts inscribed in their tombs, the Pyramid Texts as physical artefacts. But texts are not the same as beliefs and practice, and monumental texts least of all. The simplest conclusion to be drawn from the connection is that the same recitations were already being done for elites as for the king long before the oldest surviving exemplars of Pyramid Texts. The offering list of Debeheni, which could well be the oldest attestation of the standard form of this particular list, is much older than the pyramid of Unas. According to an inscription in Debeheni’s tomb, his tomb was given to him by the king Menkaure of the Fourth Dynasty.377 It is impossible to know

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374 PT 72 §50b and PT 171 §100f respectively.
376 See de Garis Davies and Gardiner 1915, p. 76. On the four possible elements of an ancient Egyptian ritual representation, see H. Altenmüller 1974, p. 9; the elements are the ritual’s recitation, and its title, notations, and a pictorial image. Internally to itself, an offering list generally presents only one of these elements, namely the specification of item or action as notation, but they are generally conjoined with another element, a pictorial image. The Pyramid Texts corresponding to the entries provide two of the possible elements, the recitation and the notation. In the Old Kingdom material, what they all omit is a title.
377 Urk I 18, 10. Debeheni is dated from the end of the Fourth Dynasty to the early Fifth at Baines 1997, p. 133, and Barta 1963, p. 47. Goedicke 1966, p. 62 n. 4, felt that the tomb was “nicht in die IV. Dynastie zu datieren, wie allgemein angenommen wird, sondern fällt wesentlich später, vermutlich nicht vor die VI. Dynastie.” With a concrete reason at least, E. Schott 1977, p. 456 with n. 71, dated it to the second half of the Fifth Dynasty according to a pictorial image found in it, namely the representation of the Butic burial, and in this she was followed by Kloth 2002, p. 38–39. But the date of a kind of relief is dependent on the dates of the tombs bearing it, and not the reverse.
how long Debeheni lived, but the greatest likelihood is that he was an adult at the time of his tomb’s bestowal, and closer to death than to birth. Presumably, in accordance with the usual practice, his monument would have been constructed and decorated during his lifetime. In any event, Debeheni’s list is one of several indications of the ‘prehistory’ of the Pyramid Texts.

The next datable instance of an offering list, fragments really, are from the pyramid temple of King Sahure.\textsuperscript{378} Fragments of offering lists and pictorial images of ritualists are found later from the decoration of the sanctuary of Pepi II’s pyramid temple.\textsuperscript{379} The direct correspondence in language and graphic image demonstrate a commonality of belief and practice between elites like Debeheni and kings already in the Old Kingdom. In fact, although Debeheni’s appears to be the oldest formalized version of the offering list, clear precursors of it are attested from a non-royal tomb from the reign of Khufu in the Fourth Dynasty.\textsuperscript{380} That is over two centuries before the first attestation of the artefactual Pyramid Texts at the end of the Fifth Dynasty. From these connections, it appears that the use of Pyramid Texts (that is to say, the texts as such) was common to at least the king and elite class even before the recitations are finally preserved to us, beginning with the pyramid of Unas—and thus ends the theory of the ‘democratization of the afterlife.’

To return to scenes like that of Figure 8, the juxtaposition of the offering list’s words to the images of priests can be compared with the juxtaposition of a photograph to its caption. Between them is an inextricable relationship.\textsuperscript{381} The information of the lists itemizes steps in a larger ritual, fleshing out in myriad detail what is graphically shown in picture by a few figures. A ritualist squats at the left, for example, presenting two jars—a single generic act which is specified into multiplicity by the designations of numerous liquids in the list to the right. In this way, a few pictorially shown objects held in hands are expanded to dozens. At the same time, the images contribute to the meaning of the list. In proximity to the depictions of items being manipulated, the list is no longer a static set of things potentially available, like dishes on a menu, but things actually given and done. The pictorial images establish a visual and dynamic context of action; they provide the verb to the list’s nouns. Together, the lists and images represent mortuary service. They are representations of the performance of cult for a dead person, like Debeheni or King Sahure.

This contextual information for members of Group A is quite clear. One may attribute it to a collective setting from the beginning, even prior to consideration of its textual contents. They would have been performed in the above-ground cult place, where such offering lists and images converge on foci such as cultic (‘false’) doors and statues.\textsuperscript{382}

Later, when it is seen that Group A’s texts are uniformly of sacerdotal structure, this attribution will be entirely confirmed. The pictorial images of scenes like this one presuppose the actions of living and speaking priests acting on behalf of an inert, dead beneficiary. Given what was seen with the temple sanctuary ritual, one should expect that the recitations accompanying the mortuary rites would follow the same structure, and that indeed is what turns out to be case. To be sure, that will be many pages from now, but at this time we have already found a solid anchor of context, something clear which can be compared and

\textsuperscript{378} The list in question is attested in a royal context no earlier than Sahure, as observed by S. Schott 1963, p. 103 with n. 3. For the reliefs, see Borchardt \textit{et al.} 1913, pl. 63.

\textsuperscript{379} See Jéquier 1938, pl. 61. Lapp 1986b, pp. 185–186, offers a slightly different reconstruction of how the ritualists were configured, but that does not affect this point.


\textsuperscript{381} Barthes 1977, p. 16.

\textsuperscript{382} On the architectural and iconographic components of the pyramid temple sanctuary in the Fifth and Sixth Dynasties, see Jánosi 1994, pp. 156–157.
contrasted against other patterns of information, to thereby serve as the basis of informed judgments. In short, this anchor—the connection with the offering lists and their images—will ultimately prove to be of value in interpreting the settings of other groups besides the present one.

d. Middle Kingdom Designations

Only one Old Kingdom exemplar of a Pyramid Text bears a proper title, but there are several Middle Kingdom copies of Pyramid Texts which have them, including a few from Group A.

<table>
<thead>
<tr>
<th>Text</th>
<th>Title</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>PT 72 (T9C)</td>
<td>Anointing utterances of an Akh in the necropolis.</td>
<td></td>
</tr>
<tr>
<td>PT 77 (Sq18X)</td>
<td>Transfigurations. Utterance of unguent.</td>
<td></td>
</tr>
<tr>
<td>PT 81 (Sq18X)</td>
<td>Transfigurations. Utterance of clothing.</td>
<td></td>
</tr>
<tr>
<td>CT 530 VI 122n (T9C)</td>
<td>Utterances of incense of the necropolis.</td>
<td></td>
</tr>
</tbody>
</table>

Group A’s connection with offering lists warrants a look at how the latter were designated. Beginning no later than the Middle Kingdom they were associated with the god Thoth, the lector priest par excellence, and in at least one instance an offering list is labeled as “this writing which Thoth made.” Based upon this association, Harco Willems interprets the term “the hieroglyphic writing, the Book of Thoth” in a Coffin Text as referring precisely to the offering list. More generally, the pictorial representations of priestly service for the dead or simply the depicted mortuary offerings and offering table could receive the label “the requisite offerings and equipment” or simply “the requisite offerings,” stressing the materiality of what was involved.

e. The Entextualization of Group A

Returning to the burial chambers, one is suddenly struck by a disjunction. Offering lists and their accompanying images are regularly positioned right at the cultic emplacements of the above-ground superstructures of ancient Egyptian tombs, both for royal persons and the elite. Together with the presence of an offering slab and cultic door, such a list and its accompanying pictorial representations mark the emplacement’s cultural purpose as clearly

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383 PT 355 from Group A; see above at n. 23.
384 Further, the Group A text PT 224 receives a title in an Eighteenth Dynasty tomb (TT 100; No. de Garis Davies 1943, pl. 54, l. 1): “utterance of entering to the reversion of offerings”; cf. S. Schott 1955, p. 295 n. 1. See also the following note.
385 Firth and Gunn 1926, vol. i, p. 287. In the pyramids, PT 77 is also once attested in Group G. The title “utterance of unguent” also labels the shroud of Thutmose III discussed above (Cb; Dunham 1931, pl. 36, l. 50).
386 Firth and Gunn loc. cit. In the pyramids, PT 81 is also once attested in Group M.
388 Ibid., p. 105 III (S5C): “let the ritual be done for you according to this writing which Thoth made for Osiris in the house of sacred writings.”
389 CT 225 III 240b (B2Bo).
391 Grimm 1986, p. 106.
392 Wb v 440–441 and i 181 respectively.
as an ‘X’ on a map.\(^{393}\) The copresence of list, image, and cultic foci leads to the inevitable conclusion that the Pyramid Texts recitations associated with them were to be recited in the above-ground part of the tomb.

While this much is as certain as can be, it is difficult to imagine that the same texts could also have been performed in the below-ground part of the tomb. For one thing, aside from the monumental presence of texts there, no solid evidence exists to indicate such a thing\(^{394}\) and neither should one expect there to be. The standard representations of the offering ritual show a great many officiants involved in it, manipulating a plethora of instruments and offered objects. To speak literally, such a performance below-ground is practically impossible.\(^{395}\) Moreover, any performance of rites in the burial chambers would have ceased from the moment that stone portcullises were dropped to seal off the subterranean apartments, while the significance of their above-ground performance would have been regularly reinforced after the burial.

What this means is that, at least for the Group A texts at the moment and for all the rest later on, the texts we have attested did not serve the same function on the wall as they did in the cult place.\(^{396}\) Inside the closed tomb, no priest was to approach the deceased, address him, or lift objects to him. More importantly, no eyes were to read the carved lines of hieroglyphs to remember what was to be said and done during the course of a rite. This is the crucial conclusion from the distinction between subterranean place of attestation and above-ground cult place: although derived from operative scripts, the texts chiseled in stone were not themselves operative scripts. They are monumental entextualizations of rites done above-ground.

This much should be clear enough from the disjunction between place of attestation and place of use. But it is also clear from the simple fact that these texts are on walls and not on scrolls. In pictorial representations from the Old Kingdom and afterwards priests are consistently represented as holding and reading from scrolls.\(^{397}\) In Figure 9,\(^{398}\) the first is shown with leading arm upraised in the recitation gesture, while the trailing hand holds a scroll rolled up. His companion behind him has the scroll unfurled. It is worth noting that these and other pictorial depictions of ritual acts are common throughout all major periods of pharaonic history.\(^{399}\) What they show is that priests read from and consulted scrolls in association with ritual performances. They did not read from walls.

In the context of the actual performance of the offering ritual by living priests, the text on the scroll served as a cue to the words to be pronounced and heard. But inscribed on stone walls, the recontextualized ritual script necessarily played a different role: the cue was transformed into a static, artefactual representation of ritual action. Its efficacy was now

\(^{393}\) Based on the axiom of Arnold 1962, p. 4, concerning the “Bindung einer Szene an den Ort” of its performance, one may assume that it was in the place of representation that the things represented were carried out. On the identification of the sanctuary of a pyramid temple as cultic offering space, see Arnold 1977, pp. 4–5, owing to the presence of the cultic door there; similarly Barta 1967, pp. 50–51, who also makes reference to the character of the reliefs in the sanctuary of the pyramid of Pepi II.

\(^{394}\) As argued by Willems 2001, pp. 345–352, letters to the dead might have been transmitted in the context of an offering ritual, and since a First Intermediate Period letter to the dead on a bowl was included among offering pottery deposited with one burial, it could be supposed that an offering ritual had actually been performed in the burial chamber itself. But by the same chain of mentation, one could as easily suppose that such bowls had been fabricated in the very spot where they are found. But no one would, for the simple reason that bowls are portable.


\(^{396}\) Cf. Barta’s comment indicated above at n. 54.

\(^{397}\) For such images, see Lapp 1986b, pp. 180–192, esp. figs. 67, 70, 76, and 78.

\(^{398}\) Tomb of Kagemeni (Saqqara, T58/LS10); after Gardiner 1938, p. 87.

\(^{399}\) Hays 2011, pp. 128–130.
dependent upon the visual properties of the hieroglyphic script and the power of the written word as such. Disengaged from the event, the script to the rite did not become timeless, but atemporal. It visually pointed to the idealization of human experience, rather than being a linguistic instrument in the oral production of it. Thus, while Pyramid Texts like those from Group A had their original place in the above-ground, human, ritual performance, their transport to the tomb separated them from that event. For this reason, the attested Pyramid Texts can be aptly called “actualisations monumentales.” They monumentally represented ritual acts.

2. Group B. Transfiguration

a. Identification

Group B is primarily found on the sarcophagus chamber south wall, east end. In Unas, it begins on this wall and continues on the east wall, south end (with PT 219 spanning both surfaces). The termination of the group in that tomb is on the south wall of the passageway, where it is immediately preceded by a text from Group A.

A short segment consisting of PT 374 and sPT 1002 are both found within this group in the pyramids of Pepi I and Merenre. These two texts are first found together in this order

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400 Ritner 1993, pp. 36–38, notes the link between Egyptian magic and writing; see already Sethe 1908–1922, vol. iv, p. 124.
403 As noted by Allen 1994, p. 15.
in the pyramid of Teti, with one as the last text of the antechamber west wall and the other as the first text of the south wall. There they are attributed to Group D due to the later transmission history of PT 374; it is often found together with other members of Group D in the Middle Kingdom.

Merenre’s sarcophagus chamber, south wall, west end also included elements of Group B.\textsuperscript{404} In the pyramids of Pepi I and II, that location holds texts from Groups M and F respectively. Previous pyramids did not decorate this area, which rather was decorated by palace façade cultic door designs.

Group B may be understood to consist of three parts. The first section is extremely fixed, just as many portions of Group A are. The second section (B.2) immediately follows the first (B.1) in each pyramid, except in Unas, where a text from another group epigraphically splits them. This and other reasons\textsuperscript{405} let one distinguish the texts of the first section from the rest. On the other hand, where they are fully known from other sources, several texts of the second two sections amplify themes found in the first. Telling is the title appearing before the first text in one Middle Kingdom source—“Going out from the gates of the netherworld”\textsuperscript{406}—as it evokes a sentiment of PT 220 of the first section, “the doors of the horizon (\textit{\lowercase{h}t}) are opened, its bolts slid back.”\textsuperscript{407} This notion occurs in several texts of the second section.\textsuperscript{408}

Concomitant with an increase in area devoted to texts on the south wall of the sarcophagus chamber—mirroring the increase on the north wall—the pyramids of Pepi I, Merenre, and Pepi II lengthen the group after PT 245–246, which is its terminus in Unas and Teti. The core of this augmentation is the fixed series \textit{fPT} 665B through PT 537 in section B.2. But around this segment the augmentations are quite variable.

Most strikingly, in the pyramid of Pepi II a block of five texts has been transferred into the group, with the exchanged texts indicated by underlining: PT 267, 302, 309, and 668–669. Four of these are attested in Group L, which occupies the antechamber north wall in all the pyramids. On the one hand, the uniformity of difference is enough to perceive these texts as belonging to that group instead of this one.\textsuperscript{409} On the other hand, they are evidently inserted inside of a single entity here. In Pepi II’s case, they are sandwiched between \textit{fPT} 665 through 537 and PT 671–672, which occur together in the same relative order in Pepi I’s rendition of Group B. The continuities of components and sequential order suggest that one should not see the group as being split up, but rather that a pronounced act of exchange is at hand. To further support this impression, PT 302 is found in the same relative position in Merenre, following after PT 537. Due to these connections, this segment of texts in Pepi II is considered to be a member of Group B.

\begin{footnotes}
\item[404] PT 267 ($\text{§365b–366a and 367b}$); PT 309 ($\text{§490a and 491c}$), and \textit{fPT} 665A ($\text{§1908d–c}$) are found disposed in horizontal rows on a fragment published at Leclant 1976, pl. 26 fig. 18; \textit{fPT} 665A (and therefore the entire fragment) is positioned at M/S/Sw A at Leclant \textit{et al.} 2001, p. 48. A further text, PT 670, is localized at M/S/Sw B at \textit{ibid.}, p. 40.
\item[405] First, Osing 1986, pp. 138–141, observes the separation between the two units in Middle Kingdom sources and for his part leaves the text open as to whether PT 245–246 belong with PT 213–222. Second, as noted by J. Allen 2005, pp. 76, 378, and 396, a very short text intervenes between PT 222 and 245 in Teti; see Sainte Fare Garnot 1961, pl. 3 fig. 15: \textit{gld-mdw $h=f h=f m} /// “Recitation. His face is lifted up; his face is lifted up.” The phraseology is found again at PT 246 $\text{§255c}$ (W): \textit{pr=$sn (i) f A=sn (i) r=sn (i)} “let them (sc. two Horuses) go forth lifting their faces,” connecting this short utterance to what follows. Third, BD 177 is derived from PT 245–246, which indicates that these two texts were later conceived of as separate from what precedes them in the pyramids.
\item[406] PT 213 ($\text{S5C}$): \textit{pt $j m sbl.w dxt.t}$.
\item[407] PT 220 (W): \textit{wr \textit{ct} nmdw $h=f h=f m} /// “Recitation. His face is lifted up; his face is lifted up.”
\item[408] See PT 246 $\text{§825a}$, PT 374 $\text{§653a}$, \textit{fPT} 665A $\text{§1909c}$, \textit{fPT} 665C $\text{§1915a}$, \textit{fPT} 666A $\text{§1927b}$, \textit{fPT} 667 $\text{§1934e}$, and \textit{fPT} 667A $\text{§1943d}$. PT 374 also occurs in the New Kingdom source TT 82 (see also Sq2X, reading bottom after the lid), and the former immediately precedes PT 215–215 (of B.1) on two Middle Kingdom coffins (Ab1Le and Sq9C), reinforcing the associations between B.1 and B.2.
\item[409] As graphically indicated in the presentation of N/S/Ne at Hays 2009b, p. 71 (Plan 10).
\end{footnotes}
Among the different versions of this group in the kingly pyramids, there are 135 attestations of fifty-two different texts. The amount of repetitions is an abstract indication of their cohesiveness, how often texts of the group must be transmitted together. Thirty-four of these fifty-two are repeated among the different groups, or 65%, a figure slightly higher than what was found for Group A. The frequency of exchange is a mark of a group’s distinctiveness. Seventeen (33%) of the different texts of Group B are exchanged with others, namely the following:

<table>
<thead>
<tr>
<th>Text</th>
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<th>Text</th>
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<tbody>
<tr>
<td>PT 267: J</td>
<td>PT 537: C</td>
<td>PT 693: G</td>
</tr>
<tr>
<td>PT 302: L and M</td>
<td>PT 593: C</td>
<td>sPT 701A: O</td>
</tr>
<tr>
<td>PT 309: J and L</td>
<td>PT 668: L</td>
<td>PT 703: O</td>
</tr>
<tr>
<td>PT 358: C</td>
<td>PT 669: L</td>
<td>sPT 723: G</td>
</tr>
<tr>
<td>PT 369: D and F</td>
<td>PT 670: M</td>
<td>sPT 1002: D</td>
</tr>
<tr>
<td>PT 374: D</td>
<td>PT 690: G and L</td>
<td></td>
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</tbody>
</table>

b. Later Contextual Information

As a preliminary, notice may be made of titles sometimes attributed to members of Group B in the Middle Kingdom:

<table>
<thead>
<tr>
<th>Text</th>
<th>Text</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>PT 213 (M1C)</td>
<td>r n(f) ššAf w m-hjt wšb h.t “Utterance of transfigurations after the reversion of offerings.”</td>
<td></td>
</tr>
<tr>
<td>PT 213 (S5C)</td>
<td>pr.t w ššAf dŠ.t “Going forth from the gates of the netherworld.”</td>
<td></td>
</tr>
<tr>
<td>PT 213 (L-A1)</td>
<td>// // // ššd br=š mr=š// // im “/// /// /// [not] going upside down but doing as she wishes /// … ///”</td>
<td></td>
</tr>
<tr>
<td>PT 214 (Sq2Be)</td>
<td>r n(f) tm m(wt) wım m ḫḏt-nṯr “Utterance of not dying again in the necropolis.”</td>
<td></td>
</tr>
<tr>
<td>PT 214 (L-A1)</td>
<td>qă-mdw r n(f) ššAf ḫḏt-nṯr “Recitation. Utterance of common transfigurations // and [serpents] not eating her // … ///”</td>
<td></td>
</tr>
<tr>
<td>PT 220 §194a (Sed1Cop)</td>
<td>qă-mdw ššAf “Recitation of transfigurations.”</td>
<td></td>
</tr>
<tr>
<td>PT 220 (L-A1)</td>
<td>qă-mdw ššAf ḫḏt-nṯr r ḫḏt-nṯr “Recitation. Transfiguring (ššAf) in the necropolis. Common utterances. To be beside the god in the West.”</td>
<td></td>
</tr>
<tr>
<td>PT 221 (Sq2Be)</td>
<td>r n(f) // // // // ššd n(wt) nṯr “Utterance of /// /// /// of the god ///”</td>
<td></td>
</tr>
</tbody>
</table>

From the starting point of attestations of texts from later periods, fifteen texts from Group B have been identified by Assmann as members of various ‘mortuary liturgies.’ By this term, among other things he means a set of texts performed by living priests for a deceased person. Ten are from a unit of texts alternately labeled ‘PT Liturgy,’ “liturgy A,” and ‘Liturgie PT.A’:

- PT 213–222, or it would seem more precisely “PT 213—219+220—222/223/224.” Three

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are from an ‘Osirisliturgie’ labeled ‘Liturgy II,’ ‘Liturgie II,’ and ‘SZ.2 (sḥl.w II)’: PT 369, 374, and 690. And two are from a series of texts labeled ‘Liturgy III’ and ‘SZ.3 (sḥl.w III)’: PT 593 and 670. The differentiation between ‘PT Liturgy’ on the one hand and the ‘SZ,’ or ‘Late (i.e. post-pharaonic) Period,’ on the other has to do with their respective temporal positions: the former set, attested as a unit in the Old Kingdom, belongs to the same “Gattung” as the sets attested in the Ptolemaic Period. The sets of texts modernly designated as liturgies are identified starting with sets of texts labeled as sḥl.w “transfigurations” from the Ptolemaic Period, traced back by Assmann through New and Middle Kingdom sources. As to Group B’s association with these sets, the most relevant temporal connections are with what he terms Liturgie PT.A. The set of texts designated by Assmann as such consists precisely of the first section of the group. A mark of their enduring cultural importance may be seen in the fact that it is to texts right from this section that titles are awarded, as seen above. Four out of nine texts of this first section are sometimes found with the term sḥl.w.

As mentioned in the previous chapter, Assmann has stressed the difference between ‘mortuary liturgies’ and ‘mortuary literature.’ According to this terminology, mortuary liturgies were texts to be recited by priests in the service of the dead, in contrast to texts which were employed by the text owner herself. His assessment of their role in society, their Sitz im Leben, seems corroborated in this case by the caption to a scene to which I would like to draw attention (Figure 10), one from the Eighteenth Dynasty Theban tomb of Rekhmire (TT 100). It incorporates an extract of the last member of Group B’s first section, PT 222, as hieroglyphic caption to a scene of mortuary service in the cult place. With the deceased beneficiaries represented at the far left and priestly officiants to the right, the context of performance could not be more clear: priests do service to the dead. As reconstructed by Norman de Garies Davies, the large-scale priest directly under an extract of PT 222 stands with his arm upraised in the traditional posture of recitation. Thus, the collective setting Assmann perceives is certainly evident in the correlation of text and image here. The same kind of connection is found when an extract of PT 213, the very first text of this unit, is included in a Middle Kingdom tomb scene of a funeral procession. The Egyptian funeral was the collective ritual par excellence: it involved the massive participation of the community of the living as it ushered one of its members from its bosom to a new status. Taking the intersections of text and image at face value, PT 213 and 222 could be directly understood as recitations accompanying priestly performances for the dead. This conclusion tallies with Assmann’s assessment of their performed nature.

Still, the temporal distance between the purely textual manifestations in the pyramids and their combination with graphic imagery in later times is quite significant—some nine centuries between the pyramids and the Rekhmire scene. Moreover, one is dealing with
Figure 10. Scene from New Kingdom Mortuary Service (Reconstructed)
monumental representations of what are, after all, only extracts of isolated texts. So, while it seems plain that in the context of these particular depictions the texts in question are represented as being performed in collective settings, it does not automatically follow that their counterparts inscribed in Old Kingdom pyramids represented that same activity: the steady elapse of time progressively increases the potential for changes in use. So, while a later scene like Rekhmire’s is suggestive of what might have transpired in the Old Kingdom, one is not dealing with the same solidity as when dozens of contemporary correspondences are found between Old Kingdom offering lists and members of Group A. In that case, there is no time differential, and it is a matter of a great many texts involved rather than just a few. So, beyond making notice of titles given to component texts in the Middle Kingdom, methodologically it is more conservative to simply delimit the boundaries of groups. The associations of longue durée will be for the most part set aside. (However, certain crucial cases are visited below under Group D and later in Chapter Four, Section B.) It is enough for now to note Assmann’s groundbreaking work on mortuary liturgies, and through that to cultivate the suspicion that the general structural division he perceives between ‘mortuary liturgies’ and ‘mortuary literature’ will be found in the pyramids.

That suspicion will turn out to be justified, but certain other expectations about the material will turn out other than what has until now been anticipated. In advance of these results, it is best to make some clarifications in terminology in order to render the discussion more precise.

c. The Concept of ‘Mortuary Liturgy’

It is necessary to consider the label liturgy, as its currency in Egyptological literature has increased over the course of the last decade, thanks in part to Assmann’s prolific work. His insights on Pyramid Texts and Egyptian religion in general are of considerable importance to the present study; the debt it owes is abundantly clear in the documentation. But I am reluctant to follow him in using this particular term in a technical way for this particular material, and for several reasons.

One is Assmann’s insistent linkage of the Egyptian term šḥw “transfigurations” with the modern term liturgy. Even though some members of Group B are entitled with words built from the root šḥ “to make into an Akh” or “to transfigure,” there are also texts with this title from Group A, the offering ritual. The difficulty emerges from the fact that Assmann not only associates šḥw with the word liturgy, but also disassociates offering texts from it. A point worthy of fuller discussion in its own right, it is visited again in the Coda of this volume.

Another objection to be raised is liturgy’s cultural particularity and connotations. In English, the term is specific to Christianity—especially Church history—and sometimes Judaism by extension. It cannot be said to be a universal, technical term in religious studies as such; it is as culturally specific as shamanism. But perhaps the objection of reductionism is trivial.

419 Of course the use of the term predates the formidable work of Assmann (see for instance Gardiner 1955, pp. 9–17), but its contemporary currency may be greatly owed to his employment of it in numerous useful and stimulating publications.
420 And see already Hays 2009b, pp. 53–54.
421 There are always exceptions to any generalization. One of the most prominent may be found at Rappaport 1979, esp. pp. 117 and 173–176, where the term ‘liturgical order’ is employed to refer to “more or less invariant sequences of formal acts and utterances repeated in specified contexts,” there with evident disconnection from Christianity. But his impressment of the term is superfluous, since his definition of it is effectively identical to his definition of ritual: ‘I take ritual to be a form or structure, defining it as the performance of more or less invariant...
And perhaps it would be trivial also to make much of the problematic opposition Assmann creates between the category *liturgy* versus that of *ritual*. “Liturgies consist of recitations and perhaps accompanying performances, while rituals consist of performances with concomitant recitations.”\(^{422}\) What is implicit in the contrast attempted here is the untenable notion that a formalized speech act is somehow less of a performance than a rite which involves the manipulation of an object.\(^{423}\) Still, it is difficult to chastise this formulation beyond its imprecision.

Then, after the problematic liturgy = \(s\hbar\_w\) ≠ offering ritual notion, the first main problem is in the term’s authentic meaning. As may be seen upon consultation of the dictionary, *liturgy* specifically concerns officially prescribed forms of religious worship. At issue here are the official and prescriptive elements. While these aspects can be shown to pertain to an appreciable extent to New Kingdom temple cult\(^{424}\) and with the Late, Ptolemaic, and Roman ‘Osirisliturgien’ studied by Assmann,\(^{425}\) they cannot be shown to do so with the mortuary literature of the New Kingdom and earlier. On the contrary, the dispersion, rupture, and variability in patterns of transmission—inasmuch as the manner in which the texts have been transmitted is a reflection of how they were configured in actual practice—are in opposition to this integral meaning. Official prescription is a concept which is apart from custom and tradition and belongs in the same space as canon, dogma, and orthodoxy. Simply put, for pharaonic mortuary practice, *liturgy* is a misnomer.

Consideration of patterns of transmission of texts highlights the dispersion, rupture, and variability. The texts of Assmann’s Liturgie PT.A, while quite fixed in the royal tombs, are found throughout pharaonic history among thirty-two recurring series of texts of various membership and order:\(^{426}\) the composition and arrangement of presentation of PT 213–222 among these recurring series are subject to dispersion and rupture, with alteration of their order\(^{427}\) and with the omission of texts from the beginning,\(^{428}\) middle,\(^{429}\) and the end.\(^{430}\) While the fact that the various series were repeated among different sources does indeed show that their members were ancietly regarded as belonging together, the variability of composition and order shows that they actually did not have an absolutely fixed form. As they were not fixed, they cannot have been prescribed, officially or otherwise. As they cannot have been prescribed, they cannot be justifiably called ‘liturgies.’

A second major problem with the term is the artificiality of the boundaries it places around the constituent members of any set of texts labeled as such. Concerning Liturgie PT.A, for instance, it must be pointed out that PT 245–246 immediately follow PT 213–222 in every kingly pyramid, with the sole exception being that of Unas, and these two texts are also found appended in the pyramids of Queen Neith and that of King Ibi.\(^{431}\) Why then are

\(^{422}\) Assmann 1990, p. 21.

\(^{423}\) Cf. above at n. 421 for an anthropological conflation of *liturgy* with *ritual*. For the definition of *ritual* employed in the present work, see above at n. 233.

\(^{424}\) This is due to the near-identity of Papyrus Berlin 3055 performed for the god Amun-Re at Karnak with Papyrus Berlin 3014+3053, performed for a different deity there, and further the near-identity of rites shown performed for various deities at Abydos; see Hays 2009c, p. 2 with nn. 14 and 16.

\(^{425}\) Assmann 2008a.

\(^{426}\) See Listings Two and Three under Sequences 8, 37–46, and 125, and Subsequences 75–90, 92–94, and 104. On the determination of Sequences and Subsequences, see later in this chapter.

\(^{427}\) Sequence 41 and Subsequence 94.

\(^{428}\) Sequences 82–90.

\(^{429}\) Sequences 38–40 and 46.

\(^{430}\) Subsequences 76–81.

\(^{431}\) Sequence 37; but see also above at n. 405.
they excluded from the demarcation of this supposed liturgy? This same question can be asked about the exclusion of other texts of Group B’s Sections 2 and 3, for it is evident that they, too, were obviously associated with members of Liturgie PT.A by the Egyptians. This same question may be asked about still other sources with members of Liturgie PT.A from after the Old Kingdom. Then, they are coupled with PT 25, PT 94–95, PT 223, CT 1–17, CT 723, CT 751, aCT4.5–6, and aCT4.12. These associations are not modern; they are repeatedly attested among the ancient sources. In fact, the officially prescribed form has been modernly, not anciently, achieved.

As it has a modernly determined membership, Liturgie PT.A is an artificial conceptualization, as are the other sets of texts similarly labeled. By its integral meaning, the term *liturgy* imposes fixed limits on evidence which does not heed them. In asserting an officially prescribed condition by its very definition, it actually defies the anti-canonical character of the performances which the transmitted texts reflect.

To be sure, due to the numerous articles and books in which the term has been used, especially recently, the charismatic *liturgy* will doubtless continue to enjoy its problematic currency. Therefore it is appropriate to specify some differences between how Assmann employs the term versus the technical terms the present work uses.

In Assmann’s discourse on Totenliturgien, the term most often refers to a body of texts constituting the script to a larger ritual. In contrast, the term *sacerdotal* refers to the manner of performance of a single text as such. It is used in opposition to the term *personal*, indicating a rite performed by the beneficiary for himself. The words *collective* and *individual* refer to settings of performance, the one taking place at the wider social level, and the other on the smaller scale. A body of personal texts constitutes a collection of *individual rites*. A body of sacerdotal texts deployed in religious practice constitutes the script to a *collective ritual*. This last phrase is analogous to Assmann’s *liturgy* except that it is free of unhappy connotation and, moreover, it is applicable to offering rituals and other large-scale performances as well.

So the oppositions here involve manner of performance (*sacerdotal* vs. *personal*) and social engagement (*collective/communal* vs. *individual/private*). The second dichotomy has been used in a universal way in religious studies in respect to practices already for fifty years and continues to be used to this day. The terminology of the first dichotomy is neutral.

3. **Group C.**

Groups A and B received detailed discussion in order to explain the basic principles behind the arrangement of Pyramid Texts, to discuss the crucial contemporary contextual information about Group A, and to critique the concept of mortuary liturgies. The remainder of the identifications will not pursue such complications, and so they will proceed expeditiously, more in the manner of presenting essential information than in formulating arguments. When the groups have been introduced, the facts about them will be consulted so as to consider how the Pyramid Texts were read and their canonical status.

Group C is more amorphous in structure as well as content than Groups A and B. A theme coursing through several of its texts is the relationship between the ritualist and the deceased in enumerating activities done for him. The notions of the endurance of the text

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432 Sequences 8, 42, 45, and Subsequence 104.
433 Hays and Schenck 2007 employ the word *collective* essentially in the same way as the word *sacerdotal* is used here.
434 Cf. the first part of Spruchfolge D of H. Altenmüller 1972, as it begins with PT 593, 356, and 357 from this group, with these same texts occurring in SZ.3 of Assmann 2008a, pp. 434–442.
The group first appears in the pyramid of Teti on the east wall of the sarcophagus chamber, where one of its texts bears the title $\text{d-mdw wn \text{i}p.t}$ “recitation of opening the doors of the sky.” There it immediately follows Group A in the lowest register. It is distinguishable from Group A due to that group’s distinctiveness. It is followed by Group H, from which it is distinguishable for the same reason. While maintaining position on the east wall, subsequent pyramids expand and rearrange Group C. In the pyramid of Pepi I, it is the only group there. In the pyramid of Merenre, Group C begins in the gable of the east wall, continues in a horizontal band of hieroglyphs between the gable and the lower register, and then concludes in between Group A and Group H in the lower. In the pyramid of Pepi II, it also appears on the east wall of the sarcophagus chamber, where it begins in the horizontal band separating the upper from the bottom register, and it is followed by Group H.

As Group C follows Group A in two pyramids (Teti and Merenre), and in two pyramids it is followed by Group H (Merenre and Pepi II), it is worth considering the major locations of these sets in some detail. Table 3 presents its positions throughout the tombs which have it, as well as those of Groups A and H for reference.

Table 3 omits two short attestations of Group C in Pepi I’s corridor and descending passage, to be mentioned below. That pyramid very interestingly deploys Group A exclusively on the north wall of the sarcophagus chamber (see Plan 14), Group C as the only element of the east wall of the same space (Plan 15), and Group H is separated from them both on the east wall of the antechamber (Plan 18). Distinctions in epigraphic surfaces effectively distinguish the three groups in that pyramid. The three groups do appear together on the east wall of Teti’s sarcophagus chamber, but the only actual intersection is between Group A and C, since H is restricted to the gable at that location (Plan 11). Similarly in Unas, Group H is restricted to the gable (Plan 7). The disposition of these groups in separate epigraphic units in these three pyramids consequently informs the understanding of the arrangements in Merenre and Pepi II (Plans 22 and 27).

There are two outlying deployments of portions of Group C in the pyramid of Pepi I: in its descending passage and in its corridor (Plans 19 and 21). The former deployment consists only of three texts, PT 599, 601, and 439. They are assigned to Group C rather than O, texts of which immediately follow it there, because these three texts are found together in Pepi II’s rendition of Group C in his sarcophagus chamber, and Merenre shows PT 599 and 601 there as well. The other outlying deployment is more ambiguous. In Pepi II’s corridor, east wall, just outside of the vestibule, a series of six texts appear. Three of them are found in different groups: PT 357 with Group C (section C.1, all renditions), PT 535 with Groups F and N, and PT 537 with Group B. I have decided to associate this segment with

Table 3. Distribution of Groups A, C, and H

<table>
<thead>
<tr>
<th></th>
<th>Group A</th>
<th>Group C</th>
<th>Group H</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unas</td>
<td>S/N+En &amp; P/N+S</td>
<td>–</td>
<td>S/Esup</td>
</tr>
<tr>
<td>Teti</td>
<td>S/N+Ein f n</td>
<td>S/Einf s</td>
<td>S/Esup &amp; A/E</td>
</tr>
<tr>
<td>Pepi I</td>
<td>S/Ne</td>
<td>S/E</td>
<td>A/En</td>
</tr>
<tr>
<td>Merenre</td>
<td>S/[N]+Ein f n</td>
<td>S/Esup-med-inf m</td>
<td>S/Einf s</td>
</tr>
<tr>
<td>Pepi II</td>
<td>S/Ne</td>
<td>S/Emed-inf n</td>
<td>S/Einf m-sup-inf m</td>
</tr>
</tbody>
</table>

435 These texts are closely related to the later ‘book of protecting the house’; see Jankuhn 1972, pp. 2–5.
436 PT 355 §572a (T); see above at n. 23.
Group C on the basis of the thematic content of PT 534, as it resonates concepts found in other texts of C.

Group C has sixty-nine attestations of texts among its renditions in kingly pyramids from thirty-seven different texts. Only nineteen of the different texts (51%) are repeated among the renditions, making it one of the least cohesive of the groups. It is also the least distinctive of them, inasmuch as twenty of its texts are exchanged with others (54%). Together with its amorphous order from pyramid to pyramid, Group C’s lack of cohesion and indistinctiveness make it the least canonically organized.

The texts Group C has in common with other groups are:

<table>
<thead>
<tr>
<th>PT 264: J</th>
<th>PT 457: J</th>
<th>PT 593: B</th>
</tr>
</thead>
<tbody>
<tr>
<td>PT 356: E</td>
<td>PT 458: F</td>
<td>PT 603: F and H</td>
</tr>
<tr>
<td>PT 358: B</td>
<td>PT 460: G</td>
<td>PT 604: H</td>
</tr>
<tr>
<td>PT 407: H and J</td>
<td>PT 461: G and J</td>
<td>PT 637: A</td>
</tr>
<tr>
<td>PT 414: A, D, and G</td>
<td>PT 535: F and N</td>
<td>PT 660: A</td>
</tr>
<tr>
<td>PT 439: D</td>
<td>PT 537: B</td>
<td>PT 673: I</td>
</tr>
<tr>
<td>PT 456: G and J</td>
<td>PT 591: D</td>
<td></td>
</tr>
</tbody>
</table>

Group C is much more amorphous than A or B. Nevertheless, the commonalities are apparent in Chart C. The core texts are PT 593, 356–357, 456, 407, 594, and 601, among a few others. The texts tend to occur together in the same order among the different renditions, but in between them many other texts are variably interpolated. What Joachim Quack has observed among different versions of the later Opening of the Mouth ritual is equally applicable to this and the other groups of Pyramid Texts: with each, one is dealing with a conceptual rather than textual unity, something whose specific manifestations were constructed out of a more general range of possible components.  

4. Group D.

Group D, which has an isolated text bearing the title $\text{s}h.w$ “transfigurations” on a Middle Kingdom source, first appears on the southern half of the west wall of the antechamber of the pyramid Teti, where it follows section 1 of Group J (Plan 13). It is distinguishable from it through its points of contact with members of Group D in later sources and due to the fact that it shares no texts with any rendition of J. In the three succeeding pyramids of Pepi I, Merenre, and Pepi II, it is positioned on the west wall of the sarcophagus chamber, where it is always found in connection with Group E, which is introduced in the pyramid of Pepi I (Plans 16, 22, and 28). In that location, the two groups are knit together. In Pepi I, section 1 of Group D occupies the gable, skips past a middle register containing the beginning of E.1, and finishes at the north end of the lower register. In the pyramid of Merenre, it begins again in the gable, then occupies the middle register, and finally follows after Group E in the southern half of the lower register. Its configuration in the pyramid of Pepi II is similar to that of Merenre, except that it appears to begin in the lower register, to continue in the middle, and to finish in the gable. This assumes that the order of reading the epigraphic areas should follow the order of Group D’s deployment in the earlier pyramids. An order from bottom- to top-register has already been encountered with the offering ritual texts on

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437 See Quack 2005, p. 177.
438 Cf. Spruchfolge E of H. Altenmüller 1972, and the references to Liturgie SZ.2 noted above at n. 411.
439 PT 422 on Sq18X; Firth and Gunn 1926, vol. i, p. 287. For texts from Group A bearing similar titles in this tomb, see above at nn. 385 and 386.
the north wall of Teti’s sarcophagus chamber, and it will be met with again in the pyramid of Pepi II.

It is apparent from the relative position of groups D and E in respect to the lower registers that there is a difference in arrangement between their deployment in the pyramid of Pepi I and those of Merenre and Pepi II: in the former, a section of D occupies the north end, while in the latter two a section of E takes that place. So from the point of view of the epigraphic arrangement, it appears that E has been advanced ahead of D. Consequently one encounters a large scale instance of displacement.

The texts of Groups D and E show the highest number of parallels with the Ptolemaic and Roman Hour Vigil. A more crucial later association of Group D is with an ‘Osirisliturgie’ called ‘Liturgy II,’ ‘Liturgie II,’ and ‘SZ.2 (sibw II),’ As discussed by Assmann, four papyrus copies of this text—which in its Ptolemaic manifestation is very stable in terms of composition and order—give two paratextual notations about the provenance of a now-lost manuscript, an authenticating device. Appearing within a parallel to PT 690 (a text in the pyramids occurring in Groups B, G, and L) is one, and the other is at the end of a parallel to PT 676 (in the pyramids occurring only in Group I). According to both notes, the texts are said to have been found in the library of the temple of Osiris in Abydos” in the time of Amenhotep III. Now, aside from PT 676, 690, and some others, an extraordinary number of SZ.2’s texts are originally found in Group D: PT 332, 366–374, and 422–424. Thus it appears from the notations, preserved in Ptolemaic times, that as early as the New Kingdom the core of this set of texts had a place in temple cult. But, since it is also later found inscribed in tombs in the Late Period, it is evident that they continued to be employed in a mortuary context. Whether the texts of Group D spanned the domains of temple and tomb already in the Old Kingdom cannot be known: as to Group D in the pyramids, its context is clearly mortuary, but, as to the Old Kingdom observances of the cult of Osiris (naturally of great affinity with the mortuary domain), no details survive. Still, the notations remain enlightening for two reasons. First, in conjunction with other attestations of the texts from this group they show how rites could be exchanged between different settings, as discussed in the previous chapter. Second, they point toward one repository of Pyramid Texts, at least from the New Kingdom onwards: the temple library.

Inspection of Chart D shows that this group is not nearly as mutable in components and order as Group C, but is more so than Groups A and B. Its core texts are PT 422, 365, 366–368, 370–372, 437, 335, and 440–441 among others. These generally occur together in the same order.

Group D has thirty-three different texts in seventy-three attestations among its renditions. Twenty-two of them, or 67%, are found in more than one iteration of the group, while seventeen of them (52%) are exchanged with different groups, this last point making it one of the least distinct groups. The texts Group D exchanges with other groups are:

|----------|----------|----------|----------------|----------|----------|----------------|----------|----------------|----------|----------|----------|----------|----------|----------|----------|----------|

440 See Hays 2009b, p. 58 with n. 72.
442 Assmann 2008a, pp. 233–234.
5. Group E. Group E is nearly as fixed as Group A in terms of its components and order. The distribution of the texts of Group E is discussed above in connection with Group D, with which it is always transmitted in the Old Kingdom. In the Middle Kingdom these two groups are normally found separate from one another, but parts are sometimes still found together then.

Group E has thirty different texts which are found in a total of eighty-two attestations among its renditions. Twenty-seven of its texts, or 90%, are found in more than one rendition, making it the most cohesive group. Only nine of its texts, or 30%, are exchanged with other groups, making it as distinctive as Group B. These are:

| PT 356: C | PT 425: D | PT 449: A |
| PT 367: D | PT 426: A | PT 452: O |
| PT 368: D | PT 429: F | PT 453: O |

6. Group F. Isis and Nephthys Lament

Group F is found flanking Groups D and E in the pyramids of Pepi I and II; in the former, it is found primarily on the north wall of the sarcophagus chamber, west end (Plan 16); in the latter, it is on the south wall, west end (Plan 28). In Pepi I, two short texts occupy the top register of the south wall, west end area; one of these matches a text on its north wall, and so the texts of this register are also included in this group, rather than with the texts below. It appears that the pyramid of Merenre included texts from Group B in that tomb’s sarcophagus chamber, south wall, west end, while texts from Group M are in the opposite area on the north wall.

Group F contains a core of texts from sPT 716A through fPT 719. Other texts appear to fill out the epigraphic areas in which these are found.

There are eighteen different texts in Group F with only twenty-three attestations of actually preserved texts. Only five of them are preserved in more than one rendition of the group, or 28%, making it one of the least cohesive. Eight of its texts, or 44%, are exchanged with other groups as follows:

| PT 262: J | PT 458: C | PT 603: C and H |
| PT 369: B and D | PT 535: C and N | PT 658: A |
| PT 429: E | PT 592: D |

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444 See the manifestation of Group D on KH1KH/S. See also the Middle Kingdom forebears of Liturgien SZ.2–3 on B9C/L, B10C/B and L, Sq4C, and S (add the latter source to those identified at Assmann 2008a, pp. 228–229) built largely out of texts of Group D, but with many from others. And see manifestations of Group E above all on Sq3C/L, Sq4C/L, Sq5C/L, Sq6C/L. (=Spruchfolge C of H. Altenmüller 1972) and on L3/L/B, L-MH1A/L, M1War/B, S1C/exterior, Sq7C/exterior, SqiSq/L, Sq2Sq/L, T1C/S, T1/s, and on the Dahshur coffins Da1C, Da2–4X, according to accounts of them at Lesko 1979.
7. Group G.\textsuperscript{446} Anointing and Wrapping

The core of Group G consists of PT 418–421, together with PT 301, 364, 456, 466, and fPT 723. They are generally not kept in strict order; Group G is even more flexibly arranged than C. Thus the texts in the corresponding chart are quite dispersed in appearance. The texts PT 418 and PT 364 have to do with the application of oil, as does a text brought into this group from Group A,\textsuperscript{447} and there are three other texts in the present group which have to do with the presentation of cloth,\textsuperscript{448} while PT 301 and 419 and two other texts exhibit concern with the possession of the Wereret-crown.\textsuperscript{449} The context is clearly a mortuary one, as PT 419 and 466 and two others make reference to the text owner being mourned.\textsuperscript{450}

The group first appears on the north and south walls of the serdab passage in the pyramid of Teti (Plan 13). It maintains this position in the pyramid of Pepi I (Plan 18), but in the two following pyramids it is moved out to the east wall of the antechamber (Plans 23 and 30), and neither of the serdab passages are decorated there. In these last two pyramids, it begins in the east wall gable and continues in the lower register, where it is immediately followed without epigraphic division by Group K.

Because Group G is immediately followed by K in two pyramids, it is useful to consider their distribution throughout the pyramids. The following table omits the short segment of G found on the east wall of Pepi II’s sarcophagus chamber.

<table>
<thead>
<tr>
<th></th>
<th>Group G</th>
<th>Group K</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unas</td>
<td>–</td>
<td>S/W &amp; A/Einf + sup</td>
</tr>
<tr>
<td>Teti</td>
<td>Ser/N + S</td>
<td>A/En</td>
</tr>
<tr>
<td>Pepi I</td>
<td>Ser/N + S</td>
<td>A/Es</td>
</tr>
<tr>
<td>Merenre</td>
<td>A/Esup + inf</td>
<td>A/Einf</td>
</tr>
<tr>
<td>Pepi II</td>
<td>A/Esup + inf</td>
<td>A/Einf</td>
</tr>
</tbody>
</table>

Table 4. Distribution of Groups G and K

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\textsuperscript{446} Called “Group G.2” at Hays 2009b, pp. 84–85. That work’s G.1 and G.3 are now assigned to Groups I and C respectively.

\textsuperscript{447} See PT 77 §52b; PT 364 §613a and 614d; and PT 418 §742b. PT 77 receives the title in a Middle Kingdom source “utterance of unguent”; see above at n. 385. For PT 364, see Altenmüller 2010, pp. 3–14.

\textsuperscript{448} PT 414 §737c; PT 417 §741b; and sPT 1052 P/Ser/S 2–3.

\textsuperscript{449} PT 301 §455c; PT 414 §737e–f; PT 419 §749a; and PT 693 §2143.

\textsuperscript{450} PT 419 §744b; PT 461 §872a; PT 466 §884a; PT 690 §2112a and §2117.
PT 77: A  PT 419: J  PT 690: B and L.
PT 301: J and K  PT 421: J  PT 693: B
PT 363: I and J  PT 456: C and J  sPT 694A: O
PT 364: I and J  PT 460: C  PT 696: L
PT 412: M  PT 461: C and J  fPT 723: B
PT 414: A, C, and D  PT 466: J  fPT 725: L

8. Group H. Provisioning

A Middle Kingdom limestone stele of an individual named Nehi shows him, his family, and a number of texts from Group H (C 20520): PT 204–205, 207, and 209–210. These texts are preceded by the title: \(\textit{r3 n(i) swd wdhw.w} \) “utterance of making the altar flourish,”\textsuperscript{451} which closely matches the title preceding PT 204 on the interior back of a Middle Kingdom coffin (S1Bas,\textsuperscript{452} 112): \(\textit{swd wdhw.w n(i) zi m hrt-nfr rdt sym=f m pr.t-hrw} \) “making the altar of a man flourish in the necropolis; causing that he have power over mortuary offerings.”\textsuperscript{453} It matches the general interest of the texts, namely the provisioning of the text owner with foodstuffs.

In terms of maintaining sequential deployment from one rendition to the next, Group H is not quite as fixed as Group E, but it exhibits less flexibility than the amorphous Group C. It is first attested as the only group in the gable of Unas’s sarcophagus chamber east wall (Plan 7), and all the other pyramids show it on that wall except for that of Pepi I (Plans 11, 22, and 27). Pepi I puts Group H on the antechamber east wall, as does Teti’s pyramid, which has two versions of the group (Plans 13 and 18). In the antechamber it intersects with Group K in both pyramids. It is therefore useful to compare the distribution of H and K, as shown in Table 5.

Groups H and K occupy separate epigraphic areas in the pyramids of Unas, Merenre, and Pepi II. Consequently they may be distinguished from one another in the pyramids of Teti and Pepi I.

The disposition of this group in the pyramid of Pepi II, on his sarcophagus chamber east wall, is unique, because it shows how groups and texts can transcend epigraphic divisions. Consultation of Plan 27 shows that this surface is divided into two major registers with a thin horizontal band of hieroglyphs between them. The horizontal band may be considered a third, middle register. There is only one text in that tiny register, PT 591, which elsewhere appears in Group D. In the present position it is better associated with Group C based on content, not to mention the latter group’s affinity for receiving exchanged texts from D. Beginning reading Group C in the middle register, then, one proceeds to the lower one and Group C proper. In line 700 (or N/S/Einf 54), PT 439 of Group C finishes and PT 661 of

<table>
<thead>
<tr>
<th>Table 5. Distribution of Groups H and K</th>
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</thead>
<tbody>
<tr>
<td><strong>Group H</strong></td>
</tr>
<tr>
<td>Unas</td>
</tr>
<tr>
<td>Teti</td>
</tr>
<tr>
<td>Pepi I</td>
</tr>
<tr>
<td>Merenre</td>
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<tr>
<td>Pepi II</td>
</tr>
</tbody>
</table>

\textsuperscript{451} See Lange and Schäfer 1902, pl. 36, and \textit{idem} 1908, pp. 117–120, and Subsequence 69.
\textsuperscript{452} For this source, see Lapp 1986a, pp. 135–147.
\textsuperscript{453} On this title, see Grimm 1983, pp. 185–203. See also the title of CT 208 of Group K, discussed below.
Group H begins. These two texts mark the point of division: PT 439 is found in Group C in the pyramid of Pepi I, and PT 661 is found in Group H in the pyramid of Merenre on this same surface. Now beginning Group H with PT 661 in Pepi II’s pyramid, this text is followed by PT 352 in lines 700–701 (N/S/Einf 54–55). The latter text does not completely occupy line 701. It is followed there not by the beginning of a new text, but by the continuation of the last text of the top register, PT 405. PT 405 of Group H begins in the top register’s line 644 and fills 645 (N/S/Esup 61–62), and finishes out in the remainder of the lower register’s line 701 and part of 702 (N/S/Einf 55–56). Therefore, PT 405’s split position in the pyramid of Pepi II (split between the top and lower register) and the association of PT 661 with Group H in the pyramid of Merenre indicate that the group goes partly through the lower register, continues in the top register, and completes in the lower register again. Without reading the texts, of course, the wall appears to be a solid mass of vertically disposed hieroglyphs divided by a single horizontal band. The epigraphic divisions do not actually conform to how they must be read. There is no other pyramid with such an extreme transgression of epigraphic divisions, but two cases of registers being read from bottom to top have already been met (Group A in Teti, and Group D in Pepi II). These run counter to the usual manner of reading Egyptian monumental texts.

Group H comprises fifty-four different texts in a total of 122 attestations. It is comparatively cohesive, as twenty-nine of its texts are repeated among its groups, or 54%. Only seven of its different texts are exchanged with different groups, or 13%, making it one of the most distinctive. The texts it exchanges are:

| PT 406: K | PT 603: C and F | PT 698: O |
| PT 407: C and J | PT 604: C |
| PT 493: K | PT 661: L |

9. **Group I. Isis and Nephthys Summon**

Group I is first attested on the north wall of Teti’s passageway (Plan 11). Two of the texts there, PT 360–361, are found on the south wall of that space in Pepi II’s pyramid (Plan 29), where they are preceded by a set of texts PT 587, 463–464, and 673. Nearly all of the rest of the texts on Pepi II’s south and north walls are matched by texts in the same location in the passageways of Pepi I and Merenre (Plans 17 and 22). Although Teti’s texts—including PT 360–361—are quite different in content from the rest, they are assigned to the same group due to their common location.454

Group I consists of fifteen different texts in twenty-nine attestations. Nine of these are repeated among its versions, or 60%. Four texts, or 27%, are exchanged with other groups, which are: PT 359 with Groups N and O, PT 363 with G and J, PT 587 with M and O, and PT 673 with C.

10. **Group J. Aggregation with the Gods**

None of the texts of Group J, which is quite extensive, show titles in the Middle Kingdom. But an Eighteenth Dynasty tomb, that of Nakht-Min, has titles preceding New Kingdom exemplars of texts first attested in the pyramids, and they typify the contents of the group. They generally deal with transitioning from a mortal state to a world well beyond human experience, signified especially through joining the celestial circuit.

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454 At Hays 2009b, p. 84 (under G.1), the texts were split apart by virtue of their difference in content.
In most pyramids, Group J occupies part or all of the antechamber west and south walls. It is one of the largest groups, and it is also one of the most amorphous in terms of fixed order, as may be seen in Chart J. There are enough connections between the texts to understand them together; however, it is clear that this group was subject to a great deal of editorial modification.

In the pyramids of Unas, Pepi I, Merenre, and Pepi II, Group J occupies all of the antechamber west and south walls and may be isolated on that basis (Plans 8, 17, 23, and 29).

The pyramid of Teti is complex and deserves some discussion. In it, Group J is found on the north end of the antechamber west wall, all of the passageway south wall, and nearly all of the antechamber south wall (Plan 12). The passageway texts are linked to the group by sharing two texts with other renditions of it. The difficulty, then, is how Group J is evidently split apart by other groups on the southern part of Teti’s antechamber west wall and a sliver of the south wall, west end. The splitting is by Group D. Its texts are distinguishable from Group J due to the fact that they are elsewhere found in completely different spaces, namely on the west wall of the sarcophagus chamber.

Group J contains eighty-three different texts found in 154 attestations among the group’s renditions. Forty-one of these appear in more than one iteration, or 49%. Thirty-one of the different texts are exchanged with other groups, or 37%. These are:

| PT 261: L | PT 328: M | PT 469: K |
| PT 262: F | PT 333: M and N | PT 471: L |
| PT 264: C | PT 337: M | PT 474: M |
| PT 267: B | PT 363: G and I | PT 480: L |
| PT 268: M | PT 407: C and H | PT 486: N |
| PT 269: O | PT 419: G | PT 508: N |
| PT 271: O | PT 421: G | PT 509: N |
| PT 272: M | PT 456: C and G | PT 565: N and O |
| PT 301: G and K | PT 457: C | PT 679: L |
| PT 309: B and L | PT 461: C and G |
| PT 310: L | PT 466: G |

11. Group K. Apotropaia

Several Middle Kingdom exemplars attribute to PT 226, one of the chief texts of Group K, the title $r^3 n(i) hsf rnk m hrit-nfr$ “utterance of stopping a serpent in the necropolis.”\(^{458}\) It is a

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\(^{455}\) Guksch 1995, pl. 15 ll. 28–29; on the identities of this text, see Hays and Schenck 2007, p. 105 with nn. 78–79.

\(^{456}\) Cf. the variant of PT 247, CT 349 IV 381a (B3C; sim. B4C): \{r^3\} tm rd$'$ l.t(w) $bkt.w n[i] z[i]=f m hrit-nfr$ “not letting the magic of a man be taken from him in the necropolis.” And cf. the title of BD 174, which is derived from PT 247–250 (Af) 1: \{r^3\} n(i) rd$'$ l.t pr $bkt.m sb3 f3 m p.t$ “utterance of causing an Akh to ascend from the great gate of the sky.”

\(^{457}\) Guksch, op. cit., pl. 16 l. 48.

\(^{458}\) L-MH1A, L1NY, Sq1C, Sq2C, T1Be, and T3Be, the last source adding in NN “(said) by NN.” At J. Allen 1994, pp. 24–25 with n. 36, this title is cited in truncated form in the context of arguing that the texts of this group are intended “on the one hand, to protect the king’s body from harm; on the other, they protect Osiris from the dangers of the Duat,” before immediately going on to claim that “the western, and innermost, room, the sarcophagus chamber, corresponds to the Duat.” As observed at Hays 2009d, pp. 204–205, the title does not
good metonymic label for the texts of the Old Kingdom renditions of the group. They are largely preventative texts, in the sense of being intended to ward off noxious entities. There is a further text of this group with a Middle Kingdom title, attested in fragmentary form in the pyramids of Merenre and Pepi II, CT 208. In its fully attested versions of the later period, two sources give it the title CT 208 III 161a–b (S1C; sim. S2C): \[\text{[iwn m zš]} \text{n(i)} \text{r}^{\text{459}} \text{m k3 iwnw} \] “[being the scribe] of Re, namely the Bull of Heliopolis.” But the contents of this particular text, it will eventually turn out, are more suited to Group H, with which Group K is often juxtaposed (see Table 5).

In the pyramid of Unas, parts of Group K are found both on the sarcophagus chamber west wall and on the antechamber east wall (Plans 6 and 9). It is the only group of texts in those areas in that pyramid. To judge from the relative positions of PT 295–296 and 273–274 in Teti’s rendition, the proper order of reading Unas’s east wall would seem to be the lower register before the upper; this is to say that such an order would bring the arrangement of the two pyramids in closest conformity. If so, this would constitute a further case of bottom-to-top reading. It would also imply that the Middle Kingdom copyists involved with source S, the tomb of Senwosretankh which exceptionally has a nearly exact match with the texts of Unas, had personal knowledge of them in that context, and arranged the texts in the later tomb according to reading Unas’s wall by the usual rather than intended order, that is, from top to bottom.

None of the later pyramids position K in the sarcophagus chamber, and all of them keep it on the antechamber east wall (Plans 13, 18, 23, and 30). With them that location is alternately shared with Group G or H, as discussed above. Despite a substantial amount of additions and omissions among the group’s versions, Group K is about as fixed in sequential order as C and H.

Group K comprises 108 different texts in 198 attestations. Forty-five, or 42% of them, appear in more than one rendition of the group, and only eight, or 7%, are exchanged. The texts exchanged are:

<table>
<thead>
<tr>
<th>PT 301: G and J</th>
<th>PT 376: O</th>
<th>PT 469: J</th>
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<tbody>
<tr>
<td>PT 318: L</td>
<td>PT 377: O</td>
<td>PT 493: H</td>
</tr>
<tr>
<td>PT 375: O</td>
<td>PT 406: H</td>
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</tbody>
</table>

12. Group L. Transformation

The members of Group L are greatly similar to those of Groups J and N. One of L’s texts, PT 304, receives the Middle Kingdom title (T3Be): \[\text{r3 n(i)} /// \text{\[i\] m\[a\]t m hr\[i\]t-t\[i\]} \text{in NN} \] “Utterance of // building a ladder in the necropolis by NN,” evocative of a sentiment permeating it and these other two groups, namely the general notion of ascent to the sky, here by means of a ladder. A very notable Middle Kingdom variant of one of Group L’s texts, PT 318 is CT 374, which receives the title V 36f (B2L) \[\text{hr\[i\]w m k3 n\[a\]w} \] “Metamorphose into a serpent,” evocative of the Middle Kingdom title attributed to PT 251 cited above. Doubtless due to the present text’s affinity with a serpent, PT 318 also appears once in Group K.

Group L is one of the most amorphous of groups in terms of editorial mutability. It has a set of core texts including PT 303–306, 308, and 688. These usually maintain their relative order, but alongside them many other texts are interpolated, some appearing in only one rendition.

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459 Respectively, see Pierre-Croisiau 2004, pp. 268 and 277 fig. 15, and T. Allen 1950, pp. 100 and 110.
460 In S2C: \[\text{h\[i\]c-t-br} \] “Hathor.”
It is positioned on the north wall of the antechamber in all kingly pyramids where that wall is preserved (Plans 9, 13, 18, and 30). In the pyramid of Unas, it continues in the corridor on the west and east walls (section L.2); all except one of these texts (PT 318) are unmatched in any of the later pyramids, but several of them share content with texts on his antechamber north wall. In the pyramid of Pepi I, his antechamber north wall begins with a different group of texts, Group M, which is followed by L. Group M is distinguishable from L due to the fact that its component texts do not appear in the antechamber other than in the pyramid of Pepi I.

Group L consists of sixty texts appearing in eighty-four attestations among its versions. Only ten of its different texts are repeated among the versions of the group, or 17%, making it the least cohesive of the groups. Meanwhile twenty-four of its component texts are exchanged with other groups, or 40%. These are:

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<tr>
<td></td>
<td></td>
<td>PT 324: M</td>
<td>PT 440: D</td>
<td>PT 471: J</td>
<td>PT 480: J</td>
<td>sPT 625A: M</td>
<td>PT 661: H</td>
<td>PT 669: B</td>
</tr>
<tr>
<td></td>
<td></td>
<td>PT 679: J</td>
<td>PT 688: O</td>
<td>PT 690: B and G</td>
<td>PT 696: G</td>
<td>sPT 627B: M</td>
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</table>

13. *Group M. Ascent to the Sky*

Group M first appears in the pyramid of Teti on his sarcophagus chamber, west wall (Plan 10). In the pyramids of Merenre and Pepi II, it occurs on the north wall of the sarcophagus chamber, west end (Plan 28). In the pyramid of Pepi I, it occurs on the south wall of the sarcophagus chamber, west end, on the north wall of the antechamber alongside Group L, and in the descending passage (Plans 16, 18, and 21). In the pyramid of Pepi II, the order of the sections is from the bottom register, through the middle, to the top one on the north wall of the sarcophagus chamber, west end—another seeming case of reading from bottom to top. One of the texts of the middle register, PT 412, spans this part of the wall and finishes in the first column of the west wall of the sarcophagus chamber, another case of the transgression of epigraphic areas.

The arrangement in Teti is quite amorphous in comparison to later renditions of the group. The texts elsewhere show substantial rigidity in respect to editorial adjustment, comparable to Group I. Group M has fifty-nine different texts which are found in 103 attestations among the group’s renditions. Twenty-six of them, or 44%, are found in more than one exemplar, while twenty-three, or 39% are exchanged with other groups. These are:

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</thead>
<tbody>
<tr>
<td></td>
<td>PT 328: J</td>
<td>PT 331: O</td>
<td>PT 332: D</td>
<td>PT 333: N</td>
<td>PT 335: D</td>
<td>PT 336: D</td>
<td>PT 337: J and N</td>
<td>PT 364: D and G</td>
</tr>
</tbody>
</table>
There is reason to suppose that the first section of this group should be understood separately, as a collection of material put together on an ad hoc basis: it appears in different areas than the rest, and some of its texts, for instance PT 628, share very strong connections with texts in Group F, for instance fPT 664. This part of Group M is found alternately on the south and north walls, west end, of the pyramids of Pepi I and Pepi II, whereas the strongly associated portion of Group F appears on the opposite wall of Pepi II. However, I decided to place this section with Group M in order to maintain a methodology, at this level, which did not have recourse to content except where absolutely necessary. Strictly by the sharing of texts between exemplars, it should be placed here: by identities, the texts of M.1 in Pepi I and Pepi II are more shared by the M.1 texts of Teti than by any other group, and Teti’s occurs in nearly the same position as Pepi I and Pepi II’s. Further, Teti’s M.1 texts are more shared with the texts of sections M.2–3 than they are with any other group.

14. **Group N. The Celestial Circuit**

Group N occurs in most areas of the corridor in the tombs of Pepi I, Merenre, and Pepi II (Plans 19, 24, and 31). Its first section is remarkable in displaying many omissions while largely maintaining the same general order. In most renditions, its second section terminates amorphously, often with texts which are exchanged with other groups and not repeated in this one.

The group consists of forty-eight different texts which are found in 105 attestations among its renditions. For all the editorial manipulation, thirty-four texts are repeated among the versions, or 71%, making it one of the most cohesive of the groups. Fifteen of its texts are found in other groups, or 31%. These are:

| PT 322: M | PT 486: J | PT 563: O |
| PT 323: M | PT 508: J | PT 565: J and O |
| PT 333: M | PT 509: J | PT 573: O |
| PT 337: J and M | PT 535: C and F | PT 697: O |
| PT 359: I and O | PT 555: O | sPT 1058: O |

15. **Group O. Mixed**

Group O is the most tenuous of groups to isolate. It is defined from the starting point of texts found in the vestibules of the pyramids of Pepi I, Merenre, and Pepi II (Plans 20, 25, and 32). Through matching these texts up, other sections of it may be located in the descending passage of Pepi I (Plan 21) and one portion of Merenre’s corridor (Plan 24). Even after matching wall sections together, the group is perhaps the least fixed in terms of overall order.

Overall, Group O comprises 101 different texts in 174 attestations of the renditions of the group. Forty-eight of them are found in more than one rendition, and twenty-six are exchanged with other groups. The exchanged texts are:

| PT 269: J | PT 359: I and N | PT 563: N |
| PT 271: J | PT 375: K | PT 565: J and N |
| PT 306: L | PT 376: K | PT 573: N |
| PT 307: L | PT 377: K | PT 587: I and M |
| PT 311: L | PT 452: E | PT 686: L |
| PT 325: M | PT 453: E | PT 684: L |
| PT 331: M | PT 555: N | sPT 692A: L |

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462 See Hays 2009b, pp. 58–59 and 83, where the reverse was done.
1. Variable Order of Reading

A number of interim conclusions may be formulated from the preceding exposition. A summary of the instances of the groups among the kingly pyramids can serve as a starting point, as represented in Table 6. As indicated in it, there is a progressive addition to the repertoire of distinguishable units of texts up to the pyramid of Pepi I. The pyramid of Unas has only six groups. Without substantially increasing the decorated area in his tomb, Teti adds five. The later pyramids increased the available surface area\textsuperscript{463} by decorating all of the north, west, and south walls of the sarcophagus chamber, all of the corridor, most or all of the vestibule, and, in the case of Pepi I, the descending passage. Together with this increase in available area, these three pyramids added several other groups. Pepi I adds four more, and these are mostly maintained in later pyramids. Merenre’s might not really constitute an exception in apparently lacking the very short Group F, since it elsewhere occurs in areas where Merenre’s pyramid is as yet not fully published. Thus, to judge from the development of the repertoire of groups, the pyramid of Pepi I may be regarded as having special importance.\textsuperscript{464} No further groups are added after his augmentations.

The general locations of the groups are summarized in Table 7. In terms of position, it is evident that, overall, pyramids adhered to precedent, inasmuch as most of the groups were anchored to particular locations. Groups A to C, E, I to L, N, and O are always found on certain surfaces when they are attested. On the other hand, not every pyramid has these groups, and only a third (A, B, J, K, and L) are always manifest and anchored to a particular area.\textsuperscript{465} And even every one of these extends to another wall surface or is interrupted by another group in at least one pyramid.

Thus the fixity of placement is in tension with variability. To focus on the most prominent deviations, while Unas has some of Group K on his sarcophagus chamber, west wall, none of his successors follow suit. While Unas, Teti, Merenre, and Pepi II have Group H on the sarcophagus chamber, east wall, Teti also moves part of it to the antechamber, east wall, and Pepi I restricts it to the new location. The pyramid of Teti introduces Group D, but it is the only one to position it on the antechamber, west wall; the later pyramids move it to the

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**Table 6. Repertoire of Groups among Kingly Pyramids**

<table>
<thead>
<tr>
<th>Group</th>
<th>Unas</th>
<th>Teti</th>
<th>Pepi I</th>
<th>Merenre</th>
<th>Pepi II</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>A</td>
<td>B</td>
<td>C</td>
<td>D</td>
<td>E</td>
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<td>H</td>
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<td>N</td>
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\textsuperscript{463} See \textit{ibid.}, pp. 59–60.


\textsuperscript{465} Cf. S. Schott 1926, p. 22.
sarcophagus chamber. Teti introduces Group G in the passage to the serdab, but Merenre moves it out to the antechamber, east wall. Teti introduces Group M, but his is the only pyramid to position it on the sarcophagus chamber, west wall; later pyramids displace it.

To consider Pepi I in light of its importance in establishing the repertoire, it is the only pyramid to decorate the descending passage, the only one to restrict Group H to the antechamber, east wall, and the only one to place a portion of Group M on the antechamber, north wall. Thus, while it does finalize the repertoire of groups, it does not finalize their locations. In fact, every pyramid except for Pepi II’s has a major positional variation in respect to the ones preceding it. That makes Merenre’s of special importance concerning localization. But even then there are lesser differences between it and Pepi II’s, which may be spotted in Table 7.

Penultimately, several groups are configured in registers from bottom to top rather than the usual way of top to bottom, and there are also a number of unexpected transgressions of epigraphic areas. Bottom-to-top readings are at hand with Group K in Unas (possibly), Group A in Teti, and Groups D, H, and M in Pepi II. Unconventional transgressions of epigraphic areas occur with Group A in Unas, Teti, and Merenre, Group B in Unas, and Groups H and M in Pepi II. Vertical arrangements establish an anthropological hierarchy, a seeming priority between elements so disposed,\(^\text{466}\) while the divisions of wall surfaces and register lines impose seemingly natural limits. Consequently the violations of top-to-bottom order and of seemingly natural epigraphic divisions are of special note, because they are

\(^{466}\) Cf. Goody 1977, p. 130, on the vertical hierarchy of lists.
driven not everywhere by expedience, but in some places by arbitrary choice—a decision counter to the usual way of doing things, a seeming defiance of hierarchy and limits.

Finally, some observations may be made concerning the order of reading hieroglyphs and their orientations on certain surfaces. Whereas the Egyptian hieratic script written on papyrus is arranged from right to left, the hieroglyphic script written on stone possessed a monumental function of display, a more visual aesthetic. Thus, for purposes of symmetry or parallelism on an edifice, texts could be disposed to be read right to left or left to right in respect to the order of its columnar lines. Usually the hieroglyphic signs in an Egyptian text face into the reading; thus if a text disposed in columnar lines is to be read from right to left, then its signs will ordinarily face to the right, and vice versa for lines read from left to right.

Comparing one surface of a pyramid to its correlate in the others, one finds that the hieroglyphs are almost always oriented in the same way from pyramid to pyramid. But there are some exceptions. The effects of exceptional orientations cannot have been dictated by expedience, and one may suppose that they were influenced by interests in visual aesthetics. While the antechamber, east wall, of the pyramids of Unas, Merenre, and Pepi II are read from right to left, in the pyramids of Teti and Pepi I they read from left to right; thus if a text disposed in columnar lines is to be read from right to left, then its signs will ordinarily face to the right, and vice versa for lines read from left to right.

The addition of new groups, their extensions onto other surfaces, the displacement of groups from one surface to another, violations of the usual top-to-bottom rule of reading registers, unconventional transgressions of epigraphic areas, differences in the order of reading on individual wall surfaces and retrograde orientation all combine to make it clear that there is not by any means a fixed order in which every pyramid can be read. This conclusion is in harmony with the phenomenon of displacement internal to the groups: the fact that texts could be moved in terms of their relative order indicates that a group’s coherence as an overall unit was not dependent upon sequential arrangement, as with paragraphs in a story. Similarly, the overall meaning of a group was sequentially independent of the others; they are not arranged like chapters in a novel. The integrity of a narrative work is dependent
chapter two

upon the order of its parts, and the same goes for philosophical discourse. Without linear
stability from one set of textual elements to another, there can be no single narrative com-
mon to them, nor can there be the development of a sequentially linked discussion. Neither
the particular Pyramid Texts nor the groups are configured in a quasi-narrative fashion:
from pyramid to pyramid, there is no single beginning, middle, and end.

In order to pursue this point a little further, one may move back to the start and ask:
Were the texts of any given pyramid intended to be read in a certain order, beginning with
one group and reading through them all successively to a final one, as with the chapters
of a book? The variations in disposition make such an idea highly unlikely. For instance,
Groups D and H notably shift position from one room to another among the pyramids. If
each of these had been intended to follow some particular group (for instance Group J or C
respectively), a human reader would have had to have known that sequential relationship in
advance. And then, to read the groups in their supposed correct order, he would have had
to have searched for them, as there was no way to be sure which groups were located where
from one pyramid to the next. And yet that very search could only have been accomplished
by reading itself. What a conundrum! To find the order in which the texts are to be read,
one must read everything first!

This means that the Pyramid Texts as inscribed in tombs cannot have been meant to be
read in the way that texts on a papyrus are, starting at an obvious beginning and reading
through in an easy, linear fashion to reach a single, definitive end. Because the architect-
tural disposition of the wall surfaces is three-dimensional rather than two-dimensional, and
because the groups are arrayed with important differences from one pyramid to the next,
the order of reading a pyramid—any of the pyramids—must be multicursal, interacting with
choices of the particular reader. No two readings must be the same, and no one reading
can be the uniquely true one.

In view of the variations, a better approach would be to conceive of the arrangement
after the manner of the organization of books on library shelves. Books may be put in place
according to subject, author, year of production, place of origin, size, or a combination of
factors. But there is no necessary sequential relationship between them. One library contain-
ing much the same material as another may dispose its contents differently without defeating
its purpose, which is to house them. The variations in repertoire and arrangement between
the pyramids present a similar case. The associations of some of the groups with certain
surfaces was not dictated by a determinate line of development between the groups, leading
to an essential internal dynamic between them, but by simple tradition, a malleable principle
of arrangement.

To have invoked the concept of the library is not to assert that the texts were inscribed so
as to be consulted and read by living persons. To actually read all of the texts would have
required a ladder (or very good eyesight) and a supply of torches—hardly convenient, and
unlikely to have been engaged in when portable manuscript copies certainly existed. The
source copies of the hieroglyphic Pyramid Texts must have been written in hieratic or cursive
hieroglyphic script, a fact perceivable through transcriptional mistakes. The source manu-

468 Cf. the concept of "ergodic" reading, developed by Aarseth 1997, pp. 1–10. The navigation through ergodic
literature requires a greater degree of effort on the part of its audience than texts disposed in a linear fashion.
Ergodic literature is governed by multicursality; a reader must interactively choose his routes through it, in the
course of which his experience of it is individualized.
469 On transcriptional mistakes and the presumed transcriptional sources of Pyramid Texts, see Sethe 1908–
1996, p. 290; and Vernus 1996, pp. 161–162; and for the Coffin Texts, see Barguet 1986, p. 10, and Roccati
scripts would therefore have been written on papyrus or leather scrolls, and these rather than the monumental wall inscription would have been the medium of choice for any actual reading whatsoever.470

Having compared the inscribed Pyramid Texts to libraries is also not to say that they were intended to be read by the deceased text owner himself. Notwithstanding the assertion made concerning the Book of the Dead’s post-mortem usage (a morphogenetic development of its primary in-life use), with the Pyramid Texts there is clear evidence on this score. As will later be seen, the inscribed texts were not meant to be read by the dead.

As shown in connection with Group A, and as may be seen through the variations in arrangements of columnar lines and orientation of writing, the texts were in the first place inscribed as decoration, creating an overall visual effect apart from their linguistic or verbal role. The decorative purpose resides in the realm of visual aesthetics.

It is critical to make this point from the outset, because it keys in with another already touched upon above. There is a difference between the function of the surviving exemplars and the uses to which the literature was put outside of the tombs. The surviving inscriptions, monumental in nature, were not the instruments for in-life uses. In those circumstances, the texts were indeed read by persons—one remembers the lector priest reading texts in mortuary service from a papyrus. The textual supports for those uses are lost, but it may be assumed, based on later practices, that they would have been housed together with other archival material in temples (as is later attested with an ‘Osirisliturgie’ associated with Group D), or in installations centered around the construction of royal tombs.471 The monumental attested Pyramid Texts, in their library-like nature, are reflections of such archives. They are not the rituals and rites they represent. They are representations of materials once housed in archives.

2. **Non-canonical Composition**

The variability in disposition of the groups, in tension with a measure of regularity, has led to conclusions about how the Pyramid Texts were read, where they were read, and who read them. A similar tension may be perceived in terms of the groups’ internal composition: variability in composition and order versus their maintenance. Since the object of inquiry consists of texts, this is to move toward questions of canon.

The concept of canon is important due to canon’s normative social function. The establishment of accepted, authorized sets of texts implies the elimination of partisanship and plurality, and therefore social, political, and religious conformity472—in short, the establishment of orthodoxy out of and over competing social groups and their ideas and practices.473 It is a matter of the manipulation of sacred texts so as to modulate parole, and in the process human interaction. With the establishment of a canon, it is not so much the exertion of the authority of the text, but the exertion of authority over and through the text.474 One of the

1974, pp. 161–197. See Grimm 1986, p. 100, for errors in omission in the Pyramid Texts, and Jéquier 1933, pp. 18–19, for a list of spelling mistakes in the pyramid of Neit.
470 Cf. similarly Quack f.c.
472 The expression of this Weberian position is adapted from Bal 2004, p. 9.
reasons that the socially normative dimension is entailed by the idea of canonicity is that, in most formulations, its central attributes are fixity and closure. Like the formalized and restricted speech of ritual itself, it is a question of boundedness. Canons are formed as an act of the consolidation of control, whether prosecuted by a single individual or many, by consensus or coercion. It is an orthodox result and solution to the problem of heterodoxy. It therefore has to do with practice and belief, and, through that, identity and a host of other social entailments.

To perceive fixity and limitation is to perceive canonicity and thereby evidence pointing toward the exertion of social control. To see variability and openness is to see the reverse: it is to find pluralism in expressions of ‘truth,’ the tolerance and recognition of multiple sets of symbols, and, implicitly, acknowledgment of manifold perceptions and formulations of reality. The pursuit of the question of canonicity consequently sheds light on the degree of mutability of religious belief and practice at the end of the Old Kingdom. To the extent that the groups of Pyramid Texts are reflections of sets of texts which enjoyed use outside of the tomb in living religious practice, their evaluation in these terms informs us in an indirect way about the extent to which a unified social group, consisting of the king and his court, was interested in establishing religious boundaries.

Three factors relevant to canonicity have been mentioned above: cohesiveness, distinctiveness, and sequential fixity. The number of different texts found in more than one rendition of a group is an indication of its cohesiveness. It is a mark of how many texts were transmitted together as a unit. Comparatively, this figure points toward the relative strength of the bond between a group’s member texts. The number of texts exchanged with different groups is an indication of a group’s distinctiveness. It shows the degree to which it borrowed from or contributed members to other groups; the fewer the number, the more distinct and autonomous a group, and the more individual, unique, and inseparable its identity. This dimension is relevant to the question of canonicity because canon entails the taxonomical organization of its members. Precisely due to the variability of order, a third factor is more difficult to assess without complicated statistical evaluation and has been mostly left aside: the degree to which the order of repeated texts is maintained between renditions. Above this has been sometimes touched upon in an intuitive way, but intuition is not a good basis for conclusions—not in an academic discipline. The first two factors are enough to develop a rough but measurable appreciation of the degree to which the groups possessed a fixed composition and unique identity, thus cohesion and differentiation. The third factor will be indefinitely deferred. Just two traits, then, will be evaluated here in terms of the formal dimensions of canonicity.

Table 8 below summarizes the values and gives a rough assessment of the relative degree to which the groups appear as closed structures.

Along the poles of cohesiveness and distinctiveness, the areas shaded gray are for the values indicating comparatively lower degrees of cohesiveness and distinctiveness; those left without shading are comparatively higher. Synthesis of the poles gives a rough idea of the degree to which the groups reached toward closure, expressed in the impressionistic terms of ‘some’ and ‘little.’

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475 Cf. the external influences on the formulation of the New Testament canon discussed at Ferguson 2002, pp. 309–320, which are historically well known.
476 Consider for instance ‘The Pentateuch,’ ‘The Historical Books,’ ‘The Wisdom Books,’ and ‘The Prophetic Books,’ the members of which cannot be filed under a different heading. Canonization creates genre and sub-genre both.
477 As to cohesiveness, the value of 60% repetition or greater is regarded as indicating comparatively more cohesion, while a group with 54% or less is comparatively less cohesive. Groups exchanging 33% or fewer of their texts are deemed more distinctive, while those exchanging 37% or more are less distinctive. These values were chosen so as to roughly split the fifteen groups in half along each of the two dimensions.
A canon, as opposed to a repertoire or catalog, is closed and complete. None of the groups of Pyramid Texts comes close to achieving this. So the answer to the question elaborated above is simple and immediate. As none of the groups represents a closed and complete body, it is inferable that neither in its parts nor in its whole was the corpus of Pyramid Texts an instrument in and expression of the establishment of orthodoxy. The variability of composition and permeability of borders suggests that the attested corpus was not produced in response to heterodoxical competition, as was once imagined. On the contrary, the very freedom of organization from one pyramid to the next, thus from one generation to the next, shows that the limitations imposed on its discourse did not have to do with which particular texts were suitable carriers and creators of meaning. In its variability over time, the corpus shows a remarkable flexibility in composition and arrangement.

Realizing this, and contemplating a model for the disposition of the Pyramid Texts, the catalog and (again) the specialized library come to mind. Both are effectively open containers with similar items, containers open to heterogeneity. Similarly the groups’ contents from one rendition to the next are shared enough to make them distinguishable, but they vary

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**Table 8. Cohesiveness and Distinctiveness of Groups**

<table>
<thead>
<tr>
<th>Groups</th>
<th>Different texts</th>
<th>Repeated texts</th>
<th>Rate</th>
<th>Exchanged texts</th>
<th>Rate</th>
<th>Closure</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>266</td>
<td>163</td>
<td>61%</td>
<td>10</td>
<td>4%</td>
<td>some</td>
</tr>
<tr>
<td>B</td>
<td>52</td>
<td>34</td>
<td>65%</td>
<td>17</td>
<td>33%</td>
<td>some</td>
</tr>
<tr>
<td>C</td>
<td>37</td>
<td>19</td>
<td>51%</td>
<td>20</td>
<td>54%</td>
<td>little</td>
</tr>
<tr>
<td>D</td>
<td>33</td>
<td>22</td>
<td>67%</td>
<td>17</td>
<td>52%</td>
<td></td>
</tr>
<tr>
<td>E</td>
<td>30</td>
<td>27</td>
<td>90%</td>
<td>9</td>
<td>30%</td>
<td>some</td>
</tr>
<tr>
<td>F</td>
<td>18</td>
<td>5</td>
<td>28%</td>
<td>8</td>
<td>44%</td>
<td>little</td>
</tr>
<tr>
<td>G</td>
<td>39</td>
<td>14</td>
<td>36%</td>
<td>18</td>
<td>46%</td>
<td>little</td>
</tr>
<tr>
<td>H</td>
<td>54</td>
<td>29</td>
<td>54%</td>
<td>7</td>
<td>13%</td>
<td></td>
</tr>
<tr>
<td>I</td>
<td>15</td>
<td>9</td>
<td>60%</td>
<td>4</td>
<td>27%</td>
<td>some</td>
</tr>
<tr>
<td>J</td>
<td>83</td>
<td>41</td>
<td>49%</td>
<td>31</td>
<td>37%</td>
<td>little</td>
</tr>
<tr>
<td>K</td>
<td>108</td>
<td>45</td>
<td>42%</td>
<td>8</td>
<td>7%</td>
<td></td>
</tr>
<tr>
<td>L</td>
<td>60</td>
<td>10</td>
<td>17%</td>
<td>24</td>
<td>40%</td>
<td>little</td>
</tr>
<tr>
<td>M</td>
<td>59</td>
<td>26</td>
<td>44%</td>
<td>23</td>
<td>39%</td>
<td>little</td>
</tr>
<tr>
<td>N</td>
<td>48</td>
<td>34</td>
<td>71%</td>
<td>15</td>
<td>31%</td>
<td>some</td>
</tr>
<tr>
<td>O</td>
<td>101</td>
<td>48</td>
<td>48%</td>
<td>26</td>
<td>26%</td>
<td></td>
</tr>
</tbody>
</table>

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478 J.Z. Smith 1998, pp. 306, and *idem* 1982, pp. 44–45 and 48. For him, the notions of canon and catalog include their membership as subsets of the genre list, which may exist in simple, enumerative and nominal form, or more complexly as with lexica and encyclopaedia. The term *repertoire* in relation to *canon* is adopted from de Geest 2003, pp. 210–211, and the opposition between closure and completeness is implicitly present there as well: a repertoire has a wider scope of selection and is more diverse, and it is more subject to variation, fluctuation, and evolution than a canon.

479 As is the general case with Egyptian religious texts; see the discussion of Vernus 1996, p. 161 with nn. 98–102 for further references.

480 Breasted 1912, pp. 142–164, emanated at Koch 1993, pp. 129–173; see above at n. 323.

481 For the concept of *catalog*, what is specifically in mind is the discussion of J.Z. Smith 1982, pp. 45–48; see also the references above at n. 478.
enough to make it clear that their structures were open. Texts could be omitted and added and exchanged with other groups.

As the groups are distinguishable and yet uncanonized, it may be concluded that, while each had a core body of textual material deemed suitable to the problems it was supposed to address, the problems could also be approached on a more individualized basis. Tradition did not impose a single formulaic solution. Since the possibility of membership within the mortuary discourse was left open, alternate approaches to its desired outcomes could be inserted within the existing body of discourse or moved around within it.

The characteristic of openness may be singled out as one of the main reasons why no ancient commentaries on the Pyramid Texts exist. It is not an accident of survival but in the very nature of the flexibility of the corpus. Closure of a set of religious texts into an authoritative, fixed body can stimulate metatextual commentary and speculative theology. But no genuine commentaries\textsuperscript{482} or theological treatises\textsuperscript{483} would emerge in Egypt for centuries. Elucidation of propositional content and expansion of operative force within the corpus could be achieved by the introduction of entirely new elements, or by the transfer of a text from one group to another. Not metatextual to the corpus as such, such texts could be integrated as full members into an existing group in order to extend its significance.

That is a simplistic assertion which treats things in terms of a binary opposition: open versus closed. It obscures the analog fact appreciable in the span of percentages shown in Table 8, that actually some groups appear to be more open than others. This is to turn the problem on its head: instead of looking for facts to make a yes-no judgment and rigid conclusions, one may observe the diversity of facts and develop the expectation that a more diverse state of affairs pertained. The points raised just now may accordingly be modulated. It emerges that the borders around some groups were less permeable than others, which implies that their identities were more fixed. In view of the fact that borders did exist, it also means that none of the groups was completely heterogeneous. If they were, then we should not have been able to identify any groups at all. And last, as to the interaction of texts, while indeed no metatexts are to be found in the pyramids or outside them in the Old Kingdom, the concept of metatext has to do with transtextuality, which above all has to do with the responsive interaction of cultural products with one another. The metatextual function implies a critical evaluation or an explication of one text by another.\textsuperscript{484} Since a precondition of the metatext is some degree of closure of the thing to which it reacts, and since there is after all some small degree of closure among the groups, one should make room for the expectation that transtextual reactions will indeed be manifest in them. That will turn out to be the case.

3. Methodological Ramifications of Heterogeneity

The phenomena of displacement and exchange and the connections of Group A with the standard offering list are two indications that the Pyramid Texts enjoyed a life of their own external to the pyramids, because these moves cannot have been predicated by the adaptation of text to architecture. That piece of background knowledge may be complemented with another entailment of the analog degrees of cohesiveness and distinctiveness. It is not a

\textsuperscript{482} Above all with CT 335 in the Middle Kingdom; see Rößler-Köhler 1995. On the topic of commentary, see the interesting discussions of Assmann 1992, idem 1995a, and idem 2001a, p. 92. But, to be precise, in these works he is not dealing with proper commentaries. For bibliography on ancient Egyptian commentaries, see von Lieven 2007, pp. 258–273.

\textsuperscript{483} There are few texts from pharaonic Egypt which count as objective, speculative treatises disengaged from the benefit of a particular person. One, for instance, is the ‘Book of Nut,’ on which see now von Lieven 2007. Further on speculative treatises—as evidenced in the Roman-era Tebtunis archive—see Quack 2004, pp. 67–69.

\textsuperscript{484} The cues for metatextuality and transtextuality are taken from Genette 1997, pp. 1–4.
matter of a single mass of Pyramid Texts disposed according to a single rule, but a number of groups which received different editorial treatments. As a result, the object of modern analysis cannot be the pyramid. The object of analysis must be the group—or so it would seem at first.

One of the chief factors affecting the manner of analysis is the phenomenon of exchange. Table 9 plots exchanges of texts between the groups in matrix form. As may be seen through cross-referencing it against Table 7, many groups have most exchanges with ones in close proximity to it: Group A with C (three texts), D with M (four texts), E with D (three texts), G with J (seven texts), H with C and K (three texts each), L with J (six texts), M with J and L (five texts), and N with O (six texts). Still, each of these makes exchanges with more remote groups as well. Further, some groups have the highest number of exchanges with non-adjacent groups: Group B with L (five texts), C with G and J (four and five texts respectively), F with G (three texts), I with O (two texts), and M with J and L (five texts each). It means that the phenomenon of exchange was influenced by factors beyond proximity of situation.

The phenomenon of exchange emerges as methodologically important. While some groups possess content quite similar to others, they can all be readily opposed to still more on the same basis. If it were the case that only groups dominated by similar content exchanged texts with one another, there would be no trouble in establishing a typology of texts within the bounds of the groups as such. But this is not so. Texts interpolated into a group from one of different general content have the effect of creating a heterogeneous mixture. The point is that homogeneity (the similarities between groups, facilitating the admission of exchanges from elsewhere) is in tension with heterogeneity (different kinds of texts seemingly introduced from elsewhere to a group, resulting in a slightly mixed rendition).

Thus, to best draw out the salient similarities in content between the main texts of a group, interlopers must be temporarily excluded from consideration. But the problem is that, prior to examination of content, it is not possible to identify which texts properly and originally belonged to one group rather than another, nor can it be seen which were entirely conformable to both: it is a methodological paradox.
As a result, a drawback to using the group as a starting point for the identification of common semantic content is that, to greater and lesser degrees, they each consist of *bricolage*.\(^{485}\) They possess a core set of texts, but these are regularly embroidered with others which sometimes are dissimilar. The various parts of a group cannot be easily pried from their system—not on the basis of the system itself. To differentiate the elements, then, other avenues of analysis must be independently pursued. A typology must first be developed as a tool and the results afterwards applied to the groups as an object.

That creates a hurdle. In the Introduction, it was remarked that the singular repetition of the texts of Unas with a Middle Kingdom source permitted J. Allen to yield a concise but emic typology for that pyramid’s limited repertoire. It was due to consideration of the ancient organization, their authentic groupings, that success was achieved. How, then, can something approaching an authentic typology be developed for the pyramids later than Unas’s when their large-scale groups are variable, and when that variation suspends them from consideration?

### C. Recurring Series: Sequences and Subsequences

The solution is to be found by consideration of smaller-scale patterns of disposition.

Even casual consultation of the charts shows that, despite the variations caused by addition/omission, displacement, and exchange, there are still recognizable patterns of texts from one pyramid to the next. The most obvious are the series of texts which are exactly matched between sources in composition and order. Such a unit will be called a *recurring series*. To be perfectly clear, in the present work this particular phrase applies to a string of two or more texts which 1) appears in more than one source, 2) has precisely the same constituents, 3) and disposes them in precisely the same order.

In terms of the dimensions of canonicity discussed above, such series score 100% in terms of repetition. They score the same in the dimension not formally assessed above due to complications of variability, namely the degree to which sequential order is maintained between renditions. With recurring series things are simple: they maintain exact sequential arrangement from one source to the next. Even so, and notwithstanding this fixity, the component texts of many recurring series may be found configured independently—even in other series as well. The appearance of the components of a recurring series outside its bounds is a really another manifestation of exchange, and so these also do not achieve full closure in terms of canonicity.\(^{486}\)

Recurring series are nevertheless an extremely useful phenomenon. They are a ready mine of information concerning the affinities of nearly 600 Pyramid Texts, thus about two-thirds of the entire corpus. In contrast, the exact matches between the pyramid of Unas and the Middle Kingdom mastaba of Senwosretankh, involve only a quarter of the body of texts attested first in the Old Kingdom. And as has just been seen, the pyramid of Unas lacks several major groups attested on later monuments. It is time to go beyond consideration of just these two tombs, to extend the size of examined associations so that idiosyncrasies of

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\(^{485}\) *Bricolage* here indicates the construction of a textual body through the reuse of disparate, pre-existing elements. Compare the usage of the term at Lévi-Strauss 1966, pp. 16–33, and further Hénaff 1998, pp. 144–147. See also the characterization of the construction of a myth through the combination of “gross constituent units” in mythic discourse (or rather myth as a kind of language), at Lévi-Strauss 1963, pp. 209–211. On the technique employed in the latter work, see the cogent critique and reformulation of T. Turner 1977. But this is not at all to assert that the Pyramid Texts embody proper myths.

\(^{486}\) See above concerning the variable contents of ‘mortuary liturgies’ at nn. 427–432.
individual documents can be leveled out by a more comprehensive consideration of facts. Jochem Kahl has taken steps to advance H. Altenmüller’s groundbreaking research. With him, it is the useful examination of sets of texts circumscribed by matches of texts between diachronically distributed sources so as to determine their genealogical relationships via textual criticism. In what follows, the phenomenon of recurring series will be capitalized upon as a simple indication of affinity. This is productive as well, since to find sets of texts transmitted together is to find patterns of association which were ancienly motivated.

Given an ordered list of all the texts on the surfaces of all sources of Pyramid Texts, it is a mechanical task to identify all repeated units. To find them, it is simply a matter of comparing all possible strings of texts on a given source to all possible strings borne by all other sources. This is similar to the manner of identifying groups, except that here variations in composition and order disqualify an identification.

Further, since the method of identifying groups was driven in part by comparison of surfaces and registers, it required decisions to be made when groups were juxtaposed without break in the same epigraphic area. In contrast, there is virtually no need for external judgment in identifying recurring series. Judgments only occur at the stage when the list of texts is prepared. Since the identities are crucial, decisions about damaged or lost texts do affect the result. Decisions about the order in which surfaces are to be read also affect the result. It was seen above that some groups, and therefore potentially the series within them, spanned multiple surfaces and registers; taking these details into account consequently has an impact on the identifications of recurring series within them. But after the establishment of the list’s membership and arrangement, the procedure is essentially empirical, and consequently its product is effectively a collection of positivistic facts rather than interpretations.

Some examples centering around a set of purificatory rites from Group A may be presented to illustrate the points mentioned above. Their complications will serve as a springboard for further observations on the phenomenon.

Figure 11 displays texts in a fashion similar to the charts, but here the exact line numbers involved are specified when useful, as in the case of the pyramid of Pepi II (N), where two related strings of texts are in register XI of his sarcophagus chamber, north wall. The ellipsis marks indicate that other texts precede or follow those shown here. Further, information from two later sources is given: from the north wall of the Middle Kingdom burial chamber labeled Sq2Sq, and from the back (or west) interior surface of the Middle Kingdom coffin L-PW1A.

In comparing the sources, a number of fixed patterns can be isolated. In the pyramid of Pepi I, the string of texts PT 23–30 is exactly matched in the pyramid of Pepi II, in the second line shown in the figure. That is assuming—and here is where judgment enters in—that PT 27–28 once appeared in a damaged section in that place. It is safe to make this assumption, since there are three sound instances of PT 26–29 in the pyramid of Pepi II. One expects PT 27–28 to have fallen between the two preserved texts PT 26 and 29 in Pepi I as well.

This recurring series of texts, PT 23–30, is found in exactly this composition and order in just two sources: the pyramid of Pepi I, and in one place in that of Pepi II, his register XI. To be sure, there are quite similar strings to be found in other places in the pyramid of

487 Notably, in examining Altenmüller’s Spruchfolge D, a series not identified through comparison of the texts of Unas to Senwosretankh; see Kahl 1996.
488 On the date of this source, see Lapp 1993, p. 304, and Willems 1988, p. 188 n. 35.
489 On the date of this source, see J. Allen 1996, p. 4 with n. 14.
490 So Leclant et al. 2001, p. 67.
Pepi II and other sources, but these omit one or more texts of the unit or they insert a text. The variability is accounted for by the group identifications. The identification of recurring series does not allow it. Therefore, just the two places indicated yield the recurring series PT 23–30. In this work, it is called Sequence 2.

To be clear, in other branches of Egyptology the term *sequence*, or *Spruchfolge*, is often employed to refer to a loosely contiguous unit of texts which may or may not appear in similar or identical form on some other source. Such a unit is called a *string* in this work. Here, as a kind of recurring series, the term *sequence* must refer to a set of texts appearing on at least two sources in precisely the same composition and order.

Further, the term *sequence* indicates a recurring series which is not subsumed by a longer one. What this means is that, for instance, neither the string PT 23–30, 32 (in the pyramid of Pepi I) nor the string PT 23–31 (in the pyramid of Pepi II) recur elsewhere. Falling within these two strings, Sequence 2, consisting of PT 23–30, is therefore not subsumed by a longer recurring series.

Figure 11 shows that there is, however, a unit of texts consisting of PT 26–29 appearing within lines 86–97 of Pepi II’s register XII, in between PT 30 and PT 598. Because this shorter unit also appears within Sequence 2, it is subsumed by the longer one from the point of view of so-called naïve set theory, a branch of study in mathematics. Because it is subsumed by a longer sequence, a segment like this is labeled as a *subsequence*. As a recurring series, it also occurs in precisely the same order and composition on more than one source.

This procedure involves the non-interpreted, mechanical discovery of patterns of texts. Consequently, it happens that some recurring series interlock with other ones. In set theory, this is called an intersection. Thus for example Sequence 2 overlaps with Sequence 10 in the pyramid of Pepi I, and the first unit is matched within lines 17–43 of register XII of Pepi II.

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As for instance discussed at Nyord 2009, p. 50.
Through consideration of individual cases, it would be interesting to consider the *raison d'être* of the recurring series, to inquire after the forces which yielded them. But this work’s topic is not their nature, but what the organization of the Pyramid Texts tells about religious practice and belief. Therefore what is clear about them is what will be focused on and leveraged toward that end.

Two things are clear about recurring series of Pyramid Texts, and they are quite simple. In the first place, recurring series enjoy an objective, factual existence essentially prior to interpretation. Second, that a given string of texts is transmitted together in the same order on more than one source shows that they belonged together. Whereas the groups of texts are subject to variation in content and order, and consequently admit interlopers producing an overall heterogeneous mix (a subjective evaluation of unity despite the heterogeneity), it is a matter of observation and not judgment to point to a recurring series and declare that its texts had an affinity for one another in transmission (a more objective observation). In sum, beyond the establishment of the mechanical rules for their discovery, the affinity between the members of a recurring series is independent of modern interpretation. It is an emic association, something intrinsic to Egyptian culture.

The material examined in order to discover recurring series includes all sources bearing Pyramid Texts known to me, thus many more than the five kingly pyramids—a total of 330 sources from the full length of ancient Egyptian history. Together they bear 6,106 exemplars of the approximately 910 different Pyramid Texts. Examination of them according to the rules stated above yields 161 sequences and 218 subsequences. They comprise 590 Pyramid Texts. 208 of the remainder are attested in only one exemplar and therefore have no opportunity to participate in a recurring series, while the others occur in no fixed patterns.

Listing One indicates the recurring series to which a given text belongs, and Listings Two and Three enumerate the sources bearing the sequences and subsequences and their components. In the charts, the presence of a recurring series is indicated by a box drawn around the designations of texts. The presence of an intersection is shown as a dotted box.

Because they show an emic affinity between texts, recurring series will be consulted in the development of categories of texts. In the next chapter, it will be found that the texts of recurring series are normally quite similar to one another in respect to their attributes, in particular their performance structure and propositional content related to the categories. Out of the total inventory of 379 recurring series, sequences and subsequences alike, 363 are homogeneous in these two aspects, or 96%.492

But, more importantly than merely showing that the texts of recurring series are generally homogeneous in nature, the confluence of these three separate analytical dimensions shows that there were separate, Egyptian genres of mortuary discourse.

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492 Cf. below at nn. 666 and 670.
CHAPTER THREE
CATEGORIES OF PYRAMID TEXTS

The first chapter showed that the texts of later Egyptian ritual documents possess structures of performance particular to their settings, and the expectation was raised that such associations may also be present in the pyramids of the Old Kingdom. It was also pointed out that there are differences between operative ritual scripts and non-performed, monumental texts, and that the latter are often derived from the former. The second chapter isolated groups of Pyramid Texts. While they are monumental objects, it may be assumed that they had their origins in texts recited outside of the architectural contexts in which they are attested. So far, this is indicated especially by the connection between Group A to offering lists and by the phenomena of displacement and exchange. Thus remaining alert to the transformative affects of entextualization, one may expect that the groups of texts will somehow reflect their settings of origin.

Whereas the performance settings of the temple sanctuary ritual and Nu’s Book of the Dead were clear due to external and paratextual information, the settings of the Pyramid Texts groups are generally not: this is the central problem tackled by this book. To surmise the performance settings of Pyramid Texts, one may begin by identifying structures of performance among them. When that has been done, their distributions may be considered while remaining on the lookout for patterns. Certain performance structures were found to be particular to collective ritual as opposed to individual rites. If similar distributions are found in the pyramids, then one will have a basis from which to view their original settings of performance—and the relationship between those settings and the monuments where they are at last attested.

To that end, the present chapter identifies the structures of performance among Pyramid Texts. Along the way, certain crucial lines of inquiry will come forth, to be carried forward into the following chapter, where the results concerning performance structure will be cross-referenced against the groups. Further, the details arising in the present chapter will provide a foundation for more observations on the nature of the inscribed Pyramid Texts. Above all, the evidence encountered here will reaffirm that they had their original settings of performance outside the sepulcher.

A. Methodology

The methodology of the division into two categories will now be described in detail. First, a Pyramid Text will be understood to belong to the sacerdotal category if it lacks signs of edited person and if it situates the beneficiary strictly in the second person or if it switches between the second and third. Second, a Pyramid Text retaining an original first-person beneficiary or showing clear signs of having been edited away from it will be understood to belong to the category of personal texts.

It was seen in the first chapter that texts in the third person are, of themselves, neutral in respect to performance structure: third-person texts were found in collective services performed by officiants for the beneficiary, thus sacerdotal, and they were found in sets of individual rites performed by the beneficiary for himself, thus personal. This makes one
complication. Another, for the pyramids, is that there was an ancient program to modify first-person pronouns referring to the text owner to, especially, the third person. As the existence of this program is known mainly through scribal error and inconsistencies between exemplars, it may be assumed that a great many third-person texts not showing such signs had previously been in the first, but were edited completely. Such transformations will be effectively invisible. In view of these complications, it is necessary to assign third-person texts to the sacerdotal and individual categories by other criteria.

There are two criteria which will be leveraged to accomplish this: 1) immediate context of transmission, or recurring series, and 2) repeated propositional content, or motifs. Examination of these is enlightening not merely in permitting the distinction of third-person texts, but also in showing that the categories of sacerdotal and personal texts actually reflect two separate genres of discourse, ways of speaking and things to be said which are appropriate to situated modes of human action. Person in the Pyramid Texts is intimately associated with genre.

Recurring series are fixed units of transmission. They reflect ancient patterns of organizing texts prior to modern interpretation of their contents. Comparative examination of the core texts of the sacerdotal and personal categories will show that there are many recurring series bearing the one or the other, whereas only a fraction contain a mix of both. This point is of profound importance, because it suggests that the division made purely on the basis of second person versus first actually reaches into anciently separate genres of discourse. As a universal textual rule, genres are not mixed, and as a particular rule for the ancient Egyptian Pyramid Texts, the core sacerdotal texts are not found mixed with the core personal ones.

The distinctiveness of these two genres of discourse is confirmed by consideration of content. Comparison of the content repeated among the core texts of the two categories shows that there are many motifs particular to the core sacerdotal texts but not to be found in the personal ones, and vice versa. That is not to say that all motifs are associated with one category or the other. The two categories obviously had common ground, a point which may be already inferred from the fact that both were inscribed in a single tomb. But the motifs particular to the core sets are not petty; they have to do with the primary substance of the Pyramid Texts as such, the building blocks of the texts as intertextual productions, the very fabric of their identities. That is of tremendous importance, since the restricted deployment of primary content between two categories shows that there are statements particular to each manner of performance. Once more, the division made purely on the basis of person is seen to correlate with a nontrivial dimension of evidence.

Because there is concord among the core sets of texts along three avenues of analysis—person, transmission, and content—and because this confluence actually distinguishes the one set from the other, it is indisputable that the categories are representative of particular, ancient genres of discourse. This is to say that the categories of sacerdotal and personal texts existed prior to the identifications carried out in the present work. The identifications must be regarded as reflecting the ancient sensibility as to sameness and differences between texts: the process yields an emic set of distinctions, rather than an artificially superimposed, modern, and etic set of divisions.

Further still, the confluence of the three dimensions of evidence permits recurring series and propositional content to be leveraged in order to separate purely third-person texts into one or the other category. When found in recurring series alongside second-person texts with none of them showing signs of editing, they can be assigned to the sacerdotal category, and third-person texts with motifs from the core set of sacerdotal texts can be, too. Similarly, third-person texts in series with other texts showing certain signs of editing can be assigned to the personal category, and ones with motifs from the core personal texts can be as well. In this
way, a total of 494 texts will be determined to belong to the sacerdotal category and 313 to the personal category. It means that, out of a total of 821 Pyramid Texts in the examined corpus, only fourteen are left unclassified.\footnote{They are PT 12, 19, 105, 394, 410, sPT 502G, 502I, 586A, PT 594, sPT 655C, 738A, 739B, 1030, and 1047. See also below at nn. 755–756.}

Besides setting up the basis for identifying the original settings of the groups, to be performed in the subsequent chapter, this procedure has the effect of drawing out evidence which is directly relevant to our understanding of the fundamental nature of the Pyramid Texts in their attested forms. Again, above all it will be seen that none of the Pyramid Texts was composed as decoration for the tomb walls on which they are preserved. They were secondarily adapted from other contexts of performance to serve as monumental decoration. This is an important finding, because it has the effect of changing a prevailing supposition about the origins of the mortuary literature tradition.

B. The Core Set of Sacerdotal Texts

1. Texts with the Beneficiary in the Second Person and Switching

The temple sanctuary ritual of Papyrus Berlin 3055 is dominated by rites situating the beneficiary Amun-Re in the second person. They were performed by priests who directly addressed the inert image of the deity. This same format occurs with the text owner in numerous Pyramid Texts. The following will serve as an example:

\begin{verbatim}
PT 425 § 775 (P)

qdt-mdw
wsr P. nd.t
r.t n=\(\overline{\text{n}}\) n=k ntr.w nh.w (f\(\overline{\text{n}}\)w.n=\(\overline{\text{n}}\) w=\(\overline{\text{n}}\) ist f\(\overline{\text{n}}\)w=\(\overline{\text{n}}\) k.w=\(\overline{\text{n}}\) nb,w) ist
n mwt=k

Recitation.
O Osiris Pepi, who is saved,
I have given to you all the gods, and their inheritance, and their provisioning, and their rites, even that you not die.
\end{verbatim}

The text opens with a vocative to the beneficiary, and goes on to speak about him in the second person—\(\overline{\text{nd.t}}\), \(\overline{\text{n}}=\(\overline{\text{k}}\)\), and \(\overline{\text{n mwt}}=\(\overline{\text{k}}\)\), “who is (lit. you being)\footnote{A virtual relative clause. Alternatively, an exclamation can be understood.} saved,” “to you,” and “that you not die.” That the text was to be performed by someone else for the text owner, who was its beneficiary, is made especially clear by the presence of the first person in reference to the speaker.

These kinds of texts represent rites which were originally recited by priests who directly addressed the text owner as beneficiary. The important detail in the definition is the separation of the beneficiary from the performer. Therefore we must anticipate that our core set of sacerdotal texts might also include rites performed by a text owner for a deity or a dead person, so long as they do not show signs of edited person. Since texts of the personal category will be found to have been subjected to such editing, and since this can in some few cases be to the second person, it is methodologically necessary to consider the edited texts.
individually. That will be done later on. The core set will consist of texts which show no
signs of modification.495 They may be deemed as provisionally certain instances of sacerdotal
texts.

Out of the dataset analyzed for content, consisting of 821 Pyramid Texts, there are 348
which situate the beneficiary strictly in the second person:

<table>
<thead>
<tr>
<th>PT 13</th>
<th>PT 412–413</th>
<th>PT 628–630</th>
<th>PT 693</th>
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</thead>
<tbody>
<tr>
<td>PT 15</td>
<td>PT 414</td>
<td>PT 632</td>
<td>sPT 694A</td>
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<tr>
<td>PT 20</td>
<td>PT 420–426</td>
<td>fPT 634</td>
<td>PT 699</td>
</tr>
<tr>
<td>PT 22</td>
<td>PT 437–438</td>
<td>sPT 635A–B</td>
<td>PT 700</td>
</tr>
<tr>
<td>PT 25–45</td>
<td>PT 441</td>
<td>PT 636–639</td>
<td>sPT 701A</td>
</tr>
<tr>
<td>PT 47–49</td>
<td>PT 446–447</td>
<td>PT 641</td>
<td>PT 703</td>
</tr>
<tr>
<td>PT 51–57</td>
<td>PT 449</td>
<td>PT 643</td>
<td>sPT 716A–B</td>
</tr>
<tr>
<td>fPT 57B–C</td>
<td>PT 451–454</td>
<td>sPT 645A–B</td>
<td>fPT 717–719</td>
</tr>
<tr>
<td>fPT 57E</td>
<td>PT 459</td>
<td>PT 646–649</td>
<td>sPT 721B</td>
</tr>
<tr>
<td>fPT 57H–I</td>
<td>PT 461–462</td>
<td>PT 651–654</td>
<td>fPT 723</td>
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<tr>
<td>PT 58–59</td>
<td>PT 464</td>
<td>PT 658</td>
<td>fPT 734</td>
</tr>
<tr>
<td>PT 61–70</td>
<td>PT 488</td>
<td>PT 661</td>
<td>fPT 746–749</td>
</tr>
<tr>
<td>fPT 71</td>
<td>PT 497–498</td>
<td>hPT 662B</td>
<td>fPT 752–753</td>
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<tr>
<td>fPT 71A–E</td>
<td>PT 537</td>
<td>PT 663</td>
<td>fPT 755–756</td>
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<tr>
<td>fPT 71G</td>
<td>PT 547</td>
<td>fPT 664</td>
<td>fPT 759</td>
</tr>
<tr>
<td>PT 72–76</td>
<td>PT 552</td>
<td>fPT 664A–B</td>
<td>sPT 1001–1004</td>
</tr>
<tr>
<td>PT 78–80</td>
<td>PT 557–559</td>
<td>fPT 665</td>
<td>sPT 1008–1014</td>
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<tr>
<td>PT 84–104</td>
<td>PT 578</td>
<td>fPT 665A</td>
<td>sPT 1016–1018</td>
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<td>PT 107–171</td>
<td>PT 588–591</td>
<td>fPT 665C</td>
<td>sPT 1020</td>
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<tr>
<td>PT 173–199</td>
<td>PT 593</td>
<td>fPT 666</td>
<td>sPT 1022–1023</td>
</tr>
<tr>
<td>PT 201–203</td>
<td>PT 595–597</td>
<td>fPT 666B</td>
<td>sPT 1052</td>
</tr>
<tr>
<td>PT 213–214</td>
<td>PT 604</td>
<td>fPT 667</td>
<td>sPT 1054–1055</td>
</tr>
<tr>
<td>PT 224</td>
<td>PT 608</td>
<td>fPT 667B–D</td>
<td>sPT 1059</td>
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<tr>
<td>PT 244</td>
<td>PT 610</td>
<td>PT 671</td>
<td>sPT 1062</td>
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<tr>
<td>PT 246</td>
<td>PT 612</td>
<td>PT 673–675</td>
<td>sPT 1069</td>
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<tr>
<td>PT 355–356</td>
<td>PT 614</td>
<td>PT 680</td>
<td>sPT 1071</td>
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<tr>
<td>PT 358</td>
<td>PT 617</td>
<td>PT 687</td>
<td></td>
</tr>
<tr>
<td>PT 364–374</td>
<td>PT 619–623</td>
<td>sPT 692A</td>
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</tr>
</tbody>
</table>

None of these shows a meaningful sign of editing, and it is assumed that they represent the
formats of their prior versions. (Once more the reader is referred to the second volume con-
tinuously for details about texts, series, and motifs.)

There are, however, two among this list which exhibit signs of edited person which do
not appear to have been motivated by an interest in altering structure of performance. One
instance is in PT 366, which poses a sign of mistaken editing in one version. In a statement
addressed to the beneficiary, an embedded quote appears in the exemplars of Teti and Pepi
II at Pyr. §627a; sim. 627b; β n=k wr b=k i.n=sn ir=f m m=k n(š) ifβ-oter ‘‘Lift up one who
is greater than you,’’ say they to his (sc. your enemy) in your (sc. the beneficiary’s) name of
‘(house of) the great saw.’’496 But in the exemplar of Merenre an editor changed the third
person of the enemy to the second, making the pronoun now refer to the beneficiary: i.n=sn
ir=k m m=k n(š) ifβ-oter ‘‘say they to you in your name of. . . .’’ The “to you” of Merenre’s ver-
sion should have been “to him,” because the enemies of the beneficiary are the ones who

495 To signal in advance the edited sacerdotal texts situating the beneficiary in the second person (to be encoun-
tered later in this chapter): PT 456, 487, 540, sPT 561B, PT 581, fPT 691B, and sPT 1058. These, it will turn
out, are uniformly personal services.

496 See Assmann 2001a, pp. 85–86, where this text is preferred in illustration of the general Egyptian practice
of applying names. See also Assmann 1995a, p. 99, where the cited passage is advanced in indicating a hypotheti-
cal origin of the m m=k formula in a ritual ‘Vermerk.’
are supposed to carry him.\footnote{For Seth and the enemies (ftw) lifting (wtd, ft, stl) the deceased up, see PT 356 §581b (T); PT 357 §588a (T); PT 366 §627a (T); PT 369 §642b (T); PT 371 §649a (T); PT 510 §1148a (P); PT 532 §1258c (N); PT 606 §1699c (M); PT 673 §1993d (N); CT 838 VII 40q (B10C).}

He is not supposed to carry them. Thus, by the conversion of the pronoun, the identity of beneficiary was mistakenly assimilated with that of his opponent.

There is one other mistaken act of editing causing disagreement between exemplars in a text of the preceding list. Where preserved, in Pepi II's version of PT 674 the beneficiary is everywhere in the second person except for one place. At Pyr. §1995a (N), one finds: \( ph=f \) \( m \) \( qb h.t \) “his (sc. the beneficiary’s) rear is (that of the goddess) Qebhut.” While switching between the second and third person is, as we have seen, permissible in Egyptian sacerdotal texts, the version of Queen Neith shows a disagreement with \( ph=k \) \( m \) \( qb h.t \) “your rear is (that of) Qebhut.”\footnote{For the body parts of the deceased elsewhere identified as this goddess, see PT 582 §1564a (P) in the third person and PT 619 §1749a (M) in the second person. See also fPT 691B §2128b (N): \( ph=k \) \( m \) \( qb h.t \) “your (sc. Osiris as such) rear is (that of) Qebhut.” The disagreement between exemplars shows that editing had taken place at some point. But because the version of Pepi II displays fifteen instances of the second-person pronoun and no cases of the third, it may be supposed that his sole third-person pronoun was mistaken; at least I can think of no practical reason for the discrepancy.}

Thus, many Pyramid Texts situate the beneficiary in the second person, just like most of the rites of the temple sanctuary ritual.

And just as in the temple sanctuary ritual one finds texts switching between the second and the third, so also in the Pyramid Texts. In the next example, it is clear that the text is performed by someone other than the beneficiary:

```
PT 450 §832–833a (P)
`dl-mdw
`z# \( h r \) \( k t=q \) \( z \) usir \( h r \) \( k t=q \)
`z stl \( h r \) \( k t \) \( hnt-tr.t \) \( h r \) \( k t=q \)
`P. \( h r \) \( k t=q \)
`k\( t \) P. \( pw \) \( sm.n=k \) \( n\( h\)=k \) \( n \) \( sm.n=k \) \( is \) \( m(w)\( t=q \)

Recitation.
The one who would go is gone to his Ka: Osiris is gone to his Ka:
Seth is gone to his Ka: Khentirti is gone to his Ka;
let Pepi go to his Ka!
O Pepi, you have gone alive: you have not gone dead!…”
```

The presence of the vocative and the second person in the last quoted sentence indicates that, as the text presents itself, the beneficiary is not the reciter. Thus, it begins in the third person and switches to the second. Texts like this one represent rites originally recited by an officiant, who alternately addressed the beneficiary directly and spoke about him. Again, the important characteristic is the separation of the beneficiary from the performer. Sacerdotal texts with switching appear also in the Book of the Dead. Therefore the core set being developed could include rites with switching performed by the text owner as officiant for someone else, so long as they do not show signs of edited person. Again, as a point of methodology
the edited texts will be considered later on. The core set, then, consists of texts which show no meaningful signs of modification.300

A total of fifty-four Pyramid Texts show switching and are assigned to the sacerdotal category:

<table>
<thead>
<tr>
<th>PT 21</th>
<th>PT 337</th>
<th>PT 543</th>
<th>fPT 667A</th>
</tr>
</thead>
<tbody>
<tr>
<td>PT 46</td>
<td>PT 357</td>
<td>PT 545</td>
<td>PT 672</td>
</tr>
<tr>
<td>fPT 71H</td>
<td>PT 417</td>
<td>PT 533–554</td>
<td>PT 676–677</td>
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<tr>
<td>PT 106</td>
<td>PT 435–436</td>
<td>PT 556</td>
<td>PT 682</td>
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<tr>
<td>PT 172</td>
<td>PT 450</td>
<td>PT 568</td>
<td>PT 685</td>
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<tr>
<td>PT 215</td>
<td>PT 455</td>
<td>PT 603</td>
<td>PT 690</td>
</tr>
<tr>
<td>PT 221–223</td>
<td>PT 457–458</td>
<td>PT 605</td>
<td>sPT 715A–B</td>
</tr>
<tr>
<td>PT 225</td>
<td>PT 460</td>
<td>PT 611</td>
<td>fPT 722</td>
</tr>
<tr>
<td>PT 245</td>
<td>PT 468</td>
<td>PT 660</td>
<td>sPT 1005</td>
</tr>
<tr>
<td>PT 247</td>
<td>PT 482</td>
<td>fPT 664C–B</td>
<td>sPT 1021</td>
</tr>
<tr>
<td>PT 323</td>
<td>PT 534–536</td>
<td>fPT 666A</td>
<td>sPT 1053</td>
</tr>
</tbody>
</table>

None of the texts listed above shows an intelligible sign of editing to the person of the beneficiary, and therefore they may be assumed to represent the performance structures of their prior forms. To be sure, two of them show mistaken signs of editing, PT 357 and PT 468. PT 357 shows switching in its exemplars, which are in agreement with one another except in one passage. In the mistaken version of Teti, Pyr. §588a reads:

\[ nb=f k \]

\[ \leq r=f w \]

\[ \geq z=f w r=f \]

\[ i=m=k \]

"May you (sc. Teti) swim bearing him (sc. the opponent), while he lifts up one who is greater than himself in you." This causes disagreement with the correct text in the exemplars of Pepi I and Pepi II:

\[ nb=f k \]

\[ \leq r=k w \]

\[ \geq z=f w r=f \]

\[ i=m=k \]

"Let him (sc. the opponent) swim bearing you (sc. Pepi), with him lifting up one who is greater than himself in you." The disagreement between the versions shows that editing of person had taken place. But since—as with PT 366—Seth and other enemies are the ones who are supposed to carry the beneficiary, the former version cannot be correct. It is once more a case of the assimilation of the identity of the beneficiary with that of his opponent.

PT 468 switches between the second and third person in the versions of Pepi I and Pepi II, everywhere in agreement between them except in one place. In the version of Pepi II, a second-person pronoun is once transformed to the third person at Pyr. §900c–e (N): [scribal corrections redacted]

"Let her put dread of you, O Neferkare, in the eyes of all the gods, in the eyes of all the Akhs, the imperishable stars, those hidden of places, in the eyes of everything which will see you, and which will hear his name." The vocative Ne. pw is interjected inside the statement, which begins by referring to the beneficiary in the second person (ša.t=k "dread of you") and should have maintained concord throughout it, not only with mAA.t=i=s sn tw "which will see you" but also with sgm.t=i=s sn m=k "... your name."

And indeed the version of Pepi I gives the correct rendering of this last part, with sgm.t=i=s sn m=k "... your name."

It is clear by the disagreements among the exemplars that editing had been undertaken at some point, but, as they do not appear to have been motivated by an interest in altering performance structure, PT 357 and PT 468 are considered to belong to the core set of sacerdotal texts.

300 To signal in advance the edited sacerdotal texts with switching (to be encountered later in this chapter): PT 477, 483, 512, 532, 577, 579, 606, and 670. These will turn out uniformly to be personal services.

301 Cf. M: \( nb=f k (iv) \) \( hr=f \).
To summarize the preceding, 402 Pyramid Texts are regarded as the core set of sacerdotal Pyramid Texts. This is due to the interpersonal situation they presuppose in respect to their beneficiary’s relationship to the texts’ performance: as they present themselves, he was not to recite them, but they were recited on his behalf. They consistently show no intelligible signs of editing, and for this reason it is assumed that they represent the formats of the source manuscripts prior to them.

2. Vocatives to the Text Owner and Quotations

Before developing the core of the category of personal texts, vocatives to the text owner deserve some consideration, because they, like the second-person pronoun, show when a statement is addressed to him. Now, to be precise, all Egyptian nouns including proper names are in the third person. But since the present inquiry is concerned with differentiating between texts where the beneficiary is himself the speaker versus those where he is addressed, the vocative is, by the present work’s convention, understood as marking statements in the second person (though in fact they are in the third).

With this expedient in mind, it may be said that there are two kinds: unpreceded vocatives and vocatives preceded by particles.

a. Unprecedented Vocatives and Quotations

In the Pyramid Texts, unpreceded vocatives to the text owner by far outnumber any other vocative mode. There are 294 texts with them out of this study’s examined corpus of 821 Pyramid Texts.\footnote{See Listing Four, under the motif ‘Vocative to (No Particle).’}

It is doubtless the case that virtually all were present in the texts’ original forms. A locus classicus\footnote{PT 215 §147a is cited already at Breasted 1912, p. 99 n. 2, in the context of a discussion like the present one.} relevant to this point is a passage from Unas’s version of PT 215: ni\textsuperscript{i} kw mn ntr pw “You, O whoever, belong to that god.”\footnote{Pyr. §147a (W).} The word mn “whoever” was used in manuscript religious texts and elsewhere for the notion ‘insert name,’\footnote{See Wb ii 64.13–15–65.1–2.} and indeed where this text is later preserved the name of the text owner replaces mn.\footnote{For some of the Middle Kingdom exemplars, see J. Allen 2006, pp. 98–99.} By mistake, mn was not replaced with the name of Unas in the cited passage. In another text in the pyramid of Unas, the word ni\textsuperscript{i}-sw.t “king” was initially carved, and it was later recarved to the king’s name.\footnote{PT 23 §16a and §16b; see Sethe 1908–1922, vol. iii, p. 1.} After the Old Kingdom, non-royal copies uniformly give the name of the text owner there.\footnote{For some of the Middle Kingdom exemplars, see J. Allen op. cit., p. 4.} One may assume that unpreceded vocatives and other instances of the named text-owner were generally represented by the form mn or ni-sw.t in the manuscripts from which the Pyramid Texts were drawn. Their replacement by the proper name was a natural part of the process of transcription and of course did not alter the performance structure of the text.

Nearly all cases of unpreceded vocatives occur in the core set of sacerdotal texts just now identified.\footnote{There are five texts later to be identified as sacerdotal which have unpreceded vocatives: PT 218, 477, 579, 606, and 697. Of them, PT 218 actually figures the beneficiary in the third person; the vocative to him is within quoted speech (Pyr. §162c, an epithet). The others show editing to the person of the text owner and therefore have been excluded from the core set. There are ten texts later identified as personal which have unpreceded vocatives preceded by particles.} Assuming that the great majority of them were present in manuscript, these
texts were automatically tailored to display the name of the text owner at the moment of their inscription in the tomb. The reason for including the proper name is self-evident from the effects of the vocative: although the referent of the second person is established by the speech act itself, the vocative singles out a particular addressee and gets his or her attention. One general effect of the vocative is to establish, clarify, or intensify the identity of the referent. The other is to invoke his or her presence.

Assuming that the inclusion of the vocative was already indicated in the source copies of sacerdotal texts, the addition of further vocatives was not really necessary to establish reference. Still, the interpolation of vocatives does occur—both in sacerdotal and in personal texts. By interpolation, I mean the secondary introduction of a vocative into an attested exemplar, presumably not in the source manuscript. Interpolation is inferable when a vocative is present in one version of a text while it is absent in others. There are fifteen texts with instances of interpolated vocatives from the Old Kingdom material. 510 Eight occur in sacerdotal texts511 and seven in texts to be assigned to the personal category. 512 With every case but one, 513 it is a question of an unpreceded vocative. The ease of introducing the simple, unpreceded name explains the disparity. The interpolation of a vocative preceded by a particle involves the introduction of a lexical element in addition to the proper name itself, and therefore slightly more effort and a greater degree of tampering with the integrity of the text. It was easier to simply insert the name.

It is an important detail that all the vocatives to the text owner in personal texts were interpolated, embedded within a quotation, or both. Quoted speech embeds statements and therefore modes of speaking made by someone else. 514 Consequently it is not useful in determining performance structure. For instance, if I say, “He said to me, ‘You better do it,’” the referent of “you” is actually the speaker of the whole statement, who is me. So far as indicating the speaker of the whole statement, the first person “me” is what matters and not the quoted element “you.”

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510 This count excludes vocatives interpolated in Middle Kingdom exemplars, for instance the sacerdotal PT 63 §44a (Sq3C), PT 220 §194a (BH5C), PT 222 §199a (BH5C), and PT 579 §1539a (Sq3C) and §1541c (B10C).
511 PT 323 §319b (T); PT 442 §820d (M); PT 512 §1162d (P); PT 532 §1260b and §1261c (N); PT 558 §1391 (N); PT 606 §1684b (N); PT 610 §1719c (N); and PT 604 §2171a (N). Of these, PT 323, 512, 532, 558, and 610 have already been assigned to the core set of sacerdotal texts. PT 442, 606, and 604 show signs of editing to the person of the text owner and so have been excluded from that set; they will later be assigned to the sacerdotal category based on their possession of motifs particular to the core set.
512 PT 306 §479a (W), §480c (N), and §481d (W); PT 310 §494a (W); PT 474 §945a (P); PT 521 §1225c–d (MN); PT 525 §1232a–b (N); and PT 525 §1246b (P). The personal text PT 609 also shows unpreceded vocatives at Pyr. §1703a and §1703e (M), but this text’s other exemplar N is not preserved in these places; by the content of the text, it is assumed that they also represent interpolations.
513 At PT 442 §820d (M); 63 MLs. “O Merenre,” not found in PN.
514 On this point, see Irvine 1996, pp. 146–147, with notice thereafter of the possible effects—or ‘leakages’—that the quotation might have on speech.
The Pyramid Texts show no special punctuation to indicate the extent of a quotation, but the presence of certain lexical formulae is very useful for signaling it—\( \text{d}, 515 \), \( \text{i}, 516 \), \( \text{rw}, 517 \) and \( \text{k}, 518 \) all meaning "to say." 519 There are also less obvious lexical implications of speech, for instance \( m\text{r} \) "is in the mouth," 520 \( \text{w} \) "repeat" as in \( \text{w} \text{m} \) "in.\text{w} \text{m} \) "they perform \( \text{ir} \) "perform" as in \( \text{ir}=\text{sn} \) "The god comes, the god comes!" 522 and \( \text{ir}=\text{sn} \) "with them performing the 'Rise!' for Pepi when Pepi boards this your bark of Re which the gods row: the 'Rise, O Pepi!'" 523 But it was not necessary to mark or lexically imply quoted speech at all. As an unmarked and unimplied example (a personal text):

\[ \text{PT 310 §493b–494b (W)} \]

\[ \text{hr}=\text{f-m-} \text{nt}=\text{f} \text{in} \text{n} \text{W} \text{t=k} \text{pw} \]

\[ \text{n} \text{t}(\text{n})=\text{n} \text{k} \text{W}. \text{z} \text{m} \text{w} \text{n} \text{t} \text{i} \text{n} \text{n} \text{W}. \text{r} \text{n} \text{w} \text{s} \text{w} \text{p} \text{n} \text{t} \text{i} \text{n} \text{t} \text{e} \text{f} \text{e} \text{m} \text{t} \text{e} \text{f}, \text{O} \text{Herefemkhenetef, O} \text{Herefemmehaf, bring this to Unas!} \]

"Which ferryboat, O Unas, should be brought to you?"

Bring to Unas Just-as-it-flies-so-does-it-alight!

The second statement is a quotation within the body text, quite similar to what was encountered in Chapter One with a ferryman text from the New Kingdom Book of the Dead, BD 99. It is not differentiated from the statements made before and after it in any special way. In Chapter One, quoted statements were not usually directly excluded from the analysis of performance structures, though they could well have been, since the person of the pronouns in quoted statements is not helpful in determining the relation of the beneficiary to the performance of the text. Especially as the material from the Pyramid Texts is more obscure than that from the Book of the Dead, it is useful to now be more precise. Thus, where it has an impact on assessing performance structure, Listing One indicates when a text contains quoted speech.

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515 At PT 215 §147a; PT 218 §162c; PT 219 §179a; PT 220 §195b; PT 249 §264a; PT 254 §282c; PT 262 passim; PT 437 §795a; PT 442 §820b; PT 467 §886a; PT 477 passim; PT 480 §998a; PT 482 §1005b; PT 483 §1013a; PT 485 §1013b; PT 507 §1102a; PT 510 §1113b; PT 518 §1198b; PT 519 §1201b; PT 532 §1256c; sPT 570A passim; PT 570A §1461a; PT 574 passim; PT 575 passim; PT 579 §1540a; PT 582 §1565a–c; PT 599 §1646a; PT 606 §1696b; PT 610 §1712a; PT 648 §1829a; PT 659 §1862a; PT 660 §1871b; PT 663 §1882b; PT 670 §1975a; PT 675 §2047a; PT 691 §2120a and §2121a (Nt); PT 694A §2145c; PT 697 §2174b; PT 755 §2285a (Nt); sPT 1005 P/S/Se 90.

516 PT 215 §147b; PT 218 §162c; PT 254 passim; PT 257 §304b; PT 305 §473b–c; PT 306 §476a and §479b; PT 366 §627a–b; PT 403 §700a; PT 467 §886a–b; PT 470 passim; PT 473 §930d–931b; PT 474 passim; PT 478 §975b; PT 479 §986a; PT 484 §1021a–b; PT 485 §1031b; PT 508 §1109b and §1115a; PT 510 §1141b; PT 513 passim; PT 518 §1198a; PT 535 §1289a; PT 536 §1329a; PT 548 §1343c; PT 553 §1362a; PT 572 §1472a and §1473a; PT 575 passim; PT 577 §1525 and §1526b; PT 603 §1676c; PT 606 passim; PT 669 §1966b and §1967; PT 676 §2009a; sPT 694A §2144a; sPT 1009 P/S/Se 99.

517 PT 451 §840b–c; PT 452 §843a–b; PT 453 §845b; PT 509 §1127b; PT 537 §1300b; PT 683 §2047b.

518 sPT 667 §1940b and §1940d (Nt).

519 On the verb forms of such indications of speech in the Pyramid Texts, see J. Allen 1984, §204–211.

520 PT 209 §125c.

521 PT 422 §754b.

522 PT 525 §1245–1246b (P). Other implications of quoted speech, with the quotations immediately following, occur at PT 264 §340c; PT 302 §460b; PT 419 §744b; PT 480 §993c; PT 483 §1014b–1015a; PT 517 §1189c–f; PT 318 §1193b; PT 523 §1225c–d; PT 525 §1246b–d; PT 577 §1232a; PT 659 §1863a. And quotations immediately precede these less direct marks: PT 553 §1364c; sPT 570A §1449b–c; PT 581 §1553b and §1556b.

523 Cf. the typical Middle Kingdom formulation in \( n=i \) \( m \) "bring this to me," as at CT 182 III 77q (S10C) and CT 396 V 73o (B9C).
Forty sacerdotal texts identified in this chapter contain quoted speech525 and thirty-eight personal texts.526 Nine texts of the former contain quoted vocatives to the text owner527 and seven of the latter, including two vocatives by epithet.528 None of the quoted vocatives in the sacerdotal texts are interpolations—they are present in all exemplars. But of the unprecedented vocatives in personal texts, they are all interpolated, embedded in a quotation, or both.529 As a matter of fact, it is remarkable that, with personal texts, four out of seven instances of interpolated vocatives occur in texts with quoted speech. The presence of such speech in the personal texts’ prior forms abetted the secondary introduction of vocatives. As will later be seen, the personal texts were subjected to an extensive program of modification. The presence of quoted statements gave the editors more options in how a text could be re-presented, for instance in expanding the scope of a quotation and anchoring it to its target with a newly introduced vocative.

But the vocatives interpolated in the sacerdotal texts cannot be explained in this way. Vocatives have the effect of establishing, clarifying, or intensifying the referentiality of a statement. With the sacerdotal texts, this referentiality was already generally present through the natural tailoring of place-holders such as $mn$ and $nl\text{-}sz.t$ to the proper name. But it is an important detail that five out of the seven sacerdotal texts with such interpolations will turn out to have been, in their prior forms, personal services to beneficiaries other than the text owner.530 In their prior forms, the text owner was officiant. In their converted forms, he was put in the status of beneficiary. In order to secure this transplantation, it was necessary to establish his new status, and one method of doing so was to introduce a vocative not present in the source manuscript.

In sum, it will emerge that unprecedented vocatives occur by far most frequently in sacerdotal texts, and since their various exemplars consistently render them, it may be assumed that they were an original part of the text and its corresponding representation—presumably represented in the source manuscripts by marks such as $mn$ and $nl\text{-}sz.t$. Since sacerdotal texts generally included vocatives anyway, there was no need to further establish, clarify, or intensify referentiality to the text owner. Therefore, when exemplars show variation between themselves, with one showing a vocative and one not, the interpolation is a significant act. Indeed, about half of the interpolated vocatives stem from personal texts, and as a category these were subjected to other editorial modifications. And of the sacerdotal texts with such interpolations, five out of seven were converted from being personal services done in their prior forms by the text owner for another, into texts directed to him, and these also were subjected to other editorial modifications. What this all finally shows is that interpolated vocatives as a rule occur in precisely those texts which were already being changed for other reasons; it was not a random act. It is one of several consistencies among the data.
b. Vocatives Preceded by Particles

Because there is only one case where a vocative preceded by a particle was interpolated, the preceded vocatives more effectively highlight the performance structure of a sacerdotal text. In the Old Kingdom exemplars, the presence of a vocative preceded by a particle is a solid indication of the manner in which the text was originally performed.

There are three principal vocative particles employed in the Pyramid Texts: \( h^3 \), \( n\text{ng-hr} \) (=\( k/\ell/mn \)), and \( \beta \).

The particle \( h^3 \) “O” is particular to mortuary texts spoken by priests for the deceased, as observed by Assmann for the category of rituals he calls ‘mortuary liturgies.’

The unit \( n\text{ng-hr} \) “hail” is often used in later texts in hymns, which in such a context entailed performance by a human for a god. A further vocative particle found among the Pyramid Texts—and sometimes alternating with \( h^3 \)—is \( \beta \) “greeting.” Additionally, there is at least one instance of the vocative particle \( I \) “O” preceding the name of the deceased.

There is a high correlation between the occurrence of these particles and the sacerdotal texts listed above. Eighty-six of them have \( h^3 \), and several others have \( n\text{ng-hr} \) or \( \beta \). Altogether there are about a hundred texts with vocative particles involving the text owner as beneficiary. They all occur in texts belonging to the core set of sacerdotal texts. None of them occurs in any of the texts to be assigned to the personal category.

It may be incidentally pointed out that vocative particles are also used in addressing figures other than the beneficiary. In order of frequency, gods and officiants are addressed via \( i \), \( n\text{ng-hr} \), as well as through two other particles not found applied to the text owner: \( h^3 \) “hail!” and \( \alpha y \) “O!” These usages occur in either category of text, sacerdotal or personal.

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331 The term 'vocative particle' may be understood to be a subset of the category 'Interjektionen' of Edel 1955/1964, §859–867. For the texts bearing them, see Listing Four under the motifs 'Vocative to...'.

332 Assmann 2002, pp. 32 and 40–41. His assertion of the exclusive use of the particle \( h^3 \) in a mortuary context is not entirely accurate: it appears in vocatives to the god Amun-Re in the temple sanctuary ritual at TSR 20 (pBerlin 3055 VII, 3); TSR 49 (pBerlin 3055 XXVII, 10); TSR 50 (pBerlin 3055 XXVIII, 10); and TSR 54 (pBerlin 3055 XXXII, 5). On this particle, see also below at n. 542 and n. 696.


334 As at PT 538 §1390a (N); PT 671 §1987a and PT 424 §769c, in the latter case used jointly with \( h^3 \). See also the exclamatory particle \( huds \) “hail!” as it may be understood to introduce the name of the beneficiary as addressee in the sacerdotal texts PT 224 §218c (cf. the clear unpreceded vocative at source S5C); PT 225 §222a; PT 628 §1766a; PT 664 §1884.

335 See the motif 'Vocative to \( (\text{lang-hr})/k \). This motif does not count the formulation \( n\text{ng-hr} = k \) at PT 682 §2042a (N) since it is not used there as a vocative; see its parallelism with \( F \text{ hrd}=k \) of Pyr. §2042b (N).

336 See the motif 'Vocative to \( (\text{sha}) \).'

337 PT 83 §58c; PT 204 §118a; PT 205 §120a and §122b; PT 206 §123f; PT 230 §231a; PT 243 §248a; PT 249 §264a; PT 251 §269a; PT 254 §276a and §277a; PT 255 §296b; PT 260 §316a and §321a; PT 282 §423a; PT 283 §424b; PT 285 §426b; PT 300 §453a; PT 316 §506a; PT 345 §560a–b; PT 347 §564b; PT 349 §566a–b; PT 350 §567a–b; PT 403 passim; PT 405 §703a; PT 410 §719a; PT 475 §946a; PT 476 §952a; PT 478 §975c; PT 495 §1064a–b; PT 509 §1070a; PT 516 §1183a–b; PT 517 §1188a–b; PT 518 §1193a; PT 519 §1201a; PT 522 §1228a and §1229b; dPT 560 §1555a (N); PT 561 §1543a; hPT 626A §1875a; and iPT 738 §2288a (N).

338 PT 304 passim; PT 308 passim; PT 324 passim; PT 334 §543a; PT 336 §547a and §548a; PT 344 §559a–b; PT 348 §565a–b; PT 406 §706a–b; PT 413 §738a–b; PT 418 §742a–b; PT 456 passim; PT 478 §971a–b; PT 486 §1039a–b; PT 493 §1059a–c (N); PT 519 §1207b; PT 522 §1230a; PT 530 §1233a; PT 574 §1485a; PT 587 §1587a–b and §1388a; PT 624 §1738b–1759a (N); sPT 1053 P/Sec/S 10.

339 PT 337 §530a; PT 463 §872a; PT 573 §1496a; PT 601 §1606a.

340 PT 529 §1647a; PT 599 §1647a; PT 599 §1647b; PT 600 §1654a, 1655a, and §1657a; PT 640 §1810a; PT 660 §1872a; sPT 1015 P/S/N 81. Cf. also PT 254 §281a and Hays 2005, pp. 51–56.

341 PT 251 §196a–b and §198a.

342 PT 467 §886a; dPT 691 §2120a (N); §2120a (N); §2123a (N).
3. Imperatives to the Text Owner

Imperatives to the text owner are commands to him. While technically the Egyptian imperative—like the English one—does not actually contain an overt indication of person, the agent of the verb is understood to be the one to whom the imperative is addressed. Imperatives to the text owner are thus also a useful indication that a text was not performed by him, but to him. Brief consideration of them consequently strengthens the assignment of texts to the core set of sacerdotal texts.

Given that personal texts were regularly edited away from the first person, it is theoretically possible that there are instances where a conjugated $sfn=f$ verb form in the first person $=i$ “I” was converted to an imperative “you” simply by removal of the pronominal subject. Such a modification would have transformed a text originally performed by the beneficiary himself into a text presenting itself as if performed by another. To be sure, there are rare instances of shifts between imperatives and $sfn=f$ forms involving personages other than the text owner, but I have identified no clear instances of this activity in association with him.

Naturally, imperatives addressed to the beneficiary in quoted speech are not useful in determining a text’s structure of performance. These occur with some frequency in both sacerdotal and personal texts. But there are no texts to be assigned to the personal category where an imperative is certainly applied to the beneficiary outside of quotations. Outside of quotations, the presence of an imperative to the beneficiary is a confirming sign of the sacerdotal structure. 263 members of the core set have them.

All told, there are 360 texts of the core sacerdotal set with vocatives to the beneficiary, with imperatives to him, or with both. This number approaches the 402 for texts that have been identified as belonging to the core set of sacerdotal texts. Outside of quotations and interpolations, they are exclusively found in this core set.

C. The Editing of Grammatical Person

1. Maintenance of the First Person Throughout

Books of the Dead are dominated by rites casting the text owner in the first person. In most cases he is both performer and beneficiary, and such texts are deemed representative of the personal performance structure. Pyramid Texts which uniformly cast the beneficiary in...
the first person match the performance structure of this kind of Book of the Dead rite. For example:

\[
\text{PT 227 § 227a–c (W)}
\]

\[
dd-mdw \\
hq\(=\)l \ m \ tp \ kl \ km \ \text{wr} \\
\text{htnw} \ dd\(=\)l \ \text{nn} \ r=k \\
h\(=\)n-pj \ sq\(=\)t \ dd\(=\)l \ nn \ r=k \\
\text{ptw} \ hhh \ {n} <\text{t}>^{540} \\
dtn\(=\)l \ \text{nn} \ r=k
\]

Recitation.
The head of the bull, the great black one, will I cut off!
O serpent, against you do I say this!
O god-beaten one, O scorpion, against you do I say this!
Overturn yourself; slither into <the earth>,
for I have said this against you!

As written, the speaker addresses himself to another, securing the benefits of the recitation through his own performance. Casting the beneficiary in the first person, such a text may be said to possess a personal structure. Texts like this may be contrasted with those exhibiting the sacerdotal one. The difference in manner of performance is indicated in an opposition between the first-person beneficiary (personal) and second person (sacerdotal).

As simple as this contrast is, the circumstances of person in the Pyramid Texts are usually much more complicated. As is well known, many personal texts were edited away from the first person at or around the time they were transcribed to tomb walls. As a result of this program of modification, texts casting the beneficiary in the first person throughout are actually quite rare. Since there was a program to modify originally first-person texts, and since the evidence of this program consists largely of mistakes and inconsistencies, it may be assumed that texts preserving the beneficiary in the first person throughout are only attested because they were overlooked or not fully understood. There are only twenty, and just over half are members of the most obscure type of Pyramid Text, the apotropaic texts to be discussed in the Coda. It was probably due to their opaque character that first-person texts are concentrated in this type.

That said, texts placing the text owner as reciter and beneficiary in the first person throughout may be summarized. There are twenty, and citations illustrating their structure are given in Listing One of the second volume:

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<td>PT 282 (WTN)</td>
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In their structure of performance, these texts are like the ones dominating Books of the Dead: they involve a reciter who is the beneficiary of the text’s performance.

But, as shown in Chapter One, Books of the Dead contain a small proportion of other kinds of texts, including iconic (non-performed) texts, reframed personal services to the dead,

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540 For the emendation hhh {n} <t>, see §676a (T): hhh t. In §227c, it is a mistake from the hieratic, as observed by Mathieu 1996, p. 290 with n. 5.


551 See below at nn. 623 and 989.
and personal services to gods. The latter two can possess the sacerdotal structure, and in them the text owner himself can take the role of officiant to a separate beneficiary. With BD 173 for instance the god as beneficiary was in the second person while the text owner as officiant was in the first. In view of what is found in the later material, it would not be surprising to find sacerdotal texts like this in the Pyramid Texts. Three may be mentioned at the start—PT 456 (Pt), PT 540 (Nt), and fPT 691B (Nt)—because they situate the text owner in the first person in performing service for another. But since other exemplars of these texts show various signs of editing to the person of the text owner, they are better discussed in that context, and thus to it one may now turn.

2. Texts Edited away from the First Person

Pyramids Texts casting the text owner in the first person were regularly edited away from it, normally to the third. This program was carried out both on personal texts, where he was simultaneously officiant and beneficiary, and on sacerdotal texts like personal services seen in the Book of the Dead. In the latter, the text owner was first-person officiant to a separate beneficiary.

This program of modification has two impacts on the present work’s inquiries. First, in order to understand the history of the corpus, the edited texts must be identified and the reasons for their modification ascertained. Second, and more practically, texts edited away from the first must be differentiated from the rest of the corpus so as to determine the core membership of the category of personal texts. The two problems are interdependent.

The phenomenon of editing the person of the text owner is well attested through several different signs: recarving, vacillation, doubling, residue, advanced noun, and exemplar disagreement. The first four signs preserve the first-person pronoun in some form and are therefore regarded as relatively certain indications of a text’s prior form. The last two signs only show that some form of editing of person had taken place, but they are useful in confirming a text’s editorial treatment. In nearly every case, the signs are manifest in texts where the text owner was both reciter and beneficiary, thus personal texts, but (as mentioned a moment ago) there are some personal services showing editing as well. The present section will consider each sign of edited person in turn, progressively expanding the membership of the core set of personal texts from twenty to a total of ninety-eight.

a. Recarving

The clearest indication that a text was edited away from the first person is where a passage was physically recarved, resulting in a palimpsest: after its initial chiseling upon a tomb wall, a text could be recarved once or even twice.552 This left a final version superimposed upon one or more earlier renditions. Epigraphic traces of the earlier versions are sometimes still visible in whole or part, as well as traces of the erasure in the shape of a slight recess in the surface plane. Recarving has a history nearly as long as monumental relief decoration in ancient Egypt, and so there is nothing extraordinary in and of the act itself. But the nature of this particular kind of change and its results are significant for what they tell about the history of the corpus.

552 As noted for the pyramid of Pepi I by Pierre 1994, p. 306.
In the Pyramid Texts, recarving was employed to produce several different kinds of modifications, such as the correction of a transcriptional error, the revision of a word or phrase, the conversion of the proper name to the third-person pronoun, the conversion of a third-person pronoun to the proper name, the removal of the proper name, and the alteration of the person of the text owner and, in the pyramid of Pepi I, the recarving of whole wall sections so as to reduce the size of hieroglyphs involved. Given that grammatical person can reveal the beneficiary’s relationship to the text’s performance, the phenomenon of recarving is of special importance. It establishes in an unequivocal way a pattern of editing applied to some Pyramid Texts at their introduction to the tomb. It shows that and how they were reshaped to be fit into the grave environment.

An example from PT 503 as found in the pyramid of Pepi I is shown in Figure 12. It was initially carved to read *gd n=i mw tp(j)-r.ri=f=f pr=f i r=i t pr=f i r=i t* “let speak to me (sc. Pepi) this ancestor of mine, that I may thus ascend to the sky,” but the suffix pronouns =i, “me/I,” were later erased and replaced with =f, “him/his/he.” Thus the final version of the passage reads *gd n=i mw tp(j)-r.ri=f=f pr=f r=f i r=i t* “Let speak to him this ancestor of his, that he may thus ascend to the sky.” As one can see in the figure, traces of the initial first-person form of the suffix pronouns are still visible as palimpsest, as well as the final third-person forms.

The two tombs with the greatest frequency of recarving of person are those of Pepi I and Unas, although there is evidently at least one case in Merenre’s. The recarving of person is found exclusively in antechambers and corridors. The other signs of edited person are concentrated in these locations, but they also occur in the passageway and vestibule, and—rather infrequently—in the sarcophagus chamber.

Recarving shows that the program of editing texts away from the first person was not always executed completely. In some texts recarving is applied to convert just one passage, as with most of the rest of the appearances of the text owner already showed him in the third person in the text’s initially carved form. It may be assumed that a process of editing had taken place prior to or at the moment of the initial carving and that this process had

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553 See Mathieu op. cit., pp. 293–311, for a categorized presentation of the different kinds of recarving evident in the pyramid of Unas.

554 In the pyramid of Unas, noted at ibid., p. 291. For instance, the sw of the final form of PT 252 §272b (W final): *L W. n=i n w tp h. m nj n f=f “Unas has come, even that you see him transformed into the great god” was a recarving from an original W, with a similar alteration in the same text at Pyr. §274a; see Sethe 1908–1922, vol. iii, p. 16. Similarly PT 268 §372c (W; Sethe 1908–1922, vol. iii, p. 19); PT 269 §378a (W; Sethe 1908–1922, vol. iii, p. 20); and PT 281 §422c–b (W; Sethe 1908–1922, vol. iii, p. 23).

555 In what follows, the general term *pronoun* will be used to indicate not only the suffix, dependent, and independent pronoun series, but the stative endings as well. Technically, for the last one should say something like ‘person-number-gender marker.’

556 Once, at PT 281 §422c (W), observed at Sethe 1908–1922, vol. i, p. 23.

557 The instances of recarving in Sethe’s publication of the Pyramid Texts are distributed among the epigraphic notes to individual passages in ibid., vol. iii, pp. 1–114a.

558 On this conversion, see Pierre 1994, pp. 299–314.

559 PT 503 §1079a [P initial].

560 PT 503 §1079a [P final].

561 See Leclant et al. 2001, pl. 18 (P/C med/E) 5, where the signs of the initial form of the passage are represented as dashed lines, with the final form superimposed over them represented with continuous lines.

562 As with PT 514 §176b [M initial]: *my hwy sw “do not stand me,” recarved to [M final]: my hwy sw “do not stand him.” Wherever the beneficiary appears in the remainder of this text, it is in the third person in its initially carved form.

563 For example, there is recarving at PT 311 §495c (W final): *n hm=f “he (sc. Unas) would not forget” versus (W initial): *n hm=f “I would not forget.” The text elsewhere typically casts the beneficiary in the third person, except at §499a (W), where an unmodified first person remains: *gd f=i n=k “him saying to you”; (an unmodified lapse to the first person is labeled ‘vaccilation’). Compare Pyr. §499a (TT 57, unpublished MMA photos 840 and 841): *gd f=n “him saying to you”; (a difference in person between two exemplars—here the first versus the third—is labeled ‘exemplar disagreement’).
not been carried out completely. Subsequent proofreading discovered neglected passages, which were then recarved.

In some texts, such as PT 503, the initially carved form cast the text owner in the first person throughout the entire text. In cases like this, seemingly no editing of person had taken place prior to the initial carving. Afterwards, the grammatical person was recarved wholesale. But such wholesale recarving was not always executed completely, with the result that one or more first-person pronouns could remain without modification—for instance in the text quoted above, at Pyr. §1079b (P): \( wr=\text{i} \ m \ h3.t[i]t \) “with me (sc. Pepi) anointed with Hatit-oil.”\(^{564}\) The first-person pronoun \( =\text{i} \) was a product of the initial inscription; this particular instance was overlooked when the text was recarved.

\(^{564}\) The switching back to the first person is labeled ‘vacillation’ as discussed below.
In sum, recarving was employed to correct overlooked passages in texts that had been incompletely edited prior to their transcription to the wall, and it was used to correct overlooked texts that had not been edited at all at the moment of transcription. Moreover, the process of recarving could itself overlook first-person passages.

Altogether, there are twenty-six texts with recarving to modify the person of the text owner, whether reciter and beneficiary or reciter to a separate beneficiary:

<table>
<thead>
<tr>
<th>Text</th>
<th>Initial Form</th>
<th>Final Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>PT 283 (W)</td>
<td>PT 311 (W)</td>
<td>sPT 491A-B (P)</td>
</tr>
<tr>
<td>PT 296 (W)</td>
<td>PT 322 (P)</td>
<td>PT 494–496 (P)</td>
</tr>
<tr>
<td>PT 303 (W)</td>
<td>PT 333 (P)</td>
<td>PT 503–513 (P)</td>
</tr>
<tr>
<td>PT 306 (W)</td>
<td>PT 408 (P)</td>
<td>PT 515 (M)</td>
</tr>
</tbody>
</table>

Since it is a question of physical change, the data with recarving are certain and are therefore of the highest importance. Indeed, by consulting them one gets an impression of the basic pattern of modifications, which will be found to hold with the remaining signs also. The pattern is that the modification of a pronoun referring to the text owner nearly always happens in texts where he is both beneficiary and reciter and was originally cast in the first person, thus personal texts, and normally it concerns the modification to the third person.

There are two exceptions to this pattern among the recarved set. One is a recarved sacerdotal text in which the text owner was first-person officiant to a separate beneficiary, and the other has an exemplar in which the prior first-person forms were converted to both the third and second persons.

But before considering the exceptions, an example from the majority will be presented in illustration. The beginning and end of the personal text PT 511 is as follows:

PT 511 §1149–1161 (P, initial form)

```
zbt gbb ntrtb nx.t tp-tw.wt=1
pr=t r=t r pt
nhm n=t pt t sfr.l n=t btr.t n=t sn.t
nhmhm=t m stf
...
i.nq.tl=t lt
lnk zl=k gd wi
lnk zl=k lnk lw"w
```

Geb laughs and Nut cries out for joy before me,
as I ascend566 to the sky.
The sky roars for me, the earth trembles for me, the storm is broken for me,
and I roar as Seth.

... 
Let me be saved,
and do not speak of me (badly),
for I am your son;
I am the heir.

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565 Not quite the same is recarving to correct a mistake in the personal text PT 267, an address to the sun god. In the initial version of the passage Pyr. §367b (W initial; Sethe 1908–1922, vol. iii, p. 19) one reads: \textit{hny} W. \textit{pm} m s.t=k hny=k m pt m w.t=k “let Unas sit in your place, so that you (sc. Re) may row in the sky in your bark.” This was recarved to Pyr. §367b (W final): \textit{hms} W. \textit{pm} m s.t=k hny=f m pt m w.t=k “let Unas sit in your place, so that he (sc. Unas) may row in the sky in your bark.” Originally the second-person hny=k “that you may row” incorrectly referred to the sun god. Recarving changed the pronoun so that now the beneficiary was the subject of this action, which is what is expected when it is a matter of the text owner, the god Re, and the verb hny “to row.” See the motif ‘Rows Re’ in Listing Four. Note that this particular modification did not actually affect the performance structure of the text.

566 The meaning “to ascend” or “go up” for \textit{pri} was observed already by Breasted 1912, p. 276 n. 1, and is maintained at e.g. J. Allen 2000, p. 458.
The reciter begins by speaking about the gods Geb and Nut in a ‘mythological’ introduction,\(^{567}\) and he ends addressing Geb directly. Thus that god is figured in the second and third person indeed, but he is not the beneficiary. Rather, nearly every statement in the text concerns actions done by or for the reciter himself: the first person “I/me” is at the center of attention and is the object of action. The reciter is the beneficiary.

The referent of the first-person pronouns is the text owner. The first recarving makes that clear:

\[
\text{PT 511 §1149–1161 (P, first recarving)}
\]

\[
\begin{align*}
\text{zb} \text{t gbb nwhy n.mc.1 tp.r.t} &= f(i) \\
pr &= f s r p.t \\
nhm n &= f p.t sdl.1 m &= f tbt htr.i n &= f snt.t \\
nhmhm &= f m st8 \\
\ldots
\end{align*}
\]

Geb laughs and Nut cries out for joy before him, as he ascends to the sky.
The sky roars for him, the earth trembles for him, the storm is broken for him, and he roars as Seth.

\[
\ldots
\]

Let him be saved, and do not speak of him (badly),
for Pepi is your son;
Pepi is your heir.

Here, every instance of the first-person pronoun was made into the third. And in every case except for two, it is particularly a matter of the third-person pronoun. The exceptions are at the end. As if in expegetical punctuation, there the name of the text owner is put. “I am your son” is applicable to anyone who says it, and the referent of “*he is your son*” is not recoverable from the statement itself. But “Pepi is your son” is applicable to just one personage.

The thirty-nine pronouns are instructive, for the changes made to them cannot have been motivated by the desire to establish for whom the text’s meaning is applicable. On the contrary, since for instance both \(pr=i\) and \(pr=f\) refer to the same personage (by context, Pepi I), the only thing that has been accomplished by the change is a shift in deixis. Instead of the text owner himself performing the text, as in its original form, its performance is now independent of him. Taken as a representation of a speech act, the meaning of a statement like “I ascend” is necessarily related to whomever makes it, whereas the “he” of a statement like “he ascends” is not. The one is related to its performer; the other is not.

Two facts thus emerge from the modifications to PT 511, and they are paradigmatic for the program of editing the person of the text owner in the Pyramid Texts: it was a matter of displacing the “I” of the beneficiary to a “he,” and it was a matter of establishing the referentiality of the beneficiary.

Different pyramids and different texts place varying emphasis on these two features. For instance, while Pepi I’s exemplar of PT 511 mostly made changes into the third-person pronoun, the pyramid of Pepi II mostly shows the proper name. In the latter pyramid, the establishment of reference was evidently highly important. Thus, there were different editorial

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\(^{567}\) On these, see Assmann 2002, p. 94.
treatments between pyramids. Different editorial treatments are at hand within individual pyramids as well. For instance, in the case of PT 511 in the pyramid of Pepi I, the very first sentence was recarved a second time to finally make pr P, ir P.t “Pepi ascends to the sky.” In this way, referentiality was established at the very beginning: in the text’s final form, one knew from the start who the text was about, rather than having to wait until the end to find out. The second act of recarving, changing the third-person pronoun to the proper name, suggests that within the same pyramid different editorial perspectives were at play.

The fact that one exemplar of a text may show signs of editing while others do not is an important datum. For instance, the final third-person format of PT 303 as recarved in the pyramid of Unas matches the exemplars of the same text in the pyramids of Pepi I and Pepi II, which show no physical changes. This indicates that they had already been subjected to editorial treatment prior to or at the moment of their transcription. Since the pattern of editing had the target of putting the text owner in the third person, and since there are many texts in the third person without any sign of editing in any exemplar, one is forced to assume that among them are some which had been edited completely. They must be identified as personal texts through other means.

Having made this point, the two exceptional texts may be considered.

Unlike its fellows with recarving, PT 512 is a sacerdotal text. In fact, it is a personal service to the dead, and in this respect it is very like the reframed rites found in Nu’s Book of the Dead—texts performed as by a close family member for the deceased. In its prior form PT 512 was recited by the text owner as officiant to a separate beneficiary. The text bore first-person pronouns, and these referred to the text owner, who addressed a second party, his father. But in its final, modified form the text owner was now cast as beneficiary. The editors transplanted his role, in the process leaving the identity of the reciter indeterminate. Examination of a single passage among its different versions makes this clear:

PT 512 §1164a

<table>
<thead>
<tr>
<th>Version</th>
<th>Pronoun</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>P initial</td>
<td>iz tw</td>
<td>“Raise yourself, O my father!”</td>
</tr>
<tr>
<td>P second</td>
<td>iz tw</td>
<td>“Raise yourself, O his father!”</td>
</tr>
<tr>
<td>P final</td>
<td>iz tw</td>
<td>“Raise yourself, O Pepi!”</td>
</tr>
<tr>
<td>N</td>
<td>iz tw</td>
<td>“Raise yourself, O father of Neferkare!”</td>
</tr>
</tbody>
</table>

The initial version in the pyramid of Pepi I was recarved twice. Originally the =i “my” of it=î “my father” referred to the text owner, who speaks to a beneficiary separate from himself. That the referential value of =i was indeed the text owner is evident from the exemplar of Pepi II: “O father of Neferkare.” The editor of the latter version simply replaced the “my” with the proper name. A similar treatment is at hand in the second stage of Pepi I’s version, with the target being the third-person pronoun.

It would not be a strong argument to claim that the identity of the father was, in the text’s prior form, intended to be the text owner himself and that the changes at hand simply reflect a bungled job. Changes from it=î to it=îf are not mistakes of comprehension. There are thirty-one other texts where the text owner was the indeed the father in the term it=î in the texts’ prior forms, and the scribes understood this perfectly well and left the form intact.

Cases like the present one are quite exceptional. The exemplar of Pepi I, with the initial conversion of =i “my” to =îf “he,” together with the conversion of Pepi II, make it plain that

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568 See similarly Pierre 1994, p. 306, who observes that the manner in which modifications were carried in the pyramid of Pepi I (in the “grand module”) was not systematic.

569 For similar modifications to the original it=i in this text, see Pyr. §1162a, §1163a, §1163c, and 1167c.

570 See Listing Four, under the motif ‘Is My Father (it=î).’
two different editors understood that the prior \( =i \) was supposed to refer to the text owner. He was not the father; he was the my. And since the text owner was addressing someone else in its prior form, commanding him to rise up, then the text was to be recited by him as officiant to a separate beneficiary.

But finally the text was modified again so as to bring about a transplantation of roles: an editor of the version of Pepi I once more recarved this passage, replacing the vocative with Pepi I’s name, thereby making him the beneficiary. This was probably done because the first-person officiant of PT 512 does not actually receive any stipulated, reciprocal benefit in this text. So, while the initial recarving did have the effect of making the text independent of the owner’s performance of it, this simple change did not yield any express gain to him. The final act of recarving in the exemplar of Pepi I transplanted the role of the text owner to beneficiary, thereby making him the object of the text’s benefit. The point of the text in its prior form was to benefit another, but the monument had to do entirely with the text owner. Its new context predicated this profound modification.

This restructuring of a sacerdotal text is analogous to the reframing of personal services to the dead in the Papyrus of Nu. There, paratextual instructions and introductory recitation marks, when coupled with the status of Nu as beneficiary within the text itself, made it clear that such rites were reframed from prior versions. With PT 512, it is the recarving of personal pronouns which makes the restructuring evident. This particular case is quite transparent, as it exists in two exemplars and exhibits recarving together with role transplantation. But the latter phenomenon, role transplantation, occurs with several other texts, too. Defined as the conversion of the text owner from the status of officiant to the status of beneficiary, it necessarily only happens in sacerdotal texts, and specifically with personal services to gods or to the dead.

In the pyramid of Pepi I, PT 512 is transmitted within a long string of recarved personal texts, PT 503–511 and 513, all of which originally cast the text owner in the first person. The difference between them and PT 512 is in the role played by him. While in the prior form of PT 512 he was officiant to a separate beneficiary, in the others of this string he originally took both roles: he was both officiant and beneficiary; they are personal texts. But with all of them the basic rule was to convert the first-person text-owner to the third. If the texts had been left in the first person, then their performance would have been dependent upon the text owner. The change to the third meant that they no longer presented themselves as being done by him. The texts converted not only pronouns to pronouns, but also pronouns to the proper name. The inclusion of the proper name meant that the reference was now expressly the text owner. Finally, in the exceptional case of PT 512, the transplantation of roles meant that he was now also the object of the rite represented by the text, thereby securing for him its benefit.

As may have been felt in the citation from PT 512, a vocative such as \( li\leftrightharpoons f \) “O father of him” or \( li\leftrightharpoons Ne \), “O father of Neferkare” seems awkward. Some consideration is worthwhile in order to pin down the feeling of strangeness it may give so that it can be understood in context.

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571 This transplantation was elsewhere achieved in the version of Pepi II through the means of the interpolation of unprecedented vocatives, as at Pvr. §1162d. It also created a logical paradox in that exemplar, evident in other personal services as well, as will be addressed presently.

572 Besides in the personal service to the dead PT 512, role transplantation occurs in the personal services to the god Osiris PT 477, 483, 532, sPT 561B, PT 577, 579–581, 606, 670, and sPT 1058.
In the first place, the term *it=f* as a vocative does indeed have a precedent in legitimate uses in the Pyramid Texts, for instance in the sacerdotal text PT 676 §2014c (N): *i.n=f hr=k it=f i.n=f hr=k gbb* “To you has he come, O his father; to you has he come, O Geb.” The priestly reciter addresses the earth god, and he speaks about the text-owning beneficiary in the third person. Doubtless it was under the influence of such usages that changes were made in PT 512 from *it=i* to *it=f*. But the critical difference of the legitimate uses is that the father whom they name is not the beneficiary. The legitimate uses are vocatives made by an officiant separate from the text-owning beneficiary and have the effect of establishing a filial relationship between father and text owner. It is a filiation in which the speaking officiant has no part. Such statements therefore presuppose three separate parties: first person (priestly speaker), second (divine addressee as father), and third (text-owning beneficiary as son).

The awkward conversions began more simply, as intelligible vocatives by the text-owning officiant to a separate beneficiary, thus two parties. They had the effect of establishing a filial relationship between audience and speaker as father and son: thus, first person (text-owning speaker as son) and second person (addressed beneficiary as father). Rote conversion of the *=i* to *=f* maintained the filial relationship between text owner and addressed beneficiary. But it also displaced the text owner from the role of speaker. In the case of a sacerdotal text, it meant that the text owner’s relationship to the rite was now neither as beneficiary nor officiant. This is the difference between the proper instances of *it=f* in PT 676 and conversions like that of PT 512. The text owner in the former is supremely relevant; the text owner in the latter, after rote conversion from *=i* to *=f*, is irrelevant to the statement’s execution and ends up playing only an incidental role in the text as a whole. That difference is what makes the vocative *it=f* in the converted passages feel awkward. And it was due to that difference that the text was changed a second time in the pyramid of Pepi I.

There are only a few Pyramid Texts where the term *it=f* seems at odds with the text around it. Four are in personal texts with other signs of editing, and three are in sacerdotal texts. Under the influence of the general pattern of modification, their prior first person referring to the text owner was converted to the third. As the sacerdotal texts in question situated the text owner as first-person officiant in their prior forms, these rites were to be performed by him: they were personal services to others like PT 512.

In sum, the changes made to PT 512 are best interpreted as intentional acts. They had to do with making the performance of the text independent of the text owner by conversion to the third person, establishing him as referent, and (with the final recarving of Pepi I) ensuring that he was the recipient of its benefits.

The first two effects of recarving are applicable to the majority of texts listed above. Including the sacerdotal PT 512, the conversion of the first-person text-owner to the third pertains to twenty-five out of twenty-six texts. There is one text which does not quite fit, and that is the remaining exception to the whole set, the personal PT 505. To be precise, its deviation from the pattern is not quite through how it was recarved, but in the disagreement in person between a recarved exemplar and another, non-recarved version. But in any event its deviation is in the pronouns into which the first-person, prior forms were changed.

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573 PT 222 §200a, b, d and 201a, b, c, d, and PT 676 §2014c *it=f* “O father of him,” and PT 573 §1479c and §1481a (P) *it=n=f* P. “O father of Pepi.”
574 PT 362 §605a–b (T) (vocatives); PT 474 §939c (P) (in a quotation); PT 513 §1168a (P) (in a quotation); and sPT 1064 P/V/E 41 (vocal). 575 Besides PT 512—for its passages see n. 569 above—PT 540 §1328a (P); and sPT 1058 P/V/E 26 (both vocatives).
The pyramid of Pepi I has the recarved version of PT 505. It was initially in the first person throughout, but it was recarved entirely to show the proper name and third-person pronoun. The exemplar of this same text in the pyramid of Merenre shows no sign of recarving, and all throughout it is in the third person—except in one place. At Pyr. §1090e–f (M) one finds: \textit{nw.t} \textit{\(\text{i} \text{\(\text{s}\)a\(\text{.w}\)}\)\textit{i}r=n=s \text{n wsir hwr \text{pw mn.n}=f\text{im}}} “Nut puts her hands upon you” just like this which she did for Osiris on this day on which he moored.” For this same passage, the initial version of Pepi I shows: \textit{nw.t} \textit{\(\text{i} \text{\(\text{s}\)a\(\text{.w}\)}\)\textit{i}r=i mr nw i}r.n=s n \text{i}r hrw \text{pw mn} i.m “Nut puts her hands upon me . . .”, and this was recarved to: \textit{\(\text{i}\)=s\text{a\(\text{.w}\)}\)\textit{i}r=f mr nw i}r.n=s n \text{i}r hrw \text{pw mn} i.m “Nut puts her hands upon him . . .” It cannot be other than the case that the \textit{\(\text{=k}\) “you”} refers to Merenre himself, since he is receiving the beneficial action of the goddess Nut and is placed in parallel to the god emblematic of resurrection, Osiris. And because Merenre’s exemplar elsewhere refers to him in the third, the effect of this particular change was to make the text exhibit switching. And since the initial version of Pepi I showed the first person throughout, it means that a text originally in the personal structure was changed to the sacerdotal.

This change in deixis adds a wrinkle to the program of editing, and consideration of it sharpens our assessment of its effects. It has to do with the nature of the first and second-person pronouns versus the third. According to the pattern, usually the person of the text owner was changed from the first to the third, and this—as observed already—had the effect of making the text’s performance independent of him. But the change to the third also had the concomitant effect of removing him from the here and now.

One of the central differences between the third person and the first and second is the former’s ambiguous status in terms of presence in respect to a communication act.\textsuperscript{576} A third person, be it a noun or pronoun, can be right here in front of us while I’m talking about it, or it could be in the next room. In other words, it is not necessarily anchored to the place of communication in the way that the first- and second-person pronouns are. When I part my lips and tell you that you will be all right, then you must be present, and I must also be here somehow because I am saying it right in front of you—the validity of this is in virtue of your hearing it. So grammatical person has to do with presence. It also has to do with time. You are reading this right now, and if I write “You have read this” or “You will read this,” you are still reading it now.\textsuperscript{577} But the pronouns in “He is reading this right now” and “He has read this” are not anchored in time to the communication act by their pronominal nature. Their relationship in terms of mediacy is dictated by the tenses of the verbs and other information besides the pronouns themselves. The temporal relation of a “he” to communication is contingent on things besides the innate quality of the pronoun itself. In sum, felicitous statements with the first and second-person pronouns are immediate and present, while of itself the third is ambiguous. The first and second-person pronouns anchor their reference to the here and now at the moment of transmitting and at the moment of receiving. The third-person pronouns and nouns do not.

\textsuperscript{576} See Halliday 2004, p. 551: whereas the third person pronouns are employed both to refer (usually) to previously introduced entities in a text itself or (less often) to entities in the immediate environment in which a text or statement is produced, the first and second persons normally refer to people in the field of perception shared by speaker and listener; “their meaning is defined by the act of speaking.”

\textsuperscript{577} To be sure, there is a natural difference between the spoken text versus the written text in that the former is evanescent, whereas the latter is simultaneously preterite and future, inasmuch as it was inscribed in the past but perdures (Ong 1977, pp. 421–426), but it is also present from the point of view of the reader at the moment of reading, of actualization.
And they thereby potentiate the detachability of a rite from its original context.\textsuperscript{578} Thus, while the pattern of modification accomplished the task of removing the beneficiary’s involvement in performance and linking the text to a particular personage, a byproduct was to remove a relation of immediate presence between text owner and text. A lack of immediacy is not infinite repetition; it is infinitely not present. But actually performed acts are anchored to a particular time and place. The core sacerdotal texts possessed native anchors to the here and now via their possession of second-person pronouns for the beneficiary and, when he appears, the first person for the officiant. Their statements are not ambiguous of time and place but are immediately present, and in this respect they are intrinsically performative at actualization. In contrast, the program of modification for the personal texts removed them from the moment.

That is, except through deviant cases like PT 505 in the pyramid of Merenre. In it, the alteration of the original first person to the second maintained the immediate connection of presence.

To be sure, out of all the personal texts with the various signs of editing, only nine were converted into what is effectively the sacerdotal structure,\textsuperscript{579} (and of them only PT 505 shows the sign of recarving). One motive behind the particular change of PT 505 may be presumed to have been the effect achieved by the change, and that effect, by context, would have been applicable to the texts among which it was transmitted.

Also contributing to the permissibility of the conversion would have been the disengagement of the text from its operative origins upon its transcription to the monumental wall. Practical action is constrained by logistical factors; it is ruled by the physicality of existence. To separate a text from its role as a support in such matters and make it into decoration was to free it from physical constraints: the freedom of the monument permitted the editor to make a statement originally said \textit{by} the text owner into a statement said \textit{to} him. Though not at hand in PT 505, a further factor permitting modification to the second person rather than the third was the presence of quoted speech in the text’s prior form.\textsuperscript{580} This last point will be addressed momentarily.

But it is a pity that exceptions to the rule must receive such belabored discussion. The danger is that it occludes the majority of evidence, which deserves now to be stressed.

The evidence of recarving forms a strong impression of the basic pattern of modification of person in the Pyramid Texts, and this pattern will be resonated in the remaining signs as well. The modification of a pronoun referring to the text owner nearly always happens in texts where he is both beneficiary and reciter and was originally situated in the first person, thus personal texts, and it normally involves the modification of a first person to the third.

The usual pattern of modification had the twin effects—and thus one may presume the intentions—of making the performance of the text independent of the text owner’s performance and (via the proper name) of establishing his referential relation to it. A byproduct of this program, however, was to displace the beneficiary’s presence, to ambiguously leave him here or there, now or then. This was overcome in cases like that of PT 505 by changing the first person to the second.

\textsuperscript{578} For the phraseology, see Bauman and Briggs 1990, p. 74.
\textsuperscript{579} See Listing One, under PT 264, 306, 474, 505, 521, 523, 525, 572, and 609.
\textsuperscript{580} See Listing One, under PT 264, 306, 474, 525, and 572.
b. Vacillation to First Person

When a text usually puts the text owner in the third person but suddenly slips to the first, it may be said to vacillate in grammatical person. Presumably such a text was originally composed in the first. Incomplete editing overlooked or did not grasp the significance of the slender reed-leaf \(= \text{I/my} \) or absence of suffix pronoun \(= \text{i} \) \( \text{I/my} \) and let the text stand. Vacillation to the first person is one of the proofs that the process of editing was not executed with completeness. This is most palpable where vacillation occurs in texts which elsewhere show signs of recarving;\(^{581}\) the recarving editors did not complete their task with thoroughness.

A concrete example will illustrate. The initially carved version of a text in the pyramid of Unas shows:

PT 311 §495a–496b (W, initial version)

\[
\text{s}i\text{3} \text{r}^r \text{W. n(i) sw i.} \text{h.w tw} \\
i.\text{th[t(\text{t})]} \text{br pr nb[\text{t(\text{t})}]} \text{hr[\text{t(\text{t})}]} \text{htp dI} \\
i.\text{en tud.t-lw=s \text{t} lw 3h.t n pr.w m'ng.t} \\
i.\text{th[t(\text{t})]} \text{zh mn(j)w hr(t)y-lb ht.tw izhn pr.w=k im=f}
\]

Recognize Unas, O Re, for he is one of those who know you!

[know that, if [my] lord ascends, [I] will not forget the offering which is to be given when Yutyus opens the doors of the horizon for the ascent of the day-bark, and [I] know the booth of the herdsman in the center of the dais of the Yezken from which you ascend.]

After an address to Re, the beneficiary is referred to in the first person: “I know,” “my lord,” “I will not forget,” and “I know.” The passage was later recarved as follows:

PT 311 §495a–496b (W, recarved version)

\[
\text{s}i\text{3} \text{r}^r \text{W. n(i) sw i.} \text{h.w tw} \\
i.\text{th[t(\text{t})]} \text{br pr nb[\text{t(\text{t})}]} \text{hr[\text{t(\text{t})}]} \text{htp dI} \\
i.\text{en tud.t-lw=s \text{t} lw 3h.t n pr.w m'ng.t} \\
i.\text{th[t(\text{t})]} \text{zh mn(j)w hr(t)y-lb ht.tw izhn pr.w=k im=f}
\]

Recognize Unas, O Re, for he is one of those who know you!

[He knows that, if [his] lord ascends, [he] will not forget the offering which is to be given when Yutyus opens the doors of the horizon for the ascent of the day-bark, and [he] know the booth of the herdsman in the center of the dais of the Yezken from which you ascend.]

The modifications changed the beneficiary to the third person in three places—“he knows,” “his lord,” “I will not forget”—but neglected the last. Where preserved, the corresponding passage of this text in the pyramid of Pepi I\(^{582}\) uniformly places the beneficiary in the third person, including the instance neglected in Unas: \(i.\text{th[t]} \text{zh mn(w) hr(t)y-lb ht.tw} /// /// /// “and Pepi knows the booth of the herdsman . . . .”

To be sure, one might suppose that the absence of an expected third-person pronoun was really the result of an accidental omission of a non-first-person pronoun that had been present in the source manuscript. But for my part I know of but a few cases like this in the Pyramid Texts, for instance in the sacerdotal PT 659 §1863a (N): \(s_d m=k n_d w<==/> r^r n_f r^r\) is “May you hear <his> words, O Re, (he, sc. the beneficiary) being a god.” The phrase \(n_f r^r\) is

\(^{581}\) PT 311, 333, 408, sPT 491A–B, PT 503–504, 507–509, 515.

\(^{582}\) P/V/E 30.
“being (lit. as) a god” should have an antecedent internal to the sentence, and the expectation is that this antecedent be the text owner as beneficiary, rather than the god Re. 583

It may be observed that the phenomenon of switching in sacerdotal texts is superficially similar to that of vacillation. However, the difference between vacillation to the first and switching from second to third is the effect on performance structure. Situating the beneficiary in either the second and third person is suitable for sacerdotal texts, and therefore alternating between these two possibilities does not change the relationship between the beneficiary and the text’s performance; he still is not the speaker. But, as far as the Pyramid Texts go, changing the first-person pronoun to either the third or second has the effect of shifting a text’s presented manner of performance away from the beneficiary. Thus, when an editor changed a Pyramid Text away from the first person but neglected one or more passages, its final form is inconsistent in how it presents the text as being done. The inconsistency is a product of incomplete editing; it is a mistake.

Naturally one can imagine hypothetical situations where a Pyramid Text might intentionally alternate between the third and first person: above all, one may suppose in a priori fashion that the alternation was meant to be a rhetorical device. In fact, alternation from the third to the first happens with some Book of the Dead rites, as pointed out in Chapter One (but with quoted speech, actually). But, as to the evidence from the pyramids, it is important to realize that neither the sign of vacillation nor any of the others occur in a vacuum: the various signs of editing are very often found together in the same texts, and they tend to cluster together in recurring series. Indeed, out of forty-seven personal texts with vacillation, twenty-one are found in recurring series alongside texts with other signs of editing, 584 and fully forty-three of them show some other sign of editing, 585 yielding a total of forty-four out of forty-nine with corroboration of their edited status. This makes the phenomenon of unintentional, mistaken vacillation to the first person absolutely certain in the Pyramid Texts, while there is not even a single case of intentional alternation from the first to the third.

There are a total of forty-nine texts showing vacillation to the first person in respect to the text owner. Pepi I’s pyramid has the most examples, but all pyramids possess at least two. The exemplars exhibiting this sign may be summarized as follows:

<table>
<thead>
<tr>
<th>Text</th>
<th>Form</th>
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<th>Form</th>
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<tbody>
<tr>
<td>PT 254 (W)</td>
<td>PT 439 (P)</td>
<td>PT 508–509 (P)</td>
<td>sPT 570A (P)</td>
<td></td>
</tr>
<tr>
<td>PT 260 (W)</td>
<td>PT 469–470 (P)</td>
<td>PT 515 (P)</td>
<td>PT 573 (M)</td>
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<tr>
<td>PT 262 (TW)</td>
<td>PT 473 (P)</td>
<td>PT 519 (N)</td>
<td>PT 574 (N)</td>
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<tr>
<td>PT 299 (W)</td>
<td>PT 476 (PMN)</td>
<td>PT 521 (P)</td>
<td>PT 609 (M)</td>
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<tr>
<td>PT 311 (WP)</td>
<td>PT 477 (MN)</td>
<td>PT 524 (P)</td>
<td>PT 626 (P)</td>
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<tr>
<td>PT 327 (T)</td>
<td>PT 485 (P)</td>
<td>PT 528 (P)</td>
<td>hPT 662A (hî)</td>
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<tr>
<td>PT 328 (P)</td>
<td>PT 486 (N)</td>
<td>PT 539 (P)</td>
<td>PT 696 (N)</td>
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<tr>
<td>PT 330 (TN)</td>
<td>sPT 491A–B (P)</td>
<td>PT 555 (PMN)</td>
<td>sPT 1058 (P)</td>
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<tr>
<td>PT 333 (P)</td>
<td>sPT 502H (P)</td>
<td>PT 562–563 (P)</td>
<td>sPT 1070 (P)</td>
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<tr>
<td>PT 346 (TMN)</td>
<td>PT 503 (PN)</td>
<td>PT 565 (P)</td>
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<tr>
<td>PT 359 (N)</td>
<td>PT 504 (P)</td>
<td>PT 567 (N)</td>
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<tr>
<td>PT 408 (P)</td>
<td>PT 507 (N)</td>
<td>PT 569 (P)</td>
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</table>

583 As is clear from PT 659 §1862a–b. Two other cases are at PT 696 §2168a (N) [sim. §2168b]; t3y n=f P. pn in “Let Neferkare raise for himself” versus Pyr. §2168a (P/A/N 41); t3y n=f P. pn in “Let Pepi raise up for himself that which is brought” and PT 512 §1162a (N); r.n n=f P. pn in “The father of Neferkare has made his heart for himself” versus Pyr. §1162a (P); r.n n=f P. pn in “His father made his heart even for himself.”

584 See Listing One, under PT 254, 260, 262, 299, 311, 327, 359, 485, sPT 502H, PT 515, 519, 521, 528, 562, 565, 569, sPT 570A, PT 573–574, and 626.

Vacillation to the first person conforms to the pattern of editing seen with recarving. The modification of a pronoun referring to the text owner virtually always happens in texts where he is both beneficiary and reciter originally in the first person, thus personal texts, and it almost always involves the modification of a first person to the third person.

There are two exceptions to the first element of the pattern. One is particularly complicated, but worth the extra discussion. With both it is a matter of role transplantation with sacerdotal texts, specifically personal services to the god Osiris.

Attested in three pyramids, PT 477 is a sacerdotal text which originally situated the god Osiris as its beneficiary, switching in reference to him between the second and the third persons. And the text owner was cast in the first as officiant in the text’s prior form, usually converted to the third.

The relationship between the text owner and Osiris is apprehensible in a refrain. In the pyramid of Pepi II it usually appears as \[ i.n \text{ Ne. } br=f \text{ nb=f } i.n \text{ Ne. } br=k \text{ uslr} \] “To you has Neterkare come, O lord of [him] to you has Neterkare come, O Osiris.” This statement casts the text owner in the third person and the god Osiris in the second. But the text shows multiple signs of editing—vacillation, residue, disagreement, and advanced noun—and from them it is evident that, in the text’s prior form, the text owner was in the first person “I,” rather than the third “Neterkare” and “him.” For instance, one of the iterations of the refrain vacillates from the awkward \[ nb=f \] “lord of him” to \[ nb=i \] “my lord.” That is in the pyramid of Pepi II. In all of Merenre’s renditions of the refrain, there is vacillation to the first person at this point \( nb=i \) “my lord”), while the remainder of his version has the king in the third.

The variation between \( nb=f \) “lord of [him]” and \( nb=i \) “my lord” is precisely analogous to what was seen earlier with PT 512: there, an original \( it=i \) “my father” was converted according to the usual pattern of modification to the awkward \( it=f \) “father of [him].” Together with other signs of editing, this information establishes that the prior form of PT 477 had the text owner as first-person reciter to the god Osiris as beneficiary. The latter dominates the text as an entity separate from the text owner and is the main object of attention.

Having established that much, the role transplantation may now be considered. It occurs in Pepi II’s exemplar. In an extraordinary instance of the refrain, the text owner merges with the god:

\[
\begin{align*}
\text{PT 477 §966a–c (N)} \\
\text{i.n Ne. } br=k \text{ nb} (=i) \\
i.n Ne. \text{ br} = k \text{ uslr Ne.} \\
i.slr=f \text{ br} = k \\
\text{hbs=f } \text{ we m hbs ntr} \\
\text{w'b } n = f \text{ n=k m ldl} \\
\text{wmn=f } \text{m bfr(iri)=k} \\
\text{hnf(iri)=t } \text{s(iri) n wsr} \\
\text{d=f } \text{w } \text{m-hnt hnj, f} \\
\text{To you has Neterkare come, O my lord:} \\
to you has Neterkare come, O Osiris Neterkare that he dry your face, \\
he clothe you in the clothing of a god \\
and he perform service for you in Iadi,
\end{align*}
\]

\text{586} On a passage of this text, see Mathieu 1998, pp. 71–78.

\text{587} At Pyr. §964a, §966a, §967a, and §968a. See also similarly Pyr. §963b, §963c (N), and §965c (N); \text{iw=f } \text{br=k}
when he (sc. Pepi II) comes to you (sc. Osiris)."

\text{588} See Osiris at Pyr. §956b, §957b–c, §960a, §960c, §963b, §963c, §964a, §966a, §966c, §967a, §968a, and §970c.
The passage shows vacillation at a number of points, making it rather difficult to follow. The difficulty doubtless arose from a paradox created by the interpolation of the name of the text owner after the name of the god Osiris. By this move, the text owner now approaches himself, and it also transplants him (not fully out) from the role of officiant (but entirely) into that of beneficiary. Thus, in PT 477’s prior form, it was like BD 173 in Nebsemi’s Book of the Dead: the text owner performs a service for the god and expects to reap a reciprocal benefit. But in the process of editing this Pyramid Text, the name of the text owner was inserted after the god’s even while keeping him as agent of the text’s described actions. And just as a disjunction in logic was perceived in the reframed texts of the Book of the Dead, so also is a disjunction evident here.

That the name of the text owner was secondarily introduced rather than being an original element is clear not only from the paradox it creates, but also from the absence of his name in Pepi II’s other iterations of the refrain, and from the absence of his name in this particular place in the exemplars of Pepi I and Merenre. Likewise, there is one other case of the interpolation of the text owner’s name after that of Osiris in Pepi II’s exemplar; it is again absent in the versions of Pepi I and Merenre.

The move of interpolating the name of the text owner after the name of the god Osiris is found in other texts as well, and always in personal services. A similar circumstance appears to be at hand with the other vacillating text deviating from the pattern, the fragmentary personal service sPT 1058. It is not necessary to negate the phenomenon by claiming that it is simply the result of mistaken editing. Rather, this kind of transformation made the text owner secure both the scattered reciprocal benefits (for instance, being placed at the head of butchers) as well as the text’s direct ones. The ensuing paradox is a sign of how the texts were being monumentally treated. Chiseled on the wall, the text was now divorced from the physical practices which were its original reason for being, and therefore it had more freedom in what it could say. Human action must obey physical laws, and it is at least difficult to say that you have approached yourself and mean it as a physical fact. Divorced from physical reality, the paradox is achievable in the realm of words.

PT 477 was a personal service to a god, converted in the pyramid of Pepi II to make the text owner both officiant (the original form) and beneficiary (here, a paradox), and similarly sPT 1058, though apparently without paradox. The remaining forty-seven texts showing vacillation were personal texts in their prior forms, with the text owner as both beneficiary and reciter. In this, they conform to the pattern seen with recarving.

The second element of the overall pattern of editing is the conversion of the first person to the third. This holds for forty-seven texts with vacillation. The exceptions are PT 521 (P) and PT 609 (M). PT 521 shows various signs of editing: vacillation, residual first-person pronoun, and exemplar disagreement. In the pyramid of Pepi I, where it does not slip back to the first person, it switches between the second and third-person pronoun. In the pyramid of Pepi II, it also switches. In the pyramid of Merenre, it casts the beneficiary solely in the

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589 At Pyr. §960c.
590 These services are mentioned above at n. 572.
591 See sPT 1038 P/V/E 26–27: it n[w] P. [i]sir[P. ur [add] jf ‘tf bld “O father of Pepi [Osiris] Pepi, whose sleep is great, great of inertness.” The space between the two preserved instances of P. has room enough for [w[i]sir], and nothing else would make sense there. The presumed prior form is thus *il=il w[i]sir ur add=’f ‘bf bld “O my father Osiris, whose sleep is great, great of inertness,” with =il replaced by P. and P. inserted after w[i]sir as well. The first person emerges at P/V/E 29 as well as in the other exemplar of this text at P/Cpost/E x+7.
second person. The pyramids of Merenre and Pepi II show the further sign of editing in the interpolation of vocatives in different positions at Pyr. §1225c. PT 609 shows vacillation, exemplar disagreement, and an agrammatically advanced noun. In the pyramid of Merenre, where it does not slip back to the first person, it switches between the second and third person. In the pyramid of Pepi II, the beneficiary is strictly in the third person. The rationale for the attempted conversion of these two texts from the personal to the sacerdotal structure may be surmised to be the same as those with PT 505 above.

Now having pointed out deviant cases, it is time to rehearse the rule. As with recarving, vacillation to the first person nearly always happens in texts where the text owner is both beneficiary and reciter and is in the first person, thus personal texts, and it normally involves the modification of a first person to the third person.

c. Doubling of Pronouns and Nouns

With vacillation, one encounters a situation where the ancient editor inadvertently left an original first person intact. A related phenomenon is the doubling of the first-person pronoun with a proper name or the third-person pronoun: the beneficiary’s first-person pronoun is immediately followed by either the third-person pronoun or his name. In such instances, the first person of the transcriptional source was inadvertently maintained.592

For example, a passage from a personal text reads "[w] Ne. ir β "{I} Neferkare is not for the earth."593 In this instance, the imperfect process of editing presumably took place somewhere between the source manuscript and the actual carving. Both the prior form “I” and the target form “Neferkare” coexist without correction. How doubling can come about may be seen from a recarved passage. For example, an initial stage of a personal text’s passage αb= in st.t-[br.w] “I have been made pure in the field of rushes”594 was recarved to αb{=I}=f m st.t-[br.w] “{I} he has been made pure in the field of rushes.”595 The editing added a new pronoun without replacing the original.

To my knowledge, there is no sound case of doubling to show editing away from a grammatical person other than the first. The closest that comes is a passage from a sacerdotal text. One version of it reads:

PT 611 §1725c–1726c (M)

gvb.t pt lti= M.n. (j)m(l)=f= in nfr.w
wn i n=k z m z.x.w hbf.w(l) r.w
u= k b.w

My father Merenre is Thoth, the one who is among you, O gods!
For you is opened the bolt from the gate which keeps out the people,596
that you may reckon the thousands.

This is ordinary enough, but the version of Pepi II gives:

PT 611 §1725c–1726c (N)

gvb.t pw lti= N.e. (j)m(l)=f= in nfr.w
wn i n=k N e.597 z m z.x.w /// ///
/// ///

592 The phenomenon of doubling has been observed with later texts; see the comments of Quack 2006b, p. 67.
593 PT 467 §890b (N).
594 PT 510 §1133b (P initial).
595 PT 510 §1133b (P final).
596 On this passage, see Leclant 1985, pp. 83–92.
597 In this position, the insertion of preposition plus noun qualifies as an instance of an agrammatically advanced noun, a phenomenon which is discussed below.
My father Neferkare is Thoth, the one who is among you, O gods!

For you, for Neferkare, is opened the bolt from the gate /// ///

Obviously a process of editing has engaged the text since the two exemplars differ. However, the passage from Pepi II is not the same as the phenomenon of doubling in two respects. First, the preposition n “for” is also repeated rather than operating on both the pronoun and the noun, so it is actually the repetition of a whole prepositional phrase. Second, the text as preserved in Pepi II elsewhere maintains the second person throughout, showing no other potential sign of editing from the second person to the third. These two differences suggest that something else is at hand with this passage.

Returning to it for a closer inspection, one can see that the interpolation of n Ne. “for Neferkare” may be owed to a desire to clarify the referent of the pronoun: the passage switches from addressing gods to addressing the beneficiary, without an intervening vocative for the latter to signal the change in address. In order to clarify the referent of the second person =k, an editor inserted a dative with the proper name. It is an instance of epexegetical anaphora.

The sign of doubling, then, only occurs in personal texts, and it therefore conforms without exception to this aspect of the pattern seen with recarving. As to the second element of the pattern, there is only one text which shows a change from the first person to a format other than the third. That is PT 505, discussed above, which exhibits switching in the exemplar of Merenre.

Altogether there are seventeen texts with the phenomenon of doubling. All but two are found in conjunction with other signs of editing, and four are found in recurring series alongside texts with other signs. The corroborating evidence actually accounts for all seventeen; none of them are cases of epexegesis. As before, it is the pyramid of Pepi I which delivers the most evidence for this sign of editing. The texts exhibiting it may be summarized as follows:

PT 269 (P)  PT 439 (P)  PT 505 (P)  hPT 662A (Ibi)
PT 270 (MN) PT 467 (N)  PT 506 (N)  sPT 1070 (P)
PT 336 (M)  PT 469 (P)  PT 508–511 (P)
PT 407 (P)  PT 473 (N)  sPT 570A (P)

d. Residual -y and -i with Third-weak Verbs

A phenomenon closely akin to doubling is residue of the original first person, evidenced in the expressed final -y or -i of verb forms from third-weak verbs. One example with recarving will suffice to show how this sign of editing was produced. The initially carved stage of PT 510 §1135b in Pepi I shows kb=f "that I descend," but it was recarved to hly=f “that he descend.” The -y ending in the recarved version is residue of the original first person. With the edited addition of a non-first-person subject, the -i=f of the original (written in hieroglyphs with two reed-leaves) now represented the expressed and final weak radical -y of the verb stem. This was acceptable enough, since -i and -y were to some extent interchangeable in Old Egyptian.

While it is true that a final -y could in ordinary circumstances be written for third-weak verbs with suffix pronoun, no matter the person, data for expressed final -y gathered by

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598 Namely, at §1727b–1728a.
599 See Listing One, under PT 269, 407, 439, 467, 469, 473, 505–506, 508–511, sPT 570A, and hPT 662A.
600 See Listing One, under PT 269–270, 336, and sPT 570A.
601 See more precisely Edel 1955/1964, §137–140.
602 As observed by Doret 1986, pp. 87 and 115 (Table 1), a final -y can occur especially in the 'subjunctive sdm=f.' In Old Egyptian, a final -y appears in the sdm=f virtually always with third-weak verbs alone, and
J. Allen reveals that it usually appears when it is a question of the text owner: forty-nine cited lines with royal subject versus fourteen with subjects other than him. The statistic is remarkable in its disparity, and the disparity may be explained by understanding that the prior form of the text actually had him in the first person, as indeed Allen does.

Though less reliable, there are also instances where a third-weak verb shows a single reed-leaf alone as residue of a prior first-person pronoun. To consider J. Allen’s data again, there are about forty-five cited lines with non-royal subject versus sixteen with the king. This is a situation the reverse of endings with -y: one presumes that in the majority of cases, the final -i cannot in fact be the residue of a prior form but rather must ordinarily represent the final consonant. Nevertheless again a recarved passage from Pepi I indicates that some instances can be understood to be the result of editing, with nmi=f “let him traverse” recarved from an original nm=i “let me traverse.”

Altogether, residue is an imperfect indication of editing away from the first person, and it therefore requires a greater degree of interpretation. But twenty-six of the thirty-five personal texts with residue show other signs of editing, and twelve are found in recurring series alongside other texts with signs of editing, corroborating all but five of the total instances of texts counted as exhibiting this sign.

Residue conforms to the pattern seen with other signs of editing. The modification of a pronoun referring to the text owner nearly always happens in texts where he is both beneficiarly and reciter originally in the first person, thus personal texts, and it usually involves the modification of a first person to the third person.

But there are four exceptions to this pattern.

In two of them, it is a matter of a personal service to a god. One is a case of residue in the sacerdotal PT 477, already discussed above. It was shown that the text owner was, in that text’s prior form, its first-person officiant to a separate beneficiary. The other is in the sacerdotal PT 456. It, too, is a text which placed the text owner as first-person officiant in its prior form. The body of this text is a proto-hymn to the sun god, its primary beneficiary, and in fact the body text makes no mention of the text owner at all, unless he is referred to peripherically in one place as Horus. The residue actually occurs outside the text proper, in a rare paratextual annotation expressing the reciprocal benefits of the proto-hymn’s recitation. In Pepi II’s version of Pyr. §856b, one finds: pry Ne. i=r Ne. i=r bi Ne. i=r bi “and Ner-kare performs this magic of Harakhti.” In Pepi I’s version of the same passage, it is: pry Ne. i=r bi Ne. i=r bi “and I perform…” In fact, in the paratext of Pepi I’s exemplar one finds the first person maintained throughout, and that version consequently points toward the origin of the residue in the exemplar of Pepi II. So, taking PT 477 and PT 456 in sum, the first two exceptions to the pattern are in modifying sacerdotal rather than personal texts.

Consequently one may regard it in those cases as a representation of the final consonant. The sole exception known to me involves the final geminating verb prfr at PT 673 §1991a (N: prfr=f ksw=t “let your runners race.” But, as kindly suggested to me by P. Dorman in a personal communication, one might interpret the final -y as having been written for geminated -rr. Then the example would neither be a subjunctive sfr=f nor an exception to the morphological rule for Old Egyptian. In view of the -y and -rr exchange, cf. PT 302 §461a (W initial, Sethe 1908–1922, vol. iii, p. 245) pry r=f W. “thus let Unas ascend.”

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603 See J. Allen 1984, §777 A. (5) and (6).
604 See ibid., §777 A. (1–3).
605 PT 509 §1121b (P).
607 See Listing One, under PT 260, 268, 271, 359, 471, 485, 519, 521, 523, 527–528, and 569.
608 PT 456 §853b.
609 This text was signaled above at n. 495.
Otherwise their modifications are in line with the rule of changing from the first person to the third.

The other two exceptions are with PT 521 and 523, which were converted from a personal performance structure to a sacerdotal one. PT 521 was mentioned above in conjunction with vacillation, and PT 523 is found together with it in a recurring series. The version of Pepi I, which is the exemplar with residue, was converted to the third person. But both the exemplars of Merenre and Pepi II converted the text to the second person. It may be mentioned that the latter also exhibits editing in that it has an interpolated vocative in one passage, Pyr. §1232a, absent from the other two exemplars.

It is worth pointing out that this text includes quoted speech. The quotational status of the statement is obliquely indicated by a preceding sentence and its context. In the pyramid of Pepi I, the entire text is as follows:

PT 523 §1231–1232 (P)

The sky has made the light strong for Pepi, and Pepi thus rises to the sky as the eye of Re, and Pepi thus stands for this left eye of Horus, that by which the words of the gods are heard—“Stand before the Akhs, just as Horus foremost of the living stands!” Pepi thus stands before the Akhs, and the imperishable stars, just as Osiris stands before the Akhs.

The verb form with residue is found in the statement išwy r=f P. pn “and Pepi thus rises.” As to the quotation, it is obliquely introduced by making note of hearing the words of the gods—in other words, recited writing. The quoted speech begins with an exclamatory stative, which is equivalent to an imperative. Its content: the beneficiary is to stand before the Akhs.” And so in the next sentence, it is declared that the beneficiary does indeed “Stand before the Akhs.” The exhortation to stand is a quotation, and as such it is appositival to the words of the gods. The quoted exhortation is accomplished in the immediately subsequent statement.

Having dwelt a little on the exceptions, the pattern of the majority should be stressed. Residue nearly always happens where the text owner is both beneficiary and reciter originally in the first person, thus personal texts, and it usually involves the modification of a first person to the third person. Keeping in mind the two personal services with the sign of residue, the thirty-three personal texts showing it may now be summarized:

| PT 260 (W) | PT 471 (N) | PT 519 (PMN) | PT 571 (P) |
| PT 266 (P) | PT 473 (N) | PT 521 (P)  | PT 576 (P) |
| PT 268 (Nt) | PT 481 (PN) | PT 523 (P)  | PT 669 (N) |
| PT 268 (Nt) | PT 485 (P)  | PT 527–528 (M) | PT 681 (N) |
| PT 271 (N)  | PT 504 (MN) | PT 539 (P)  | PT 684 (N) |
| PT 362 (T)  | PT 508–509 (P) | PT 555 (MN) | PT 696 (P) |
| PT 467 (PN) | PT 510 (PM) | PT 563 (PMN) | sPT 1064 (P) |
| PT 469 (P)  | PT 511 (PN) | PT 569 (M)  |           |

e. Exemplar Disagreement

Whereas the preceding four signs of editing of themselves maintain the prior first person in some form, the remaining two signs—exemplar disagreement and advanced noun—do not.
Consequently they only show that some form of editing of person had taken place. For this reason they are not relied upon in order to identify personal texts but are consulted to corroborate other indications of editing.

To consider exemplar disagreement first, sometimes two or more versions of the same passage of a text do not cast the beneficiary in the same grammatical person. Because there is lack of concord between them, it is clear that the original person had been altered at some point in the history of the text. An example of disagreement was discussed above under recarving, with PT 505. All told, there are fifty-two texts showing disagreement, with or without one of the clear signs of editing away from the first person.

Thirty-eight cases occur in conjunction with one of the clear signs. With them, it was already determinable that the prior form of the text situated the text owner in the first person. Examination of his role showed whether the text was personal or sacerdotal. Thirty-three cases like this involved personal texts, while five involve sacerdotal ones. The five sacerdotal texts are all personal services to the gods or to the dead: PT 456, 477, 512, 540, and fPT 691B. PT 456, 477, and 512 were discussed above in association with other forms of editing. Discussion of PT 540 and fPT 691B which uniformly situate the text owner in the first person throughout in at least one exemplar of each, has been deferred until now.

Both of these texts, in their prior forms, personal services to a god. In all exemplars, the text owner is said to act for the god Osiris. The latter appears throughout as the object of the undertaken deeds: he is the principal beneficiary. As to the text owner, in the kingly pyramids he appears in the third-person pronoun and proper name. In effect, the kingly exemplars state that the text's actions are being done by the king on behalf of the god.

But the pyramid of Queen Neith preserves the original forms for the text owner, who is the first-person officiant. In her pyramid, the two texts are immediately adjacent to one another. In neither of them does her name properly appear, though that of the god Osiris does. A passage from each will be cited in turn, comparing it to the same from a kingly pyramid:

fPT 691B §2127b

Nt  m·k w[{i}]<t\rangle s  k·i  in.n{=l}  n=k  l.t.n=f  n=f m=k

Behold: I am come, I having brought you what he (sc. Seth) took from you.

N614  m·k  Ne. l.y  in.n=f  n=k  l.t.n=f  [n=m=k]

[Behold:] Neferkare is come, he having brought you what he took [from you.]

PT 540 §1328a–b

Nt  i.n{=l}  m·r=k  k·t l=l  i.n{=l}  m·r=k  m·w·r  in.n=l  n=k  k·t=k  k·w

To you have I come, O my father: to you have I come, O Osiris, I having brought you this Ka of yours.

P  i.n  P.  p·n  m·r=<k> l l=f  l l n=f  m·r=k  m·w·r  in.n=f  n=k  k·t=k  k·w

To <you> has Pepi come, O father of him: to you he has come, O Osiris, he having brought you this Ka of yours.


611 On this text, see Sethe 1934, pp. 51–56; Fischer-Elfert 1998, pp. 3 and 52–57; and Hays 2002, p. 156 n. 16.

612 On this text, see Asmann 1976, p. 38.

613 To be sure, in PT 540 there is a spurious conversion of the name of one deity into what must be another one. The proper form of this statement is given in the pyramid of Pepi I, with Pyr. §1329c: xpt r=f/k l m  destroyer m m t.mh “your (sc. Osiris’s) mouth has been opened by Duawer in the house of gold,” but in the pyramid of Neith the mouth of the god is opened in n.t w(r, t) “by Neith the Great.”

614 Jéquier 1936, pl. ii, 1009.
Neith’s versions of fPT 691B and PT 540 conform precisely to the initial version of PT 512 in the pyramid of Pepi I, discussed above: the text owner is first-person officiant to someone separate from herself. The kingly versions of fPT 691B and PT 540 correspond precisely to Pepi I’s second version of PT 512, prior to its final recarving and role transplantation, including the awkward $i=f “O father of him” in PT 540. The consistent replacement of the first-person pronouns of the adjacent texts fPT 691B and PT 540 with the third-person text-owner in two different pyramids—therefore by two different editors—shows beyond doubt that s/he was the officiant in the texts’ prior forms. Thus the changes in the kingly pyramids were not mistaken, as has been assumed since the time of Sethe,615 but conform to the usual pattern of modification. The editors of the kingly exemplars chose to maintain the original relationship between the text owner and the god but liberated him from the responsibility of performance and explicitly established the reference.

As to the texts which show disagreement but do not have one of the signs certainly showing a modification away from the first, the lack of concord is necessarily always between the second and third person. Unfortunately, such disagreements do not of themselves indicate the prior form.

Although it was seen above that most frequently the third person was the terminus of the program of editing, it was also seen that an originally personal text could be converted to show second-person forms; this was most strongly apparent in a case with a recarved text, two cases with texts showing vacillation to the first person, and another case with residual first person. Even so, it of course cannot be a priori ruled out that an original second-person text-owner of a sacerdotal text could, in one or more exemplars, be modified to the third person or vice versa. Indeed, this will ultimately turn out to be the case for a scant few.

Consequently the remaining texts with the sign of disagreement are indeterminate. Their performance structure must be ascertained through consideration of other evidence. To signal in advance the results of this process, there are four personal texts showing disagreement but none of the clearer signs of editing: PT 264, 474, 525, and 572. There are six others which will later be identified as personal services, thus sacerdotal texts: PT 466, 579, 581, 606, 679, and 697. And there are four more whose contexts of performance will be seen to be collective: PT 419, 442, 463, and 659. Finally, there is one text which will remain unclassified: PT 594.

f. Advanced Noun

Some texts show the name of the beneficiary in a syntactic position grammatically unsuitable to a noun but suitable to a pronoun. It is an indication that an ancient editor substituted a proper name for a pronoun without adjusting the order of words so as to conform to grammatical rules.

The incorrect advancement of the dative is the most frequent manifestation of this sign of editing.616 Less common are violations of other grammatical rules dictating different positions for pronouns and nouns in other situations.617 All cases are centered on the proper name.

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615 Cf. e.g. J. Allen 2005, p. 205 n. 139 and p. 307 n. 105.
616 Twenty-three instances are known to me: PT 265 §355b–c (P); PT 266 §360b–d (P); PT 321 §517a (W); PT 332 §314c (T); PT 344 §559c (N); PT 345 §560c (N); PT 349 §566c (N); PT 361 §604c (N); PT 471 §921c (P); PT 473 §927a (P); PT 478 §975a (N); PT 480 §993a (N); PT 518 §1193b (M); PT 519 §1208a–b (M) and §1216d (M); PT 520 §1222a (M); PT 531 §1254c (M); PT 573 §1480a (P); PT 587 §1597d (N); PT 681 §2036c (N).
617 Consequently, a modification of person is at hand also with noun subject advanced ahead of an enclitic particle (e.g. PT 659 §1862b: "$i=f Ne, r=m Âm.t $b.t "let thus Neferkare stand at the two chapel rows of the horizon"), noun object advanced to take position of dependent pronoun (e.g. PT 260 §317a: $w $w$s (N) t $w$s $f.n.t “Telen
A passage from PT 511 where an exemplar shows recarving will illustrate how this sort of violation came about. As initially inscribed, the exemplar of Pepi I reads in part $i\text{wn n}=\text{i\text{r} (i\text{w}) w.t p.t}$ “Let the keepers of the parts of the sky open the doors of the sky for me,” with the first-person suffix pronoun preserving what is presumably the original form. The pronoun was later recarved to show the third person $n=f$ “for him,” conforming to the pattern of adjusting the person of the beneficiary away from the first. Since the change was simply to another suffix pronoun, this stage of recarving yielded a passage that continued to conform to grammatical rules: the pronominal dative remained advanced ahead of the subject of the verb, $\text{i\text{r} (i\text{w}) w.t p.t}$ “keepers of the parts of the sky” as well as the direct object of the verb, $\text{3w p.t}$ “doors of the sky.” The violation of proper word order occurs in the exemplar of this text found in the pyramid of Pepi II. Its corresponding passage reads $i\text{wn n Ne.}$ “let the keepers of the parts of the sky for Neferkare open the doors of the sky.” As in Pepi I, the dative in Pepi II’s version remains ahead of the subject and object of the verb, and that is the problem: $n\text{ Ne.}$ “for Neferkare” consists of preposition plus noun, and as such its proper syntactic position is after the subject and object of the verb.

Given the pattern of modification attested through other signs of editing, the unusual position of the noun in Pepi II is really suggestive that the text was originally composed in the first person, later imperfectly edited to the third. Even so, in isolation of other evidence, the possibility would have to remain open that the proper name had replaced an original second or third-person pronoun. Thus this particular sign only shows that editing had taken place without indicating the original form.

Still, with a text like PT 511, one is able to conclude that the original form was in the first person based on the evidence of one of the clearer indications of editing, so an instance of agrammatical advancement is useful in corroborating that it had been editorially manipulated. As a matter of fact, out of thirty-eight cases of advanced nouns, seventeen occur in conjunction with one of the clear signs. Sixteen cases involved personal texts, while one involved the sacerdotal text PT 477, a personal service to Osiris discussed above.

But the performance structure of the remaining twenty-one is indeterminate and must be ascertained through consideration of other evidence. To signal the results of this process in advance, twenty will be identified as personal texts and two as sacerdotal texts from a collective context, PT 463 and 659.

3. Summary of the Core Set of Personal Texts

Examination of the editing of the person of the text owner has revealed a pattern of modification. Nearly always, it concerns the alteration of pronouns referring to the text owner where he is simultaneously beneficiary and reciter and was originally cast in the first person, thus personal texts, and normally the change was to the third person. The program of...
editing was executed incompletely, and it is through that incompleteness that we are aware of its existence at all. In some cases, recarving was employed to correct overlooked passages or overlooked texts, and even that process could itself overlook first-person passages.

The purpose of the program of modification can be gauged by its effects. To modify the text owner’s first person to the third was to make a shift in deixis, and this had the effect of making the text independent of his performance of it. It had to do with agency of execution. But in point of fact, there are very few texts with signs of editing which do not also exhibit the name of the beneficiary in at least one exemplar. Personal texts lacking the proper name as a rule maintain the first person throughout and are from the most obscure type in respect to their propositional content, apotropaic texts. More commonly, texts also replace at least one instance of an original first-person pronoun with the name of the text owner, thereby making the text’s relevance to him explicit. It appears that different editors placed different emphases on these two purposes.

A byproduct of this program was to displace the beneficiary’s presence, ambiguously leaving him here or there, now or then. This was sometimes overcome by making sporadic changes to the second person, thereby making the edited text match the sacerdotal structure. By virtue of the innate qualities of the second person, changes from the first person to the second maintained their relation of immediate presence to the text owner. One may go on to suggest that the juxtaposition of such texts to others following the basic pattern also had the effect of grounding them to the moment as well. Further, the texts with instances of change to the second person are mostly in texts with quoted speech. More on this will be said below, but for the moment it suffices to say that the presence of quoted speech gave more freedom to the editors, since a statement originally made by the text owner as beneficiary could now be absorbed into the quoted words of a deity addressing him.

Alteration of an original first person to the second is one exception to the general pattern. The other concerns the alteration of sacerdotal texts. Out of 104 texts retaining the original first person or showing one of the clear signs of editing, only six are sacerdotal, and all of those are personal services to the god or to the dead. In their prior forms, the text owner was the first-person officiant to the exalted beneficiary. The program of modification generally changed that. In some exemplars the text owner was transplanted to the role of beneficiary, thereby ensuring that he was the recipient of the text’s benefits. In fact, he could both remain in the role of principal agent of actions done on behalf of a separate beneficiary and be put in the role of the beneficiary, too, thereby creating a paradoxical situation. The breach in logic is a sign of how the texts were being treated as monumental objects, because the paradox created by such a text divorced it from the physical practice to which the operative script was composed to be a support. Human action and metaphors based on it must obey physical laws, but the imagined world need not.

The first three signs of editing—recarving, vacillation, and doubling—all involve mistakes or corrections of some kind, and it was shown that the program of modification was not always thorough. Further, many texts exhibit editing in only one exemplar, while other exemplars of the same show no signs. As a result, one must expect that some texts had been edited completely. The challenge, then, will be to identify them. Their identification will extend our collection of personal texts beyond the core set that has just now been identified.

This core set contains ninety-eight personal texts retaining the first person and/or showing one or more of the four clear signs of editing.

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623 Thirteen texts, namely PT 207–208, 227, 232, 241, 282, 286–287, 312, 499, 523 (M), 525 (MN), and 551. All except for PT 207–208, 312, 523, and 525 are of the apotropaic type.
624 In summary, they are PT 456, 477, 512, 540, fPT 691B, and sPT 1058.
Since the effect of altering the first person to the third was to disengage them from the sphere of performance, the term *personal text* applies not so much to their modified, attested forms, but to their forms prior to inscription. Properly speaking, the term looks through the monumental evidence of editing to the operative texts from which they were derived.

With this caveat made, the core set of personal texts may now be summarized. In the following, generally only one passage per source exhibiting the relevant datum is shown:

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sPT 502H  vacillation: §1076 (P)  PT 565  disagreement: §1373b (N)
PT 503  recarved: §1079a (P)  vacillation: §1376a (PN)
vacillation: §1080a (N)  vacillation: §1376a (M)
PT 504  recarved: §1083a (P)  residue: §1374a (MN)
vacillation: §1086a (P)  vacillation: §1406a (N)
residue: §1087a (M)  vacillation: §1406a (N)
advanced: §1087a (N)  vacillation: §1419c (P)
PT 505  recarved: §1090a (P)  residue: §1409d (P)
doubling: §1093d (P)  residue: §1416b (MN)
disagreement: §1090e (PM)  advanced: §1419b (M)
PT 506  recarved: §1094a (P)  vacillation: §1423a (P)
doubling: §1100d (N)  vacillation: §1423a (PMN)
PT 507  recarved: §1104a (P)  disagreement: §1430c (N)
vacillation: §1106a (N)  residue: §1430c (PN)
PT 508  recarved: §1107a (P/Cmed/E)  vacillation: §1440c (P/V/W)
residue: §1112c–d (P/Cmed/E)  residue: §1442c (M)
vacillation: §1113c (P/Cmed/E)  vacillation: §1440c (MP/Dpost/W)
doubling: §1116d (P/Cmed/E)  vacillation: §1443b (PP)
PT 509  recarved: §1120a (P)  vacillation: §1440c (P/V/W)
residue: §1123a (P)  vacillation: §1442c (M)
doubling: §1125a (P)  residue: §1440c (MP/Dpost/W)
vacillation: §1126a (P)  vacillation: §1443b (PP)
disagreement: §1129a (P)  vacillation: §1443b (PPM)
PT 510  recarved: §1133a (P)  vacillation: §1451b (P/Dpost/W)
doubling: §1135b (P)  vacillation: §1467a (P)
residue: §1143b (M)  residue: §1467a (P)
residue: §1153b (P)  vacillation: §1484d (MN)
residue: §1159c (N)  advanced: §1480a (P)
advanced: §1151a (N)  vacillation: §1491a (N)
sPT 570A  1st throughout: §1762b (Nt)
PT 509  recarved: §1149b (P)  vacillation: §1707a (MN)
doubling: §1150c (P)  residue: §1707a (MN)
residue: §1158b (P)  residue: §1708a–b (M)
residue: §1159c (N)  advanced: §1708c (N)
advanced: §1151a (N)  sPT 625A  1st throughout: §1762b (Nt)
PT 511  recarved: §1174b (P)  vacillation: §1762b (NNt)
PT 513  recarved: §1176b (M)  vacillation: §1765c (Ibi)
vacillation: §1181a (P)  vacillation: §1765c (Nbi)
advanced: §1181a (N)  vacillation: §1770c (P)
PT 515  recarved: §1204a (PMN)  vacillation: §1770c (PN)
advanced: §1216d (M)  hPT 662A  vacillation: §1874b (Ibi)
vacillation: §1206f (PM)  doubling: §1876a (Ibi)
disagreement: §1206f (PM)  vacillation: §1971 (N)
PT 519  recarved: §1225c–d (PMN)  vacillation: §2037a (N)
vacillation: §1226c (P)  advanced: §2036c (N)
PT 521  recarved: §1231a (PM)  vacillation: §2054 (N)
disagreement: §1231b (P)  fPT 691  1st throughout: §2121a (Nt)
PT 523  recarved: §1242b (P)  vacillation: §2121a (N)
residue: §1249c (M)  vacillation: §2167 (N)
PT 524  vacillation: §1251a (P)  vacillation: §2167 (N)
residue: §1251a (M)  vacillation: §2168a (P)
disagreement: §1251a (PMN)  sPT 1025  recarved: P/A/S 7
vacillation: §1323d (P)  sPT 1064  residue: P/V/E 42
residue: §1303b (P)  sPT 1070  vacillation: P/V/E 83
4. Editing of Person with Figures Other than the Text Owner

a. Influenced by the Pattern of Editing

It is instructive to consider changes to the grammatical person of figures other than the text owner. In some cases, they were predicated by or were done under the influence of the pattern of editing discussed above, and in others they were motivated by the assimilation of the text owner with gods.

PT 572 presents a case of modification of grammatical person for a figure other than the text owner. This text will later be identified as a personal text, by virtue of sharing propositional content with other personal texts. Additionally, it appears in a section of a group dominated by personal texts, many of them showing signs of editing. The text and its three variants\(^{625}\) are replete with quoted speech, and the passage of interest is at the interstices of a pair of quotations. And precisely here the text shows exemplar disagreement concerning the text owner.

Some discussion of quoted speech is warranted. Above it was observed that, in simply removing an operative recitation from the mouth of the text owner, the editor had some freedom in how the propositional content could be related to him in the monumental context. While the tendency was to put him in the third, the second was also an option. Texts with quotations gave even more freedom, because already in their prior forms they could make quoted statements directly to him. With them, the editor had play by which he might convert a prior first person to become a neutral, third-person statement, or he could simply absorb the prior form into an adjoining quotation addressed to the beneficiary. Such a modification reflects a reinterpretation of the extent of a quote, concomitant with the modification to suit the text to its monumental environment. There was also the potential to make the conversion from the first-person text-owner to a second-person other, created by the prior presence of a party being addressed in the text, as frequently happens in quoted speech, but such changes were not limited to it.\(^ {626}\)

With Merenre’s exemplar of PT 572, the editor chose the route of absorbing prior first-person forms into the quotations, thereby converting them to the second person. The editors in the pyramid of Pepi I chose a different option, replacing all first pronouns throughout with the third person or the proper name. Consequently the text shows disagreement between the two exemplars at several points.

\(^{625}\) Namely, PT 306, 474, and 480. See also PT 335, which bears much of the same content but unlike them does not possess any explicit marks of quoted speech. A Middle Kingdom descendant of the four variants is CT 832; on this text and its Old Kingdom heritage, see Assmann 2002, pp. 421–425. Notably, CT 832 is transmitted in Sequence 156 and Subsequence 213, with all of the texts therein being sacerdotal in structure. While the Old Kingdom forebears of CT 832 were all personal in structure, they were also dominated by quoted speech, which helped its transfer in setting from an originally individual context to a collective one. In Sequence 156, CT 832 is immediately followed by PT 670 and PT 532, both of which in the Pyramid Texts were personal services to a god and, like PT 306, 474, 480, and 572, will eventually be found to belong to individual rather than collective groups. These texts, too, enjoyed a transfer in setting.

\(^{626}\) Thus in texts already containing direct addresses made by the text owner, at its conversion to the monumental actions formerly attributed to him can be attributed to other parties. See for instance PT 475 §947b (M): \(s\text{gp}=k\text{ hnt}=s\) “you (sc. the ferryman) leap up with it” versus (NP): \(s\text{gp} \text{ Ne. hnt}=s\) “Neferkare leaps up with it.” This and the next statement were apparently transformed from a presumed prior first-person text-owner as agent, thus *\(s\text{gp}=i\) “I leap up” to now refer to the ferryman, who is addressed in the second person at Pyr. §946a–c and again via \(m-k(w)\) at Pyr. §949a. The action of \(s\text{gp} “leaping up”\) is not appropriate to the ferryman, but to the text owner; see PT 270 §387a and PT 478 §980c. Similarly PT 505 §1090e–f (M): \(nw.t\text{ glp}=c.\text{wr}=s\) “Nut puts her hands upon you,” in an exemplar with the text owner everywhere else in the third person; here the change was made to the second person under the influence of a direct address to the ferryman at Pyr. §1091a. Exemplar F, prior to recarving to the third person, shows Pyr. §1090e–f in the first.
Having presented this view of PT 572’s history, the passage showing the conversion of a person other than the text owner may be considered. As a result of Merenre’s conversion to the second, the grammatical person of the beneficiary’s enemies had to be adapted. The passage is as follows:

PT 572 §1477a

P  \( \text{in} \ ir.n=\text{in} \ ir=f \ dd.n=\text{in} \ mwt=f \) \\
M  \( \text{in} \ sm3.n=sn \ tw \ dd.n=sn \ mwt=k \ n=sn \)

P  Have \( \text{you} [\text{pl.}] \) acted against \( \text{him} \) (sc. the beneficiary) or have \( \text{you} [\text{pl.}] \) said that \( \text{he} \) is to die?

M  Have \( \text{they} \) slain \( \text{you} \) (sc. the beneficiary) or have \( \text{they} \) said that \( \text{you} \) will die because of them?

Assuming that the text’s prior form situated the beneficiary in the first person, the transformation to the third in the exemplar of Pepi I had no impact on the intelligibility of the statement. The prior form would thus have been: *\( \text{in} \ ir.n=\text{in} \ ir=i \ dd.n=\text{in} \ mwt=i \) “\( \text{have you} [\text{pl.}] \) acted against me or have you (pl.) said that I am to die?” But since the copyist of Merenre chose to make the beneficiary into an addressee, the role replacement of a first person =i with the second person =k would have resulted in an impossible combination: “*\( \text{have you} [\text{pl.}] \) acted against you (sg.) and you (pl.) said that you (sg.) are to die?” To avoid this, the editor of Merenre’s version dramatically modified the sentence, substituting a statement found in the text’s parallels. Consequently, the second person plural of the hostile beings, the ‘confederates’ of Seth, was transformed into the third person and the problem was solved.

The difference between the two passages is significant indeed, because it corroborates the view of PT 572’s history. The assumption that the prior form was in the first-person accounts for both attested exemplars, but assuming that the prior form was in the second does not. If Merenre’s \( \text{sm3}.n=sn \ tw \ dd.n=sn \ mwt=k \ n=sn \) had been the prior form, the editor of Pepi I’s version could have easily changed it into *\( \text{sm3}.n=sn \ tw \ dd.n=sn \ mwt=f \ n=sn \) “*\( \text{have they} \) slain him or they said that he will die because of them?” But this is not what is found at all. As a result, the assumption that the text had been converted from a prior first person explains the attested forms of both exemplars, explains why the text is found among other texts showing various signs of edited person, and explains why it shares content with other texts of the personal category. It is consistent with all the facts.

The remaining modifications concerning figures other than the text owner have to do with priestly officiants who make reference to themselves in the first person. Some of them do not actually affect or involve the performance structure of the text, but they are topical and so will be reviewed. One case occurs in the sacerdotal text PT 690, where the officiant addresses the text owner and says in the version of Pepi II, \( iw.t=k \ hr(=i) \) “May you (sc. the beneficiary) come to \( \text{me} \)”\(^\text{628}\). The earlier version in the pyramid of Pepi I also addresses the deceased but reads \( [l]w.[l]=k \ hr \ hr \ n \ d.t \ d.t \ “[\text{May}] \) you [come] to\( \text{Horus} \) for ever and ever.”\(^\text{629}\)

The disagreement in person shows a difference in the identity of the speaking officiant. In the later version, the speaker is in the role of Horus. In the earlier, someone other than Horus is doing the talking.

Another instance of disagreement in priestly person appears to emerge through comparison of a text in the pyramid of Pepi I to later versions. The text in question, PT 427, has

\(^{627}\) Cf. the parallels at PT 306 §481a and PT 474 §944a, especially P’s treatment of the latter. The parallels are from quoted speech.

\(^{628}\) Pyr. §2119.

\(^{629}\) See P/S/Se 89.
not yet been assigned to the sacerdotal category, because it uniformly casts the text owner as third-person beneficiary. This will be done later on the basis of its transmission and content. But for the moment the relevant passage can be considered:

PT 427 §777b–c (P)

$lmm nw nc.t$

\text{ie.} n=t \ s\{d\}=h \ z=\{t\}

\text{ie.} n=t \ ls \ wnm=t \ wr \ pn

Join him, O Nut!

\text{You} have come, even that \text{[you]} cover your son.

\text{You} have come, indeed precisely that \text{[you]} join this great one.

PT 427 §777b–c (M, sim. N)

$lmm nw nc.t$

\text{ie.} n=t \ sd=h \ z=\{t\}

\text{ie.} n=\{f\} \ ls \ wnm=f \ wr \ pn^{310}

Join him, O Nut!

\text{You} have come, even that \text{[you]} cover your son.

\text{You} have come, indeed precisely that \text{[you]} join this great one.

The statement in Pepi I is addressed to Nut herself, while its correspondent in the pyramids of Merenre and Pepi II is spoken by the priestess in her role.\textsuperscript{631} The difference would imply that more than one officiant performed PT 427 as it is represented in the tombs after Pepi I.

Still, most changes to the person of a priestly officiant are a collateral consequence of the general program of modification. These are, naturally enough, almost entirely found in sacerdotal texts, where separate officiants are involved, but there are four such instances in personal texts, and they all concern conversions of the phrase \textit{\textit{i}=\textit{t} “my father.”} In two texts it is merely a matter of an \textit{\textit{i}=\textit{t} “my father”} which seems to have been interpolated secondarily.\textsuperscript{632} These changes were part of the conversion of the performance structure of a

\textsuperscript{630} Cf. the translation of J. Allen 2005, p. 347, Spell 33b: “and conceal your son as he who comes for it. Join him, O Nut!” That entails a wholesale transformation of structure between exemplars, a transliteration eliding a reed-leaf—as \textit{sd}=h \textit{z}=\{t\} \textit{ls wnm=\{t\} wr pn}—and a referent \textit{for} \textit{is} “it” neither in this text or the ones transmitted in proximity to it. A further problem is that, while there are two instances in the Pyramid Texts where the beneficiary \textit{is “comes”} to Nut (PT 245 §250a and PT 576 §1516a), normally it is a matter of Nut \textit{is “coming”} to him (see the motifs ‘Nut, Mother Comes’ in Listing Four), including another text where she comes in order to \textit{join} him, as here (PT 451 §838a–b; see further the motif ‘Nut Protects \textit{\textit{\textit{hmm, sdh, huw}}’} in Listing Four). Combined, these points tend toward treating the exemplars as having an identical structure, and therefore a transliteration like what is presented here. Solving the problems of parallelism, modern elision, lack of referent, and semantics now creates a syntactic problem in respect to the particle \textit{is}, in that it does not now conform to the usual patterns. For them, see Vernus 1996, pp. 173–182 and Depuydt 1993, pp. 21–24 (and see el-Hamrawi 2007, pp. 545–565, and Schenkel 2005, §9.1.1.b for the particle’s non-verbal usages). But the problem is not ineluctable. Here it is understood that the particle performs a pragmatic function in explicitly marking the stressed adverbial (the ‘pivot’) as described at Borghouts 2010, §32.b.15 and §68.c; (the example preferrred at the latter place is, however, susceptible to an alternative interpretation, namely the particle’s common substantivizing usage).

\textsuperscript{631} For this phraseology applied to Nut in other texts, see the motifs ‘Nut, Mother Comes’ and ‘Nut Protects \textit{\textit{\textit{hmm, sdh, huw}}’} in Listing Four.

\textsuperscript{632} See PT 264 §344a (T): \textit{g\{z\}t\{f\} t\{i\}a T. im br gs \{f\} 3h.t n\{f\} p.t} “that Teti’s ferrying might be ferried thereon to that eastern side of the sky” versus Pyr. §344a (P): \textit{g\{z\}t\{f\} t\{i\}a t=\{f\} im r 3h.t n\{f\} p.t} “that my father’s traveling might be traveled thereon to the horizon of the sky.” This text will be assigned to the personal category by virtue of possessing multiple motifs found in the core set of personal texts, and it is also discussed in some detail in the following chapter; see below at n. 785. The other text is PT 609. It has already been assigned to the core set of personal texts since it shows vacillation to the first person, indicating that the text owner was first-person beneficiary in its prior form. Its instance of \textit{\textit{i}=\textit{t} occurs at Pyr. §1703c (M), a passage not preserved in the exemplar of Pepi II.
personal text, making it into a sacerdotal one. Two others have already been noted; in them the actual referent of the first person is someone other than the text owner, and the statements are made in quotations.633

Also as a result of the program, there are a few mistaken modifications of first-person pronouns referring to priestly reciters, as Sethe long ago observed.634 Very rarely, they were converted to the proper name of the text owner. This activity is distinguishable from the phenomenon labeled as role transplantation. That occurs where a text situates the text owner as officiant in its prior form and an editor moves him to the role of beneficiary. With the mistaken changes, the text owner was already the beneficiary in the text’s prior form, and now he is moved by accident to the role of officiant. There are only three texts where such a mistake occurs, and one of them attests to it only in the Middle Kingdom.635

Altogether, modification to the person of a priestly officiant is an exceedingly rare phenomenon: there are 341 cases among 121 sacerdotal texts where the first-person pronoun of a priestly officiant tending to the text owner as beneficiary is correctly left intact.636 Mistaken or intentional, the isolated modifications to the first person of priestly officiants are of far less significance to the present inquiry than the much more common practice of leaving them in place. The contrast of this practice, against the program of changing the text owner’s name away from the first person, is it a matter of a sacerdotal text. One sees in the different treatment a different ancient judgment of the appropriateness of the first person. It was acceptable to maintain the first-person priest, so long as he was not the text owner; it was preferable to modify the first person of the text owner away from it. It was acceptable to have a text represent itself as if being recited by someone other than the beneficiary; it was preferable to release the text owner from the burden of performance. The performance structure of sacerdotal texts was left intact; the performance structure of personal texts was transformed.

The contrast is of critical importance, and it will receive considerable discussion at the conclusion of this chapter.

633 See above at n. 574.
635 As at PT 216 §150a (Ab1Le, following Sethe 1935, vol. i, p. 46, and pace J. Allen 1994, p. 16 n. 18); PT 355 §57a (T); PT 418 §742c (T).
636 Citing only one instance per text: PT 13 §98b; PT 14 §89c; PT 20 §11a; PT 21 §13a; PT 22 §15; PT 25 §18c; PT 29 §20a; PT 32 §22b; PT 36 §29b; PT 37 §30a; PT 38 §30b; PT 39 §31a; PT 48 §36c; PT 57a §40+1 (Nt); PT 57e §40+4 (Nt); PT 57f §40+7 (Nt); PT 57g §40+8; PT 63 §44a (Iba); PT 71f §49+6 (Nt); PT 71h §49+8 (Nt); PT 71i §49+9 (Nt); PT 72 §50b; PT 77 §52b; PT 78 §54a; PT 99 §66a; PT 100 §67b; PT 102 §68a-b; PT 106 §69a-b; PT 107 §71a (B16C); PT 115 §71c; PT 167 §89a; PT 193 §110; PT 197 §113a; PT 199 §115b; PT 200 §116b; PT 201 §117a; PT 202 §117b; PT 216 §150a; PT 222 §16a; PT 244 §249b; PT 355 §57c; PT 413 §74a; PT 418 §742c; PT 419 §745a (M); PT 425 §775a-c; PT 427 §777c; PT 433 §783a-b; PT 435 §786a; PT 458 §809a; PT 455 §849b-c; PT 534 §1334c; PT 541 §1336a; PT 543 §1337b-d; PT 545 §1339a; PT 546 §1341a-b; PT 547 §1342a-b; PT 552 §1352; PT 556 §1379a; PT 595 §1369b-c; PT 603 §1675a; PT 604 §1680a; PT 605 §1681a-b; PT 606 §1703c (M); PT 611 §1724a; PT 612 §1730a; PT 619 §1748b (M); PT 620 §1753a; PT 622 §1755a-b; PT 623 §1756; PT 628 §1780b; PT 629 §1787; PT 631 §1789; PT 634 §1792 (Amenirdis); sPT 635a §1794a-b; PT 636 §1796; PT 637 §1800b-c; PT 639 §1808a; PT 641 §1813a; PT 652 §1839a; PT 662b §1877c; PT 663 §1882a; PT 664 §1884; PT 664a §1886a; PT 665 §1892a; PT 665 §1898a (Nt); PT 666 §1923b-c (Nt); PT 666a §1929a (Nt); PT 667 §1938a (Nt); PT 667a §1945c (Nt); PT 667b §1950a (Nt); PT 673 §1990a; PT 674 §1994a; PT 700 §2182a; PT 717 §2292d-2293a; PT 718 §2292c; PT 748 §2278a (Nt); PT 759 §2291a (Nt); PT 1009 P/S/Se 97; sPT 1010 P/S/E 39; sPT 1018 P/S/Ne IV 90; sPT 1019 P/S/Ne IV 92; sPT 1021 P/S/Ne IV 96; sPT 1055 P/Ser/S 10–12; sPT 1056 P/Ser/N 2; sPT 1069 P/V/E 71.
b. Influenced by Assimilation of the Text Owner with Gods

The text owner assumed the identity of several gods in the Pyramid Texts, above all the chthonic Osiris. The importance of his relationship with him is so great that it deserves separate discussion. But there are other gods with whom the text owner was associated, and under that influence texts could be modified. Most simply, the association could lead to an interpolation. For instance, in two exemplars of the personal text PT 359 (TP), there is a participial phrase at Pyr. §598b (TP) with: dw\(3\) \(r\) \(im\) “those who adore Re there,” but a later exemplar interpolates the proper name of the text owner (N): dw\(3\) Ne. \(r\) \(im\) “who adore Neferkare and Re there.”

In a more pronounced form, the insertion becomes an actual replacement and could consequently affect the person of the deity involved, in the sense of eliding him completely. This was noticed already above with two sacerdotal texts, PT 357 and 366, in which the identity of the beneficiary was mistakenly assimilated with that of his opponent. Intentional, or at least positive, assimilation also occurs. In the personal text PT 510, the statement at Pyr. §1142a (P final) \(ir=sn\) \(m\) \(\text{Aa.}\) \(i\) \(\text{w n ws}\) \(i\) \(\text{r P.}\) “that they perform service for Osiris Pepi” had been recarved from §1142a (P initial): \(\ldots\) \(\text{n}\) \(\text{it=f}\) “for my (sc. Pepi’s) father.” Pepi I’s initial form is matched by §1142a (M): \(\ldots\) \(\text{it=f gbb}\) “for his (sc. Merenre’s) father Geb.” Thus, in the final version of Pepi I, the text owner has taken the place of the god.

In close proximity to PT 510 in the pyramid of Pepi I is PT 513, which concerns how the text owner joins the sun god in his nautical circuit. The text shows recarving from the first person, for instance at Pyr. §1174a (P initial): \(\text{in wr f}\) \(\text{it}\) \(\text{n=i nw}\) “It is that great one (sc. the sun god) who did this for me,” with the first person pronoun later replaced by the third. The text opens with a statement by the text owner concerning the initial phase of the circuit: Pyr. §1168a (P initial): \(\text{pr r=f}\) \(\text{it=i}\) \(\text{p.t}\) “Let my (sc. Pepi’s) father (sc. Re Atum) ascend to the sky among the gods who are in the sky.” A first recarving changed \(\text{it=i}\) “my father” to “his father,” and a second and final recarving assimilated the text owner into the role of the ascender. Thus Pyr. §1168a (P initial): \(\text{pr r=f}\) \{\(\text{i}\)\} \(\text{p.}\) \(\text{i}\) \(\text{r p.t}\) “Let Pepi ascend to the sky.” Afterwards the sun god finds the text owner in the sky in a quoted statement: Pyr. §1169a–b (P): \(\text{gm}\) \(\text{w r}\) \(\text{a}\) \(\text{r}\) \(\text{db.w n}\) \(\text{i}\) \(\text{w p.t m}\) \(\text{n.t}\) \(\text{i}\) \(\text{m}\) “Re will find you upon the banks of the sky, as he of the swamp, one who is in Nut,” \ldots say the gods.”

A further case of assimilation of divine roles resulting in a change of person appears at the personal PT 301 §453b (P/A/S 17): \{\(\text{pr}\) \(\text{rn}\) \(\text{m}\) \(\text{m=s}\) \(\text{r}\) \(\text{kw n}\) \(\text{tt}\) \(\text{m}\) \(\text{r}\) \(\text{t}\) \(\text{m}\) \(\text{r}\) \(\text{t}\) \(\text{t}\) \(\text{i}\) \(\text{t}\) \(\text{t}\) \(\text{t}\) \(\text{t}\) “May Pepi be red by it in its name of ‘willow,’” even though the version of Unas makes it clear that originally the subject of the verb \(\text{trw}\) “to be red” was the god Horus. A transformation of person is also at hand here, since Pyr. §435b (W) shows \(\text{trw=k}\) \(\text{im}\) “May you (sc. Horus) be red by it.” Thus the change is twin: a shifting of a god’s grammatical person from the second person to be replaced by the third person of the text owner, and the conversion of the god as addressee into the spoken-about beneficiary. But the original text had the beneficiary in the first person throughout, so the exemplars of Unas and Pepi I have still changed the text in such a way that it is no longer spoken by the text owner himself.

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637 It is also possible in this last example that the copyist mistook the participial ending -\(w\) for \(\text{ax(f)}\) “me.”
639 The series of events where the sun god ascends \(\text{pr}\) and then finds \(\text{gm}\) the text owner is matched at PT 470 §919a (N): \(\text{pr}\) \(\text{r}\) \(\text{m}\) \(\text{t}\) \(\text{b.t}\) \(\text{gm}=f\) \(\text{Ne.}\) \(\text{im}\) “Re ascends in the east, finding Neferkare there.”
640 In the context of changes to the person of deities, see also above at n. 545.
5. Osiris and the Role of the Text Owner

But above all the text owner is identified as the god Osiris. It is important to consider their relationship because, as has been indicated, some sacerdotal texts in their prior forms were personal services to a deity, composed so as to be performed by the text owner. Thus in some texts the text owner is found as Osiris, and in others one may expect him to interact with Osiris as an entity separate from him, as was also seen in the Book of the Dead. The focus of the present section is to provide the evidential basis for distinguishing such personal services, where the text owner originally served the deity, from texts where priests served the deceased as Osiris. In the following chapter, further details about the identity of the text owner as this god will be considered.

In the New Kingdom Book of the Dead, the formula Osiris + the proper name of the text owner (i.e. wsir NN, or “Osiris NN”) was employed both in texts recited by him and in texts recited by others for him, thus in personal texts and in sacerdotal texts alike. But the use of Osiris NN was much more restricted in the pyramids. Before considering that, it is necessary to pin down the meaning of the formula. Mark Smith has shown that the genitival adjective n(ỉ) “of” is introduced between the two elements of the formula Osiris NN—thus wsir n(ỉ) NN—and has rightly concluded that the relationship between them was anciently interpreted as genitival. But the adjective does not appear in the formula before the Twenty-first Dynasty—thus some 1,200 years after its attested advent in the Old Kingdom, in the pyramid of Unas. If it is permissible to make this observation, then it is a matter of hypothesis rather than proof to assert that it was a matter of the genitive from the beginning.

Ancient Egypt was not a static world. And for that reason one must be sensitive to the inevitability of cultural change. In the present case, the historical emergence of the grapheme n within the wsir NN formula occurs roughly contemporaneously with its introduction to another traditional religious phraseology, namely the offering formula. As Detlef Franke has shown, it is not until the Nineteenth Dynasty that an n properly appears before the name of a god after the phrase htp-di-ni-su.t, thus making “the offering which the king gives to” the deity. But the evidence from the Old and Middle Kingdoms decisively shows that in those times there was no question of the dative—despite the customary translation of Egyptologists. So in its original form, it is a matter of an offering not given by the king to the god, but an offering given by both king and god. As Franke argues, the introduction of the n to the offering formula reflects a cultural change, a reinterpretation. What this case illustrates is that evidence emerging in late texts need not reveal something always present in the deep structure; what it indicates here is a cultural change, one that affected the very meaning of an ancient formula. It ended up distancing the recipient from the royal award; now it was given first to the gods.

One must look at what emergent evidence means, and measure it against what is known from the earlier periods to see whether what is at hand is after all a historical change. The idea of an ‘Osiris of Rekhmire’ is slightly different than the idea of an ‘Osiris Rekhmire.’ The former distanced the text owner from the performance of the text; it was addressed in the first place to a god. The second made the name of the god into a title; it indicated a role filled by the text owner, one exercised in certain circumstances upon death. There is an immediacy of identity

As for instance in the Papyrus of Nu, as indicated by Lapp 1997, p. 34. In the Eighteenth Dynasty, the formula is comparatively rare, while its use increases in the Nineteenth to become nearly regular; see Naville 1971, Einleitung, p. 32; Milde 1991, p. 5; in detail Munro 1987, pp. 184 and 237–239, and Quack 2000, pp. 57–59.

M. Smith 2006, pp. 325–337; for further references and comment, see Quack 2009b, p. 615 with nn. 110–111.

Franke 2003b, pp. 41–43.
predicated by the apposition of Osiris as title versus a distance between the two parties in the idea of an Osiris of a person: the latter kind of text is only indirectly applicable to the text owner as such.

There is no doubt but that, in the Old and Middle Kingdoms, the dead expected to assume the role of Osiris. This is clear from sacerdotal and personal texts alike, in both Pyramid and Coffin Texts, where the text owner is several times identified as this god by statements of a predicative kind. The predicative statements are not susceptible to reinterpretation of ambiguous grammatical syntax. (And, conversely, there are no statements to corroborate a genitival interpretation, nor would there be for another twelve centuries.) In short, the predicative statements, along with other details, indicate that the formula was appositive at its advent.

Alongside the statements of identity and the appositive formula Osiris NN, in the Pyramid Texts the name wsr “Osiris” often stands as an entity separate from the text owner. The tension between identity and distinction created a fluid situation, contributing to the role transplantation of PT 477 discussed above. It was mentioned that there are other texts exhibiting this kind of transformation, where the text owner as officiant is moved into the role of Osiris as beneficiary. Although they represent only a fraction of the corpus, they have to do with editorial treatment and are therefore connected with the present discussion. Further, the identification of texts where this occurs will ultimately bear upon their Sitz im Leben, and so it is necessary to examine them a bit more closely.

The problem of distinguishing between text owner versus the deity as beneficiary of a text may be taken apart under the headings of four recurring units of meaning. As they have to do with propositional content and as they recur, they will be called ‘motifs.’ The specific passages bearing these motifs can be tracked down in Listing Four. In these motifs, the beneficiary of the text:

a) Is Osiris NN
b) Is Osiris (NN)
c) Is Osiris (Deity)
d) Is Osiris + Interpolated NN

The first motif, in which the beneficiary of a text is referred to by the formula Osiris NN, occurs in 208 texts of the core sacerdotal set and in none of the personal texts. After texts casting the beneficiary in the third person have been divided between sacerdotal and personal texts, twelve more sacerdotal texts will turn out to bear it and still no personal ones. Moreover, no text with this motif shows any sign of editing.

The second motif has the beneficiary of a text referred to as Osiris without the immediate apposition of the text owner’s name, and consequently it is labeled ‘Is Osiris (NN).’ But

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\(^{644}\) To cite non-verbal clauses with nominal predicates, adverbial phrases with \( m\ wsr\), and the phrase \( wsr\ \text{is} \), they are PT 93 §62b; PT 219 §178a; PT 258 §308a; PT 259 §312a; PT 437 §793b; PT 461 §872b–c; PT 466 §884a; PT 468 §895c–d; PT 600 §1657a; PT 624 §1761d (Nt); PT 650 §1833a and c; PT 684 §2054; PT 687 §2076c; PT 690 §2097a, §2103c–d, and §2108a–b; sPT 1005 P/S/Se 91; CT 42 I 178d; CT 227 III passim; CT 237 III 309b–c; CT 269 IV 7k; CT 507 VI 92b; CT 577 VI 193c; CT 599 VI 215g–h; CT 666 VI 293d; CT 828 VII 28v, q. CT 227 is most notable in this regard, since the title given to it in one of its exemplars is \( hprw\ \text{m} \ wsr\ “Becoming Osiris.” The Pyramid Texts statements are dealt with in more detail below at n. 818.


\(^{646}\) Namely PT 427–428, 541–542, 544, 546, 548, 592, 640, 642, 644, and sPT 1015.
their identity is recoverable from the text or context. The following extract from PT 93 will serve as illustration:

PT 93 §62–63b (W)

\[ \begin{align*}
\beta hr &= k \, \text{w} \, \text{i} \, \text{r} \\
\beta hr &= k \, h \, h \, W \, \text{p} \, w \, z \, \text{h} &= f \\
\ldots \\
W, \, \text{w} &= k \, \text{r} \, \text{m} \, h \, h \, hr \\
\text{d} \, \text{w} \, i &= k \, \text{h} \, \text{w} \, \text{i} \, \text{r} \, \text{i} \, \text{s} \\
\ldots \\
\text{Lift up your sight, O Osiris} &\text{ (Unas)!} \\
\text{Lift up your sight, O Unas, whose Akh has gone!} \\
\ldots \\
\text{O Unas, open your mouth by (i.e. eat) the eye of Horus,} \\
\text{and summon your Ka as Osiris.} \\
\ldots 
\end{align*} \]

The parallelism of the first two sentences achieves an identification between the text owner and the god, and the last sentence confirms it. But the association would be transparent even without the parallelism, since PT 93 is transmitted among many others which employ the formula Osiris NN.

There are only twelve texts with the motif ‘Is Osiris (NN)’ in the core set of sacerdotal texts and none among the personal texts. After dividing third-person texts between the sacerdotal and personal categories, two of the former will also turn out to bear it and still none of the latter. Again, no text with this motif shows any sign of editing to the person of the text owner.

The distribution of the motifs ‘Is Osiris NN’ and ‘Is Osiris (NN)’ is one of many correlations between propositional content and grammatical person. Not only do the motifs signify that the text owner is Osiris, but every single instance of the 233 texts with them is sacerdotal in performance structure with the text owner as beneficiary. The narrow distribution of the formula is one of the indications that the divisions abstractly made on the basis of grammatical person actually reach farther, into the participant roles of the rites which the texts represent. The practical value of the apposition between the formula’s elements matches the symbolic substrate: it situates the text owner Osiris NN in the role of recipient of service by his son, who represents the god Horus. The reason that the formula is restricted to sacerdotal texts is that the participation framework it implies is restricted to them. This, then, is a specific application of a general rule: certain situations of human action have certain manners of speaking appropriate to them, certain things appropriate to say in them, and certain roles appropriate to them.

The participation framework implicit in the formula Osiris NN is also at hand in the other two motifs, ‘Is Osiris (Deity)’ and ‘Is Osiris + Interpolated NN.’ But the relationship in the last is specific to the monumental context. It is not native to the texts in which it is found, but is the result of the texts’ manipulation at the time of transcription. It had its origin in the participation framework of actual performance, where the beneficiary ‘Is Osiris (Deity),’

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647 This count concerns Old Kingdom exemplars of the Pyramid Texts, excluding later evidence such as PT 63 §44a = CT 838 VII 60q (St3C).
648 Namely PT 81 and 416.
649 PT 223 exhibits both the motif ‘Is Osiris NN’ and ‘Is Osiris (NN).’
650 On the role of Horus adopted by officiants in mortuary cult, see already Rusch 1917, p. 76 n. 2; Assmann 1976, pp. 30–33; idem 2001a, p. 51; and Hays 2002, pp. 164–165 with nn. 85–86.
but adaptation of the text to the monument removed it from that domain—or rather, the removal of the text from the domain of physical practice to the context of monumental decoration permitted it to be dramatically modified. The interpolation of the proper name of a human after the deity moved him into the role of beneficiary.

The motif ‘Is Osiris (Deity)’ has the god as such in the role of the text’s beneficiary. There are about eleven texts preserving it in one or more passages. Three have already been encountered, PT 477, 540, and fPT 691B. As already discussed, the first of these transplanted the text owner from the role of officiant into that of beneficiary. With the last two, Neith’s exemplars kept the first-person text-owner in the role of officiant and the god in the role of beneficiary. Meanwhile the exemplars of Pepi I and Pepi II replaced the first person with the proper name, releasing him from the burden of actual performance. But still the god remained the object of PT 540 and fPT 691B. These three treatments represent the different editorial options for handling texts with this motif: full or partial role transplantation, maintenance of text owner as first-person officiant, and conversion of first-person text-owner to the third.

The last option revealed the text to be a monumental, non-performed entity. The second option maintained the original relationship between text owner and divine beneficiary. The first option is what the other texts with the motif ‘Is Osiris (Deity)’ all show in at least one exemplar: role transplantation. They convert, therefore, the original relationship of text owner as officiant (NN) to the god as beneficiary (Osiris) and forge an identity between them. In short, these texts were all originally personal services to that god, modified at the time of transcription, as evidenced by inconsistencies among the attested sources. As NN is made into Osiris the beneficiary, these exemplars are regarded as displaying the motif ‘Is Osiris + Interpolated NN.’ Three will be considered as illustrations.

PT 483, preserved in three exemplars, situates the beneficiary in the second person throughout. The text is badly damaged in Merenre’s exemplar, but that of Pepi II is entirely intact. Neither mentions the text owner, but a vocative to the god appears in Pepi II’s version at Pyr. §1012a (N): áz tw wsir z3 gbb tpi=f “Raise yourself, O Osiris, son of Geb, his first.” The text owner is nowhere mentioned, but the god is. Unlike the circumstances with the motif ‘Is Osiris (NN),’ it cannot be argued by textual context that the name of the deity refers to the text owner. PT 93, for example, appears among many texts using the Osiris NN formula, and on that basis as well as inclusion of the name of the text owner as beneficiary within the text, it was not merely assumable but fully evident that there was an identity between the god and the man. But with Pepi II’s version of PT 483, neither of these circumstances pertains.

The absence of specification, lack of internal reference to the text owner, and paucity of use of the Osiris NN formula around this text contrast PT 483 from the circumstances of PT 93. Here, it is a matter of the motif ‘Is Osiris (Deity).’ Having established this, one may now consider the exemplar with interpolation. In the pyramid of Pepi I, the vocative has wsir P. z3 gbb tpi=f “O Osiris Pepi…” The difference between the versions suggests that the name of the text owner was interpolated in this exemplar. Here, it is a matter of the motif ‘Is Osiris + Interpolated NN.’ Two further texts present analogous circumstances.

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651 This was similarly done with the personal service to the god Re in Pepi I’s exemplar of PT 456, although the first person technically appears outside the body text and in the paratext.

652 See Group J, Section 3, for the texts in proximity to it at N/A/W.

653 PT 670 §1973a, 1975a, and 1986b (N) makes reference to wsir Ne, but Pyr. §1978b–c (N) differentiates between the god and the text owner: mdw wsir n by jd.w=f qw.t (brt) Ne. n] jd.w=f f hrw “Let Osiris speak to Horus, for he (sc. Horus) has removed the evil [which pertains to Neferkare in] his fourth day.” The differentiation between the two personages suggests that the instances of wsir Ne at Pyr. §1973a, 1975a, and 1986b are a matter of ‘Is Osiris + Interpolated NN.’ This is corroborated by Middle Kingdom versions of this text, as they
Complete role transplantation occurs in PT 532. Attested in the pyramids of Pepi I and Pepi II, it begins by speaking about the god Osiris and saying of him at Pyr. §1256a–b (PN): 

\[gm.n=sn(i)\]

\[ws i r nd i n sw sn=f stš r t t m nd.t.\]

“They have found Osiris, even after his brother Seth cast him down in Nedit.” But this statement is not a mythological point of departure for the remainder of a text revolving around the text owner. Indeed, the exemplar of Pepi II does not mention him in the first half of the text. Rather, switching to refer to Osiris in the second person, it goes on to make three vocatives to the god before the text owner finally appears. Moreover, all of the vocatives to the god in the version of Pepi II are in disagreement of identity with those of Pepi I. And further, all of the unpreceded vocatives to Pepi II as such are absent in the version of Pepi I. In fact, of the six passages making reference to the text owner where both are intact, there is only one where the identity of the beneficiary is in accord:

- Pyr. §1256c (N): \(wsir\) “O Osiris” versus (P): \(wsir\) P. “O Osiris Pepi”
- Pyr. §1258c (N): \(wsir\) “O Osiris” versus (P): \(wsir\) P. “O Osiris Pepi”
- Pyr. §1259b (N, B10C, T9C): \(wsir\) z3 gbb tpf=f “O Osiris, son of Geb, his first” versus Pyr. §1259b–c (P): \(wsir\) P. \(wsir\) P. pn z3 gbb tpf=f “O Osiris Pepi,…”
- Pyr. §1262a (N): \(wsir\) \(Ne.\) “O Osiris Neferkare” and (P) \(wsir\) P. \(wsir\) P. [\(p\)n “O Osiris Pepi”

Only the last passage agrees between the two Old Kingdom exemplars. The exemplar of Pepi II does not add his name after Osiris in the first three passages, and it interpolates the bare proper name in three passages thereafter. The latter act indicates an effort to establish reference, as does the interpolation of the name of the text owner after that of Osiris in the first three statements of Pepi I’s version. Especially there, the change results in transplanting the text owner to the status of beneficiary. Since so far as may be seen all references to the text owner leading up to the final statement are interpolations, it may be presumed that it also was secondarily introduced.

The attested forms of PT 532 are similar to that of PT 93, which has the motif ‘Is Osiris (NN).’ However, in PT 532 the interpolation of bare vocatives shows that the establishment of referentiality to the text owner was of special interest and not native to the prior form of the text. Further, discord in appellation between the exemplars also suggests that the identity of the beneficiary had been modified. As a result of these points, its vocatives are reasoned to be examples of the motif ‘Is Osiris + Interpolated NN.’ A further text presents a similar case.

As to the motif ‘Is Osiris (Deity)’ and its transformations, the final text to be considered, sPT 561B, is heavily fragmentary in its published versions, and of them only that of Pepi I is of much utility. But the text is of singular importance because it is one of only two Pyramid
Texts which provide paratextual notation of the reciprocal benefits accrued by someone who performs a rite for a separate beneficiary.

As a matter of fact, the body text nowhere preserves the name of the god Osiris as a personage separate from the text owner. Rather, wherever intact, it uses the Osiris NN formula, indeed casting Osiris Pepi as the text’s beneficiary. 655 For instance at P/V/E 23–24:

\[ \text{Nut has given you her hands. Awaken, awaken, } \]

\[ \text{O Osiris Pepi!} \]

However, it must be that all of these instances are really a matter of the interpolation of the text owner’s name after that of the god as such. This is obvious from the content of the paratextual notation coming after the body text proper:

\[ \text{As for the one who will truly [hymn] Osiris } \]

\[ \text{while performing this magic for him, } \]

\[ \text{he will live for ever. } \]

\[ \text{It is Pepi who hymns you, O Osiris. } \]

\[ \text{It is Pepi who performs [this] magic for you, } \]

\[ \text{and [he will] live for ever. } \]

The structure of this statement is precisely the same as what is found in PT 456, a proto-hymn to the sun god mentioned above:

\[ \text{PT 456 §855a (N) } \]

\[ \text{As for the one who truly knows it, this utterance of Re, } \]

\[ \text{and does it, this magic of Harakhti, } \]

\[ \text{he will be one known by Re; } \]

\[ \text{he will be a companion of Harakhti. } \]

\[ \text{Neferkare knows it, this utterance of Re, } \]

\[ \text{and Neferkare performs this magic of Harakhti: } \]

\[ \text{Neferkare is one known of Re, } \]

\[ \text{and Neferkare is a companion of Harakhti, } \]

\[ \text{with the hand of Neferkare grasped at the sky among the followers of Re. } \]

In the paratextual notations of both sPT 561B and PT 456, a generic declaration is made about the one who does the preceding body text. In the case of PT 456, the body text is an address to the sun god, and that is how the paratextual notation describes it: it is \( r³ \{ n \} \text{ pm } n(\text{i}) \) “this utterance of Re” and \( hk3.w \text{ lpn } n(\text{i}) \text{ hr } s³.t²(\text{i}) \) “this magic of Harakhti.” The paratext of PT 456 then goes on to syllogistically declare that the text owner knows and does it. In

\[ \text{In four places, at P/V/E 23, 24, 25, and 26.} \]
the case of sPT 561B, the generic performer of the body text is designated as [dwkt.]k(i)=f(l) r=r wtšr ir=f n=f hkb pn “the one who will truly [hymn] Osiris while performing this magic for him.” It then goes on to address that god as an entity separate from the text owner and to syllogistically declare that the text owner is the one who hymns him and does the magic for him. The problem, of course, is that the god Osiris appears nowhere in the body text at all. It is only wtšr P. pn “Osiris Pepi” who is present there.

It is another instance of paradox. The name of the text owner was interpolated after that of the god. He is said to perform the text, and, in doing so, he addresses himself. The paradox shows how the text was treated as a monumental object. By the conflict between the text’s paratextual notation and body text, it is evident that it was reframed, in the process creating the kind of logical conflict observed with reframed Book of the Dead rites. Here, the source of the conflict is due to incomplete role transplantation: the text owner remains officiant to himself as separate beneficiary. But the blatant paradox was fully acceptable in a monumental context. The version inscribed in stone was not meant to be the support for an operative script. And the logical conflict apprehensible in sPT 561B is evident in four other personal services to Osiris as well.656

More, the paratextual notations of sPT 561B and PT 456 are of critical significance, because their declarations show beyond all doubt that the Pyramid Texts contained personal services to deities, just as was found in Books of the Dead with hymns to the sun god and rites done for Osiris. These services were sacerdotal in their structure, with the text owner as officiant in their prior forms.

In consideration of where such personal services are found in the later religious literature, and in connection with the motifs ‘Is Osiris (Deity)’ and ‘Is Osiris + Interpolated NN,’ it stands to reason that they should first of all be found transmitted among texts from an individual setting rather than a collective one. That will turn out to be precisely the case. It is not a matter of misunderstanding but full awareness of their prior contexts of performance which motivated these particular modifications. Such changes were not made to rites originating in collective rituals where the text owner already was identified as the god Osiris. The changes were made to rites which, in their prior forms, were performed by the text owner to the god. The detachment of the monument from the texts’ operative origins allowed the conversion to take place. The result was a transplantation of role, the adaptation of a text aimed at the benefit of a god into a text aimed at the benefit of a man.

It may finally be noted that the interpolation of the name of the text owner after the name of the god Osiris generally occurs in sacerdotal texts, with one partial exception. The personal PT 510, discussed above in the context of the assimilation of divine roles by the text owner,657

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656 At PT 577 §1523c–1524c (P) the text owner is assimilated with Osiris by the Osiris NN formula, but the immediately subsequent statement differentiates between the two: P.h n.w tr=f šlb.s n.w ms.w=f P. P. ln tr=f fn=f šlb.s n.w ms.w=f fn=f “His (sc. Anubis’s) season(s) have reckoned him (sc. Osiris); his times have remembered him (sc. Osiris), and Pepi is reckoned by his seasons with him (sc. Osiris), his times having remembered him with him (sc. Osiris).” In PT 581 §1555a (P), the text owner is distinct from Osiris and is supposed to act for him, but they are assimilated by the Osiris NN formula at §1551a, while the exemplar of N names only the god in that place. At PT 606 §1685a–b (N), the text owner is identified as the god Horus, the one who smites (brh) the smiter of Osiris. But this exemplar goes on to state: šw n.t n=f šw n.t=f Ne. m-c ir ms.t tr=k “I (sc. Horus) have saved you, O my father Neferkare, from the one who did ill against you.” Exemplar N thus maintains the text owner’s identity as Horus, though in the next breath differentiating that god from him. In contrast, exemplar M has a first-person officiant as Horus and maintains the distinction between him and the text owner, who is referred to by the Osiris NN formula in this passage. In short, the prior form of the text had the text owner in the first person, editing it uniformly to the third, while simultaneously situating the text owner as beneficiary—a separate role. For sPT 1058, see the discussion of its unintelligible vocative P/V/E 26–27 it n=f P. [wtšr] P. “O father of Pepi [Osiris] Pepi” above at n. 591.

657 See above at n. 638.
differentiates between the god Osiris\footnote{See PT 510 §1128a–b (P).} and the text owner as beneficiary,\footnote{See for instance PT 510 §1133a–b (P initial).} but in one passage the text’s original \textit{it=f} ‘my (sc. text owner’s) father (sc. Osiris)’ was recarved with \textit{wsir} \textit{P}. “Osiris Pepi.” Taxonomically it is not quite the interpolation of the proper name of the text owner after a prior form’s name of the deity, but the effect is essentially identical. This modification indeed changes the meaning of the passage, in that it now makes it applicable to the text owner. But he was already the beneficiary in the remainder of the text, so this particular adjustment did not affect its overall performance structure.

6. Summary of Edited Sacerdotal Texts

The focus of investigating the editing of the person of the text owner has been to identify texts where he appeared in the first person. As we have seen, most of these concerned texts where he was originally officiant and beneficiary, thus personal texts. But along the way several edited sacerdotal texts have been identified. Since the core set of personal texts has already been assembled as a result of the main inquiry, it is appropriate to do the same with these as well.

To be sure, it would seem best to leave these edited texts out of the core sacerdotal set upon which the subsequent work will depend. They are therefore enumerated here only as reference, though later they will indeed be considered again.

So far, several sacerdotal texts were determined to be personal services to deities and the dead. These services were identified by discord in reference between exemplars (for instance \textit{wsir} NN versus \textit{wsir}),\footnote{PT 477, 483, 487, 512, 532, 540, 579, 581, and 606.} the presence of the awkward \textit{it=f} as vocative,\footnote{PT 512, 540, and sPT 1058.} internal logical conflict predicated by the text owner simultaneously holding the role of Osiris as well as a role separate from the god (usually the officiant),\footnote{PT 477, 512, sPT 561B, PT 577, and PT 581.} and explicit paratextual notations.\footnote{PT 456 and fPT 691B.} Altogether there are fifteen texts like this, of which half display overt signs of edited person or retention of the first person of the text owner throughout.\footnote{PT 456, 477, 512, 540, 579, 606, fPT 691B, and sPT 1058. The ones without such overt indications of the text owner’s original role as first-person officiant are PT 483, 487, 532, sPT 561B, PT 577, 581, 670, and sPT 1064.} Twelve out of fifteen texts were seen to exhibit role transplantation.\footnote{The four which were not are PT 456, 540, fPT 691B, and sPT 1064.} One of the fifteen, PT 512, was deemed to be a personal service for the dead. The rest were services to the gods Osiris and Re.

But, by the nature of the manner in which the texts were identified—recarving and inconsistencies—it should be supposed that there could be (indeed are) other texts like them in the sacerdotal category, with their inconsistencies fully ironed out. Thus three more sacerdotal texts with the ambiguous sign of exemplar disagreement will later be interpreted as personal services: PT 466, 679, and 697. They will be interpreted as such due to their contexts of transmission, and their inconsistencies contribute to understanding them as having originally been personal services. Alongside these are a number of other texts showing no signs of editing which can, after close examination of their contexts and very clear patterns of transmission, also be deemed to have been personal services in their prior forms.

After these, there are four more texts which will later be assigned to the sacerdotal category based on content, though they show overt signs of edited person: PT 419, 442, 463, and 659. All four exhibit exemplar disagreement, while the last two also have noun advance-
ment. With all but PT 463, there is at least one exemplar which does not exhibit the name of the text owner. The discrepancies in person were due to the insertion of the proper name. It was inserted to establish reference.

D. Recurring Series with the Core Texts

A core set of 402 sacerdotal texts and a core set of ninety-eight personal texts have been identified, and they may now be cross-referenced against their patterns of transmission. Restricting attention to non-titulary texts first attested in Old Kingdom kingly pyramids, Listing Two identifies 148 sequences and Listing Three has 211 subsequences of particular concern.

As presented in Chapter Two, a recurring series consists of a set of texts which is transmitted in at least two sources with precisely the same constituents in precisely the same order. The term sequence indicates a recurring series which is not subsumed by a longer one, while a subsequence is. By the strictness of the definition, the identifications of these series are regarded as empirical facts, matters of objectively verifiable observation rather than the results of argumentation. The motivations which generated the recurring series are not at issue; it is enough to understand by the attribute of repetition that they were generated by dynamics of cultural reproduction. Here, they are consulted because the affinity of their member texts for one another is emic, an association intrinsic to Egyptian culture.

Because it is demonstrable that the members of the core sets of sacerdotal and personal texts are segregated among the recurring series, one may propose that the categories identified by grammatical person are intrinsic to ancient Egyptian culture. Simply put, since texts of particular structures of performance were transmitted together, it is evident that they anciently belonged together.

1. With the Core Sacerdotal Texts

The core set of sacerdotal texts consists of 402 texts, some situating the beneficiary strictly in the second person and some switching between the second and third. None of the texts in this core set shows a meaningful sign of editing. The sacerdotal texts which have been observed to show such signs—most are personal services—are excluded from the core set as a point of methodology.

Among the 359 examined series of Listings One and Two, 234 contain one or more texts of the core sacerdotal set. Of these, ninety-eight series also include one or more texts strictly in the third person or making no mention of the beneficiary, with none showing editing. The third-person and null texts have not been assigned to any category yet, so these ninety-eight are set to one side for now. Also set apart are two more recurring series possessing one of the texts identified as a personal service to someone else and seven containing texts with

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666 In other words, to set aside recurring series consisting only of titulary texts (Sequence 1), recurring series with a Pyramid Text not attested in a kingly pyramid (Sequences 18–19), and recurring series containing Coffin Texts which are not found in the Old Kingdom: Sequences 42, 45, 84A, 93, 118, 156–157, 159, 188, and 224, and Subsequences 104, 167, 185A, 213, 215–216, and 293.

667 Sequence 155 (with PT 581) and Subsequence 168 (with PT 579). To be clear, these series have a core sacerdotal text together with a text already identified as a personal service.
only unclear signs of editing. The reason for temporarily setting these aside is to focus on the transmitted interaction between the core sacerdotal and personal sets.

That leaves 127 out of the 234 series with one or more texts of the core sacerdotal set. Of them, 121 consist entirely of texts from it. Only six contain texts from both the core sacerdotal and the core personal set. Altogether, the homogeneous sacerdotal series contain 236 of the core set of 402 texts, or nearly 60%. The heterogeneous series account for only six of them, or less than 2%. The disparity is striking. Mathematically, it is a question of dependence, a statistical relationship between two sets of different kinds of data. The correlation indicates that the evidence of performance structure, a typological characteristic, is interrelated with patterns of transmission, a dispositional characteristic. This is not a statement of opinion; it is to describe what has been shown.

In summary, texts identified as certainly having the sacerdotal performance structure are very often transmitted together. They are very rarely transmitted alongside texts certainly having the personal performance structure.

As an avenue of analysis, typology has to do with the intertextual nature of texts, developed independently of transmitted context. Disposition has to do with transmitted context, identified independently of textual content. And yet the results of these analyses converge. It is just a matter of simple statistical distribution which makes the following statement a descriptive conclusion: the ancient Egyptians segregated sacerdotal texts from personal ones. The fact that the texts of the two categories are separated from one another shows—with certainty—that the typological assignments, based strictly on the abstract characteristic of grammatical person, are interrelated with ancient practices of association. Grammatical person is a function dependent on common transmission, and vice versa.

Supported by this realization, one is empowered to return to the ninety-eight recurring series where texts from the core sacerdotal set appear alongside texts which are strictly in the third person or make no mention of the beneficiary. By virtue of their contexts of transmission, and by virtue of the understanding that context of transmission is interrelated with structure of performance, it is reasonable to surmise that the third-person and null texts also belong to the same category. Similarly in the temple sanctuary ritual, one found such texts alongside the strictly second person ones and ones with switching. This surmise will be brought into effect in due course.

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668 Sequences 102, 120, 126, and 139, and Subsequence 173. Added to them are Sequences 9 and 158, each containing exemplars of CT 530. This text is not evaluated for person in its Old Kingdom exemplars and is therefore set apart.


670 Namely Sequences 7, 53, 75, and 131, and Subsequences 108–109. It may be added that three of the heterogeneous series are attested only after the Old Kingdom—Sequences 7 and 53 and Subsequence 109—and thus they may be manifestations of the mutability of tradition rather than reflecting the sensibilities of the age which generated the Pyramid Texts. The heterogeneous Old Kingdom series are Sequences 75 and 131 and Subsequence 108. Note that the identifications of Subsequences 108–109 are both dependent on the identification of the Middle Kingdom Sequence 53. One other series may be mentioned, Sequence 155; it contains a personal service (PT 251) and was therefore excluded from consideration, but it has both a core sacerdotal text (sPT 1071) and a core personal text (sPT 1064). After the membership of the two categories has been expanded beyond the core sets, only five more heterogeneous series will emerge among the 360 recurring series consisting entirely of texts first attested in kingly pyramids: Sequences 52, 104–105, 126, and 143. Sequence 126 is attested only in the Middle Kingdom, and the sacerdotal texts in the other four will be identified as personal services. Cf. above at n. 492.

671 Specifically PT 25, 32, 247, 357, and 558–559.
2. With the Core Personal Texts

The core set from the personal category consists of ninety-eight texts. All of these texts exhibit at least one of the clear signs of editing away from the first person (referring specifically to the text owner simultaneously in the roles of beneficiary and performor) or maintain the first person throughout. Naturally the sacerdotal texts with signs of editing are excluded from this set, as are texts only showing the ambiguous signs.

It was pointed out that the signs of editing owe their existence, in the main, to scribal oversight and correction. Especially the evidence of recarving, vacillation to the first person, and doubling are the products of mistakes and efforts to correct mistakes. Alongside this, it was shown that the pattern of modification was to convert texts situating the text owner in the first person into texts showing the third. The conclusion to be drawn from the combination of these two observations is that one should not expect the mistakes to appear in every modified text. It should be expected that some originally first-person texts were edited completely and are therefore attested only in third-person forms. It follows from this conclusion that recurring series containing texts from the core personal set should also contain a number of third-person texts not showing signs of editing.

That is the case. Among the 359 examined Pyramid Texts series of Listings One and Two, seventy-six contain one or more texts of the core personal set. Of these, as noted a moment ago, only six have texts from both the core sacerdotal and the core personal set. Besides them, there are three others which contain one text identified as a personal service.672 The six and the three are set aside for the time being, and I focus on the remaining sixty-seven.

Of them, there are nine short series consisting exclusively of texts from the core personal set,673 and there are fifty-eight of varying lengths with core texts alongside one or more strictly in the third person or making no mention of the text owner.674 As explained, there is good reason to regard these together as homogeneous in composition. Among them, there are fifty-two texts from the core personal set, about 53% of the total.

Among them are also ninety-two more texts strictly in the third person or without explicit reference to the text owner. By virtue of their contexts of transmission, and by the understanding that context is interrelated with structure of performance, it is reasonable to surmise that they belong to the same category. That surmise will be applied in due course.

3. Recurring Series with No Members of the Core Sets

To this point, 304 Pyramid Texts series have been accounted for,675 with only six of them containing a mix of texts from both categories—a ratio of 51:1. Proportionally, there are fifty-one times as many series homogeneous in performance structure than there are series with a mix. One may suppose from this disparity that the remaining fifty-six recurring series—the ones without any members of the core sets—are also homogeneous in composition. Because nearly all of their texts also appear in other series where members of the core sets appear,
and because nearly all of them share propositional content particular to one core set or the
other, their typological natures can be determined with confidence.

Since they do not contain any members of the core set, the texts of these fifty-six series
strictly situate the beneficiary in the third person with no sign of editing, do not mention
him, or show only one of the ambiguous signs of editing.⁶⁷⁶ (None of the texts identified as
personal services appears.)

E. Interim Conclusions

The preceding has shown that performance structure is interrelated with patterns of trans-
mission. The convergence is significant, because the dimensions of data they concern were
traversed along different analytical avenues. The data of transmission are of particular impor-
tance, because texts are juxtaposed to one another in the recurring series, and therefore have
a synchronic association by physical proximity, and they are transmitted together in this way
repeatedly, and therefore have a diachronic association by presence on two or more source
documents. Since these associations are apparent in the ancient evidence, they are necessarily
intrinsic to Egyptian culture. What they reflect are ancient patterns of disposition.

Since it has been found that the series are, as a rule, homogeneous in performance struc-
ture, it follows that performance structure was one of the dynamics contributing to the
formation of the series in the first place. Texts with certain properties of performance were
placed together and kept together, and kept apart from those with others.

F. Motifs Exclusive to the Core Texts

1. Theory

The next step is to see whether structures of performance converge with propositional con-
tent. Barta was the first scholar to draw serious attention to the repetitiveness of content in
the Pyramid Texts, assembling a directory of many parallel passages and attaching it as an
appendix to his monographic account of the corpus. It is an impressive index of the addresses
of intertextual links.⁶⁷⁷ But perhaps because this collection of facts consists merely of the
‘chapter and verse’ without telling what is said at the indicated passages, it has remained
fallow to this day. More recently an important article by Roeder showed how such stock
phraseology and synonymous semantic content—Motiven—might be leveraged to draw
Pyramid Texts together, thereby taking a step beyond data collection and into the theory
of how facts might be systematically combined.⁶⁷⁸ How do similar statements travel together
throughout the corpus and bind texts together? Roeder explored a small set of motifs found
in just a handful of texts. Now one can take the idea further, even cross-referencing content
against performance structure and transmission.

⁶⁷⁶ They are Sequences 35–36, 49–51, 54, 56, 60, 62–63, 66–67, 72–74, 77, 85, 92, 100, 106, 108, 130, 145,
and 150; and Subsequences 62, 70–74, 85–86, 107, 110–112, 115, 119, 121, 125, 128, 131–132, 134–136, 138,
144–147, 210–212, 227, and 230.
⁶⁷⁸ Roeder 1993, pp. 81–119, with the definition of a Motiv at p. 84: “eine textuelle Einheit, ein Wort, das auf
einen zentralen Begriff in einem bestimmten Text oder Spruch verweist.”
The Pyramid Texts are profoundly repetitive. This may be owed to their origins in narrowly circumscribed settings: \(^{679}\) it is a case of the focused and formalized use of language. \(^{680}\) The formality and repetition are one of several indications of a ritualized field of production. Derived from performed scripts, the place in which the Pyramid Texts were culturally experienced was in ritual action, and in that context freedom of production was more tightly constrained.

As a consequence of the repetition, the Pyramid Texts are a supremely intertextual corpus. By intertextuality, I mean the tangible and proximate relations a text has with other texts, thus a relationship of copresence. \(^{681}\) Most Pyramid Texts have few of the more clear-cut boundaries drawn by comparatively unique sentences and turns of phrase. In contrast, Old Kingdom autobiographies contemporaneously transmitted outside the pyramids were tailored in selection of verb forms and precise choice of words to represent particular past events, qualities, and identities of mundane human experience: they exhibit a broader register of syntagmatic construction and through this they are able to narrow down the field of potential denotation: they seek to enclose the witnessed, unique event. Fundamentally different in spirit are the Pyramid Texts, \(^{682}\) nearly all of which have one or more statements which are parallel in meaning to one or more texts in its corpus. Synonymous or verbatim configurations of verbs, nouns, roles, and so forth: these are the formulaic units of its discourse. In making repeated use of such statements, a Pyramid Text is not a self-contained unit but is an entry into a network which has thousands of exits; \(^{683}\) the text is a node seeking to reach out into a discursive formation \(^{684}\) rather than to carve out a separate identity for itself by claims of particularity of individual experience.

Coupled with a lack of narrative or argumentative linkages between the statements in any given Pyramid Text, \(^{685}\) the effect of this enormous web of connections was to construct meaning by way of allusion and connotation rather than internal specification, explication, and denotation of ‘truth’. \(^{686}\) It is a question of an instantaneous and perpetual deferral of meaning, a deferral which contributes to the mystification and social alchemy of significance. \(^{687}\) Coupled yet again with a vocabulary populated by extraordinary, superhuman beings, actions, and landscapes, the deferral set the system’s significance apart from the mundane world, signaling significance though indefinitely postponing it, opening channels of meaning instead of closing them, symbolically gesturing at unseen reality by analogy, and in the process signifying anything and everything except for the ordinary. \(^{688}\) The Pyramid Texts’

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\(^{679}\) For repetitiveness in ritual, see the reference above at n. 232. By C. Bell 1992, pp. 90–92, repetition is a common strategy (as opposed to universal characteristic) of ritualized actions, a means whereby it differentiates itself from quotidian practices.


\(^{681}\) The cue for the concept of intertextuality is taken from Genette 1997, p. 1.

\(^{682}\) Strudwick 2005, p. 2.


\(^{685}\) The typical lack of such linkages internal to a text is matched by the variable position of texts within the groups and the variable location of groups in the pyramids; see also the reference above at n. 467. On the other hand, obviously not all is free play, and thus some groups have fixed locations, and there are many recurring series of texts. The lack of narrative or argumentative closure in the Pyramid Texts deserves further study; see Assmann 2001a, pp. 111–113, the remarks of Hays 2009d, pp. 198–199, and cf. Hénaff 1998, p. 184.

\(^{686}\) To be clear, truth or reality is a cultural construct and is therefore propositionally meaningful only in relation to its situation of origin. What the actual nature of external or ultimate reality may be is a subject on which judgment is suspended in this work. On ‘truth,’ see also the two following notes and further at n. 812.


chapter three

Formulaic units of discourse were neither explicitly defined nor intrinsically anchored to the mundane world, and for this reason they recursively developed a postponed propositional meaning within a closed system of interconnected chains of oppositions and affinities.

In short, through their antilogical structure, charismatic content, and intertextual deferral, the Pyramid Texts created sheer difference between the mundane world of lived, human experience and the transcendental affairs which they presented themselves as representing. And in applying their repertoire of statements as predicate to personages with human identities, personages who were physically anchored to the real world, they imparted their transcendental signification to them. Attached to him or her, the text projected the meaning of the human personage outside of the mundane world and into a world separate from human experience. That was the performative value of what they said.

Despite their recursive and deferred meaning, the repetitive statements are certainly not as elementary as the other dimensions of analysis, namely grammatical person and recurring transmission. They are the very substance of the meaning of the corpus, or at least they provide the most direct path to meaning’s vanishing point: they tell precisely what extraordinary attributes, actions, and locations were customarily applied to personages who had identities in the mundane world, above all the one at the center of the text, the text owner himself. For this reason they are of paramount importance. To identify them is to trace out the structural skeleton of the very meaning of the corpus.

And in their repetition they are genetically important as well. Recurring expressions, distinguishing textual elements—one might say ‘repeated semes,’ where *sene* means ‘a unit of signification’—are the coin in the economy of the corpus’s meaning as well as a component of its DNA. To pin down the connections between texts is to open up paths of meaning, and it is also to identify features of familial resemblances and to draw lines of rupture between them. These intertextual connections are here given the imperfect label of *motif*.

2. Methodology

Whereas the analytical dimensions of person and transmission are relatively simple in their contours, the concatenation of the Egyptian lexicon into the manifold statements of the Pyramid Texts makes the enterprise of identifying all the strands of connection considerably more complicated. Moreover, cross-referencing the connections between texts, performance

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689 The use of Weberian *charisma* is based on the simple formulation of Riesebrodt 1999, p. 12, in its reference “to any belief in extraordinary, superhuman powers residing in people or objects.”

690 I oppose the term *transcendental* to *mundane* in their phenomenological-sociological senses. In the present work, the mundane (concrete) world is that which is within human experience, in the first instance what is felt through the five senses. The transcendental (abstract) world is an object of human imagination lying outside of sensory experience; the object of contemplation is simply a circumstance not pertaining to the past or present experience of mundane affairs; the means of contemplation is the brain. In between these poles is language, always symbolic by degrees, and nevertheless the principle means by which experience is mediated in human consciousness. In evaluating language in respect to its concern for one world versus the other, it is a matter of the proximity of its index to what can be apprehended by the senses. As ground for this dichotomy and their interpenetration, see Luckmann 1967, pp. 50–68. See also the “third utile sense” of transcendence as described by Saler 1993, p. 62; “beings that are conceptualized as radically different from human beings... may be held to be ‘beyond’ understandings grounded in routine experiences.” See also above at n. 79: what is under discussion is the supposed location of the texts’ referents in respect to ordinary human experience.

691 Cf. Silverstein 2004, pp. 626–627, who describes the transposition of indexed subjects along a cosmic axis of knowledge and belief as “ritual transubstantiation.” Anthropologically described, as by Silverstein, it is a universal. In Egyptology, this act of ritual attribution of meaning is theologically called ‘sakramentale Ausdeutung (sacramental exegesis)’ by Assmann 1977b, pp. 15–25; *idem* 1992, pp. 87–109; and *idem* 1995a, pp. 97–99. The difficulty with the term *sacrament* is that it has been a site of polemical controversy between Protestants and Catholics, and from the former perspective may be construed as connoting a pejorative.

692 Barthes 1974, p. 17.
structure, and recurring series geometrically increases the complexity of the problem quite beyond Barta’s ten-page directory of connections.

But such things are not insoluble. To identify motifs, I entered the transliteration, translation, and grammatical parsing of my corpus of 821 Pyramid Texts into a relational database. This database connects the inflected forms of 47,016 written words of 11,017 individual lines (generally corresponding to phrases and clauses) with a concordance of 2,351 Egyptian lemmata. With it I was able to create a cross-referenced hyperlist of bigrams, combinations of every two words appearing in a line. Armed with this list and knowledge of Egyptian synonyms, I proceeded line-by-line through the Pyramid Texts and tagged meaningful associations between lines. The connections were called motifs, and I applied an English label to each of them. The global execution of this procedure is assumed to counterbalance the human factor of deciding which words or combinations of words constitute a motif. A different researcher might construe different connections in some cases, but such quibbling will not have an impact on the overall results, because it is not a question of two or ten or even a hundred associations of syntagmata, but thousands.

Altogether, 1,476 motifs were identified as manifest in 9,057 lines. Two thirds of these were found to have strong correlations with the categories of sacerdotal and personal texts in their full plena. By the qualititative strong, I quantitatively mean that 1,014 motifs are attested at least three times more frequently in one category versus the other. In other words, most motifs are found in at least three texts of one category versus just one text in the other, i.e. a ratio of at least three to one. But in the interests of space and expedience, only the strongest of the strong are invoked in the present work. According to certain methodological rules to be noted presently, 531 motifs represented in 5,190 lines have been selected and assembled in Listings One and Four of the second volume of this work. The motifs possessed by each text are indicated in Listing One, and the transliterations and translations of the specific passages are collected in Listing Four.

These two listings include the results of the procedures to be carried out in this chapter. It will be mentioned also that the Coda of the present volume will make a subdivision of the two categories. The schematic Figure 18 preceding Listing One shows how the categories are subdivided, and Figure 19 displays the set-subset relationships in another way.

The upshot is that the motifs comprise a set of empirical connections in propositional content between texts. Just as texts situating the beneficiary in the same grammatical person are empirically related, and just as texts which are transmitted together in the same recurring series are empirically related, so also are the texts bearing motifs empirically related. Nearly as much in practice as in the ideal, the motifs are supposed to be prior to interpretation. In noting the possession of the same kind of statement by two texts, it is not an argument but an observation that they are connected.

3. Sacerdotal Texts

The intertextual linkages, or motifs, displayed by the core set of 402 sacerdotal texts may be compared to those displayed by the core set of ninety-eight personal texts. For the purposes of discerning the clearest distinctions between them, the examination can initially be narrowed to identify statements repeated in the former and not found at all in the latter, a ratio of infinity to one. Now, by definition a motif must be shared by at least two texts. Applying

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When this project was begun in the year 2000, the practice of text-mining, or the application of certain computer algorithms to a digitized corpus, was still in its infancy and unknown to me.
it yields 456 motifs exclusive to the core set of sacerdotal texts—a number too large to be manageable in the space of one work. To tighten the scope still further, and therefore limit the yielded number, the definition for the core set of sacerdotal motifs will include only those attested in at least three sacerdotal texts, with none in the core personal set. According to this rule, then, 233 different kinds of statements are especially distinctive to the sacerdotal category.

Altogether, the core sacerdotal motifs are found distributed among 375 texts of the core sacerdotal set. Simply put, virtually all of the core sacerdotal texts are related to one another by especially distinctive content. They display numerous stock statements and sentiments which are not to be found in members of the core personal set. As to the twenty-seven which do not share such linkages, there are five which are after all attested in one of the homogeneous recurring series noted above. That leaves only 5% of the core set without some empirical connection to the others besides the second-person pronoun.

Once more, different avenues of analysis converge. The categories were established simply on the basis of grammatical person, but then a correlation was found between the categories and their ancient patterns of association. And now a second correlation is found: between the categories and content. This is really what has happened: the identification of the categories was actually the identification of an emic dichotomy, a system of oppositions manifest in multiple aspects of the evidence. Person is related to transmission and content because the texts—the monumental reflections of operative scripts—were generated by different modes of human action, where different things were appropriate to each.

Now, the core sacerdotal motifs are of paramount importance to the identity of the Pyramid Texts. In their order of frequency, they concern the beneficiary's identity as the object of religious service via the Osiris NN formula (202 texts), commands that he take the eye of Horus (105 texts), vocatives to the beneficiary with the particle $hA$ (noted to be particular to mortuary services performed by priests, 82 texts), instructions to priests to lift items in presentation (64 texts), commands to the beneficiary that he raise himself via the resurrection formula $zi\,tw$ “raise yourself!” (41 texts), stipulation of items of bread as instructional notation to priests (37 texts), the summoning of the beneficiary by Isis and Nephthys (18 texts), the exhortation that the beneficiary is to live (18 texts), the “saving” ($n_d$) of the beneficiary by a priest in the role of the god Horus (17 texts), the self-identification of the priestly officiant as the god Horus (13 texts), the specification of offerings given ($hp-\text{dd}$) of the king or the gods Geb and Anubis (11 texts) and so on in a web of bonds linking virtually all the members of the core sacerdotal set. At the same time that these particular motifs unite its members,
they also distinguish them from those of the core personal set—because the latter do not have them at all.

The following summarizes the core sacerdotal motifs in alphabetical order according to the English labels given them. The beneficiary is present in most, and so normally he is not mentioned in the labels. Usually pregnancy of subject or object indicates him. Thus the passive ‘Adorned with Eye of Horus as Cloth’ implies a subject, and that subject is the beneficiary. After the label, the number of core sacerdotal texts bearing the motif is given in parentheses.

<table>
<thead>
<tr>
<th>Action Instruction (Miscellaneous) (8)</th>
<th>Filled with Eye of Horus (4)</th>
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<tbody>
<tr>
<td>Adorned with Eye of Horus as Cloth (5)</td>
<td>Fruit Offering Direction (14)</td>
</tr>
<tr>
<td>Akhs Given (6)</td>
<td>Geb Brings Horus to (3)</td>
</tr>
<tr>
<td>Announced (kwit sḏḥ) (4)</td>
<td>Geb Delegates to Other God (5)</td>
</tr>
<tr>
<td>Anubis Commands (4)</td>
<td>Geb Protects (kwit, sḏḥ ḫḥ) (4)</td>
</tr>
<tr>
<td>Arises, Awakens to Offerings (3)</td>
<td>Given Head (4)</td>
</tr>
<tr>
<td>Awakens to Horus (6)</td>
<td>Gives Hand to Horus, Priest (5)</td>
</tr>
<tr>
<td>Ba to (3)</td>
<td>Gods Brotherly to (4)</td>
</tr>
<tr>
<td>Ba within (3)</td>
<td>Gods, Ennead Saves (nḏ) (4)</td>
</tr>
<tr>
<td>Betake Self to Other (5)</td>
<td>Goes around, Traverses, Sits on Mounds (9)</td>
</tr>
<tr>
<td>Beware the Great Lake (4)</td>
<td>Goes as Horus (5)</td>
</tr>
<tr>
<td>Body Joined (fḫ) (7)</td>
<td>Goes to, with (hr, ḫhr) Ka (4)</td>
</tr>
<tr>
<td>Body Part as Jackal (Not Face) (4)</td>
<td>Grain Offering Direction (5)</td>
</tr>
<tr>
<td>Bread Offering Direction (37)</td>
<td>Grasps Hand of Imperishable Stars (7)</td>
</tr>
<tr>
<td>Censing Instruction (5)</td>
<td>Great One Is Fallen (3)</td>
</tr>
<tr>
<td>Children of Horus Raise up (6)</td>
<td>Greater than Enemy (4)</td>
</tr>
<tr>
<td>Come in Peace to God (4)</td>
<td>Hand over Offerings (4)</td>
</tr>
<tr>
<td>Cross (Exhortation) (3)</td>
<td>Has Bread from Broad Hall (6)</td>
</tr>
<tr>
<td>Dance Performed for (7)</td>
<td>Has Meat from Slaughter-block (6)</td>
</tr>
<tr>
<td>Day of Reckoning, Binding Bones (3)</td>
<td>Has No Father, Mother among Men (5)</td>
</tr>
<tr>
<td>Does Not Cry out (5)</td>
<td>Has Power through (Children of) Horus (3)</td>
</tr>
<tr>
<td>Does Not Lack (9)</td>
<td>Has Warm Bread (t sḏf) (4)</td>
</tr>
<tr>
<td>Door Bolts Opened (nhḥḥḥḥ, ḫ ḫḥ) (5)</td>
<td>Heart Brought, Given (4)</td>
</tr>
<tr>
<td>Doors Which Exclude (6)</td>
<td>Herdsman Attends (5)</td>
</tr>
<tr>
<td>Efflux Be Yours (4)</td>
<td>Himself Collects Body (ṣḥq) (7)</td>
</tr>
<tr>
<td>Embraces Gods, Everything (3)</td>
<td>Himself Draws (lḥq) Bones Together (6)</td>
</tr>
<tr>
<td>Embraces Horus (3)</td>
<td>His Purification Is That of Gods (5)</td>
</tr>
<tr>
<td>Enduring Eye (3)</td>
<td>Horus Assembles Gods (4)</td>
</tr>
<tr>
<td>Enemies Brought, Given by Horus (6)</td>
<td>Horus Causes to Arise (3)</td>
</tr>
<tr>
<td>Enemies Brought, Given by Other (3)</td>
<td>Horus Fills (5)</td>
</tr>
<tr>
<td>Enters into Protection (3)</td>
<td>Horus Makes Gods Ascend to (3)</td>
</tr>
<tr>
<td>Exhorted to Beware (4)</td>
<td>Horus Offers (rḏḏ) (12)</td>
</tr>
<tr>
<td>Exhorted to Maintain Enemy (6)</td>
<td>Horus (Priest) Gives Heart or Hearts (4)</td>
</tr>
<tr>
<td>Exhorted to Maintain Item (3)</td>
<td>Horus Protects (ḥḥḥḥḥḥ) (3)</td>
</tr>
<tr>
<td>Eye, Crown Wrested away (7)</td>
<td>Horus Reckons (5)</td>
</tr>
<tr>
<td>Eye of Horus Filled (3)</td>
<td>Horus Saves (nḏ) (17)</td>
</tr>
<tr>
<td>Eye of Horus Joined to (5)</td>
<td>Horus Smites Enemy (6)</td>
</tr>
<tr>
<td>Eye of Horus Returns (5)</td>
<td>Horus Who Smites, Drowns, Destroys (3)</td>
</tr>
<tr>
<td>Eye of Horus Tasted (3)</td>
<td>In His, Your Name of God (7)</td>
</tr>
<tr>
<td>Eye of Horus Torn out (ḥḥḥḥ) (5)</td>
<td>In Name of Horizon of Re (4)</td>
</tr>
<tr>
<td>Eye of Horus, Your Pat-cake (3)</td>
<td>Is among Akhs (5)</td>
</tr>
<tr>
<td>Eyes Opened (9)</td>
<td>Is Appeared as Wepiu, Geb, Jackal (7)</td>
</tr>
<tr>
<td>Face Is Brightened (4)</td>
<td>Is Arisen to Seth (4)</td>
</tr>
<tr>
<td>Face Knit Together (4)</td>
<td>Is Around Haunebu (3)</td>
</tr>
<tr>
<td>Fear (ḏḥt ḫḥ) Inspiring (6)</td>
<td>Is Ba Foremost of Living (4)</td>
</tr>
<tr>
<td>Festival Performed for (6)</td>
<td>Is before Gods (6)</td>
</tr>
<tr>
<td>Fetters Released (11)</td>
<td>Is Beloved of Horus (4)</td>
</tr>
</tbody>
</table>
Is Beloved of Isis (3)
Is Clothed with Cloth (3)
Is Clothed with/by Tait (5)
Is Cool (3)
Is Clothed with/by Tait (5)
Is Drawn Together by God (9)
Is Father of Horus (6)
Is Foremost of (His) Ennead (7)
Is God (by Verb ntr) (5)
Is Great (Exhortation) (3)
Is Greatest of Nut's Children (4)
Is He Who Is in Nedit (5)
Is His Father (5)
Is in/at God's Booth (4)
Is Ka of (All) Gods (3)
Is Ka of Horus (8)
Is (Like) He Who Stands Tirelessly (3)
Is (One Who Is) in Nedit (5)
Is Osiris NN (202)
Is Osiris (NN) (9)
Is Power before Living (3)
Is Power before Powers (4)
Is Power/Osiris Foremost of Akhs (4)
Is Pure, Appeared at Festival (3)
Is Raised (tzl, tnl) (6)
Is Round (3)
Is Sacred (3)
Is Satisfied with Eye (6)
Is Satisfied with Offerings (6)
Is Sleeper (i.bln) (6)
Is Sole Star (7)
Is Successor of Osiris (3)
Is Upon Throne of Osiris (hr n.s.t usir) (3)
Is Wepiu (6)
Is Who Is in Henet (5)
Is Who Is in His House (6)
Isis, Nephtys Bring Heart (3)
Isis, Nephtys Mourns (7)
Isis, Nephtys Summons (18)
Issues Commands to Hidden of Place (3)
It Is Akh for (7)
Knife Gone forth from Seth (3)
Libation Instruction (3)
Lifting Four Times (64)
Lifting Instruction (3)
Lifts up Sight (3)
Lives (Exhortation) (18)
Made an Akh (6)
Made to Rise to Horus, Nut (5)
Member Is Atum (4)
Mourning Prevented/ Ceased (6)
Mouth Is Opened by Eye of Horus (8)
Mouth Is Opened by Horus (5)
Mouth Is Opened by Priest (1cs) (5)
Natron Offering Direction (4)
No Disturbance in (4)
Not to Be Distant (5)
Not as Shetpet (3)
Not Makes Heart (3)
Not Protects (hsm, sdb, kwi) (9)
Nut Protects (hsm, sdb, kwi) (9)
Nut Spread over (4)
Nuteknu Nullified (6)
Nut as Shetpet (3)
O! Hail! (3)
Offering of the King, Geh, Anubis (11)
Offerings Raised (3)
Oh, Ah! (hori k3k) (7)
Oil, Eye-paint, Cloth Offering Direction (3)
Osiris Is Your Father (u=k) (6)
Other at Place of Drowning through Horus (3)
Other Cultivates Grain (8)
Other Gone to, with (hr, hn) Ka (4)
Other Put under (by Horus) (8)
Other Saves (nd) (4)
Others Not Distant from Benef (9)
Paint Eye of Horus (3)
Place in His Hand (3)
Power in Body (5)
Power over Gods (hsm m ntr.w) (4)
Powerful through Eye of Horus (3)
Priest (1cs) Brings Eye of Horus (9)
Priest (1cs) Gives Bread (5)
Priest (1cs) Gives Offerings (7)
Priest Is Horus (13)
Priest Is Thoth (3)
Primogeniture (3)
Provided as God (npr) (7)
Provided with Eye of Horus (9)
Provided with Flow (5)
Putrefaction of Osiris (3)
Quickens (Exhortation) (3)
Raised from (Left) Side (9)
Rises (Exhortation) (41)
Scent Diffused (pd) (5)
Scent, Air to Nostrils (5)
Scent Diffused (pd) (5)
See by Eye (7)
See What Is Done (5)
ServicePerformed (sim) for (3)
Set on Right Side (7)
Seth Acts against (Someone) (4)
Sister Grasps Hold of (4)
Sisters Come (7)
Sisters Find (7)
Son, Heir upon Throne, Place (3)
Spit of Horus, Seth (3)
Structure Founded, Built for, Given to (3)
None of these motifs is displayed by any of the members of the core personal set. But that does not mean they are not found in texts which have not yet been assigned. Indeed, based on the possession of these motifs, one is in a position to associate an unassigned text with the sacerdotal category. When coupled with membership in a recurring series alongside the core sacerdotal texts, such an identification is especially strong. After performing a similar operation with the core assemblage of personal motifs, to be developed momentarily, it will turn out that only seven of the 234 core sacerdotal motifs are ever found in a personal text.

4. Personal Texts

There are not nearly as many texts in the core personal set—only ninety-eight. This is in large part due to the program of modification. The core set includes only those texts with clear signs of editing away from the first-person beneficiary and those retaining the first throughout, though without a doubt many other personal texts are concealed by complete editing. The practical impact of this detail is that, all other things being equal, there will necessarily be fewer motifs among the core set of personal texts than were found in the sacerdotal one: all else equal, statistically there are more opportunities for the members of the sacerdotal core to display connections between themselves.

In awareness of this difference, the assemblage of core personal motifs will include all instances that are shared by at least two texts of the core personal set. Again they must not be found among any of the core sacerdotal texts. According to this rule, 124 different motifs are especially distinctive to the personal category. Altogether, they are found distributed among eighty-two texts of the core personal set. Thus, nearly all of the core personal texts are related to one another by especially distinctive content. They display numerous stock statements and sentiments which are particular to them. As to the sixteen which do not share such linkages, only five are not actually attested in one of the recurring series assumed to be homogeneous. That leaves only 5% of the core set without a distinctive connection to the others besides structure of performance.

The motifs they bear are the warp from which the identity of the Pyramid Texts was woven. In their order of frequency, they concern addresses by the beneficiary to hostile
serpents (10 texts), addresses to ferrymen and gatekeepers (8 texts), the bestowal of reed-boats to third parties (7 texts) and to the beneficiary himself (6 texts), the involvement of divine personages upon their staves (6 texts), the beneficial involvement of the wings of Thoth or Seth (6 texts), the beneficiary’s adornment of his throne in the bark of the sun god (5 texts), his being true of voice (5 texts), the text owner’s identity as the fourth of four gods (5 texts),703 and so on in a network of semantic associations permeating nearly all members of the core personal set. These motifs also distinguish the personal texts from the core sacerdotal ones, since the latter have none of them.

The following summarizes each of the core personal motifs in alphabetical order according to their English labels, giving the number of core personal texts bearing it in parentheses:

- Adores God (2)
- Adorn Throne in Bark (5)
- Announced to Nehebkau (2)
- Anointed by God’s Anointing (2)
- Arises at Place (3)
- Ascends from/upon Thighs (2)
- Attacks (\(\text{ikki}\)) Enemy (3)
- Atum/Shu Takes (\(\text{idd}\)) out to sky (2)
- Behold, Is Ascended (2)
- Belly of Nut (2)
- Boat Assembled (3)
- Born before Sky, Earth, Discord Exist (2)
- Comes from, out of Buto (2)
- Does Not Forget (4)
- Doors, Sky Opened to Other (4)
- Drinks What Gods Drinks (2)
- Earth Is Opened (2)
- Eats of What You Eat (2)
- Embalmed (2)
- Enemy Exhorted to Go (3)
- Enemy Turns back (Exhortation) (2)
- Exhortation to Be Overturned (3)
- Eye Is His Strength (2)
- Fall, Lie Down, Slither away (2)
- Ferryboat Which Ferries Gods/Akhs (2)
- Fighting, Disorder Ended (2)
- Finds Other in Way (2)
- God Awakens in Peace (4)
- Goes to Field of Offerings (3)
- Hand Raises up (2)
- Has, Is Given Forked Staff (2)
- Has White Crown (\(\text{hgl} t\)) (2)
- Has Writ of Re (2)
- Henu to Beneficiary and Ka (3)
- Himself Does Henu-gesture (2)
- Himself Opens Doors, Sky (2)
- Horns Are Grasped (2)
- Hungers (3)
- I Am NN (\(\text{ink NN}\)) (4)
- Injury (\(\text{ii}\)) Dealt (2)
- Is a Noble (2)
- Is a Pure One (2)
- Is at Prow (2)
- Is Belted (\(\text{tt}\) as Horus (4)
- Is Bound for God (2)
- Is Conceived to Re (2)
- Is Conveyed (\(\text{sd}\)) (2)
- Is for Sky (4)
- Is Fourth of Four Gods (5)
- Is in Chemmis (2)
- Is in Egg (2)
- Is Not against King (3)
- Is Not Burned (2)
- Is Not Hindered (\(\text{snf}, \text{snh}, \text{hsb}\)) (2)
- Is Not Stranded (\(\text{i}w\)) (2)
- Is Not Weak, Feeble (2)
- Is Protected (\(\text{mk}\)) (2)
- Is Protected (\(\text{nhyy}, \text{nli}\)) (2)
- Is Scribe (2)
- Is Served (\(\text{hnt}\)) (2)
- Is Son of Re (Predication) (5)
- Is Steering-oar (\(\text{hmu}\)) (2)
- Is Strong (\(\text{wlf}\)) (2)
- Is Summoned (2)
- Item to Me (4)
- Knows Other, Other’s Name (4)
- Knows Re (2)
- Land Not Free of (2)
- Libates (for God) (2)
- Limbs Are Imperishable Stars (2)
- Made to Rise (to Other) (2)
- Mythological Precedent: Osiris and Nut (2)
- Nekhbet Speaks (2)
- Night-, Day-Bark Brings, Conveys (2)
- Not Rot, Decay (3rd Person) (3)
- Number above, below (2)
- Offspring is Morning God (4)
- Other Commends to God (4)
- Other Crosses to God (4)
- Other Exhorted to Beware (2)

703 See Listing Four, under the motifs ‘Vocative to Serpent,’ ‘Vocative to Ferryman, Gatekeeper,’ ‘Reed-Boats Given to Other,’ ‘Reed-Boats Given,’ ‘Those upon Their Staves,’ ‘Adorn Throne in Bark,’ ‘True of Voice,’ ‘Wing of Thoth/Seth,’ and ‘Is Fourth of Four Gods.’
None of these motifs is displayed by any of the core sacerdotal texts, but they are found among texts which have not yet been assigned—those strictly in the third person or not mentioning the beneficiary, and those with only ambiguous signs of editing. Based on their possession of one of these motifs, the unassigned ones can be associated with the personal category. When coupled with membership in one of the recurring series presumed to homogeneously consist of personal texts, the identifications are especially strong. When a parallel operation will have likewise been done with the core sacerdotal motifs, it will turn out that only three of the 124 core personal motifs are ever found in a sacerdotal text.704

G. The Sacerdotal and Personal Categories as Discourse Genres

If one were to begin with a corpus such as the Middle Kingdom mortuary literature, several texts would be found where the text owner (almost universally the beneficiary, as in the pyramids) is situated among the various exemplars in every grammatical person.705 A case in point is the text most frequently attested in the Middle Kingdom, CT 335. Exemplars bearing it situate him or her in the first, second, and third persons alike. Take the following passage:

CT 335 IV 186/7b

B9C: \( \text{ink} r^* m h^f.w=f t\text{tp}i\text{w} \)
\( \text{was Re at his first appearances.} \)

Sq4Sq \( \text{nt[l]} r^* m h^f.w=[f] t\text{p}i\text{[w]} \)
\( \text{You were Re at his first appearances.} \)

B3C \( \text{NN} m r^* m h^f.w=f t\text{p}i\text{[w]} \)
\( \text{NN was Re at his first appearances.} \)

704 See Listing Four, under the motifs ‘Belly of Nut’ (ultimately 4 personal texts to 1 sacerdotal), ‘God Awakens in Peace’ (ultimately 4 to 1), and ‘Is Son of Re (Predication)’ (ultimately 3 to 1).

705 In addition to CT 335, see for instance CT 51, 165, 167, 173, 271, 281, 359, 490, 831, and 906.
If one were to begin here with inquiries into the relationship between the person of the beneficiary and propositional content, the first impression would be that there is none. Perhaps the inquiries would end very quickly, leaving person aside in determining genre and the setting in life of the rites represented by the texts. These things would have to be achieved by other means. Synchronically examining only evidence like the deviations between exemplars of CT 335, one could well be led inexorably to Gérard Genette’s bold assertion,\footnote{See the reference above at n. 111.} that poetical lexis, the situation of enunciating—reflected at the start in grammatical person—has little to do with genre. This is a point raised in Chapter One;\footnote{See the references above at n. 117.} it is the premise of the notion that grammatical person does not point toward the manner in which a text was performed.

Genette’s position, at least, is an arch-structuralist one, focused on the properties of speech as reflected in the suprasensible structure of language, \textit{langue}. It occupies a place where manifest language, discourse, is generated by an idealized and systematic architecture derived from or in close relation with the semantic content of words as such; by his position, meaning is generated through the relationships between linguistic signs rather than by its application in practical situations or in reflecting reality. It is created through systems of opposition and difference within itself.

The hurdle to these ideas is in genre’s ontological position: texts are always fixtures in social space, and they are generated by people working within that space.\footnote{It is due to genre’s social position that the seminal discourse of genre, that found in Plato’s \textit{Republic}, was broached in the context of political philosophy, as observed by Selden 1994, p. 39: ancient genres originated in recurrent, real-world situations, and their institutionalization therefore helped construct a foundation for social authority. On genre and social order, see further Briggs and Bauman 1992, p. 160.} That is the terrain of \textit{parole}, where language has social as well as linguistic meaning.\footnote{For the contrast drawn here, cf. Bauman and Briggs 1990, pp. 78–79.} Those concerns are effectively off-limits to structuralism. To reduce the problem to a pair of clauses: \textit{langue} lacks a subject; the question “Who is speaking?” does not apply to it.\footnote{Ricoeur 1971, pp. 530–531; a parallel tension is at play between Chomskyan bias toward competence at the expense of performance.} As an exponent of structuralism, in his inquiries Genette must negate the possibility of a genuine consideration of situation of deployment, the human space in which a text is produced. And, making no genuine recourse to language architecture, he goes over to semantics. For him genre, the architext, must reside strictly in propositional content, in the lexical meaning of verbs, nouns, and so forth.\footnote{Cf. Selden 1994, p. 39: there are differences in genre—in particular, the genre of Greek productions—at every level of discourse: the pragmatic, syntactic, and semantic.}

But “utterances are part of social projects, not merely vehicles for expressing thoughts,” according to William Hanks.\footnote{Hanks 1996, p. 168.} The domain of language-in-use encompasses the field formerly called rhetoric, and the minimal level of analysis within it is the identification of the participants involved in a speech act and their socially determined relationships to it. To the extent “that certain forms of language code indexical-referential categories, their meaningfulness in propositional terms cannot be identified independent of some specification of the context in which the forms are uttered,” according to Michael Silverstein. He continues,
To the extent that we can give rules that tell us the regularities of indexical reference-and-predication, this will involve some theory of kinds of recurrent contextual conditions. For example, the social role of speaker, independent of what individual speaks an utterance, is the minimum recurrent contextual feature necessary to define the propositional contribution of the English class of indexical forms of I/me.\textsuperscript{713}

The meaning of a particular pronoun is necessarily related to its situation of deployment. From that, it follows that the selection of the grammatical form of a pronoun is localized in the region of \textit{parole}. And so the bond between person and situation cannot be legitimately negated out of hand. As the grammatical morphology of indexical forms is dependent on the persons involved in statements and their circumstances of utterance, and as the meaning of a text is in part dependent on its indexical forms, it is after all necessary to connect a text to its situation of utterance, including reference to pronouns, \textit{pace} Genette.

Inasmuch as genre is a function of common textual morphologies, then their commonality is the result of habituated manners of expression, and their location must include consideration of patterns of indexical reference. By Silverstein, “Dialectically produced, such higher-order indexical forms frequently become little detachable design elements for text building that are, in essence, ready-made texts or text-chunks.”\textsuperscript{714} Habituated patterns of the usage of deictic forms can be a foundational element in the construction of discourse genres. And this chapter has just demonstrated this to be the case with the Pyramid Texts. Person is a feature of genre with them.

Social context is also something key in assessing entextualization, since the process of transcription must (by definition) involve a change of context. And the texts new to the Middle Kingdom mortuary literature were not synchronically generated in a vacuum. Elsewhere it has been shown that the new Middle Kingdom material possessed genetic links to the texts first attested in the Old Kingdom, the Pyramid Texts: the authors of the Middle Kingdom were steeped in the earlier material and drew heavily from it.\textsuperscript{715} That is far from saying that there are no differences. One of them may be perceived in seemingly defiant exemplars such as those of CT 335. But it is important to recall that the period in which they were produced is temporally bookended. For the Old Kingdom, it has been seen above that there was a pattern of modification in which originally first-person texts were converted away from that to the third, and sometimes to the second as well. At the other end of the spectrum, in the New Kingdom Book of the Dead, a diametrically opposite tendency has been elsewhere observed—to convert texts over to the first person, and thus away even from such prior forms as the second.\textsuperscript{716} Temporally, the Middle Kingdom mortuary literature lies between these two opposed patterns of treatment. It was precisely between the two poles that customs changed, and it is due to on-going changes in custom that different practices of entextualization can be evinced among different exemplars of the same text, for instance CT 335.

In all three periods, the modifications performed on them were processes of entextualization, adaptations to other roles apart from their prior settings in life. These patterns must

\textsuperscript{713} Silverstein 1979, p. 205. Cf. Bourdieu 1977a, p. 648, in respect to the obligation of an “adequate science of discourse” to “establish the laws which determine who (\textit{de facto} and \textit{de jure}) may speak, to whom, and how”; with Bourdieu it is more broadly a question of social role coupled with authorization: it is a matter of who can legitimately be an I.

\textsuperscript{714} Silverstein 1998, pp. 129–130.

\textsuperscript{715} This point is drawn out in a tactile way at Hays 2004 and Hays 2007.

\textsuperscript{716} For references, see above at n. 289. Servajean 2003, p. 9, mistakenly represents the history of shift in deictic preference in the mortuary literature as a “transition du \textit{il} au \textit{je}, commence avec les \textit{Textes des Pyramides}, en cours avec les \textit{Textes des Sarcophages}, achevée avec le \textit{Livre des Morts}.” As shown in this work, it was a shift from \textit{je} to \textit{il} within the Pyramid Texts themselves, and, as is shown in the references indicated at n. 289, in the New Kingdom there are even instances of shifts from \textit{tu} to \textit{je}. 
be investigated source by source, and provenance by provenance. It was local practice in the form of editing that generated the discrepancies between the sources, and not a prior disengagement of a ritual text’s indexical features from its setting of performance in the world where text was ‘originally’ manifest in recited script. In short, the profound exemplar disagreements evinced in texts like CT 335 are to be attributed not to total freedom in ritual practice in respect to the pronominal forms that could be used, but to changing traditions in how ritual scripts were entextualized to non-performed, monumental media.

As content, transmission, and performance structure have been shown to converge in the Pyramid Texts, it is clear that they were not generated along the axis of propositional content alone. Their discourse did not occupy the space of isolated, speculative denotation. Rather, their production was a function of semantic content, performance structure, and context of deployment, with these dimensions inextricably interwoven. They were composed to reside in the environment of the interactional event. The aspects of performance structure and context of transmission are shadows of the settings in which the texts were to be used, and certain kinds of statements were appropriately said in one and not the other.

Where one deals with a language terrain governed by systems of difference, by regularities of division and dispersion, then one is dealing with a discursive formation. The morphological distinctions drawn within the Pyramid Texts, and forming the features of its two component genres, follow the fault-lines of the discourse’s rules of formation: mode of statement, conceptual and thematic choice, and environmental conditions of existence. By these measures, what has just been done was to sketch the outlines for an archaeology of knowledge of ancient Egyptian mortuary literature by person, motif, and transmission. The preceding has not sought to define the theology of the representations or to reconstruct what mythology might have informed the presentations, but to define the limits of the discursive body within itself, and to show that it was constrained by certain rules.

But, in practice, what is not absolute is the governance of these rules, no more so here than with other bodies of literature. The strength of association between any given text and the rest of the members of its category, its genre, is not uniform. That is precisely because they all belonged to a single discursive formation, surviving to us in part in the Pyramid Texts, the monumental texts as transcribed artefacts, and it was due to this cultural unity that they were inscribed in the same place, the crypt. But the more attributes a text shares with others, the more strongly it may be said to belong together with them; this is how human classification works. Texts are not exemplars of biological species, reproduced by combination of genetic material from just two immediate sources, but are produced by human authors, who draw upon a finite but still vast body of materials.

To speak of genre as an object of taxonomy rather than production, it is a question of proximity to a conceptual or prototypical center, at which reside the texts which are quintessentially representative of it. Those at the center exhibit more of the features, while other texts of the same class share fewer. The farther one moves from the center, the more likely a text is to incorporate attributes of another class.

718 Cf. ibid., p. 138.
719 See Lakoff 1987, esp. pp. xii, 7, 95–96, and 103. The concept of centrality puts a prototypical member of a class at its center, which is in turn linked by sharing some of its attributes with other members, in turn linked to others less similar to the central member, and so forth—like links in a chain. By chaining, some members of a category will be less similar to the prototypical one at the center, and others more like it. Cf. the Wittgensteinian concept of ‘family resemblances,’ applied to the problem of genre for the past half-century; Fowler 1982, pp. 40–43.
The indeterminacy of a genre, inasmuch as it possesses edges which blur into other genres, is a problem which makes it impossible to hermetically divide the Pyramid Texts into autonomous parts. That does not mean it is methodologically forbidden to point out concrete associations like those which have been made above. On the contrary, without tactile knowledge of the divisions, the dynamics of the textual economy—the coin of which was content, form, and context—cannot be perceived. Thus, an awareness of the fuzzy edges of natural categories impels one to move out from the center and toward the boundaries in an effort to find them. While it is methodologically useful to begin with attributes restrictively constitutive of one core set versus the other, it is also important to incorporate those which draw texts away from the prototypical center, toward its periphery, and above all toward but not fully into the opposing category.

Accordingly the next step to be taken is to expand the core categories by admitting to them texts which possess characteristics shared by both. Chief of these are texts which are attested only in the third person, as it has been shown that this neutral format can be found in either category, and moreover it was into this format that personal texts were generally converted. The step thereafter is to expand the motifs particular to the categories, by including those which are predominantly found in one but nevertheless sometimes make an appearance in the other. The core motifs together with the others can be called ‘typological motifs’ since they point to the classification of the texts—bearing in mind that the classification is based on divisions emic to the material itself.

H. Expansion of Identifications

That means it is now the occasion to complete the identifications of sacerdotal and personal texts. The methodology to be followed has been signaled and argued above, and so this portion of the discussion will be performed expeditiously.

1. Further Sacerdotal Texts and Sacerdotal Motifs

a. Further Sacerdotal Texts

Recurring series containing one or more members of the core sacerdotal set but no texts from the core personal set, and no other texts with any signs of editing, can be assumed to homogeneously consist of more sacerdotal texts. There are ninety-eight series like this, and they contain an additional thirty-nine texts. Twenty-three of the additional texts have at least one of the core sacerdotal motifs. All necessarily place the beneficiary in the third person or make no mention of him:

| PT 23–24 | fPT 71I | PT 443–444 | PT 631 |
| PT 50 | PT 77 | PT 448 | PT 650 |
| fPT 57A | PT 81–83 | PT 465 | fPT 754 |
| fPT 57D | PT 216–220 | PT 560 | sPT 1007 |
| fPT 57F–G | PT 418 | PT 587 | N 306+11–14 |
| fPT 71F | PT 427–434 | PT 592 |

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Independently of membership in a recurring series, texts strictly in the third person or making no mention of the beneficiary can be cross-referenced against the core sacerdotal motifs. This time texts with ambiguous signs of editing as well as the texts identified as personal services will also be consulted. Doing so yields sixty-nine identifications, and, again, twenty-three of these are attested in one of the ninety-eight recurring series noted a moment ago:

| PT 14 | PT 431 | PT 546 | PT 670 |
| PT 17 | PT 434 | PT 548 | PT 679 |
| PT 23–24 | PT 442 | PT 577 | PT 686 |
| PT 50 | PT 448 | PT 580 | fPT 691B |
| fPT 57A | PT 456 | PT 587 | PT 697 |
| fPT 57F | PT 463 | PT 592 | sPT 1006 |
| PT 77 | PT 466 | PT 598–602 | sPT 1015 |
| PT 81–83 | PT 477 | PT 606 | sPT 1019 |
| PT 200 | PT 483 | PT 633 | sPT 1056 |
| PT 216 | PT 487 | PT 640 | sPT 1058 |
| PT 218–220 | PT 512 | PT 642 | N 306+11–14 |
| PT 415–416 | PT 532 | PT 644 | CT 530 |
| PT 419 | PT 540–542 | PT 650 | CT 862 |
| PT 427–429 | PT 544 | PT 659 | |

Earlier, fifteen sacerdotal texts were identified as personal services to deities and were excluded from consideration in the determination of the core sacerdotal motifs. It has turned out that twelve of them possess one or more of these: PT 456, 477, 483, 487, 512, 532, 540, 577, 606, 670, fPT 691B, and sPT 1058. The remaining four texts already identified as personal services will be attributed to the category after loosening the rules for the identification of typological motifs.

It was also stated that three texts showing ambiguous signs of editing will eventually be best understood as personal services as well, and that they are sacerdotal texts. The last aspect of this attribution is supportable at this moment, with PT 466, 679, and 697. Finally, there are four other texts showing ambiguous signs of edited person that are assigned to the sacerdotal category on the basis of their possession of core motifs: PT 419, 442, 463, and 659. As a postscript, CT 530 and CT 862, which are attested in fragmentary states in the pyramids, are now attributed to the sacerdotal category based on their content as displayed in later exemplars. One of them, CT 530, is found in two short series with PT 25, and these may also now be included in the homogeneous set of series.722

Altogether, at this point 487 texts have been determined to belong to the sacerdotal category.

After performing a parallel cross-referencing for homogeneous personal series and core personal motifs, two conflicts will emerge. Their attribution to the sacerdotal category rests on their stronger associations with it. The third-person PT 81 does have the core personal motif ‘God Awakens in Peace,’ but against that it has two core sacerdotal motifs, ‘Is Osiris (NN)’ and ‘Oil, Eye-paint, Cloth Offering Direction,’ and it is found in twelve series understood to homogeneously consist of sacerdotal texts.723 Even though PT 430 displays the core personal motif ‘Belly of Nut,’ it is attested in eight sacerdotal series.724 The repeated context of deployment suggests its association.

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722 Sequences 9 and 158.
723 Sequences 25, and 27–30; and Subsequences 53, 55, and 57–61.
724 Sequences 91, 94, 97, and 121; and Subsequences 143, 156, and 176–177.
Texts are not biological species. The incorporation of otherwise alien motifs into these texts can be interpreted in several ways. From an intertextual point of view, they make some reference to ideas more typically particular to the personal category. These references constitute openings out of their own genre to another, not violating the significance of their contexts of deployment but pointing out from one setting to elsewhere. That the motifs in question are contrastive in isolated cases does not negate the method employed in their assignment. On the contrary, it is only through the identifications of the divisions that the transgressions become perceptible, and through that the individual genius of the texts bearing them becomes more tangible.

Having made observance of the exceptions—which are statistically quite rare—it is important to reiterate what has been shown above. Different avenues of analysis converge. The categories were established on the basis of grammatical person, correlations were found between the categories and their ancient patterns of association, and correlations were found between the categories and content. The convergence of three different avenues of analysis shows that the identification of the categories was after all the identification of an emic dichotomy. Person is related to transmission and content because the texts were generated in the context of different modes of human action, where different things were appropriate to each. But though it has been shown that there is an empirical dependence between different kinds of data, it is still the case that we do not expect the divisions between the categories to be absolute—especially in regard to their propositional content. Texts are human products, and though genre must follow rules, it also seeks to subvert them in the act of genius.

b. Further Sacerdotal Motifs and Yet Further Texts

Having expanded the category to include more sacerdotal texts, there is occasion now to once more cross-reference it against motifs, and in this way to expand our knowledge of the genre’s characteristic propositional content. As texts are not hermetically sealed off from one another, neither are the two categories, as the cases of PT 81 and PT 430 show. To account for the rare use of statements in one category more particular to another, the rules must be relaxed.

The total set of typological motifs appropriate to sacerdotal texts will thus consist of the core motifs, together with motifs found in a ratio of four-to-one or higher. That means at least four times as many sacerdotal texts must possess a certain kind of statement for it to be considered distinctive. Naturally, this is an arbitrary, digital criterion. The evidence itself is analog in nature. Shared content of lower ratios, down to anything slightly over one-to-one could be deemed distinctive. But the cut-off is made as much out of expedience as clarity in the context of the present purpose.

Now, one could attempt to frame an argument to the effect that, since there are indeed motifs in equal distribution between the two categories, it really must be that the divisions perceived here are somehow artificial. And, to be sure, relative to that datum alone, they would seem artificial. But that datum does not exist in a vacuum: there are merely thirty-three out of 1,476 motifs in the Pyramid Texts which show a nearly even balance of distribution. The propositional content of the Pyramid Texts is not at all indiscriminately

725 More precisely, 1.6 sacerdotal texts to 1 personal text. See the following note.
726 This calculation is based on a normalization for the total sets of texts to eventually be assigned to the sacerdotal and personal categories, thus 494 to 313 respectively. It means that, to be in precisely equal distribution, a motif must appear in a ratio of 1.6 sacerdotal texts to 1 personal text. But my calculation has added a slight
distributed. It is most definitely biased and is in conjunction with the other empirical measures, as has been repeatedly shown.

Still, in expanding the scope of identification through including motifs found concentrated in one category—but still infrequently in the opposing one—a consequence will obviously be that some texts will be found to possess content particular to both categories. Indeed, there will ultimately be 123 texts with motifs of both kinds. Thus it is necessary to keep in mind the relative weight of the texts’ characteristics. A clear sign of editing away from the first person is a very strong trait, as is membership in a homogeneous recurring series. Next is the possession of core motifs, since these by definition are exceptionally restrictive in deployment. And the secondary motifs come last in strength of association, simply by virtue of their capacity to appear in both categories. Out of the 123 texts which will turn out to bear both kinds of motifs, there will actually be only seven which do not otherwise possess one of the stronger indications.\textsuperscript{727} In my opinion, that is a remarkably low proportion.

Having made clear that this next step will not violate the integrity of the results, the set of typological motifs for the sacerdotal category will now be extended by the criteria stated a moment ago. There are ninety-seven more to be added, and they are distributed among 446 of the 487 texts which have so far been assigned to the category. In the forty-one texts of the difference, thirty-one nevertheless display a core sacerdotal motif. That leaves ten texts with only non-semantic connections to the category.\textsuperscript{728}

The following lists the additional motifs and the number of texts bearing them, with sacerdotal texts counted first versus personal texts second.

<table>
<thead>
<tr>
<th>Motif</th>
<th>Sacerdotal Texts</th>
<th>Personal Texts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akh before/more than Akhs</td>
<td>7 vs. 1</td>
<td></td>
</tr>
<tr>
<td>Announced to Re, Harakhti, Horus</td>
<td>8 vs. 1</td>
<td></td>
</tr>
<tr>
<td>Arises, Stands (Exhortation)</td>
<td>40 vs. 1</td>
<td></td>
</tr>
<tr>
<td>Ascends, Descends as Morning God, Star</td>
<td>4 vs. 1</td>
<td></td>
</tr>
<tr>
<td>Ascends (\textit{prt}) (Exhortation)</td>
<td>17 vs. 2</td>
<td></td>
</tr>
<tr>
<td>At Great Stair</td>
<td>8 vs. 1</td>
<td></td>
</tr>
<tr>
<td>Atum on High</td>
<td>4 vs. 0</td>
<td></td>
</tr>
<tr>
<td>Awakens</td>
<td>15 vs. 1</td>
<td></td>
</tr>
<tr>
<td>Bathes Self</td>
<td>5 vs. 1</td>
<td></td>
</tr>
<tr>
<td>Before Living</td>
<td>4 vs. 1</td>
<td></td>
</tr>
<tr>
<td>Body Bound up ($\mathcal{z}$)</td>
<td>6 vs. 1</td>
<td></td>
</tr>
<tr>
<td>Body Collected ($\mathcal{q}$)</td>
<td>5 vs. 1</td>
<td></td>
</tr>
<tr>
<td>Children of Horus Set out ($\mathcal{i}$) Bearing Him</td>
<td>4 vs. 0</td>
<td></td>
</tr>
<tr>
<td>Comes (Exhortation)</td>
<td>13 vs. 2</td>
<td></td>
</tr>
<tr>
<td>Does Not Suffer</td>
<td>6 vs. 1</td>
<td></td>
</tr>
<tr>
<td>Doors of Earth, Geb, Aker Opened</td>
<td>4 vs. 0</td>
<td></td>
</tr>
<tr>
<td>Eats Sethian Part</td>
<td>4 vs. 0</td>
<td></td>
</tr>
<tr>
<td>Embraced by Atum</td>
<td>5 vs. 0</td>
<td></td>
</tr>
<tr>
<td>Enemy Raises up</td>
<td>9 vs. 1</td>
<td></td>
</tr>
<tr>
<td>Eye Gone forth from His Head</td>
<td>4 vs. 0</td>
<td></td>
</tr>
<tr>
<td>Eye of Horus in Brow of Horus</td>
<td>4 vs. 1</td>
<td></td>
</tr>
<tr>
<td>Eye of Horus Nekhehs-$\mathcal{g}$</td>
<td>12 vs. 1</td>
<td></td>
</tr>
<tr>
<td>Geb Commands</td>
<td>4 vs. 0</td>
<td></td>
</tr>
<tr>
<td>Given Eye of Horus</td>
<td>32 vs. 1</td>
<td></td>
</tr>
<tr>
<td>Given Eyes (Dual)</td>
<td>6 vs. 1</td>
<td></td>
</tr>
<tr>
<td>God Satisfied upon</td>
<td>4 vs. 0</td>
<td></td>
</tr>
<tr>
<td>Gods Brought, Given by Horus</td>
<td>12 vs. 1</td>
<td></td>
</tr>
<tr>
<td>Gods Brought, Given by Other</td>
<td>4 vs. 0</td>
<td></td>
</tr>
<tr>
<td>Goes ($\mathcal{zl}$, $\mathcal{zkr}$) (Exhortation)</td>
<td>6 vs. 1</td>
<td></td>
</tr>
<tr>
<td>Going forth from the Mouth</td>
<td>7 vs. 1</td>
<td></td>
</tr>
<tr>
<td>Has Eye of Horus in Brow</td>
<td>5 vs. 0</td>
<td></td>
</tr>
<tr>
<td>Has Jackal-face</td>
<td>12 vs. 3</td>
<td></td>
</tr>
<tr>
<td>Has Wereret-crown</td>
<td>15 vs. 3</td>
<td></td>
</tr>
<tr>
<td>Horus Comes</td>
<td>30 vs. 1</td>
<td></td>
</tr>
<tr>
<td>Horus Finds</td>
<td>4 vs. 1</td>
<td></td>
</tr>
<tr>
<td>Horus Raises up</td>
<td>4 vs. 1</td>
<td></td>
</tr>
<tr>
<td>Horus Seeks Osiris</td>
<td>8 vs. 1</td>
<td></td>
</tr>
<tr>
<td>I$\mathcal{h}$-exclamation</td>
<td>4 vs. 1</td>
<td></td>
</tr>
<tr>
<td>In His, Your Name of</td>
<td>34 vs. 2</td>
<td></td>
</tr>
<tr>
<td>In Other’s Name of</td>
<td>26 vs. 6</td>
<td></td>
</tr>
<tr>
<td>Is Akh in the Horizon</td>
<td>7 vs. 1</td>
<td></td>
</tr>
<tr>
<td>Is Anubis</td>
<td>18 vs. 2</td>
<td></td>
</tr>
<tr>
<td>Is Born/Conceived with/as Orion</td>
<td>4 vs. 0</td>
<td></td>
</tr>
<tr>
<td>Is Brushed/Dried</td>
<td>8 vs. 2</td>
<td></td>
</tr>
<tr>
<td>Is Drawn Together ($\mathcal{mrg}$, $\mathcal{Pb}$, $\mathcal{inq}$)</td>
<td>9 vs. 1</td>
<td></td>
</tr>
<tr>
<td>Is Greeted ($\mathcal{Hw}$)</td>
<td>8 vs. 2</td>
<td></td>
</tr>
<tr>
<td>Is Imperishable</td>
<td>6 vs. 1</td>
<td></td>
</tr>
</tbody>
</table>

\textsuperscript{727} They are PT 329, 421, sPT 502I, PT 632, sPT 692A, BPT 719, and sPT 1047.

\textsuperscript{728} PT 554 (switching), PT 560 (membership in recurring series), PT 614 (second person), PT 632 (second person), PT 671 (second person and recurring series), sPT 1002 (second person and recurring series), sPT 1007 (recurring series), sPT 1011 (second person), sPT 1059 (second person), and sPT 1062 (switching).
c. Summary of the Sacerdotal Category

This brings the membership of the category to a grand total of 494. It turns out that, except for eleven, they all possess concrete links in semantic content annotated as 333 typological motifs. 402 of them situate the text owner as beneficiary strictly in the second person or switch between the second and third. 277 of them are transmitted together in 224 recurring series deemed to homogeneously consist of sacerdotal texts. All of the texts determined to belong to the category possess at least one connection in performance structure, fixed transmission, or propositional content with the others. These three criteria have been shown to be intertwined and are regarded as the salient characteristics of a genre of discourse in the discursive formation from which the Pyramid Texts were derived.

2. Further Personal Texts and Personal Motifs

The same procedure can be carried out to expand the category of personal texts and the motifs particular to it.

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729 See the preceding note, and add to the list PT 445, mentioned in the preceding paragraph.
In addition to the nine series consisting exclusively of texts from the core personal set, it was noted that there are fifty-eight series of varying lengths with core texts alongside one or more strictly in the third person or making no mention of the text owner. As they contain none of the texts identified as sacerdotal, there is reason to regard them as homogeneous in composition. In addition to the fifty-two texts from the core personal set, the fifty-eight series yield an additional ninety-two personal texts:

| PT 204–205 | PT 277–280 | PT 338–345 | PT 525–526 |
| PT 209–212 | PT 285 | PT 400 | PT 529–531 |
| PT 226 | PT 288–295 | PT 406 | sPT 570B |
| PT 228–231 | PT 297–298 | PT 472 | PT 575 |
| PT 233–240 | PT 300 | PT 474–475 | PT 582 |
| PT 242–243 | PT 301–302 | PT 484 | PT 624 |
| PT 255–258 | PT 304–305 | PT 500 | sPT 627A–B |
| PT 261 | PT 307–310 | sPT 502B | sPT 729B |
| PT 263 | PT 326 | sPT 502D | fPT 730–732 |
| PT 267 | PT 331 | sPT 502F | |
| PT 272 | PT 335 | PT 516–518 | |

Sixty-six of these have at least one of the core personal motifs.

Independently of membership in a recurring series, texts strictly in the third person or making no mention of the beneficiary can be cross-referenced against the core personal motifs. This time texts with ambiguous signs of editing as well as the texts identified as personal services will also be consulted. Doing so yields 161 more identifications, and, again, sixty-six of these are attested in one of the recurring series noted above:

| PT 205–206 | PT 304 | PT 474–475 | PT 613 |
| PT 210 | PT 307 | PT 478–480 | PT 615–616 |
| PT 212 | PT 309–310 | PT 493 | sPT 655B |
| PT 226 | PT 314–315 | PT 500–501 | PT 668 |
| PT 229–230 | PT 320–321 | sPT 502A–B | PT 678 |
| PT 233–238 | PT 324–326 | PT 514 | PT 688–689 |
| PT 240 | PT 334 | PT 516–518 | fPT 691A |
| PT 242–243 | PT 339 | PT 520 | hPT 694B |
| PT 248 | PT 341 | PT 522 | fPT 704 |
| PT 250–253 | PT 344–345 | PT 525–526 | fPT 726–727 |
| PT 255–259 | PT 347–350 | PT 529–531 | sPT 729B |
| PT 263–265 | PT 353 | PT 538 | fPT 730–732 |
| PT 267 | PT 360–361 | PT 549–550 | sPT 738B |
| PT 273–278 | PT 363 | PT 564 | sPT 1035 |
| PT 280 | PT 375–380 | PT 566 | sPT 1037 |
| PT 285 | PT 382–393 | sPT 570B | sPT 1046 |
| PT 288–289 | PT 395–406 | PT 572 | sPT 1048–1049 |
| PT 291–294 | PT 409 | PT 575 | CT 208 |
| PT 297–298 | PT 440 | PT 583 | |
| PT 300–302 | PT 472 | sPT 586D | |

In fact, none of the fifteen texts so far determined to be personal services bears one of the core personal motifs. Altogether, to this point 285 texts have been determined to belong to the personal category.

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730 See above at n. 674.

731 The twenty-six which do not are PT 204, 209, 211, 228, 231, 239, 261, 272, 279, 290, 295, 305, 308, 331, 335, 338, 340, 342–343, 484, sPT 502D, 502F, PT 582, 624, and sPT 627A–B.
Having expanded the category to include more personal texts, they can be cross-referenced against content even beyond the core personal motifs so as to expand our knowledge of the genre’s characteristic propositional content. Doing so will increase the size of the total set of typological motifs, to now consist of the core motifs together with motifs found in a ratio of four-to-one or higher. There are seventy-seven more to be added, and they are distributed among 217 of the 285 texts which have so far been assigned to the category. In the sixty-eight texts of the difference, fifty-nine nevertheless display a core personal motif. That leaves nine texts with only non-semantic connections to the category.

The following lists the additional motifs and the number of texts bearing them, with personal texts counted first versus sacerdotal texts second.

<table>
<thead>
<tr>
<th>Motif</th>
<th>Personal</th>
<th>Sacerdotal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Advances (ḥntl)</td>
<td>4 vs. 1</td>
<td>1</td>
</tr>
<tr>
<td>Alights</td>
<td>4 vs. 1</td>
<td>1</td>
</tr>
<tr>
<td>Ascends to (ḥl ḫ) Sky</td>
<td>36 vs. 9</td>
<td>9</td>
</tr>
<tr>
<td>Bestows, Takes away Kas</td>
<td>4 vs. 1</td>
<td>1</td>
</tr>
<tr>
<td>Climbs (ḥfd, ḫd)</td>
<td>4 vs. 1</td>
<td>1</td>
</tr>
<tr>
<td>Cobra for Sky (ṣ)</td>
<td>5 vs. 0</td>
<td>0</td>
</tr>
<tr>
<td>Comes to Addressee = Horus</td>
<td>4 vs. 0</td>
<td>0</td>
</tr>
<tr>
<td>Conceived at Night</td>
<td>5 vs. 0</td>
<td>0</td>
</tr>
<tr>
<td>Cross, Ferry (16 vs. 2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cross, Ferry to Horizon, Sky (16 vs. 2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Does Not Eat, Drink Detestable</td>
<td>5 vs. 0</td>
<td>0</td>
</tr>
<tr>
<td>Eats of What Gods Eat</td>
<td>5 vs. 0</td>
<td>0</td>
</tr>
<tr>
<td>Eats Person</td>
<td>4 vs. 1</td>
<td>1</td>
</tr>
<tr>
<td>Enemy Bound (ḥḥ)</td>
<td>4 vs. 0</td>
<td>0</td>
</tr>
<tr>
<td>Enemy Is Questioned (7 vs. 0)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Enthroned, Throne Established (10 vs. 1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fear (ša.t) at Side, before Him</td>
<td>4 vs. 0</td>
<td>0</td>
</tr>
<tr>
<td>Ferryboat Brought (18 vs. 2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Figs and Wine (3 vs. 1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Flies (13 vs. 3)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Flourishes, Is Green (Predication)</td>
<td>9 vs. 1</td>
<td>1</td>
</tr>
<tr>
<td>Four Gods/Akhs Brought (5 vs. 0)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Given Offerings by God (5 vs. 0)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Go forth from Earth (4 vs. 1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>God Gives Hand to (9 vs. 1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gods Witness Ascent (6 vs. 0)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Goes up to Sky on Ladder (6 vs. 1)</td>
<td></td>
<td></td>
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<tr>
<td>Hand of Beneficiary Comes against (5 vs. 0)</td>
<td></td>
<td></td>
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<tr>
<td>Has Abundance (ḥḥḥḥ) (4 vs. 0)</td>
<td></td>
<td></td>
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<tr>
<td>His Place Made (4 vs. 1)</td>
<td></td>
<td></td>
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<tr>
<td>Horus Fallen (4 vs. 0)</td>
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<td></td>
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<tr>
<td>Is Appeared (14 vs. 2)</td>
<td></td>
<td></td>
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<tr>
<td>Is before, beside Re (9 vs. 2)</td>
<td></td>
<td></td>
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<tr>
<td>Is Bull (21 vs. 5)</td>
<td></td>
<td></td>
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<tr>
<td>Is Fiery (4 vs. 0)</td>
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<td></td>
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<tr>
<td>Is Flower, Plant (4 vs. 0)</td>
<td></td>
<td></td>
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<tr>
<td>Is Living One (4 vs. 0)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Is Not Crossed (5 vs. 1)</td>
<td></td>
<td></td>
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<tr>
<td>Is Not Seized by Other (Non-Aker) (4 vs. 1)</td>
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<tr>
<td>Is Questioned (Non-rhetorical) (7 vs. 1)</td>
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<td></td>
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<tr>
<td>Is Sobek (4 vs. 0)</td>
<td></td>
<td></td>
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<tr>
<td>Is Strong (wȝ) (4 vs. 0)</td>
<td></td>
<td></td>
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<tr>
<td>Is Uraeus, Falcon which Came forth (6 vs. 0)</td>
<td></td>
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<tr>
<td>Is Young, a Youth (4 vs. 0)</td>
<td></td>
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<tr>
<td>It Is NN (15 vs. 1)</td>
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<tr>
<td>Ladder Is Set up (12 vs. 2)</td>
<td></td>
<td></td>
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<tr>
<td>Lamp, Fire Lit (4 vs. 1)</td>
<td></td>
<td></td>
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<tr>
<td>Lives from What Gods Live (12 vs. 2)</td>
<td></td>
<td></td>
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<tr>
<td>Mafdet Acts Violently for (8 vs. 0)</td>
<td></td>
<td></td>
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<tr>
<td>Name Said to Re, Harakhti, Horus (6 vs. 0)</td>
<td></td>
<td></td>
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<tr>
<td>Osiris Ascends (5 vs. 0)</td>
<td></td>
<td></td>
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<tr>
<td>Other Is Bound (7 vs. 0)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other (Not Eye of Horus) Trampled (ḏ)</td>
<td>4 vs. 0</td>
<td>0</td>
</tr>
<tr>
<td>Other Opens, Makes Way (13 vs. 2)</td>
<td></td>
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<tr>
<td>Other Removed from Place (4 vs. 1)</td>
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<tr>
<td>Passes (ṣaḥt) (13 vs. 2)</td>
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<tr>
<td>Pelican Is Fallen (4 vs. 0)</td>
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<tr>
<td>Pure in the Field of Rushes (12 vs. 2)</td>
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<tr>
<td>Re Appears (5 vs. 1)</td>
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<tr>
<td>Re Crosses, Ferries (10 vs. 1)</td>
<td></td>
<td></td>
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<tr>
<td>Re Is Pure (6 vs. 1)</td>
<td></td>
<td></td>
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<tr>
<td>Reciprocal Violence (4 vs. 0)</td>
<td></td>
<td></td>
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<tr>
<td>Rises (ḏ) (5 vs. 1)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sees God (5 vs. 0)</td>
<td></td>
<td></td>
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<tr>
<td>Serpent Is Fallen (4 vs. 0)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Seth’s Testicles Seized, Lost, Injured (4 vs. 1)</td>
<td></td>
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<tr>
<td>Shu Lifts up (ḥl, šḏḥ) (6 vs. 1)</td>
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<tr>
<td>Sight Is Upon Another (11 vs. 0)</td>
<td></td>
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<tr>
<td>Sit before, beside Gods (7 vs. 1)</td>
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<td></td>
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<tr>
<td>Those Who Have Gone to Their Kas (4 vs. 1)</td>
<td></td>
<td></td>
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<tr>
<td>Turns about (ḥnn) (4 vs. 0)</td>
<td></td>
<td></td>
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<tr>
<td>Vocative to Horus (20 vs. 5)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vocative to Ladder (4 vs. 0)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vocative to (Non-inimical) Bull (5 vs. 1)</td>
<td></td>
<td></td>
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<tr>
<td>Vocative to Re (35 vs. 4)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vocative to Stars (4 vs. 0)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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732 PT 574 and sPT 625B by clear signs of editing and recurring series; PT 204, 231, 239, 340, 343, sPT 502D, and 502F by recurring series only.
By means of the additional complement of motifs, one final pass may be made among the unassigned texts to find twenty-eight further texts belonging to the personal category:

<table>
<thead>
<tr>
<th>PT 249</th>
<th>PT 351–352</th>
<th>PT 607</th>
<th>sPT 738C</th>
</tr>
</thead>
<tbody>
<tr>
<td>PT 313</td>
<td>PT 381</td>
<td>PT 683</td>
<td>sPT 739A</td>
</tr>
<tr>
<td>PT 316–319</td>
<td>PT 489</td>
<td>PT 702</td>
<td>fPT 740</td>
</tr>
<tr>
<td>PT 329</td>
<td>PT 533</td>
<td>fPT 725</td>
<td>sPT 1031–1032</td>
</tr>
<tr>
<td>PT 332</td>
<td>sPT 586B–586C</td>
<td>fPT 736–737</td>
<td>sPT 1041–1042</td>
</tr>
</tbody>
</table>

This brings the membership of the category to a grand total of 313. All but nine possess concrete links in propositional content annotated as 202 motifs. Ninety-eight of the texts show clear signs of editing the beneficiary away from a prior first person. 144 of them are transmitted together in sixty-seven recurring series deemed to homogeneously consist of personal texts. All of the texts determined to belong to the category possess at least one connection in performance structure, fixed transmission, or propositional content with the others. These three criteria have been shown to be intertwined and are regarded as the salient characteristics of a genre of discourse in the discursive formation from which the Pyramid Texts were derived.

I. The Entextualization of the Pyramid Texts

Prior to this study, the ‘prehistory’ of the Pyramid Texts had been taken as an apodictic point. It was generally believed that the discursive formation represented by the corpus had existed prior to its actual attestation in the pyramids. While the significance of this assumption has not heretofore been explored, the lines of investigation drawn in this and the previous chapter bear right upon it. The details make it possible to transform assumption into evidentially supported argument, and thus to move from belief to knowledge. More importantly, they elucidate the historical significance of the invention of the mortuary literature tradition.

In Chapter Two, it was observed that there was a single—and crucial—contextual connection between Pyramid Texts and contemporary evidence to give an indication of the roles played by the texts in the Egyptian world. Texts of Group A are directly connected with offering lists. These lists are attested prior to the Pyramid Texts, they are representations of mortuary service, and this service had its place of performance in above-ground cultic installations. According to the pictorial representations accompanying the lists, they represented a series of offering rites performed by priests on behalf of the dead, while the corresponding texts of Group A represented the recitative component of the rites. It therefore followed that texts of Group A had been transposed from a setting of human practice where they filled the role of scripts in cultic service, to become representations of that ritual in their monumental environment. There, they no longer served as supports to the performances of their origin. The ritual script had become a decontextualized expression of ritual.

In short, the texts of Group A were not composed with the purpose of decorating the tomb. This much is clear from their connection with contemporary evidence. It remains to infer the historical relationship between text and monument for the other texts in the pyramids. This can be achieved through consideration of uniformity of performance structure.

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in Group A and through consideration of the pattern of editorial treatment carried out on the personal texts.

It turns out that the texts of Group A are entirely homogeneous in performance structure. There are 266 different texts in it, and all intact 734 members have been identified as sacerdotal texts: 222 strictly in the second person, thirteen with switching, and the remainder in the third, with these last having been associated with the category based on transmission and content. For Group A, the situation of officiant-to-beneficiary is corroborated by the connection with the offering list’s meaning; it is juxtaposed and expands on pictorial images of priests performing rites for the dead.

The sacerdotal category represents a distinct genre of discourse. It presupposes a particular situation of performance, namely one where an officiant acts for another personage, and it entails limitations on the kinds of statements said in it, for instance restrictions on phraseology. As the mortuary service represented by Group A was conducted in an above-ground setting, it follows that other texts in the pyramids presupposing the same manner of performance and employing the same kinds of statements likewise had their original situation outside of the tomb. In sum, as the texts of Group A had a prior situation of performance outside of the tomb in the sense of being performed by an officiant for a separate beneficiary, and as they uniformly belong to a single genre of discourse, it follows that other texts of this discourse genre shared the same, prior manner of execution.

That is not to say that all sacerdotal texts are members of cultic service. What it means is that the sacerdotal texts attested in the pyramids were not composed for the purpose of decorating tomb walls. Their basis for existence did not reside in architecture. They were derived from operative scripts to be read by officiants in religious performances done on behalf of others. They were secondarily adapted to a monumental purpose. The physically attested sacerdotal texts do reflect operative ritual scripts, but as attested they are neither the rituals themselves nor their supports. They are one step further removed than the source manuscripts from which they were transcribed.

The process of transferring a text from being a script for an aurally experienced spoken rite to becoming a visually experienced written word is an act of entextualization, and the procedure of transfer implies adaptation: decontextualization and recontextualization. The adaptation of a text to a new medium can affect—sometimes strongly—its form and content in its new environment, and consequently its meaning. As to the sacerdotal Pyramid Texts, a prevalent alteration was indeed to establish referentiality of the text owner, to replace the source manuscripts’ *mn* “whoever” or *n-is-su.t* “king” to the proper name. These two terms were placeholders in the manuscripts, where it was expected to substitute the name of the text owner. But it must also be that this tailoring was done when the rites were spoken in their primary and original use. The establishment of reference must have been a part of the production of the text from operative manuscript to speech, as it was from manuscript to monument. This activity, then, was not properly an adaptation affecting the text’s situatedness, since it was part of the original design of the text itself.

As to their pronominal forms, and the participant roles implied by them, the sacerdotal texts were hardly touched. There are only a few showing such modifications, and most of these were personal services composed to be done by the text owner for another. With these personal services, the text owner was generally transplanted from the role of officiant into that of beneficiary.

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374 Three texts of the group are unclassified: PT 12 and 19 (lost), and PT 105 (heavily fragmentary).
But the great majority of sacerdotal texts already configured him as beneficiary, and neither that status nor that of the officiants separate from him was altered. In view of their slight editorial treatment, it is correct to say that their new medium in stone had little impact on their formal structure. The deceased king was neither an active participant in the performance of the texts in their prior, operative forms, nor was he one in their attested, monumental forms. He was the object of the rites from which they ultimately derived, and he was the textual object of their monumental manifestations.

Things are entirely different with personal texts. While but a fraction of the sacerdotal texts show modifications impacting the implied relationship between officiant and beneficiary, worshipper and worshipped, the personal texts were subjected to a program of modification which had the effect of converting them in such a way that the text owner was no longer both officiant and beneficiary, but only represented as the object of benefit. This was achieved by conversion of the first-person pronoun almost always to the third person, either the pronoun or proper name.

Sethe was the first to comment on the phenomena of the editing of the person of the text owner in the Pyramid Texts. As a springboard for further discussion, it is useful to consider the three possible rationales he offers: 1) the person of the text owner was edited so as to make a text's recitation independent from him,\textsuperscript{735} 2) or rather, since the deceased did actually intend to read the texts himself, he had his name inserted so as to affect the appearance of objectivity in doing so, adumbrating the manner of Julius Caesar in his Gallic battle accounts,\textsuperscript{736} 3) or instead, by having his name inserted in the texts, the deceased sought to attain a kind of immortality, expecting that the texts would someday be exposed for the historical edification of posterity.\textsuperscript{737} Unpacked from the motives of affecting objectivity or seeking archaeological immortality, the rationales of the last two explanations are resonated elsewhere and stand as the accepted understanding of the motive behind the editing program: in effect, it was a matter of introducing the name of the owner in order to personalize his texts.\textsuperscript{738}

The circumstances are not quite as simple as that. Excluding texts with substantial damage, there are seventy-five Pyramid Texts which, in at least one exemplar, refer to the text owner by pronoun alone. What is most remarkable is that fifty-nine of them, or nearly 80%, are sacerdotal.\textsuperscript{739} So from this category come the great majority of texts lacking modifications to establish referentiality. This same category shows by far the fewest instances of modifi-

\textsuperscript{735} Sethe 1931, p. 526: Is it to be thought “daß die Texte auch, wenn der Tote selbst sie nicht las, durch ihr bloßes Dasein in Kraft treten sollten, sich gleichsam selbst lasen und dadurch dem Toten verschafften, was in ihnen für ihn gewünscht oder von ihm erzählt wird?”


\textsuperscript{737} Sethe 1931, p. 527: “Für wen waren also die Königsnamen in die Texte gesetzt, in denen sie uns heute nach der gewaltsamen Öffnung der Pyramiden…entgegenprangen und ihren mutmaßlichen Zweck, uns den Namen des betreffenden Königs einzuhamern, so vortrefflich erfüllen, daß mehrere von jenen König, von denen sonst wenig oder gar nichts bekannt ist, eben dadurch nach mehr als 4000 Jahren noch zu einer gewissen Berühmtheit gelangt sind? Man darf sich angesichts dieses Widerspruches wohl fragen, ob die alten Könige nicht geradezu mit einer solchen Möglichkeit gerechnet haben und eben deshalb für eine solche Verewigung ihres Namens in ihren Grabbauten gesorgt haben.”


\textsuperscript{739} To the thirteen texts not mentioning the text owner by name in the core personal set (see above n. 623), three additional texts strictly in the third person were added [PT 291, 307, 514]. The fifty-nine sacerdotal texts referring to the text owner only by pronoun are PT 13–14, 17–18, 33–36, 41–44, 52, [PT] 57B–C, 57H, 71G, PT 83, 86, 93, 174–175, 178–183, 185, 187–192, 195–196, 220 (W), 416–417, 419 (M), 441, 442 (P), 456 (P), 464, 483 (MN), 487 (M), 536, 540 (Nt), 593, 596, 598, 631–633, 659 (P), 679 (N), [PT] 691B, 753, [sPT] 1010, and 1053.
cation to person deixis—only fifteen\textsuperscript{740} out of 494, or about 3%. And it is in this category
that first-person references to separate officiants were virtually never touched. In sum, the
pronouns of the sacerdotal texts were generally not subjected to modification, neither to alter
their structure of performance nor to establish referentiality.

The program of modification focused its attention on the personal texts. Out of 313 in the
category, 122\textsuperscript{741} exhibit signs of editing of person, in the process leaving only sixteen making
reference to the text owner by pronoun alone. The disparity in editorial treatment between
the two categories cannot quite be accounted for by an interest in establishing referentiality.
If this had been chief, then neither category would retain texts making reference solely by
pronoun, nor yet again would there be so many more sacerdotal texts than personal ones
like this.

There are strong differences between the categories in editorial treatment, and they must
have to do with differences in the natures of the categories themselves. Greg Urban has
proposed that discourse more coded as a universal instance, as with traditional knowledge
or something produced by a group rather than an individual, is subjected to less editorial
modification by its copiers. But where the copyist feels that he has an authoritative or egalitarian
relationship to his source, he will subject it to greater change.\textsuperscript{742} Understanding the
differences in treatment in this way, the more faithful replication of the sacerdotal texts may
be owed to their cultural relationship to the beneficiary: they had culturally recognized forms
which permitted less tampering; they were comparatively inviolable due to the fact that they
were owned, as it were, by tradition and society. On the other hand, the personal texts were
subjected to modification because they were felt to reside in the province of the individual.
Under the text owner’s control by virtue of their singularity of participation, their ubiquitous
“I,” they were mutable. They were not changed in order to make them particular to the text
owner; they were changed precisely because they already were particular to him.

Whether to the third-person pronoun or the proper name, the effect of the program of
modification on the personal texts was to remove the text owner from the speaking role. In
displacing him from it, and by not introducing a new, explicit reciter, their status was made
indeterminate in respect to the representation of the agents responsible for their execution.
In that, what became common between the two categories was the text owner’s status as an
inactive participant, an object as inert as the statues and images approached by priests in the
course of cultic service. The resulting commonality may be regarded as the central aim
of the program to which they were subjected.

Whereas in their prior forms the texts had served as scripts for recitation in ritual practice
by human performers, on the tomb walls they served a monumental function divorced from
it. Within the tomb, no human eyes read the inscribed lines so as to remember what words
were to be said in a rite, and the text owner is not represented as reading his texts. They had
gone from being ritual scripts to being one step further removed from the rites, to being rep-
resentations of them.\textsuperscript{743} By their transposition to a sealed environment and by the program
of editorial modification, their function had become independent of performance by living
people and independent of the text owner’s personal action. They were decontextualized to
a non-performed status.

\textsuperscript{740} This figure includes texts showing ambiguous signs of edited person.
\textsuperscript{741} Again, this figure includes texts showing ambiguous signs of edited person.
text is maximally protected from compromising transformation.
\textsuperscript{743} Adopting an assumption of Berlev 1998, cols. 774–775, Quack \textit{et al.} assumes that the Pyramid Texts were
intended to be somehow heard rather than spoken by the dead. But this supposition neglects the visual properties
of hieroglyphs as discussed in Chapter Two.
Moreover, the program of modification to texts of the personal category decisively shows that they, like the sacerdotal texts, had not been composed specifically for the purpose of being inscribed as tomb equipment. If they had been, there would have been no reason to modify them when actually applied to their originally intended design. The fact of their ubiquitous conversion is the sufficient proof of their having been transposed from another situation into the tomb. Like the sacerdotal texts, the personal texts were not conceived of and composed to be monumental, subterranean decoration; that role was an adaptation.

What, then, was their place in their prior forms? To answer this question, one has a culturally emic, interpretive lens in the New Kingdom Book of the Dead. Its paratextual notations made it clear that learning and performing the texts in life was in preparation for a desired afterlife. So also with the personal Pyramid Texts: if not composed originally for the dead in the tomb, then for the living in anticipation of death. Prior to their transposition, the living learned personal Pyramid Texts through their recitation in order to become an Akh after death. As was argued and by definition, this activity was separate from cultic action. It belonged to the domicile or the appropriated public place.

Neither of the two categories of Pyramid Texts was composed for tomb decoration. This conclusion strongly revises the assessment of the history of the mortuary literature tradition developed by Assmann. As noted at turns above, he has perceptively made a division into two categories. That dichotomous typological division has been seen to be perfectly accurate. Further, in his presentation, collections of texts of his first category, the inappropriately termed ‘Totenliturgien,’ belong to the accessible ‘outside’ of a tomb, its cultic area. By him, they were performed by priests for the deceased, and they were not composed to serve the dead as a text to be read in the hereafter. According to him, when texts of this category are found in burial chambers, it is through a secondary use, an adaptation of purpose.

This all is in conformity with what has been found above for sacerdotal texts.

But by Assmann’s interpretation, the second category consists of texts intended to be magical tomb equipment, ‘Totenliteratur’ proper. According to him it is a magical tomb-supplement meant to equip the dead with afterworld-knowledge; it properly belongs to the inaccessible ‘interior’ of the tomb, its sepulchral chambers; it belongs precisely where it was inscribed. The category of Totenliteratur is to be distinguished from Totenliturgien also on the basis of function; while Totenliturgien stood as an artificial voice for priests, Totenliteratur stood as an artificial memory for the deceased, designed “à équiper le mort d’un répertoire de textes dont il aura besoin dans l’autre monde. Il s’agit donc de pourvoir le mort comme «esprit akh qui connaît ses formules», de ces formules mêmes qu’il est supposé connaître.”

When Assmann speaks of Totenliteratur, he is speaking of texts of the personal category. But there are profound conflicts with what he intuitively asserts and what has been seen here.

While it is easy to see that features of the so-called Totenliturgien correspond to texts of sacerdotal structure, Assmann’s category of Totenliteratur proper, the magischen Grab-
beigabe, is not to be found in the pyramids—not by his description. Though his category of Totenliteratur must correspond to personal Pyramid Texts, his assessment of them is in conflict with the history of their transmission as seen through the pattern of editorial treatment. The personal texts, like Pyramid Texts of a sacerdotal structure, belonged to the tomb only through a secondary use. The editorial modifications wrought upon them shows beyond doubt that they were not prepared in the first place to be tomb equipment, magical or otherwise. Indeed, with them and generally not with texts of a sacerdotal structure was there an overt redesign of purpose.

Similarly to Assmann, Siegfried Morenz once held that the tradition of inscribing texts in tombs was invented “so that the dead themselves could ‘proclaim the provision of supplies (nis dbht-htp)’ instead of this being done by unreliable priests.” 753 On the contrary, it is clear from the program of modification that the deceased was to proclaim none of the inscribed texts for himself.

Rather, at its origins in the reign of Unas the mortuary literature tradition was a tradition invented by adaptation. 754 It took pre-existing cultural fixtures—the textual supports to religious practices, from both collective and individual venues—and reworked them to a new purpose. The practices had their place and origin outside of the tomb. Their textual supports, once brought into it, served a monumental function. Alongside the deceased’s having learned personal texts in life and by the performance of sacerdotal texts for him by others in above-ground settings, the Pyramid Texts now appeared on the walls of his tomb in forms separate and separated from his mouth. By virtue of their new location and by virtue of the alterations made to them, their efficacy was caused to reside in the inscribed hieroglyphs alone: as aesthetic decoration, as monumental actualization.

753 S. Morenz 1973, p. 229. The Egyptian phraseology he cites comes not from a religious text but, as it appears, from Sinuhe B 195.

754 Similarly the concurrent introduction of offering lists to non-royal burial chambers, observed above at n. 19, was an adaptation, but after a different manner. In that case, offering lists as such had already been displayed in above-ground cult areas. In the case of the Pyramid Texts, the texts had not been.
CHAPTER FOUR

INTERFACE OF GROUPS AND CATEGORIES

A. Raw Distribution of Categories across Groups

It was seen in Chapter One that later Egyptian collective services were dominated by sacerdotal texts, whereas collections of individual rites were dominated by personal texts. In Chapter Two, fifteen groups of Pyramid Texts were identified based on their large-scale dispositions, and it was assumed that these assemblages were constructed around related activities, their original settings of performance. In Chapter Three, Pyramid Texts were divided into sacerdotal and personal texts from the starting point of their authentic, prior structures of performance. One can now consider the composition of the groups at the global level.

The result conforms to expectations. Except in two cases, the prevalence of sacerdotal texts is inversely proportional to the presence of personal texts. Table 10 represents the results.

Of the fifteen groups, and excluding unclassified texts, Groups A through G have at least 85% sacerdotal texts each. Meanwhile, Groups H and J through N have less than 27% each. Between these two poles are Groups I and O, attested respectively in passageways and vestibules.

The unclassified texts are nearly all heavily fragmentary or are completely lost, showing either the third person or making no mention of the beneficiary. Most of them are in individual groups because these appear mainly in antechambers. The preservation of surfaces in antechambers is generally not as good as that in sarcophagus chambers, and it is in the latter that the collective groups are concentrated. Aside from the damaged and completely lost texts, only seven Pyramid Texts are unclassified for reasons of ambiguity of content, person, and transmission; one shows disagreement among exemplars in respect to the person of the beneficiary, while the others have him in the third.

Table 10. Distribution of Categories across Groups

<table>
<thead>
<tr>
<th>Groups</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
<th>E</th>
<th>F</th>
<th>G</th>
<th>H</th>
<th>J</th>
<th>K</th>
<th>L</th>
<th>M</th>
<th>N</th>
<th>I</th>
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</thead>
<tbody>
<tr>
<td>Sacerdotal</td>
<td>263</td>
<td>47</td>
<td>32</td>
<td>28</td>
<td>30</td>
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<td>32</td>
<td>4</td>
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<td>2</td>
<td>9</td>
<td>14</td>
<td>10</td>
<td>45</td>
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<tr>
<td>Personal</td>
<td>5</td>
<td>4</td>
<td>5</td>
<td>1</td>
<td>5</td>
<td>44</td>
<td>54</td>
<td>95</td>
<td>40</td>
<td>37</td>
<td>39</td>
<td></td>
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<tr>
<td>Unclassified</td>
<td>3</td>
<td>1</td>
<td>2</td>
<td>6</td>
<td>12</td>
<td>11</td>
<td>11</td>
<td>8</td>
<td>14</td>
<td></td>
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<td></td>
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<tr>
<td>Setting Identification</td>
<td>Collective</td>
<td>Individual</td>
<td>Mixed</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total number of texts in Group</td>
<td>266</td>
<td>52</td>
<td>37</td>
<td>33</td>
<td>30</td>
<td>18</td>
<td>39</td>
<td>54</td>
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<td>108</td>
<td>60</td>
<td>59</td>
<td>48</td>
<td>15</td>
<td>101</td>
</tr>
</tbody>
</table>

755 See also above at nn. 86 and 493. Heavily fragmentary or lost texts are as follows: Group A: PT 12, 19, 105; Group G: PT 695, fPT 724; Group H: sPT 490B, PT 492, 698, sPT 1079–1080; Group J: PT 706–707, sPT 710A–B, 1024, 1026–1030, 1033–1034; Group K: sPT 502G, 729A, fPT 733, sPT 1036, 1038–1040, 1043; Group L: sPT 601G, sPT 602B–D, PT 705, sPT 1044–1045, 1047, 1050–1051; Group M: sPT 730B, 1074–1078; Group O: sPT 561A, PT 584, 618, 698, sPT 701B, 1060–1061, 1065–1068, 1072–1073, 1081.

756 Group C: PT 594 (with exemplar disagreement); Group H: PT 410; Group K: PT 394, sPT 502I; Group M: sPT 586A, fPT 665C, sPT 738A. See also the preceding note.
The interpretive framework developed in Chapter One provides a basis for explaining the inverse proportions of sacerdotal to personal texts. Groups dominated by sacerdotal texts were derived from scripts for collective religious practices; groups dominated by personal texts were derived from scripts for individual religious practices. This simple conclusion is what the preceding chapters have been aimed at; it is one of the central findings of this work, and it is the hinge around which the subsequent discussion revolves.

The conclusion is simple, but it is simple in the sense of being fundamental. It has a profound impact on our understanding of the significance of the Pyramid Texts. Sociologically and anthropologically, the association of a group with a particular domain of religious practice entails certain contingencies of human action. These constitute the necessary contexts for the interpretation and understanding of a group’s members.

As the collective service of the temple sanctuary ritual consisted entirely of sacerdotal texts, there are grounds to understand that groups dominated by Pyramid Texts with this structure were similarly derived from scripts for collective services. The implication is that the rites of these groups, in their original forms, were performed in a socially defined space and with a relatively high degree of public awareness: they were of significance to the community. It also implies that they were supported by administrative and economic infrastructures. These were the rites carried out by Old Kingdom officials who bore sacerdotal titles and were members of its semi-professional priesthoods. Their activities required the organization of their labor, recompense for their services, and special equipment and structures to perform them. These performances probably involved several officiants.

And just as Nu’s collection of individual—thus non-cultic—rites in his Book of the Dead was dominated by personal texts, so also is there a cultural-historical basis for interpreting groups of Pyramid Texts dominated by them as having been derived from similar collections. In their prior forms, the rites of the individual groups concerned domestic practice. In contrast to the collective groups, the activities were not matters of public awareness or display but would have been conducted in a more private setting, such as the home or an appropriated public space. Aside from the practical knowledge of the rites—learned through scrolls in which the first person of the text owner was represented without elision—their practice required little or no logistical support, and they would have been performed in the domicile or in an appropriated public space. They were administratively and economically disconnected from society. Consequently the rites of these groups had but one performer or a limited number of them.

To judge from the fact that the sacerdotal texts never involve a dialogue between the beneficiary and priestly performers, the rites of the prior forms of the collective groups were carried out by living priests on the behalf of an inert text-owner, and, in the context of references to his corpse, that means a deceased person.757 To judge from the fact that the personal texts were modified wholesale upon their introduction to the tomb so as to make their significance independent of the mummy resting in the sarcophagus, the rites of the individual groups may be understood to have been recontextualized to the tomb environment. In their prior forms, they were recited by the living text-owner himself.

Although one is fully aware that the attested, monumental forms of these groups need not—and almost certainly do not—correspond in their entireties to the prior forms of the groups which served as their basis for construction, the conclusions just now amalgamated

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757 That is to set aside the possibility that corpse symbolism may have been used in ritual contexts divorced from death per se, as appears for instance in the initiation ceremonies of other societies; cf. Metcalf and Huntington 1991, pp. 71–72.
from the discussions of the preceding chapters may be understood generally to apply to the members of each.

But to speak in detail about exceptions to these generalizations is very useful, since it will have the effect of drawing out the textures of the different kinds of groups, how they were monumentalized, and the differences between them.

It was expected that there would be imbrications between different settings. Modes of human action are not autonomous, but overlapping and related. This has now emerged in the Pyramid Texts in two ways.

The first imbrication emerges in the presence of some personal texts in collective groups. The reason that they have surfaced in the examination of Pyramid Texts but did not in the examination of the temple sanctuary ritual has to do with two facts. First, Papyrus Berlin 3055 was evidently an operative ritual script, whereas the attested Pyramid Texts are monumentalizations, and the process of monumentalization affects how texts can be displayed together. Second, the two corpora were analyzed from opposite ends. The classification of the Pyramid Texts proceeded by identifying performance structures first and determining the settings second. Meanwhile the classification of texts in the (operative) Berlin papyrus began by ascertaining setting first and determining performance structures second. To be sure, it was observed that exchanges took place between different settings, but the temple rites were not formally evaluated to detect which might have been transferred into it from an individual setting. But with the Pyramid Texts we are in a position to do so, because we now have information about the typologies of the texts and their large-scale dispositional affinities over time. These two details fashion a fulcrum for determining the trajectories of exchange.

The second imbrication emerges in the presence of sacerdotal texts in individual groups. In examining the structure of the components of Books of the Dead, a few personal services for the dead were found. These were rites originally performed as by a close family member for another, and there were also personal services for gods done by the text owner himself. Thus, while no texts retaining a personal structure were found in the daily temple service of the Berlin papyrus, there were some texts showing the sacerdotal structure in Books of the Dead. The one was uniform in structure, whereas the other was variegated. Now, some personal services have already been identified in the Pyramid Texts based on internal details. These can be correlated with their disposition in groups and that information employed to isolate still others. It will be found that they appear precisely where expected, in the individual groups.

The present chapter will thus focus on the contrastive deployment of texts in order to sketch out the mechanisms which put them where they are found today. The process of doing so will have the concomitant effect of bringing more sharply into focus the distinctions between the categories and their associated groups. When the status of the collective and individual groups has been clarified, the mixed groups will be approached more closely in order to see if they after all conform to the rules perceived in the others.

Once all of these exceptional circumstances have been explored in some depth, the chapter will return to the more general. It is important to consider the groups in terms of participant roles, officiant and beneficiary, as explicitly manifest in propositional content. It will be seen that, as a rule, the collective ritual groups are more concerned with the anthropocentric relations between the living and the dead, whereas the groups of individual rites are more concerned with the text owner’s experience of the transcendental environment which the Egyptians imagined awaited them upon death.

758 For how the term *transcendental* is used here, see above at n. 690.
Having drawn out general differences between the two categories of texts and consequently the groups they dominate, one is now in a position to make sense of the ruptures between them.

As personal texts are found in greatest abundance in individual groups, and as sacerdotal texts are found in greatest abundance in collective groups, the analytical dimensions of manner of performance and setting can be regarded as roughly homologous, in the sense of a typical correspondence between structure and setting. Personal texts are to individual groups as sacerdotal texts are to collective groups. On the levels of performance and meaning, large-scale oppositions between the two kinds of groups are consequently due to the contrastive natures of their component texts. Consequently deviations from the two homologies present special interest, because they are sited at the interstices. It is at this location, the point of rupture, that two modes of belief and action are seen to meet.

A problem raised in Chapter One was the determination of the trajectory of transfers between settings and the identification of the mechanisms responsible for it. Consistent patterns of exchange and the secure dating of the kingly pyramids combine to permit these trajectories to be established with some confidence. Further, the propositional content of the texts concerned gives insight into the mechanisms permitting and motivating the movements, and thereby an awareness of certain strategies of ritual construction. And consideration of the editorial treatment of a particular set of sacerdotal texts reveals their prior usages, letting their living history be understood alongside their meaning as monumentalized in the tomb.

Excluding texts in mixed groups and those exchanged strictly between a mixed group and one of the others, the distribution of categories between individual and collective groups is summarized in Table 11 below. It shows the number of texts of the categories appearing only in collective groups, or first in a collective group and in a later pyramid in an individual group, or first in an individual and later in a collective, or only in an individual group.

1. The Distribution of Personal Texts across Collective Groups

The homologous deployments occur in two cells of Table 11, the upper left and the lower right. All the other distributions are our points of interest.

The non-homologous distributions follow a pattern. The pattern is most obvious with the sixteen personal texts found in both kinds of groups. In every case the text in question is first attested in an individual one before being found in a collective. The texts and their histories of attestation may be summarized as follows, by naming the text, the sigla of pyramids of attestation, and the groups therein:

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759 The term *homology* is used in the sense of Williams 1977, pp. 105–106, and see Saler 1993, pp. 174–177. Here it involves a typical—thus not universal—connection between superficially unrelated dimensions, namely performance setting and performance structure. A *homology* is opposed to an *analogy*, which involves a correspondence in appearance and function.


761 Sacerdotal texts exchanged between mixed groups and one of the others are PT 452–453, 587, 673, sPT 692A, 694A, PT 697, sPT 701A, PT 703, and sPT 1058. Personal texts exchanged between mixed groups and one of the others are PT 269, 271, 306–307, 311, 325, 331, 359, 375–377, 555, 563, 565, 573, 684, and 688.

762 For reference, they are repeated here in their chronological order: W = the pyramid of Unas; T = that of Teti; P = that of Pepi I; M = that of Merenre; N = that of Pepi II.
To repeat, in every single case where a personal text is found in both an individual and a collective group, it is always first attested in the individual one, precisely where it is homologous. To be sure, the oldest surviving attestation of a monumental text cannot have been its oldest manifestation—not after having argued at some length that our attested, monumental forms were derived from essentially operative source manuscripts. To be sure indeed—but what is stunning is the complete correspondence between initial attestation, where the personal text fits perfectly in its homologous environment, and subsequent transgression, where it is found in a contrasting environment. The total regularity of trajectory makes it permissible to propose that these exchanged texts indeed had their origins in settings where they were homologous, specifically among the individual groups in which they are first chronologically found. This pattern will be seen to play out with the other exchanges between the contrastive settings.

As to personal texts found exclusively in collective groups, there are only three, or 1% of the members of the full category, a remarkably low figure indeed. The extreme rarity of such instances coupled with the regular trajectory of the others lets one surmise that these also had their origins in individual settings. In fact, none of them is attested before the pyramid of Pepi I, where the complement of texts decorating the subterranean areas was expanded. Either their earlier attestations are lost, or their transfer was made from individual groups as they had existed externally to the pyramids themselves.

Table 11. Distribution of Categories across Settings

<table>
<thead>
<tr>
<th></th>
<th>Only in Collective Groups</th>
<th>Collective then Individual Groups</th>
<th>Individual then Collective Groups</th>
<th>Only in Individual Groups</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sacerdotal Texts</td>
<td>394</td>
<td>11</td>
<td>3</td>
<td>32</td>
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<tr>
<td>Personal Texts</td>
<td>3</td>
<td>–</td>
<td>16</td>
<td>248</td>
</tr>
</tbody>
</table>

763 A truism observed at Vernus 1996, p. 143. For references concerning the transcription of the attested Pyramid Texts from hieratic or cursive hieroglyphic source manuscripts, see above at n. 469.
764 PT 439 (P in Groups D and C; M in Group D; N in Group C); PT 538 (P in Group C); hPT 694B (N in Group G).
765 See above at n. 463.
2. The Incorporation of Contrastive Texts in Operative Rituals

The discord between the nature of the personal texts and the collective groups where they are rarely found prompts inquiry into the means and motives behind their unusual deployments. I do not believe it is possible to be definitive in the results of such investigations. The deviant cases are too few and the clues they offer toward answering this question are subtle. But there are some among the exceptions which do seem clear, and there are some trends to be observed in consultation of later material. These connections will be drawn together in order to depict certain mechanisms of group construction resulting in syncretic combinations, that is, the mixing of elements of different contexts.\(^{766}\)

Conceivably, there are two roles which personal texts might have played in collective groups. In some cases it appears that they had been incorporated to serve as actual rites in a performed cultic service, and in others their introduction seems to have been made possible by the monumental character of the group as it is attested. By the last, I mean that the text's connection to its new context was permitted through the non-performed character of the new, monumental medium. This option is probably the rule, since it coincides best with the regularity of trajectory seen with the sixteen personal texts found in both kinds of groups. But the former is worth considering, too, since it is clearly at hand with one text, PT 264, and may also be at hand with others.

Though rare, the practice of adapting personal Pyramid Texts for use in collective rituals is attested in later sources. Combinations of such texts with images of sacerdotal services suggest this. The Middle Kingdom stele of Amenemhatseneb situates the personal PT 247 next to a depiction of a priest in the recitation gesture standing before the beneficiary,\(^{767}\) a scene in the New Kingdom tomb TT 112 similarly shows a priest in the recitation gesture before the beneficiary with an excerpt of the personal PT 249,\(^{768}\) a set of personal texts are several times incorporated alongside pictorial scenes of mortuary service and the classical offering list beginning in the reign of Hatshepsut (Sequence 34),\(^{769}\) the personal texts PT 311–312 are found juxtaposed to images of the funeral in the New Kingdom tomb TT 57,\(^{770}\) an extract of the personal PT 252 is embedded within such a scene from TT 100 of the same period,\(^{771}\) and a scene inscribed on a New Kingdom offering table juxtaposes the personal PT 275–276 and 268–269 with two priests censing and libating for the beneficiary and his family.\(^{772}\) The images display an interaction between priest and deceased: they present themselves as sacerdotal in character. But the texts alongside these images, to judge from the editorial modifications to which the texts were subjected in the pyramids, from their contexts of transmission, and from their affinities in propositional content to other texts—they were known in the Old Kingdom first of all as personal texts, done not by priests for the deceased,

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\(^{766}\) For the taxonomical term \textit{syncretism} in respect to ritual construction, see Sered 2008, pp. 234–235.

\(^{767}\) See Boeser 1909, pl. 23.24.

\(^{768}\) Ni. de Garis Davies 1933, pl. 27; \textit{dfl-mdw hbr ft-npt tp(l) wk} lm m nn-bpr-r$^2$-snb m nfr-tm m $\text{zln}$ r $\text{st.t}$ r$^2$ w$^b$ ntw w n mnh=f r$^2$ nh, parallel to PT 249 § 266a + b (W: $h^r$ W: m nfr-tm m $\text{zln}$ r $\text{st.t}$ r$^2$ . . . w$^b$ ntw n w n mnh=f. An excerpt of this text is found also in the north chapel of the New Kingdom tomb TT 39 on the chapel's cultic door, the natural focus of worship during mortuary service, and most tellingly integrated with excerpts of other texts, all of which are of the resurrection type; see No. de Garis Davies 1923, pl. 48; PT 677 § 2023; PT 422 § 752–753b; PT 249 § 266a–b; PT 677 § 2028; and PT 252 § 272a–c.

\(^{769}\) Consisting of PT 204–205, 207, and 209–212, found in the southern hall of offerings of Hatshepsut's temple at Deir el-Bahri: Naville and Clarke 1901, pls. 109–110 (south wall) and 112–113 (north wall); in the north chapel of TT 39: Louant 2000, pp. 88–93, and No. de Garis Davies 1923, pl. 50; and in the temple of Ramses I at Abydos: Winlock 1921, pls. 9–10, and \textit{idem} 1937, pl. 3; and in the Twenty-sixth Dynasty TT 36: Kuhlmann and Schenkel 1983, pls. 31–37, exp. 34–36 for the texts. See also \textit{ibid} below at n. 1050.


\(^{771}\) No. de Garis Davies 1943, pl. 83.

\(^{772}\) See Clère 1981, pl. 27.2, and Subsequences 118 and 120.
but originally by a living person for himself. It therefore emerges that a transposition of setting had taken place—that their contexts of performance had entirely changed or had at least been expanded.

While juxtapositions of texts to pictorial images of priests is suggestive of the role played by them as recitative components in later times, one is on even firmer terrain when a personal Pyramid Text is incorporated in a document closer to a manuscript version. The last two mentioned texts, PT 268–269, have a further attestation in a collective situation, as they are featured as the New Kingdom Opening of the Mouth rites 63 and 64 respectively in the hieratic version of this ritual represented on the coffin of the New Kingdom official Butehamun. To give special appreciation to this New Kingdom source on account of its less visual and more scribal presentation, the ancestors of these two rites, PT 268–269, are certainly of the personal category, since one text exhibits residue and the other exhibits doubling in the pyramids, since both contain motifs exclusive to personal texts, and since both are found in recurring series alongside other texts with tangible signs of having been edited away from the first person.

In the pyramids, where PT 268 and 269 are found respectively in the individual Groups J and M for one and Group J and the mixed Group O for the other, the standard pattern of editorial modification sought to render the beneficiary entirely in the third person, and in the process make the identity of the performer indeterminate. This is also how they are presented in Butehamun’s Opening of the Mouth ritual—except in one place, where the second-person pronoun is used in his counterpart to PT 268. This editorial transformation is precisely in accord with what was noted for a handful of personal texts in the pyramids, too: the Opening of the Mouth version changed the performance structure of the text from the personal to the sacerdotal. Whereas the third-person format is neutral in its association with one setting or the other, the second person is characteristic of rites done in a collective setting, and that is the situation of the Opening of the Mouth. By modifying the text in this way, Butehamun’s editor moved it from neutrality to perfect conformability. Now that it also had the second person in one place, the text as a whole exhibited switching, and in the process it anchored the beneficiary to the text’s performance in the here and now. The addition of paratextual notations to the beginning of Butehamun’s Opening of the Mouth versions also make it clear that certain actions were to be done by a priest, namely libating and censing.

In light of the contextual history of their attestation and the editorial treatment of their personal pronouns, the trajectory with PT 268–269 is quite evidently from the individual setting to a collective one. (In this regard, it is worth mentioning that a verbatim extract of

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773 See Otto 1960 ii pp. 143 and 145, Altenmüller 1972, p. 55, and cf. Subsequence 118. It is unusual for personal texts to have been incorporated in the Opening of the Mouth. Most Opening of the Mouth rites with parallels in the Pyramid Texts are sacerdotal: PT 20–21, 23, 34–37, 77, 108, 173, 591, 600, and CT 530.

774 Both texts are also found external to the Opening of the Mouth representations in TT 33; see Otto loc. cit.

775 PT 268 in Nt. Observe also that a Middle Kingdom variant of this text, namely CT 255 III 359d-364, uniformly casts the beneficiary in the first-person among its six exemplars.

776 PT 269 in P; W also shows noun advancement.

777 Notably Subsequence 116 and Sequences 58 and 133.

778 PT 268 §374b (W): \( d \text{r.t}\text{n.}\text{r.w} \) “let him cross to the field of rushes” versus MOR 63m (Butehamun): \( d \text{r.t}\text{n.}\text{r.w} \) “may you cross to the field of rushes.” Cf. CT 530 (attested in part already in M, and fully in the Middle Kingdom in several exemplars), which switches the beneficiary between the second and third person or shows only the third person, versus its later parallel in the New Kingdom MOR 47 (Butehamun), which is wholly in the second person. Thus its third person instances were modified at some point to appear in Butehamun’s exemplar consistently in the second.

779 See above concerning PT 264, 306, 474, 505, 521, 523, 525, 572, and 609.

780 MOR 63a and 64a respectively (Butehamun): \( stn \text{r} \text{y} \text{y} \text{b} \text{n} \text{NN} \) “Sem, doing the libation for NN” and \( stn \text{r} \text{y} n \text{NN} \) “Sem, doing the censing for NN.”
PT 269 is also found within a Ptolemaic temple rite.\textsuperscript{781} Since this passage is not found in an earlier temple ritual script, and since such scripts exist in good number beginning in the reign of Seti I,\textsuperscript{782} it may be assumed that the trajectory here also is from the individual setting to the collective, but now crossing over from the mortuary to the temple domain as well.\textsuperscript{783} The later incorporation of personal Pyramid Texts in collective rituals establishes the existence of a cultural mechanism which allowed the transit of rites from an individual to a collective situation. Such moves transformed the texts from being personally performed by oneself for one’s own benefit into rites done by others.

Inspection of the sixteen transferred personal texts listed above shows that minimally one was moved according to this strategy, PT 264. It first appears in the individual Group J in the pyramid of Teti, where it is inscribed on a passageway wall and uniformly displays the third-person pronoun and proper name of the king. In the context of that individual group, it is immediately preceded by a text with tangible signs of having been edited away from the first person into the third,\textsuperscript{784} and it is followed by another personal text in the third person, presumably edited entirely away from the first with no signs to show for it. In accordance with the usual pattern of editing, the monumental forms were disengaged from dependency on the text owner’s self-performance; they were decontextualized.

But the personal PT 264’s context of deployment in the collective Group C in the pyramid of Pepi I is quite different, and how it presents itself as being performed is also quite different. When transferred into this collective group, the personal PT 264 switches between the second and third person, thus conforming to the sacerdotal structure. Furthermore, one of its passages in its new environment was evidently modified to replace the first-person pronoun with the noun \textit{it}=\textit{i} “my father.” Reference was thereby made by a speaking officiant to himself:\textsuperscript{785} the priestly performer was the “my.” By these alterations—they do not appear in any other exemplar—the text was recontextualized into something done by someone else for the beneficiary, and as a result it matches the texts now found around it. It is immediately preceded by seven texts with second-person forms, and it is followed by eight others of that kind. One of the preceding texts has a priest referring to himself in the first person,\textsuperscript{786} and five of those coming after do also.\textsuperscript{787} PT 264 had been modified in structure to integrate it into a new environment. This is quite similar to what was observed with a personal text in Butehamun’s Opening of the Mouth. A schematized representation of this explanation is given in the form of Figure 13.

While the modification of structure made PT 264 conform to its new environment in terms of manner of performance, it remained distinguishable from the other texts in Group C on the level of propositional content. Aside from the reference to the beneficiary as \textit{it}=\textit{i}, it has just one typological point of contact with just one other text in Group C, namely a

\textsuperscript{781} See Grimm 1979, pp. 35–46; cf. also Assmann 1990, p. 33.
\textsuperscript{782} Hays 2009c, p. 2 with n. 10.
\textsuperscript{783} See further the introduction of passages found in personal Pyramid Texts to the New Kingdom Temple Offering Ritual: PT 510 §14–42d parallel to TOR 19, with Nelson 1949, p. 224, on the latter. See further the incorporation of the personal PT 301 §§56–58 as six verses of a Middle Kingdom hymn, discussed at Franke 2000a, p. 108, and Baruqz and Daumas 1980, pp. 372–373. Here one should observe again that, simply because a text is attested at some point in its history in temple decoration, it does not follow that the text had its ‘original’ setting in temple cult. Such assumptions become especially problematic when they run counter to the actual temporal pattern of attestation, as here. In this context, see above at n. 312.
\textsuperscript{784} PT 262, with vacillation to the first-person and exemplar disagreement.
\textsuperscript{785} Compare PT 264 §344a (P): \textit{gdy.t} \textit{A.t} \textit{lt}=\textit{im} \textit{y} \textit{Sh.t} \textit{m} \textit{r} \textit{B.t} \textit{nt} “that my father’s traveling might be traveled thereon to the horizon of the sky,” to Pyr. §344a (T): \textit{gdy.t} \textit{f.t} \textit{T}. \textit{lm} \textit{r} \textit{rpy} \textit{l}. \textit{rpy} \textit{m} \textit{r} \textit{B.t} \textit{nt} “that Teti’s ferrying might be ferried thereon to that eastern side of the sky.” This interpolation was observed above at n. 632.
\textsuperscript{786} PT 265.
\textsuperscript{787} PT 595, 603–604, 673, and sPT 1010.
reference to the beneficiary’s being an Akh in the horizon. It shares this connection with
the sacerdotal text PT 357, a text which is quite remote from it in terms of position (see
Chart C). The motif of being an Akh in the horizon is particular to sacerdotal texts, with its
instance in PT 264 constituting the sole exception to be found in the personal category.

To be sure, there are some other connections between PT 264 and other texts in Group C,
but they are less determinative of either the text’s or the group’s identity. For instance, the
motif of giving or presenting offerings is shared between it and PT 357, as is the motif of
being rejuvenated. But these statements are not very strongly distinguished between the two
categories, and they are not concentrated in any particular group.790 The identity of a text
consists of its proportions of sameness and difference with other texts; the distinctive identity
of PT 264 in comparison to other Pyramid Texts has to do with what it most strongly shares
with a set of texts and with what they in turn do not share with others.

PT 264’s ideas are strongly resonated and found in multiple texts of the individual Group J
where it is first found: reed-boats are given to the beneficiary (four other texts), he encoun-
ters the four gods on their staves (three other texts), his name is said to the sun god in the
morning (two other texts), and above all he crosses to the horizon (eight other texts). Indeed,
crossing to the horizon is one of the two major concerns of Group J—the other is ascending
to the sky—and PT 264’s other points of contact with the group are really elaborations of
this primary theme: the conditions of crossing to the horizon (getting the reed-boats) and
the circumstances upon the beneficiary’s arrival there (encountering the four gods, his name
announced). PT 264’s typological points of contact with its original group are at the same
time a cluster of ideas around this important interest. In fact, the text may be regarded as
one of the prototypical members of that particular group.

What is striking, then, is that this cluster of ideas is constitutive of PT 264’s semantic asso-
ciation with the individual Group J, where it is first attested, and at the same time its points
of difference with the collective Group C, where it is found later. The latter does not deal
with these ideas at all except through PT 264. Thus, if a reason for the inclusion of PT 264
in Group C is to be found on the basis of the text itself, then it cannot have been on the

788 For notice of all the typological motifs possessed by PT 264, see its entry in Listing One.
789 Cf. the personal PT 264 §350c to the sacerdotal PT 357 §385a.
790 For the motif of being given (ḥb, ḫb) offerings, see the sacerdotal texts PT 94 §64a; PT 172 §101c; PT 357
§563a; PT 422 §702a; PT 466 §864a; PT 466 §805a; PT 610 §1723b; PT 675 §2066b–c, and see the personal
texts PT 205 §121a; §121a; §123a; PT 264 §346a–b; PT 344 §359c; PT 494 §1063c; PT 515 §1177a; §1177a–b;
PT 576 §1513b–c; PT 758 §2290a. For the motif of being rejuvenated (rnp), see the sacerdotal texts PT 33 §25c;
PT 357 §589a; PT 423 §767a; PT 466 §883b; PT 685 §2066b; sPT 694A §2148b–c; PT 699 §2180b–c, and see
the personal texts PT 264 §344b; PT 408 §715c.
basis of similarity in prior performance structure, nor could it have been due to a similarity in content as spelled out in PT 264’s textual identity. As its performance structure was modified while its propositional content was not, then, so far as can be seen today, its inclusion can only have been motivated by its very difference in content.

In adding a text of different nature to the ritual set represented by Group C, a bridge was made out of it to the one where PT 264 originated. The recontextualization of a personal text to a collective ritual thus expanded the scope of the ritual’s significance. Heterogeneity provides an opening to topics of discourse formerly alien to a certain situation. In this case, Group C’s main interests—which are in establishing the relationship between priestly officiants and the deceased and the perpetuation of his cult—are now connected to the deceased’s personal negotiation of the way to the horizon. At the same time, the responsibility for making this passage is now taken into the hands of the priests attending to him. It is to give collective support to personal agency. Group C makes tangential reference to being an Akh in the horizon, and it incorporates a text from Group J, which as a unit is concerned with attaining that condition and place. The introduction of an alien text has the effect of explaining a point hard addressed in its new situation, and at the same time it directs attention to the group of texts where that point is fully engaged. It served as a practical ‘Kultkommentar’; neither metatext nor ‘metarite,’ PT 264 is an intertextual, interritual expansion of meaning on a concept deployed in ritual, through the incorporation of an opening to that meaning within the ritual itself.

The introduction of a foreign element also intensifies the core meaning of the host. The affective power of heterogeneity consists in creating provocative relationships, the novel juxtaposition of propositions which an audience must negotiate. As it is through contrast that meaning is generated, the imposition of heterogeneity draws attention to differences which otherwise would only have been implicit, external to the construct itself. It is a question of forcing notice to be made of the central matters at hand, the issues native to Group C, by inserting within it a text with strong bonds to a different genre of discourse. In short, the creative defiance of rules, the work of genius, the incongruity of imposition—this forges an opportunity for insight into the very nature of the group itself.

Although the overt editorial transformation of a personal text into the sacerdotal structure to suit a collective context is rare, the effects—and therefore presumed motives—of its introduction may be regarded in greater or lesser extent as holding for all the other contrastive exchanges. It is a question of simultaneously underscoring a group’s traditional concerns and creating an opening to those of another. In the particular case of PT 264, the introduction of foreign matter may be regarded as a strategy in Egyptian ritual creation.

Though quite evidently this particular strategy was used sparingly, as may be seen from the infrequency of such transgressions shown in Table 11. Culture is not the realm of infinite hybridity, and if language finds ways to violate its own conventions, it nevertheless continues to depend upon them. The path of genius is to negotiate difference while maintaining the integrity of the medium, which in this case was the canvas of the collective milieu of mortuary service.

791 The reference is to Assmann 1995a.
792 To be clear, in the context of ritual, one speaks less of locutionary and more of illocutionary and perlocutionary meaning; on this distinction, see below at n. 811.
793 The present discussion is inspired by Frankenberry 2002, p. 179, who treats a parallel matter.
3. The Incorporation of Contrastive Texts in Monumental Groups

The dynamics of practical ritual construction, then, may be understood in some cases as having motivated the transfer of rites from one group to another. But, to judge from the regular trajectory of contrastive personal texts, in other cases their new monumental context must itself have been a major factor in making their introduction possible. It is remarkable indeed that every single personal text appearing in both individual and collective groups is first found in the former. It is all the more remarkable since it cannot be true that the earliest attested versions are also the original versions; they must be copies of lost source documents. The regularity of their monumentalized exchanges, while on the one hand genuinely indicative of the trajectory of transfer, on the other suggests that many exchanges were governed by the very act of monumentalization itself.

In the preceding chapter, it was seen that impractical—even paradoxical, impossible—modifications could be made to some texts precisely due to their disengagement from the logistical pragmatics of physical performance. With these extreme cases, quite noticeable is the freedom the word gains when it is separated from action. And in their transposition to the tomb, all of the Pyramid Texts were made separate from practice, from the human activities to which their source manuscripts had in effect been supports. The ramification of this transposition—which also is a kind of transfer of setting—is that, at the moment when the mortuary literature tradition was created in the reign of Unas, it was diverted from its roots by the very creation of the tradition. That is ironic, because the tradition’s base of power within its cultural context had to be dependent on its audience’s appreciation of the inscribed texts’ intimate connections with the human practices from which they were derived. Invented traditions rely upon the fabric of authenticity and ties to antiquity: it was the meaningfulness of the texts in ritual practice that led to this new, non-performed application. But the monumentalization of the texts also happened to sever them from those selfsame roots. They became one step further removed from their settings of origin once they became a tradition of their own.

This newly welded corpus of texts became, as it were, its own cultural engine governed by the rules it was making for itself. In the crypt, its texts now shared the common bonds of location and operation, drawing them more closely together than they had been in the above-ground settings where differences were perceptible not only in content, apprehended by the mind, but also in all the five senses as engaged in different modes of action. As the invented tradition was successively renewed in the subterranean chambers of Unas’s successors, its substance in the tomb remained disengaged from the practices on earth, becoming a thing which had its own purpose for being and its own adapted conventions.

The domain of the texts’ continuing existence within this new tradition was now not in the realm of human activity, but in the realm of the word and mind. In this, and in their shared interest in securing a beneficent afterlife, and in their shared proximity to the dead, two formerly separate domains of activity could now more readily interact: representations of what was done by priests for the benefit of the dead were now juxtaposed with representations of what one did in life in anticipation of an eschatological future, namely the expectation of a personal afterlife. Speech, the text, the word—especially belief—these are not constrained in the way that human action is. The script to a play, the things that its characters can say, are governed by limitations which do not pertain to an anthology of literature or a collection of books on a shelf. The former is a done thing; the latter—at least at the moment of its collection and selection—exists as a set of stored artefacts. Thus, as words were unmoored from deeds at the invention of the mortuary literature tradition, there was greater freedom in how texts could be organized. The dead cannot obey a cue to speak in a human performance. But, especially when the words of a dead person had been separated from his mouth
by the program of editorial modification, they could be intermingled with those which were, at their origins, said by priests.

To be more precise, the normal pattern of modification converted prior first-person forms into an effectively neutral format, the third person: this editorial decontextualization facilitated the incorporation of personal texts into collective groups, as well as that of sacerdotal texts into individual ones. The entextualized corpus, the ‘actualisation monumentale,’ could be fit together in ways that surpassed the limits of physical action.

But that is a lot to say about what are actually just a few contrastive deployments: they are still only a handful. So again the remark made above about the delicacy of exceeding the rules has to be reiterated. To have flagrantly disregarded the environmental conditions of the texts’ original composition would have been to destroy the integral relations between them as they were experienced outside of the tomb. To make an undifferentiated mixture of them would have been to destroy the discursive rules which had motivated their original creation, and that would have been to destroy their meaning—since context is the basis of it. But to exceed with delicacy is to play the rules of different settings against one another, and in the process draw attention to the rules and even strengthen them. For the Pyramid Texts as with anything analogous, that all depends, of course, on the editorial audience’s appreciation and habilitated understanding of the texts’ prior settings in life.

For instance, in introducing a personal text into a new, monumentalized collective setting, its content and the editor’s presumed familiarity with its prior situation would have had the effect of giving strongly contrasting texture to the group. Exceptionally, such contrasts could be intensified. There are two cases where attention was drawn to a text’s prior situation in an individual setting by its retention of the first-person format even at its introduction to a collective group. One of these texts appeared in the list above, the personal PT 407, and another is a personal service to the sun god, PT 456.

As to PT 407, it initially appears in the individual Group H in the pyramid of Teti. In the next pyramid, that of Pepi I, it is found in the individual Group J as well as in the collective Group C. Afterwards it became a fixture of the latter group, remaining there in the pyramids of Merenre and Pepi II. PT 407 is certainly a personal text. In its first manifestation in Group H, it appears between two texts which have exemplars showing signs of editing—PT 406 with an agrammatically advanced noun and PT 408, which shows recarving from the first person, vacillation to the first person, and exemplar disagreement. In Teti’s pyramid, PT 407 also shows agrammatically advanced nouns. Given its position between two texts showing signs of editing and its own noun advancement at its initial attestation, there is no surprise that the first-person pronoun surfaces in one of the text’s exemplars in the later pyramid of Pepi I. What is surprising is that this pronoun is maintained in that pyramid’s rendition of the collective Group C.

It is similarly surprising that the personal service to the sun god PT 456 appears immediately next to this text in the same pyramid and in the same group. That text first appears in the individual Group J in the pyramid of Teti. Afterwards, it alternates between the collective Group C (Pepi I and Pepi II) and the collective Group G (Merenre and Pepi II). This text was discussed above, where it was pointed out that it is an address to the sun god. The body text makes no clear reference to the text owner, but he appears in the paratext coming afterwards. That paratext helps identify the text as a personal service, as it makes statements about reciprocal benefit accruing to the text owner as performer. Where the five exemplars of PT 456 are intact, the text owner appears in the third person, except in its instance in Pepi I’s rendition of Group C. There, in a collective group, PT 456 appears alongside the equally deviant PT 407, and it also displays the first person in its paratext.
Both PT 407 and 456 are first attested in individual groups. That they both display the first-person format in Pepi I’s rendition of Group C suggests that his manuscript source for them also bore the first-person format. If the source had been appropriate for use in a collective ritual, then it would have displayed the second person, switching, or the third person, and it would have been copied as such. That this is true may be seen from two facts. First, there is not a single instance in all the Pyramid Texts where a prior second- or third-person form was transformed to the first. Second, aside from these two strange texts, there is a remarkable consistency of actually attested formats in the collective groups. Altogether, there are 1,154 attestations of Pyramid Texts among the seven collective groups, and, after the program of editing, every single one of them displays the second person, switching, or the third—except for these two. Two out of 1,154 is a fraction approaching zero, less than .2 percent. The remarkable uniformity of structure strongly indicates that the prior forms of the collective groups were uniform in terms of the formats they displayed. It is the individual and mixed groups which can exhibit variegation in attested performance structure.

Due to their singular retention of the text owner in the first person, it may be surmised that these two texts had been introduced to Pepi I’s rendition of Group C from a document prepared for an individual setting. That is the format homologous to the individual setting, and it is a format utterly alien to the collective groups. And this surmise is, after all, partially corroborated by the actual history of the texts’ attestations.

A schematized representation of this explanation is given as Figure 14, with PT 407 as an example, and the following discussion will focus on that text by way of illustration.

PT 407 gained a permanent place in Group C after the pyramid of Pepi I. In the later pyramids, it is bonded with PT 357, occurring immediately before it, and PT 594, occurring immediately after it in the mixed Sequence 75. PT 357 is found in every rendition of Group C and only in that group, and for that reason it may be regarded as one of its staple components. PT 594 is first attested in Pepi I’s rendition of the group and likewise remains in it thereafter. As PT 407 was transmitted together with these two regular members of Group C in the succeeding pyramids of Merenre and Pepi II, it evidently came to be deemed as belonging with them in a fixed way. In these later pyramids, the text owner now appears in the neutral third person.

**Figure 14. Surmised Transfer of PT 407**
It is possible that PT 407’s monumental introduction in the pyramid of Pepi I influenced the constituent composition of Group C external to the pyramids, actually gaining a place in the collective ritual represented by it. If so, its new monumental context effectively recontextualized it and made it conformable to actual practice. That would mean the monumental form of the group interacted with its actually practiced form. On the other hand, it is also possible that PT 407 simply gained a place in the monumentalized version of the group and not in practice. If so, its connection was strictly in the context of the mortuary literature tradition as an entity which had split apart from the human activities originally generating its substance. Determining which of the two possibilities is really the case is an insoluble problem. But either way, to judge from the alien pronominal format displayed in Pepi I’s pyramid, its introduction was made permissible by the monument’s freedom from the constraints of human practice. The contrastive difference of its original setting was highlighted by the retention of the alien format.

4. Rite as Metarite

Now that the basis for the possibility of introducing a contrastive text to a monumental context has been explained, the motivation for making the possible into the actual may be pursued. This will again be found to subsist in the incorporated text’s difference, but this concept will be extended. In its distinguishable difference, the contrastive text stood apart from its new host even while being a part of it. In this way its relationship to its new environment was similar to that between a metatext embedded in the body text it comments upon.

As a starting point, the relationship of the personal text PT 407 with the other texts of the mixed Sequence 75 can be considered, since the fixed repetition of this unit shows that these texts had evidently developed an affinity for each other. While PT 594 has no features distinctive enough to permit it to be typologically assigned, PT 357 is most certainly a sacerdotal text. It is dominated by the second person, after beginning by speaking of the beneficiary in the third. It contains no less than forty-two motifs particular to the sacerdotal category, with twenty-eight of them entirely exclusive to that category. It is concerned with specifying the cultic relationship between the beneficiary and priests in the roles of the gods Horus, Geb, Isis, and Nephthys. Reiterating verbatim extracts from fixture texts of Group A, the offering ritual, it connects the presentation of the eye of Horus to the subjugation of Seth, and the act of the ritualized opening of the mouth with mastery of the pantheon. These deeds are to be reciprocated, according to the text, on the part of the deceased beneficiary: it is to be Akh-beneficial for the priest in the role of Horus, the beneficiary is to embrace him, whereupon the priest is to be joyful, and the deceased is to rise up to him and not be distant from him.795

As to the personal PT 407’s relations with the sacerdotal category, it has an important point of contact in making reference by a passive verb form to the mouth of the beneficiary being opened.796 A more specific form of this motif is found in PT 357, which states that Horus performs this action.797 It can be thought that this tangential connection might have been part of the basis for PT 407’s being brought into permanent contact with PT 357 and Group C in the pyramids of Merenre and Pepi II.

Beyond this tangent they have nothing in common. Whereas PT 357 focuses on the actions of officiants on behalf of the beneficiary and his reciprocal relationship to them,

795 See PT 357 §585a, §585c-d, and §586a–b (T).
796 The motif ‘Mouth Is Opened’ is found in eight sacerdotal texts and just one personal text, PT 407.
797 The motif ‘Mouth Is Opened by Horus’ is found in six sacerdotal texts and no personal texts.
PT 407’s main interest is in the beneficiary’s transcendent location as a result of the mouth opening and as a result of the sun god’s purification of him: namely, he is to be at the prow in the bark of the sun god. Being at the prow of that bark is a motif exclusive to personal texts. Thus, the situation of the sacerdotal PT 357 is the treatment of the dead by priests embodying the roles of gods in the circuit of mortuary service; the situation of the personal PT 407 is the transcendent ship in the celestial circuit. The actions of priests belong to the collective domain; the interaction of the dead with the sun god in a supraterrestrial landscape pertains to the individual.

By Group C’s incorporation of a text which deals with those concerns, an immediate opening was made out from the setting it represented and access made to meanings which properly dwelled in another: the introduction of an alien text explained the results of a collectively performed action in terms of one of its effects on the individual’s supposed transcendent experience in the hereafter. It served as an intertextual, interritual expansion of the significance of a cultic act.

But in its first attested introduction to Group C in the pyramid of Pepi I, the different status of the text would have been most sharply felt, precisely by virtue of its discordant structure of performance. The contrastive character of its pronominal format would have underscored its origins in a different setting. Consciously marking itself in this way, PT 407 set itself apart from the discourse genre around it, even while it was implanted within it. It became, in effect, a metarite within the ritual: it was connected to it, reacting to it, and expanding on it as if in commentary, while not being directly a part of it.

5. Interim Conclusions

The transfer of texts from the individual setting to the collective justifies one of the arrowheads shown in Figure 3 of Chapter One. From the preceding it has become clear that the personal mortuary texts found in the pyramids—the precursors to most of the kinds of rites found in Books of the Dead—could, exceptionally, be transferred to bodies of texts representing cultic performances. But the direction of transfer between individual and collective groups was not one way, as will now be seen. In the process, justification will be made for another arrowhead of that figure. It is actually a matter of exchanges between the two different settings, the imbrication of different domains of religious practice.

6. The Distribution of Sacerdotal Texts across Individual Groups

The distribution of sacerdotal texts in individual groups follows a pattern similar to that with personal texts in collective ones, but with some important differences. To speak of the greatest similarities first, in consultation of Table 11 it emerges that the majority of sacerdotal texts found in both kinds of groups are first attested in a collective one, where they are homologous, before being found in an individual one, where they are not.

PT 81 WTPMN in the collective Group A; P also in the individual Group M
PT 364 T in the collective Group D; P in the individual Group M; MN in the collective Group G
PT 412 T in the collective Group G; PMN in the individual Group M
PT 419 TM in the collective Group G; N in the individual Group J
PT 421 T in the collective Group G; P in the individual Group J; MN in the collective Group G
PT 457 P in the collective Group C; N in the individual Group J

798 Cf. above at n. 312.
This pattern matches what was found with contrastively deployed personal texts. As explained above, such transfers may be largely understood as having been made possible by the non-performed character of the monument. Given the regularity of trajectory, I take this interpretation as certain.

The same may be understood here, especially upon consideration of the analogous circumstances of the shroud of Thutmose III discussed in Chapter One. There it was a matter of the juxtaposition of a text associated with a collective setting with those from an individual one, namely PT 77. In the pyramids, PT 77 is found in four renditions of the collective Group A and in one rendition of the collective Group G. Its antique association with Group A translates to an enduring presence in the offering ritual represented by the offering list discussed in Chapter Two. That list and its component texts are transmitted from the Old Kingdom into the New Kingdom and beyond. On the shroud of Thutmose, PT 77 acted contrastively to conclude an epigraphic register consisting of personal texts from an individual setting. It acted as a frame, as epigraphic punctuation.

It may be assumed that the editors of the Pyramid Texts were versed in the prior cultural settings from which they transcribed their texts. Then the juxtaposition of a sacerdotal text from a collective group with those from a contrastive, individual setting would have served to set sections of the individual groups apart, after the manner of framing or punctuation by rite. And in fact, upon perusal of the individual Groups H and J through N (see their corresponding charts), it may be seen that, in general, there is a tendency for sacerdotal texts to appear toward the extremities, either the beginning or the end. This is especially pronounced in Groups J and N.

Sacerdotal texts were transferred out of collective groups and into individual ones to serve as punctuation. They achieved this through their very difference.

7. The Deployment of Personal Services to Gods and the Dead

But such acts of punctuation by no means account for all of the non-homologous deployments of sacerdotal texts. Many indeed had their proper place in the individual groups where they are found.

Indeed, a second look at Table 11 shows two seeming deviations from the pattern of transfer seen thus far. To begin with, there are three sacerdotal texts which are first found in an individual group and later in a collective one:

PT 456  T in the individual Group J; PN in the collective Group C; MN in the collective Group G
PT 466  TP in the individual Group J; MN in the collective Group G
PT 670  P in the individual Group M; MN in the collective Group B

But they are not actually deviations. What the trajectory of transmission indicates is the variegated composition of the Egyptian individual setting, that is, collections of various rites to be done outside of cult. In examining the Book of the Dead, it was found that sometimes sacerdotal texts appear among the personal ones, as with BD 15A1 and BD 173. These were not texts like PT 77 on the shroud of Thutmose alongside texts from a contrastive setting,

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799 Hays 2003, p. 100 with nn. 68–70.
but rather BD 15A1 and BD 173 had their proper place in the individual environment. They were personal services, respectively to the sun god and to the god Osiris. A corresponding situation turns out to be the case for PT 456 and 670 right away: they have already been identified as personal services to deities, the former as a service to the sun god, and the latter as one to Osiris. As a result, on closer inspection their initial presence in an individual setting is entirely in accord with expectations.

That personal services in the Pyramid Texts may be transferred to collective groups is analogous to the circumstances of BD 15A1, a solar hymn, since it is later attested as a rite in the temple sanctuary ritual. The transit of PT 670 may be understood in this way. It had its origin as a personal rite to a god; it was recontextualized to become a collective service to the dead. The mechanism ruling its transfer was therefore also the same as observed above for the incorporation of the personal PT 264 into the collective Group C. Both PT 670 and 264 were introduced to become members of a collective ritual.

However, the particular circumstances of PT 456 differ in that it retains the first person of the text owner as ritualist in its advent to Group C in the pyramid of Pepi I, as noted above. The maintenance of that pronoun served to segregate it from the texts into which it had been inserted, as also with PT 407 beside it. In Pepi I’s rendition of Group C, PT 456 can be regarded as a metarite as PT 407 was. Its function is therefore not the same as that of BD 15A1 when this personal service, a hymn, appeared as a cultic act in the temple sanctuary ritual. In the Book of the Dead, its context defined it as an act done by a particular non-royal individual for a god outside the sphere of cult. But in the actual temple sanctuary ritual, it was performed by no specified historical personage and was done in the temple within the context of a whole series of rites for the god. PT 456, a proto-hymn to the sun god, includes paratext at the end to show that it was to be performed by a particular individual and that he was to get benefit from the performance. These kinds of marks are typical to the Book of the Dead but are not found accompanying any temple rite. Thus in Group C, they served to separate PT 456 from the very context into which it had been inserted. It was transferred into the monumental form of the group but was overtly distinguished from its new host by this difference in how it presented itself as being performed. In this capacity, it textually served as a metarite.

As to the third text listed above, PT 466, it is certainly a sacerdotal text, as it has three motifs entirely exclusive to that category and two others particular to it. But while it exhibits its exemplar disagreement as a sign of editorial attention, it has none of the telltale signs of having been a personal service to a deity or to the dead. Still, it remains that the initial complement of fifteen personal services was identified, in effect, through inconsistencies in roles between exemplars. For this reason it is necessary to suppose that further texts of this nature are to be found with such inconsistencies ironed out. Unless one is to construe that PT 466 deviates from the pattern of transfer seen without exception for sixteen personal texts originating in individual groups and found later in contrastive ones, and with that noted for eleven sacerdotal texts transferred out of their homologous settings into individual ones, and with the personal services PT 456 and 670—in short, unless one is to suppose that this text swims in a direction directly opposite to twenty-nine others without exception—then it may be inferred to belong to this same branch of the sacerdotal category. Based on its typology and the chronology of its attestations, PT 466 appears to have originally been a personal service.800

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800 Probably to the dead as such. The text differentiates between the beneficiary and the god Osiris at PT 466 §882b–c and §883d.
In fact, this would be an opportune moment to pause and reflect on the findings thus far. Including PT 466, it emerges that every one of the thirty texts attested in both collective and individual settings are all first attested precisely where they are conformable: personal in individual, sacerdotal in collective, personal service in individual. This result was yielded by entextual criticism. Given the number of variables at play and given the lack of paratext to guide interpretation, the consistency of the result is striking. Once again typologically identified texts are seen to adhere to rules of disposition: once again it is seen that the axes of content and performance structure are tied to the axis of transmission: the identifications are emic. More concretely, it means that the expectation of imbrications between settings as raised in Chapter One is fulfilled. More importantly, the total regularity of chronological attestations against the typological identifications permits the directions of transfer to be judged with confidence.

But there is one more difference in the contrastive deployment of sacerdotal texts versus that of personal texts. As already discussed, there are only three personal texts found exclusively in a collective group, where they are not homologous. Since they do not emerge until the pyramid of Pepi I, and since they were so few among the contrastively deployed personal texts, it was assumed that they similarly had their original places in individual groups. Now comes the difference, and it is in terms of number. As presented in Table 11, thirty-two sacerdotal texts are found strictly in individual groups, where they are not homologous. This is more than double the fourteen sacerdotal texts transferred between different kinds of groups. Since they are easily the majority, it would appear that the thirty-two are not transfers, but rather have a permanent position in a setting where they would at first glance appear to be out of place.

The explanation is not hard to come by. Two among the fifteen personal services already identified have just now been spotted among individual groups. And seven more have a permanent location there. They are precisely among the thirty-two under discussion:

PT 477  PMN in the individual Group J  
PT 483  PMN in the individual Group J  
PT 487  PMN in the individual Group J  
PT 512  PN in the individual Group N  
PT 532  PMN in the individual Group N  
PT 606  PMN in the individual Group N  
fPT 691B N in the individual Group L  

That incidentally leaves six texts previously identified as personal services. None of them occurs in a collective group, but rather all appear in the mixed Group O, including one which is exchanged between it and an individual group.\(^{801}\)

Here is what has happened. All fifteen of the personal services were identified not by disposition but through details of editing and internal information: by discord in reference among exemplars (for instance \textit{ws\textbar r\textbar NN} versus \textit{ws\textbar r}), the presence of an awkward \textit{it=f}, logical conflicts caused by the text owner simultaneously holding the role of Osiris and a role separate from the god, and explicit paratextual notations. These traits are not anywhere to be found among sacerdotal texts exclusively situated in collective groups. They only occur in texts originating in individual groups and the mixed Group O. It is another pattern of disposition: sacerdotal texts with a place in cult were not manipulated. But, upon their introduction to the monument, personal services were. This fits in with the idea that texts

\(^{801}\) sPT 1058: P in the individual Group N; P also in the mixed Group O.
felt to belong to the traditions of the community are less prone to modification, and cultic rites certainly match that description. Meanwhile texts felt to pertain to the domain of the individual are more apt to be changed, for the simple reason that they are more under his or her personal control. Personal services to a god or the dead certainly fit this description; they were performed outside of a collective context and consequently they were less governed by social controls, more susceptible to personal modification.

It was seen that, in general, personal services were changed so as to transplant the text owner from the role of officiant into the role of beneficiary. If there had been no inconsistencies marking this transformation, these texts would have had precisely the same appearance as other sacerdotal texts. Now that so many personal services with such signs have been found strictly in individual groups, there is evidential basis to infer that all of the others were personal services as well. This goes for the following twenty-five texts. The groups in which they are attested are indicated in parentheses:

- PT 247 (Group J)
- PT 488 (Group J)
- PT 661 (Groups H & L)
- PT 323 (Groups M & N)
- PT 497 (Group H)
- PT 679 (Groups J & L)
- PT 337 (Groups J, M, & N)
- PT 498 (Group K)
- PT 680 (Group J)
- PT 465 (Group J)
- PT 608 (Group N)
- PT 682 (Group L)
- PT 468 (Group J)
- PT 628–633 (Group M)
- PT 685–687 (Group L)
- PT 482 (Group J)
- PT 654 (Group M)
- PT 734 (Group K)

Together with being apart from community performances by their nature, the decontextualization induced by the monumentalization of the operative rite permitted the transplantation of roles in these texts, to move the text owner from the role of officiant to the role of beneficiary. This was done because the prior form of such texts naturally devoted their attention to the entity being served. To have simply modified them according to the standard pattern of editing would have caused them to lose their purpose for being. Outside of the tomb, the personal service had the function not only of elevating the attributes of the deity, but also in establishing a hierarchical relationship of service between the human and the god. This relationship was achieved through the text owner’s very performance. As the program of editorial modification was directed at shifting the text owner out of the first person, and therefore out of the role of speaking officiant, this had natural consequences on the significance of the personal services. To have simply displaced him from the role of the text’s performer would have meant that the services would have lost much of their relevance to him; they would no longer have fully accomplished their function of establishing a relationship between text owner and the entity being served. In order to re-forge a meaningful link between text and text owner, the greater number of personal services transplanted him into the role of beneficiary.

This transformation made the texts conformable to collective settings, and that conformability would have contributed to the transfer of the personal services PT 466 and 670 from the individual groups where they are first attested to the collective groups where they are later found. It is indeed remarkable that so few of the personal services found in individual groups are transferred in this way. The restrictions of exchange may be owed to cultural inhibitions against total heterogeneity. To mix a little is to draw attention to the rules; to ignore the rules is to destroy them.
C. Mixed Groups Revisited

All of the contrastive deployments of the categories among the individual and collective groups have now been taken into account. It was seen that in many cases it was a matter of transfers between settings, and that these were motivated by mechanisms of ritual construction as well as the monumentalization of the groups. It has also emerged that the personal services identified in the preceding chapter had their origins in individual settings, precisely where they are appropriate. Through consideration of the disposition of some further sacerdotal texts, they were surmised also to have been originally composed as such services. In summary, the categories are disposed among the collective and individual groups such that they follow regular patterns of arrangement. These patterns were governed by the genres appropriate to the settings of the original groups, and were influenced by their monumentalization.

But, taking each as a whole, two groups in Table 10 appeared to be heterogeneous. A closer examination can help sort them out a little.

1. Group I

Group I is very short, consisting of ten sacerdotal texts and five personal texts. It is first attested on the north wall of Teti’s passageway, while the south wall begins that pyramid’s rendition of Group J. The three pyramids coming after Teti devote both walls of the passageway to the group.

Study of Chart I shows the distribution of the categories at a glance. The sacerdotal texts do not intermingle with the personal ones. Moreover, the sacerdotal texts are fixed together in recurring series and show no signs of editing of person. All but one of the personal texts do show editing in at least one of their exemplars among the pyramids: PT 359 with vacillation and residue, PT 360 (N) has an incidental sign of editing,\(^{\text{a03}}\) PT 361 shows an instance of agrammatically advanced noun, and PT 362 has residue. All four of these texts appear in Teti’s rendition of the group, and in that pyramid it consists only of these texts. The later pyramids of Pepi I and Merenre omit them completely. Pepi II reintroduces two to round out his rendition of the group. It could be that his positioning them in his passageway was motivated by their presence in that location in Teti’s pyramid. In any event, it is clear that these two texts punctuate a group which is otherwise homogeneously sacerdotal.

Very simply, the sacerdotal portion of Group I may be regarded as apart from the personal portion; by the line of reasoning developed in this work, that portion may be understood as reflecting a collective ritual. This is Section I.1. The personal texts in Pepi II may be understood as having returned to the group in the context of the monument, punctuating the epigraphic unit. This is Section I.2.

2. Group O

Identifiable through the comparison of texts found in the vestibules of the pyramids of Pepi I, Merenre, and Pepi II, Group O is the most tenuous of groups to isolate. I have attempted to subdivide it into sections based on epigraphic areas and shared texts between them, thus

\(^{\text{a03}}\) Namely the statement PT 360 §603b (N): \(\text{n.R.} \text{ w pr m tm} \) “Teti is Shu, one who came forth from Atum.” Properly this sentence should include the pseudo-copula \(\text{pw}\); it consequently indicates the direct replacement of an independent pronoun with the proper name.
essentially according to the methodology of identifying groups of Pyramid Texts. Still, the subdivisions are themselves permeable, with seventeen texts found in more than one section. These are:

- **PT 269**: W in the individual Group J; P in Section O.2; M in Section O.1
- **PT 271**: WT in the individual Group J; P in Section O.1; M in Section O.2; N in the individual Group J
- **PT 311**: W in the individual Group I; P in Section O.3; M in Section O.2
- **PT 553**: P in Section O.1; N in Section O.2
- **PT 554**: P in Section O.1; MN in Section O.3
- **PT 555**: P in Section O.1; M in Section O.2; N in the individual Group N
- **PT 565**: P in Section O.2; M in Section O.1; N in the individual Groups J and N both
- **PT 571**: P in Section O.2; N in Section O.3
- **PT 582**: P in Section O.3; MN in Section O.2
- **PT 583**: P in Section O.3; M in Section O.4
- **PT 613**: P in Section O.4; MN in Section O.3
- **PT 702**: P in Sections O.2 and O.3 both; N in Section O.2
- **PT 703**: P in the collective Group B; M in Section O.4; N in Section O.2
- **sPT 1060**: P in Section O.3; M in Section O.2
- **sPT 1066**: P in Section O.4; N in Section O.2
- **sPT 1068**: P in Section O.4; N in Section O.2
- **sPT 1069**: P in Section O.4; MN in Section O.1

Section O.2 is the nexus of most of the connections, accounting for five shares with section O.1, five with section O.3, and three with section O.2. As it appears to be the glue which binds the group into a unity, it can be considered first. It has a number of unclassified texts, due to the comparatively fragmentary condition of vestibules. But among those examined for content, thirty out of thirty-four are personal texts, and over half of them show signs of editing. Based on the clear dominance of personal texts, this section appears to have been drawn from a collection of rites to be done in an individual setting. Two of its five sacerdotal texts are found elsewhere in individual groups, and for this reason they may be assumed to be personal services: PT 587 and sPT 692A.\(^{804}\) Another text, PT 703, is first attested in Group B and appears in this section as the last text of Pepi II’s north vestibule wall, monumentally punctuating it. A similar situation appears to be at hand with PT 553, first attested in section O.1.

Less than half of the texts of Section O.1 are exclusive to it, only six out of thirteen. The rest are exchanged with other sections of the group or one of the individual groups. The six texts particular to it are all sacerdotal except for PT 609. This text appears to have been modified like PT 264, discussed above, so as to suit it to a collective performance. In the pyramid of Merenre, where PT 609 first appears, it switches between the second and third person and bears the term \(it=i\) “my father” as well as the proper name as an unpreceded vocative.\(^{805}\) The passages with these two statements are lost in the text’s only other exemplar. But the vocative and the term \(it=i\) were probably interpolated secondarily in the same way as was seen with PT 264, because PT 609 shows a clear indication of editing away from the first person and possesses eleven typological motifs from the personal category, including seven of the core motifs. The manner of editorial modification, in parallel to the changes made to PT 264, suggests that this particular text had been secondarily introduced to a collective environment and expressly modified to suit it.

\(^{804}\) Noted above at n. 802.

\(^{805}\) Pyr. §1703a ⟨M⟩: \(M.n.\) “O Merenre,” and Pyr. §1703c ⟨M⟩: \(it=\text{it}^i\) \(M.n.\) “O my father Merenre.”
Section O.3 consists mostly of sacerdotal texts, and five of them have been already identified as personal services: sPT 561B, PT 577, 579, 581, and sPT 1058. Given their extraordinary concentration here, it is possible that the other sacerdotal texts of this section are similarly personal services: PT 554, 578, 580, 614, sPT 1059, 1062, and 1071.

Section O.4 has five texts exchanged with collective groups, PT 452–453, sPT 694A, 701A, and PT 703. Since it otherwise has very few personal texts, it may be surmised to have been drawn from a collective group.

The last section of the group, O.5, has connections neither with any other section of Group O nor with any other group in the pyramids. In addition to one personal service previously identified, it has nine sacerdotal texts and four personal texts. Among all the sections of this group, it is too disparate and too poorly attested for a judgment to be properly inferred concerning its original setting, so long as one does not let unfettered imagination be the guide.

Aside from Section O.5, all the sections have exchanges with the others. Given their interconnections with one another within the same architectural space, it seems clear that the members of the group belonged together—despite the fact that its individual segments have been attributed to different settings. Due to its nearly even number of personal texts versus sacerdotal, Group O is easily the most defiant of the other Pyramid Texts groups in terms of composition and obedience to the patterns of distribution observed with all the others. But, as heterogeneity is this group’s rule, and as a degree of heterogeneity is one of the outcomes of the monumentalization of the corpus of Pyramid Texts as a whole, it may be supposed that Group O was assembled from sources of contrastive settings, fused together into a monumental entity that in effect attained a life of its own. In short, the exchange of texts within Group O and between its disparate settings is a microcosm of the effects of monumentalization on the corpus as a whole.

D. Summary Enumeration of Personal Services to Gods and the Dead

Over the course of the last two chapters, fifty-three personal services to gods and to the dead have been identified, amounting to 11% of the repertoire of sacerdotal texts. It is useful to gather the texts together at this time.

Personal services to the god Osiris, generally with transplantation of the text owner as officiant into the god’s role are:

<table>
<thead>
<tr>
<th>PT 337</th>
<th>PT 532</th>
<th>PT 606</th>
<th>PT 685</th>
</tr>
</thead>
<tbody>
<tr>
<td>PT 477</td>
<td>PT 540</td>
<td>PT 614</td>
<td>sPT 691B</td>
</tr>
<tr>
<td>PT 482–483</td>
<td>PT 554</td>
<td>PT 628–633</td>
<td>sPT 1058–1059</td>
</tr>
<tr>
<td>PT 487</td>
<td>sPT 561B</td>
<td>PT 670</td>
<td>sPT 1062</td>
</tr>
<tr>
<td>PT 498</td>
<td>PT 577–581</td>
<td>PT 680</td>
<td>sPT 1071</td>
</tr>
</tbody>
</table>

There are only two personal services to the god Re: PT 456 and sPT 692A.807

Personal services to the dead are distinguishable from those to a god because they do not explicitly identify the beneficiary as Osiris or Re somewhere in the course of the text and are

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806 Only its personal service PT 540 is matched by an exemplar in other Egyptian sources, namely the pyramid of Neith and an Eighteenth Dynasty temple inscription; see the references above at n. 611. The other thirteen texts have no direct parallels.

807 For the latter, see the vocative to the sun god at Pyr. §2136a (P/Dant/E 43) and the reference to the sun god as long-horned bull at §2136b (P/Dant/E 45).
not juxtaposed to ones which do. Further, a number of them internally differentiate between the beneficiary and the god Osiris as such.\footnote{Namely PT 466, 468, 512, 619, 679, 687, and fPT 734.} The services to the dead are:

<table>
<thead>
<tr>
<th>PT 247</th>
<th>PT 497</th>
<th>PT 619</th>
<th>PT 686–687</th>
</tr>
</thead>
<tbody>
<tr>
<td>PT 323</td>
<td>PT 512</td>
<td>PT 654</td>
<td>PT 697</td>
</tr>
<tr>
<td>PT 465–466</td>
<td>PT 568</td>
<td>PT 661</td>
<td>fPT 734</td>
</tr>
<tr>
<td>PT 468</td>
<td>PT 587</td>
<td>PT 679</td>
<td></td>
</tr>
<tr>
<td>PT 488</td>
<td>PT 608</td>
<td>PT 682</td>
<td></td>
</tr>
</tbody>
</table>

E. Conclusions about the Distribution of Categories across Groups

An expectation of imbrications between settings in the Pyramid Texts was cultivated in Chapter One. Examination of the later material showed that texts could be transferred from one context to a different one, to yield attested groups either uniform or variegated in final performance structure. In the later material, transfers could be made into operative documents, where the imported rite would serve as a full member in its new setting, or it could be made into a monumental document, where its function would be visual and unperformed.

So also in the pyramids. Through consideration of some texts with prior first-person formats, both cultural mechanisms were detected. As a result of these mechanisms, the attested groups are heterogeneous in terms of their final composition: as a rule, they combined rites from contrastive settings. There are two apparent exceptions to this rule, Groups A and E. Since both consist entirely of sacerdotal texts, it appears that neither received texts from the contrastive individual setting. On analogy with the proposition that certain texts were more regarded as belonging to the community and were less subject to change, it can be surmised that these groups had boundaries around them more firmly drawn in respect to the sorts of material they could accept.

As observed above, the inscribed forms of the other collective groups do give the appearance of uniformity. This is thanks to editorial modifications to personal texts introduced to them, either at the time of monumentalization or when they were incorporated into an operative collective ritual. The only genuine exception to the rule of attested uniformity is the collective Group C in its rendition in the pyramid of Pepi I, as it has two texts retaining their prior first-person forms. As to the individual groups, as with Books of the Dead, they are variegated in terms of the performance structures they display.

Enhanced with the results of the preceding investigations, the distribution of the categories among the groups is displayed in Table 12.

Because the two categories of texts are distinguishable along the axes of performance structure, transmission, and content, they evidently represent separate genres of discourse, and this entails that they were deployed in different situations. It is assumed that the editors who selected the Pyramid Texts for inscription and who constructed the rituals which were the source material from which they were drawn, were fully versed in the discursive formation and would have been conscious of the origins of a transferred text. The transfer of texts between settings gently pushed against the rules governing their composition, and in the process drew attention to them. The cultural meaning of a text transferred into a contrastive setting provided an intertextual connection between its new host and its parent situation. Such connections served to relate the activities and desired results of the two. When the disjunction was especially pronounced, the alien text had the effect of acting as punctuation,
or a commentary on its new situation in the sense of being an expansion of it; it served as a metarite. This kind of overt heteroglossia—the juxtaposition of conflicting types of speech—was made possible by the monumental medium. This is because the monumental text, when derived from an operative ritual script, was decontextualized from its parent situation of performance. In effect the monumental text occupied its own setting, where its function was visual and unperformed.

F. Identity in the Pyramid Texts

As attested, all of the Pyramid Texts occupied this monumental setting, but consideration of the categorical distributions across groups let their original settings be identified. Having inspected the texts at the interstices of the groups, it is appropriate to return to their origins so as to bring their primary significance ever more sharply into focus. Groups dominated by sacerdotal texts were derived from scripts for collective services. Groups dominated by personal texts were derived from collections of individual rites. A group’s association with a certain domain of religious practice entailed certain contingencies of human action. These contingencies are the necessary context for the interpretation and understanding of the group’s members, because they would have constituted the cultural meaning of the texts prior to their introduction to the tomb. And without a doubt it was that meaning which motivated their introduction to it.

Situating the texts in a ritualized context transforms our perspective on the evidence. The opposition is between text as denotation versus text as event.\(^{809}\) The Pyramid Texts were composed in the service of the event. One of the ramifications of this point is that their communicative function—the locutionary, constative, true-false meaning they transmit—was taken for granted by convention\(^{810}\) and subordinated to their illocutionary and perlocutionary...

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\(^{809}\) Cf. the contrast between denotational and interactional texts drawn out by Silverstein 1993, pp. 36–38, and cf. the distinction postulated by Assmann 2008b, p. 94, between ‘informative texts’ and ‘performative texts.’

\(^{810}\) Cf. Fish 1982, p. 710; cf. Austin 1962, pp. 143–144. The playfulness of the latter work has created many opportunities for (mis)representation of its conclusions; see e.g. its misrepresentation at Asad 1993, p. 133 n. 11. But the point is not to determine what the orthodox structure of Austin’s ideas is, but to take ideas from Austin and apply them in a meaningful way. Another matter: the assertion being made here is that the statements of the Pyramid Texts were not ‘truth-claims,’ things presented for evaluation by the reader for their aptness or correctness in respect to an ultimate reality outside of them. However qualified (see for instance in detail Valdés 1992, on fiction, to which strong parallels may be semiotically drawn in the case of religious texts like the ones at hand),
meanings, their coercive and affective values.\footnote{The seminal distinction between locution (the constative value of a statement), illocution (what a statement is intended to accomplish), and perlocution (what a statement aims to provoke, especially in affect) is made at Austin 1962, pp. 98–103; a clearer distinction is between the constative (primarily locutionary) and performative (primarily illocutionary); see \textit{ibid.}, pp. 145–146, and the following note. For elucidation of the point that formalized speech—above all ritual speech—is reduced in locutionary force, see Bloch 1974, pp. 64–67. Bloch’s observation corresponds to the conclusion of Staal 1993, pp. 131–140, and cf. the discussion of Douglas 2003 [1970], pp. 21–38. For reference to critiques of Bloch, see above at n. 680.}

They were not, at their origins, intended to inform. As a discursive formation generated in the support of formalized, repetitive, ritual practice, they were composed to compel and provoke: they were aimed at doing things. They did not tell about the nature of the world;\footnote{This is to say that, because they are performative rather than constative, the denotative, informational value of a statement in the Pyramid Texts was attenuated while its illocutionary and perlocutionary values were emphasized. Consequently it is beside the point to inquire about the felicity of their claims. To borrow the words of de Certeau 1992a, p. 162, they “concerned the oral realization and not the logical truth of the proposition.”} they created it.\footnote{Naturally, the success of that project would have depended on the degree to which the symbolic system had been internalized by the participants; on internalization and the social construction of reality, see Berger and Luckmann 1971 and Berger 1967, pp. 3–52.}

1. \textit{Theory and Method}

Since the two kinds of groups are distinguishable in terms of practice—the passive or active involvement of the text owner, the collectively performed versus individually performed settings—their components must in the first instance be investigated in terms of this critical difference: the text owner in his socially constituted location. One should not be content with the extraction of symbolic content from the material so as to merely reconstruct a theological system or mythological account disengaged from the texts’ function in their lived setting.\footnote{Cf. Bloch 1986, p. 10.}

Unquestionably symbolic concepts must be analyzed, but that analysis must be directed at its lived situation of deployment: as the origin of the Pyramid Texts was in practice, then the primary location of their cultural significance was in the act. It is a question of language’s necessary effects in the world of human experience as predicated by configurations of charismatic vocabulary. After having assessed their meaning in their situations of origin, their secondary and developed meanings can be properly gauged.

What this means is simple. The point is not to try to see as the Egyptians once did; rather, it is to speak with the dead, to try to see the Egyptians in the act of constructing themselves in the world they made for themselves. Thus, symbolic content must indeed be examined in relation to the texts’ human subjects and objects, and in the first place it is a question of how the statements configured their identities.\footnote{Cf. Bauman and Briggs 1990, p. 69.}

Society shapes itself through language. In order to isolate how this was done in respect to the participants in the rites of the Pyramid Texts in their prior forms, it is necessary to locate systems of affinity in statements between groups of the same setting and their oppositions to affinities in the contrastive setting. A readily accessible starting point for this investigation is found in the two sets of motifs particular to the two categories, because they already possess oppositions in terms of their genres of discourse. The association of many motifs under the heading of a few themes will build up the most salient differences, and these can then be cross-referenced against groups and point the way toward deeper inquiry.

Given that hundreds of motifs have been identified, there are dozens of opportunities for investigation on the thematic level. In a book already overly long, I cannot hope but to begin
to scratch the surface of even the most salient and obvious. The remainder of this chapter will consequently devote itself to the most irreducible of oppositions. Consideration of them will adduce elementary features of how Egyptian ritual operated.

2. The Construction of Identity in Collective Ritual

Mortuary cult objectified the beneficiary, the inert dead, through the attribution of charismatic symbols to him, above all the name of the god Osiris. In parallel, officiants embodied the roles of other deities. Through the attribution of divine roles, the ritual had the effect of transporting the participants out of the ordinary world of mundane experience and into a transcendental\textsuperscript{816} significance.

a. The Beneficiary as Osiris

Among some scattered Pyramid Texts, sacerdotal and personal, in collective and individual groups, there are fifteen third-person predicative statements which set up the identity of the beneficiary as the god Osiris.\textsuperscript{817} For instance, PT 600 §1657a (N): \textit{ws \textit{i}r pw Ne. pn} “Neferkare is Osiris.”\textsuperscript{818} For the human beneficiary, the third-person predicative statements served to explicitly establish the most important role assumed by him.\textsuperscript{819} Second-person predication, which was exclusive to sacerdotal texts except for quotations, was mainly reserved for establishing identities not with proper names but associations with generic classes.\textsuperscript{820} It was rarely used to identify the beneficiary as a god by name, and not at all as Osiris.\textsuperscript{821}

\textsuperscript{816} Once more, for the meaning of the term \textit{transcendental} as used here, see above at n. 690.

\textsuperscript{817} They were enumerated above at n. 644 and are now discussed in more detail.

\textsuperscript{818} See the preceding note. Statements of the pattern \textit{ws \textit{i}r \textit{p}w \textit{X} “\textit{X} is Osiris”} occur in the sacerdotal texts PT 600 §1657a and PT 650 §1833a, and similarly \textit{ws \textit{i}r \textit{p}w \textit{p}(\textit{w}) \textit{nn} “this one is this Osiris”} occurs at the sacerdotal PT 219 §178a. A personal text with the \textit{ws \textit{i}r \textit{p}w} structure is PT 258 §308a. The structure \textit{\textit{X} \textit{p}w \textit{A}} is actually typically of personal texts; see the motif \textit{\textit{X} \textit{p}w \textit{A}} and later on in this chapter. The reverse construction, \textit{\textit{X} \textit{p}w \textit{ws}}, is found in the personal texts PT 259 §312a (a variant of PT 258) and PT 624 §1761d (N). Statements connecting the beneficiary with the phrase \textit{\textit{m} \textit{ws} \textit{i}r} “as Osiris” include the sacerdotal PT 437 §793b and PT 690 §2057a; cf. \textit{\textit{m} \textit{s}h “as (Osiris)”} at the sacerdotal sPT 1005 P/S/Se 90. Statements connecting the beneficiary with the phrase \textit{\textit{ws} \textit{i}r \textit{is}} is “as Osiris” include the sacerdotal PT 93 §63b, PT 461 §872b-c, PT 466 §884a, PT 468 §895c-d, PT 650 §1833c, PT 687 §2076c, PT 690 §2108a, sPT 1005 P/S/Se 91; and the personal PT 684 §2054. Additionally, there are a couple texts which merely liken the human beneficiary to this god with \textit{\textit{m} \textit{is} \textit{w} “as Orion”} at PT 412 §723a.

\textsuperscript{819} To be sure, the beneficiary was identified as many other gods, including Akhti, Amnisus, Atum, Babai, Deken, Duaa, Geb, Ha, Harakhti, Hathor, Hemen, Horus, Isesh, Khentimentiu, Kheper, Mekhenterti, Min, Nefertem, Nehebkau, Neper, Re, Seth, Shu, Sobek, Soped, Tefenut, Thoth, Wepiu, Wepwawet, and Sokar, but none of these at all so frequently as Osiris. It is also the case that several texts differentiate between the text owner as beneficiary and the god Osiris as a separate entity. Most relevant to the present context are sacerdotal texts deployed in collective groups. There are thirteen: PT 23, 215, 217–219, 419, 442, 533, 559, 659, fPT 665B, PT 690, and 703.

\textsuperscript{820} PT 173 §101c; PT 176 §102b; PT 179 §103c; PT 215 §149d; PT 221 §198d; PT 245 §251b; §251c; PT 246 §252b; PT 303 §466a-b (a quote in a personal text); PT 305 §473a (a quote in a personal text); PT 356 §376a; PT 357 §587b-c; PT 358 §593a; PT 364 §610d; §619a; PT 365 §623a and §625a; PT 368 §638d; PT 371 §484d; §485b; PT 412 §725c; PT 421 §751b; PT 446 §825d; PT 463 §877b-c; PT 466 §882b-c; PT 474 §944b (reinterpreted as a quote in one exemplar of a personal text); PT 505 §1093a (a personal text in one exemplar converted to switching); PT 532 §1261a; PT 533 §1287c; PT 534 §1354a; PT 572 §1476a (reinterpreted as a quote in one exemplar of a personal text); PT 573 §1479b; PT 578 §1534a; §1536a; PT 588 §1606b; PT 589 §1609a; PT 593 §1623c; PT 606 §1680b; PT 610 §1711d; PT 641 §1014a-b; §1014c; sPT 645A §1024a (N); sPT 653 §1824h (N); PT 649 §1851c; PT 665 §1870b; PT 665 §1900a (N); PT 663A §1911b and §1912c (N); PT 667B §1950d (N); PT 671 §1987a; PT 679 §2032b; sPT 1012 P/S/Ne III 62–63 P; and sPT 1013 P/S/Ne III 87.

\textsuperscript{821} \textit{\textit{m} \textit{sh “as Orion”}} at PT 412 §723a.
Alongside the explicit, predicative acts of identification were many more statements reflecting the honorific register of ritual service, where the identity of the beneficiary as Osiris was assumed as a matter of course. Very often this identity was embedded in indexical reference as an appositive or as a synonym.

As observed in the preceding chapter, the formula Osiris + the proper name of the text owner was a standard usage in the New Kingdom, appearing in any kind of rite in the New Kingdom Book of the Dead, whether sacerdotal or personal.822 But in the Old Kingdom the use of the motif ‘Is Osiris NN’ was restricted in effect entirely to sacerdotal texts. In particular, it was bound to sacerdotal texts stemming from collective groups. There, such usages were part of the honorific register; they were a component of ritual engagement. In referring to the beneficiary as Osiris by name, the officiant relationally positioned him within the context of discursive interaction.

For instance, a text appearing in both Groups A and D says: \text{wsiri Ne, gb.l.n(=i) kw m ir.t hr rm-mt.\text{[i]} \text{tn m.t.n n}=s \text{ng.w} “O Osiris Neferkare, I have adorned you with the eye of Horus, this garment of which the gods are terrified.”}824 The ostensible point of the statement was to tell the symbolic meaning of the act of presenting cloth, but, in the course of addressing the beneficiary by vocative, the speaker incidentally identified him as the god Osiris.

Since it is more indirect, the appositive “Osiris, (namely) NN” was more mystifying than ordinary rhetorical persuasion,825 in the sense that this mode of signification identified the addressee without argument. The attention is fastened on the declaration, while the deep-structural meaning of the vocative is assumed.

Less frequently, but similarly restricted to sacerdotal texts stemming from collective groups, the human beneficiary could be referred to as the god himself, especially through parallelism. In this case the name of the god was used as a synonym. I refer to the motif ‘Is Osiris (NN).’ For instance, a text first appearing in the collective Groups F and C and then in the individual Group N says: \text{PT 535 §1280a–d (P): \text{gl-ndjw ln 3st h.n= sm.i m zhn.w sn}=sm(i) usir m zhn.w sn=}sm(i) P. \text{pn}826 “Recitation by Isis and Nephthys. The wailing-bird comes: the mourning-kite comes, that is, Isis and Nephthys. They have come, only in seeking their brother Osiris, only in seeking their brother Pepi.”}

These kinds of statements interpellatively positioned the beneficiary within the framework of ritual practice. They created his identity incidentally; the point of such statements’ propositional content was not to make the god a predicate to the human beneficiary as subject. They bypassed argument and assumed that he already possessed this identity, thereby simultaneously creating and reinforcing it.

The interpellative identifications are far more numerous than the explicit, predicative ones. They are almost entirely found in direct address, where the beneficiary was spoken to by an officiant. The following two tables synthesize the number of texts in each group making interpellative reference. For each motif, Listing Four gives information for the specific citations:

The tables show the number of texts with the named motifs in the various groups. They are presented to give a rough picture of where they are found. It should be kept in mind

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822 See above at n. 641, where it is observed that this usage becomes nearly regular in the Nineteenth Dynasty.
823 PT 510, discussed on two occasions above (see above at nn. 638 and 657), is the sole personal text to show this formula, and then in only one of two exemplars after recarving.
824 PT 622 §1755a–b.
825 Cf. the oblique semiotics of this kind of reference to the connotational semiotics in tantric ritual, as concluded at Wedemeyer 2007, p. 406.
826 Sethe 1908–1922, vol. ii, p. 220, indicates that an initial form with \text{wsiri it(=i)} underlies the recarved P. \text{pn}, but there is no trace of this at Leclant \text{et al.} 2001, pl. 19 l. 42.
that the groups have different numbers of texts, and thus what is being represented is not so
much a picture of relative frequency but more a picture of presence versus absence.

Both collective and individual groups possess sacerdotal texts. But in the former they were
components of mortuary services, whereas in the latter they were either imported secondarily
to the individual group in its monumental context or they were personal services to a god or
the dead. With this in mind, it is evident from the two tables that there was a difference in
how the human beneficiary was identified. In collective groups he was referred to as Osiris
NN or just as Osiris. In the individual ones, the prior forms of personal services to this deity
of course called him Osiris; in the monumental context the text owner was transplanted
from the role of officiant to divine beneficiary. But otherwise the individual groups hardly
referred to the human beneficiary as that god. In short, as far as actual practice went, as a
rule the human was made into the god Osiris in the context of collective ritual.

There are some obvious exceptions in the two tables: an instance of ‘Is Osiris + Interpo-
lated NN’ in a collective group and isolated instances of ‘Is Osiris NN’ and ‘Is Osiris (NN)’
in two individual groups. They may be briefly reviewed. In Group B, a personal service to
the dead making separate reference to the god Osiris as such was brought in from the indi-
vidual Group M, and three passages in the exemplar of Pepi II were converted to interpo-
late the name of the text owner after the god’s name. The motives ‘Osiris NN’ and ‘Osiris
(NN)’ occur in the individual Groups M and N because of three texts transferred into them
from collective groups: PT 81, 364, and 535. The chronological disposition of PT 535 was
observed a moment ago. PT 364 is first attested in Teti’s rendition of the collective Group D.
Transferred into Group M, it occupies its own special register in the pyramid of Pepi I (see
Plan 16, at P/S/Sw C). There it is adjacent to Group E, which is always found combined
with Group D. In that same pyramid, PT 81 occurs in the register above PT 364 in the
pyramid of Pepi I (at P/S/Sw B). This text has a permanent place in the collective Group A,
where it first appears in the pyramid of Unas. In Group M, it comes after a series of texts
identified as personal services on account of their location of transmission, PT 628–631. One
final exception may be noted. All of the texts synthesized in Tables 13 and 14 are sacerdotal,
except for one, the personal text PT 510, which appears in Group N. In it an original it=f
“I’m father” referring to the god Osiris as such was recarved to ws P. “Osiris Pepi.” In
short, the deviations from the rule that the human beneficiary was interpellatively identified
as Osiris only in collective groups, thus mortuary service, are due to the process of monu-
mentalization: the transfer of four texts and the recarving of another.

In practice, the unargued identity of the dead as Osiris was made only in the social con-
text of cult. Performed for a dead person, the rites exalted him from the status of human to
god by bypassing argument. The process by which the corpse was converted from inert
object with residual human identity was not addressed, but rather the new status was natural-
ized as something taken for granted. In effect, the ritual created the new condition by virtue of

—

827 Once more, there is an empirical basis for this assertion: personal services were identified in the first place
according to inconsistencies in editorial treatment. The inconsistencies in editorial treatment do not occur with
sacerdotal texts stemming from collective groups. As to the texts synthesized in Table 14, the following show
evidence of this transformation, namely through exemplar discord, the awkward use of the phrase it=f “his
father,” and/or logical conflicts: three in Group J (PT 477, 483, 487), one in Group M transferred later to Group
B (PT 670), two in Group N (PT 606 and sPT 1058), and five in Section O.3 (sPT 561B, PT 577, 579, 581,
and again sPT 1058). The other sacerdotal texts with the motif ‘Is Osiris + Interpolated NN’ were assigned by
transmission; two in Group J (PT 482 and 680), one in Group K (PT 498), two in Group M (PT 629–630), and
two in Section O.3 (PT 578 and 580).

828 See above at n. 653.

829 See the citations above at n. 823.
its very performance. It structured the identity of the dead within its own, self-contained environment, through treating this identity as a given.

In the Old Kingdom social context, the identity of the dead as Osiris was restricted to ritual practice. Apart from that situation, a human was configured as this god only in the performance of personal rites for one’s own benefit and, textually, in the sealed-off crypt, in the Pyramid Texts inscribed in royal tombs and, in the late Old Kingdom, occasionally in association with offering lists inscribed in sarcophagus chambers for non-royal persons. Living society did not encounter the dead as Osiris outside of mortuary service. Even the dead king was not represented as this god in inscription, relief, or statuary in the above-ground, accessible areas of his pyramid complex. To be sure, in the Middle Kingdom such representations may begin to occur for the king, notably with so-called ‘Osiride’ pillars and colossi of Mentuhotep Nebhepetre and Senwosret I, and in the New Kingdom the non-royal dead could be textually identified by the ‘Osiris NN’ formula in the accessible part of the tomb. But in the Old Kingdom, outside of the crypt the tomb owner (royal or otherwise) was represented in the public offices he held in life and, in the sanctuary, simply as recipient of cult. To be sure, representations may demurely allude to the connection; see for instance inscriptions of Khen-khu (James 1953, pl. 31, 185; sim. pl. 32, 193): “it is the pure bread of Osiris: it is for Ikhekhi, beloved of the god.”

Table 13. Distribution of Osirian Appellations across Collective Groups

<table>
<thead>
<tr>
<th>Motif</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
<th>E</th>
<th>F</th>
<th>G</th>
<th>I.1</th>
<th>O.1</th>
<th>O.4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is Osiris NN</td>
<td>176</td>
<td>1</td>
<td>5</td>
<td>16</td>
<td>15</td>
<td>5</td>
<td>3</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Is Osiris (NN)</td>
<td>7</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Is Osiris + Interpolated NN</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 14. Distribution of Osirian Appellations across Individual Groups

<table>
<thead>
<tr>
<th>Motif</th>
<th>H</th>
<th>I.2</th>
<th>J</th>
<th>K</th>
<th>L</th>
<th>M</th>
<th>N</th>
<th>O.2</th>
<th>O.3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is Osiris NN</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Is Osiris (NN)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Is Osiris + Interpolated NN</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>Is Osiris (Deity)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>3</td>
<td>3</td>
</tr>
</tbody>
</table>

830 See above n. 818.
831 On the non-royal attestations of the dead as Osiris in the Old Kingdom, see Hays 2011, pp. 120–123.
833 As in the depiction of funeral processions in TT 100; see No. de Garis Davies 1943: pl. 81, in a passage parallel to PT 364 §609a.
834 And between these two areas he possessed an active and passive aspect respectively, as observed for the iconography of Fifth and Sixth Dynasty pyramids by Jánosi 1994, p. 137. As an active individual, alive; as a passive recipient of cult, dead.
835 To be sure, representations may demurely allude to the connection; see for instance inscriptions of Khen-khu (James 1953, pl. 31, 185; sim. pl. 32, 193): “it is the pure bread of Osiris: it is for Ikhekhi, beloved of the god.”
permanence of the monumental reliefs and statuary, human society did not encounter him as Osiris: not even the king is represented as this god in the accessible parts of his pyramid complex. As it was strictly in the context of collective ritual that society encountered him as such, it means that the deceased’s identity as Osiris was not socially permanent: it was contingent upon the evanescent event. It was established in the moment of cult’s execution and did not extend outside of that sacred environment—not even in the demure representations of mortuary service displayed in the sanctuary.

The contingency of identity has a critically important ramification. The naturalized attribution of the role of Osiris in cult was one of the strategies by which ritual distinguished itself from other discursive acts. The attribution was a charismatic one, and it was limited to a restricted social situation. The reservation of the appellation to the cultic domain made it a specialized use of language, and, recursively, in its specialization it differentiated its domain of deployment from other domains. Language carved out its own, separate space: by its particularity, it separated the cultic environment from the mundane world. It was in the very restriction of this identity that it was made literally sacred—set apart from the profane world. And through its sacredness the dead was projected out of the ordinary sphere of day-to-day experience and into a transcendent, superhuman condition.

In short, ritualized language set the dead apart by setting itself apart, a recursive self-generation through naturalized appellation.836

b. The Roles of Priests and Priestesses

Most collective groups of Pyramid Texts also established a filial relationship between the god Osiris and his son, the god Horus. The role of the latter was undertaken very often by the reciting priest, who refers to the dead as it=i “my father,” or both priest and dead were combined in the third person expression it=f “his (sc. Horus’s) father.” The ritual relationship between Horus the son to his father Osiris is well known throughout pharaonic history.837 Horus typified the dutiful son who attended to his father in mortuary service, and as such he was the most important ritualist.

In the Pyramid Texts the biological filiation sometimes reached beyond this binary constellation to encompass familial relations between the deceased and his father, mother, wife, and sister, represented by priest and priestesses in the roles of Geb,838 Nut,839 Isis, and Nephthys840 respectively. Further, the familial sacerdotal roles were sometimes supplemented by priests in the roles of the children of Horus841 and the gods Thoth and Anubis.842 For instance, ink nw.t msnq.t {n} “I am Nut, the Mesenetjet,”843 ink ls.t iw.n(=l) ngb(=l) im=k “I am Isis: I have come, even that I may grasp hold of you,”844 and ink wt-inpw=k “I am your Anubis-embalmer.”845

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837 On the role of Horus adopted by officiants in mortuary cult, see the references above at n. 650.
838 For the god Geb performing libations and other cultic acts in the Coffin Texts, see B. Altenmüller 1975, pp. 227–228.
839 For the goddess Nut as priestess in the Coffin Texts, see ibid., p. 87.
840 For the goddesses Isis and Nephthys played by priestesses in the Coffin Texts, see Münster 1968, pp. 23 and 53–70.
841 For which, see the sacerdotal PT 541, 543, 544–545, and PT 644; cf. PT 522 §1228a.
843 PT 435 §786a (P) (on this passage, see Billing 2002, pp. 176–178, with further references) in Group E, and see fPT 664C §1897b for Group F.
844 fPT 664 §1884 and similarly fPT 664A §1886a. For Nephthys as priestess, see PT 628 §1786b.
845 PT 355 §574a (M); as observed by Sethe 1931, p. 525 with n. 4, Sethe 1935, vol. iii, p. 74, and S. Schott 1964, p. 47 with n. 3, the exemplar of T incorrectly substitutes the name of the text owner for ink; see above at
The priestly identities were constructed in the same way as that of the beneficiary, either interpellatively or explicitly. Tables 15 and 16 synthesize the distribution of texts with the most important identifications. Some details about them:

1) The first three features are interpellative: ‘Is Father of Horus,’ ‘Is His Father (it=f),’ and ‘Is My Father (it=i).’

2) After these are summarized the number of texts in which an officiant separate from the beneficiary refers to himself in the first person in some way, ‘Priest in 1cs.’

3) Next come explicit predicative statements: the features ‘Priest(ess) Is Horus,’ ‘Geb,’ ‘Nut,’ ‘Isis,’ ‘Nephthys,’ ‘Thoth,’ and ‘Anubis.’ They are synthesized here in order to establish the cast of participants who could be involved in the ritual practices.

4) Several of the features shown in the two tables are not typological motifs: ‘Priest in 1cs,’ and ‘Priest(ess) Is Isis,’ ‘Nephthys,’ ‘Anubis,’ and ‘Nut.’ The rest of the entries are motifs, with citations in Listing Four.

The priests filled the roles of Geb, Nut, Isis, Nephthys, and Horus, thus father, mother, wife, sister, and son to the deceased as the god Osiris, and they were aided by priests in the theriomorphic roles of Thoth and Anubis. Aside from the children of Horus, there were no other gods or any other officiating individuals who identified themselves by explicit first-person statement. Naturally, one could imagine that deities other than these were also embodied by human ritualists, but, so far as the actual evidence goes, this was the cast of officiating characters with speaking parts.

Table 15. Configuration of Sacerdotal Roles across Collective Groups

<table>
<thead>
<tr>
<th>Feature</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
<th>E</th>
<th>F</th>
<th>G</th>
<th>I.1</th>
<th>O.1</th>
<th>O.4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is Father of Horus</td>
<td>2</td>
<td>2</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Is His Father (it=f)</td>
<td>2</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Is My Father (it=i)</td>
<td>2</td>
<td>1</td>
<td>4</td>
<td>1</td>
<td>12</td>
<td>10</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Priest in 1cs</td>
<td>50</td>
<td>10</td>
<td>9</td>
<td>5</td>
<td>9</td>
<td>7</td>
<td>11</td>
<td>2</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Priest Is Son</td>
<td>4</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Priest Is Horus</td>
<td>8</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Priest Is Geb</td>
<td>3</td>
<td>1</td>
<td></td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Priestess Is Nut</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Priestess Is Isis</td>
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<td></td>
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<td></td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Priest Is Thoth</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Priest Is Anubis</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td>1</td>
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</tr>
</tbody>
</table>

n. 635 for two other texts where this sort of assimilation occurs. On the title ut-input, see DuQuesne 2005, pp. 214–220.

846 Because the point of this motif is to identify passages where a speaking officiant relates himself to the separate beneficiary, instances of it=t “my father” in quotations are omitted; these occur in the personal texts PT 306 §476b; PT 474 §939c; and PT 513 §1168a) and the sacerdotal text PT 553 §1362a. See also instances of the beneficiary identified as it=f “your father” at PT 541 §1333c–d and PT 545 §1340a (both in Section O.3) and PT 619 §1748a (Section O.4).

847 For the specification of texts in which an officiant separate from the text owner refers to himself in the first person, see above n. 636.

848 For the citations, see above nn. 843–845.
self-identifications populate sacerdotal texts exclusively. In the case of the individual groups, the features specified in Table 16 occur in personal services\(^{849}\) and four texts transferred from collective groups.\(^{850}\)

An example of a sacerdotal text from Group A can make some of the relations more concrete:

\[
\text{PT 641 §1813–1815b (N)}
\]

\[
\text{us\textit{tr} Ne. lw.n(}={}\text{i}m [hgf] = k ink hr}
\]

\[
\text{lw.n(}={}\text{lt} mdu(}={}\text{lt} hr-}f=k ink z3=k
\]

\[
\text{us\textit{tr} Ne. jw3 wr n(}={}\text{i}m gh3 wew=}f lwf=}f
\]

\[
\text{dl n=}k lwf.wt in ps\textit{lt}
\]

\[
\text{sjm.t(}={}\text{lt} m ps\textit{lt nfr nb lst}
\]

O Osiris Neferkare, I have come in [approaching] you, for I am Horus.
I have come in order that I may speak on your behalf, for I am your son.
O Osiris Neferkare, you are the eldest son of Geb, his eldest, his heir.
O Osiris Neferkare, you have appeared after him,
and the inheritance has been given to you by the Ennead:
you have power over the Ennead and every god as well.

Bound to the embodied world of practice, in which officiants saw their object and each other, and heard themselves speaking, and smelled and felt the implements and items they were manipulating, their actions and connections with the dead were expressed as circumstances pertaining to the divine world. The construction of priestly identities especially involved the establishment of a set of explicit and implicit kinship relations between the officiants and the inert object of attention, the beneficiary. For instance, the simple appellations such as \textit{it}=\textit{i} “my father” had the effect of creating a paternal-filial connection between the beneficiary

\(^{849}\) In Listing One, see PT 468, 482, 485, and 487 (in Group J), PT 498 and fPT 734 (in Group K), fPT 691B (in Group L), PT 512, 519, 606, and 608 (in Group N), PT 580 (in Section O.3), PT 628 (in Group M), PT 661 (in Groups H and L), PT 670 (in Group M, transferred to Group B), and sPT 1058 (in Group N and Section O.3).

\(^{850}\) In Listing One, see PT 419 (Group G to J), PT 603-604 (Group C to H), and PT 690 (Groups B and G to L).
and the officiant representing Horus, the son of Osiris. Consequently, mortuary service had to do with more than just the resurrection of the dead. Because at the same time the officiants and the dead were attributed divine names, the sacerdotal act converted the universal connections of kinship experienced in this world into beliefs about the other—and vice versa. In sublimating the basic element of social order, the family unit, as a symbolic structure, the practice of mortuary service inculcated that element’s maintenance in this one. It had to do with the conceptual location of order: the sacerdotal texts shifted the notion of familial structure from an embodied, immanent, and anchored present to a transcendental vantage point. It set the reference of the family outside of the day-to-day world, and through its mythical, archetypal, and timeless symbolic locus, the structure of this world could be calibrated, understood, and organized. Even as the deceased was ushered out of the community of the living and kept outside it, interaction with him served to maintain and make meaningful the culture of mundane experience. In the case of PT 641, the subtext is that the son serves the father, and in return the son receives not merely property as inheritance but authority as well.

It may be understandable that the dead was attributed a superhuman role in the context of cult. The ostensible purpose of the event was to elevate him beyond the physical result of death. Thus he was supposed to transcend the condition of lifelessness and become a potent object of worship—even the master of the gods, the dead, and the living. But it is perhaps less easy for us to understand the significance of the adoption of divine roles by a living human being: for us as for the Egyptians it was a transgression of ontological categories, human versus divine. In view of such transgressions, one might wish to ask whether the priestly identification of the self as a deity was a \textit{unio liturgica} or, instead, a \textit{unio mystica}. That is, was the identity of officiant as god merely in symbol but not in spirit, an external transportation versus an internal transformation? Was it a case of role-playing versus experiencing an absolute absorption with the god in question, an absorption constituting “a real entrance of the divine into the soul of the believer”?

It seems that such a query would come overburdened with cultural baggage. Take the term \textit{unio mystica} itself. It is a very technical one, precisely formulated, and with an origin in Lutheran dogmatics. Its meaning is relevant to the context of its production, and the function of dogma is normative; it involves the formation of religious identity by distinction and exclusion. And in particular this term and what it labels have been decisively shown

\begin{footnotes}
\footnote{Cf. C. Bell 1992, pp. 194–195.}
\footnote{For the formulation of this question and an unsatisfactory answer, see Assmann 1993b, pp. 37–60; \textit{idem} 2000, pp. 119–120; \textit{idem} 2001a, pp. 60 and 250 n. 33; and \textit{idem} 2001b, pp. 304–317. This distinction is uncritically taken up by M. Smith 2006, p. 334 with nn. 52–56.}
\footnote{The definition of Weber 1992 [1958], p. 112, for \textit{unio mystica}; it is supposed to be of absorption or identity in which the individual personality is lost. According to this strict formulation, it would turn out that in the history of Christianity, for example, there are very few mystics; see McGinn 1991, p. xvi. But the real problem is in the nature of the definition: it looks at the supposed union from outside and tries to ascertain if it possesses a certain substantial quality, even though the union is, for its part, supposed to annihilate difference—leaving neither substance nor quality. In other words, how can it be assessed from the outside that the union in question possesses a substantial quality when internally to itself it has none?}
\footnote{Weber 1992 [1958], p. 112. For the intricate details of the historical development of \textit{unio mystica}, see Nüssel 2000, pp. 239–299. The term is specifically Lutheran and bound up with Lutheran dogmas concerning justification. Its counterpart in Roman Catholic and Orthodox Christianity is generally called \textit{divinization}, \textit{deificare}, or \textit{theosis}. The latter term has its advent in the Seventh Century BCE, and, interestingly, is conceptually deemed to be anthropologically universal and at hand in collective and individual practices; see Bilaniuk 1973, pp. 340–342, 333, and 337 with n. 67.}
\footnote{Cf. above at n. 265. And thus such mystic unions were, in effect, already denied to archaic societies by (the Weberian) Jaspers 2010 [1953], p. 3, and Jaspers 1960, pp. 599–600, in the context of his ‘Axial Age’ theory. On the intimate intellectual and personal association of Jaspers with Weber, see Henrich 1987, pp. 528–544.}
\end{footnotes}
not to be culturally transportable.\textsuperscript{857} The problematic character of the notion’s application outside of its context resides precisely in its own historical contingency, the setting in which it was fabricated. The religious practice reflected in the Pyramid Texts was not concerned with such distinctions.

To consider the character of identity in religious performances as such, the play of ritual depends upon overlooking the distinction between belief and make-believe. Johan Huizinga states this very well:

As we all know, one of the most important basic ideas with which every student of comparative religion has to acquaint himself is the following. When a certain form of religion accepts a sacred identity between two things of a different order, say a human being and an animal, this relationship is not adequately expressed by calling it a “symbolical correspondence” as we conceive this. The identity, the essential oneness of the two goes far deeper than the correspondence between a substance and its symbolic image. It is a mystic unity. The one has become the other.\textsuperscript{858}

Huizinga’s observation can be modulated: the borderline between symbolic representation in ritualized action and actual experience of what the symbol is supposed to represent is necessarily fluid.\textsuperscript{859} Anthropologically, there are no clear distinctions between transformative versus transportative performances. What happens in performance is a surrendering to the flow of action in which the actor is taken over by his role. In flow, he might not be wholly other than himself, but at the same time he cannot be himself.\textsuperscript{860} To do the role is both to not be and to be the role, however that might be conceived in its context.

In the Egyptian context, the ritualist was a god. That is because, in her world, the one she made with her own words, the ritual’s efficacy depended upon its performance by gods.\textsuperscript{861} It was not ritualists in their human identities who were said to make the dead into an Akh, the aspired-to afterworld condition. Gods were the ones who were supposed to do this, and the Pyramid Texts repeatedly make such declarations.\textsuperscript{862} For instance, a passage in a text deployed in the collective Group D is as follows:

\begin{verbatim}
PT 437 §796a–796c

mdw t
wn n=k ‘لعب’aA
szn\textsuperscript{863} n=k ‘لعب’aA gbb
pr=k hr hru inp
s’h=f it m dhuw.t

The land speaks:
the doors of Aker open to you;
the doors of Geb spread open to you,
and you go forth at the voice of Anubis,
as he makes you an Akh (in his role) as Thoth.
\end{verbatim}

Especially in the context of the opening of the doors of the earth, the \textit{pri} “going forth” is a transparent reference to the notion of the deceased departing from the tomb, and this was achieved through the operation of the gods Anubis and Thoth—embodied in living ritualists. It was an act which the dead did not accomplish in the physical world, where his

\textsuperscript{857} At Katz 1978, pp. 41–42.
\textsuperscript{858} Huizinga 1949, p. 25.
\textsuperscript{859} Jonas 1969, pp. 317–318, here replacing his \textit{sacrament} with ‘symbolic representation in ritualized action.’
\textsuperscript{860} Schechner 1985, pp. 124–130.
\textsuperscript{861} Cf. Assmann 1995b, pp. 68 and 250 n. 33; \textit{idem} 2001a, p. 92; \textit{idem} 2001b, pp. 504–517.
\textsuperscript{862} For references, see Hays 2009a, p. 29 n. 117, and see n. 864 below.
\textsuperscript{863} For this word, see J. Allen 1984, p. 591 and Wb iv 274.5.
mummy remained in its sarcophagus, but was achieved in an intangible way thanks to the words of divine beings actually—not symbolically—immanentized. By the emic, Egyptian framework, the efficacy of ritual depended upon its performance by gods, not humans playing ritual roles.

The practical effect of the assumption of divine roles was that, by identifying himself not by his human name—the one his actual friends, family, and colleagues used—but by the name of a superhuman being, the officiant removed himself from the mundane world. Nowhere in the texts do the officiants refer to themselves by their worldly names. The self-declarations like “I am Horus” consequently also display a specialized use of language. Similarly to the attribution of the term Osiris, this was one of the ways in which the ritual act separated itself from quotidian activities. At the same time, the symbolic and metaphorical (for instance Horus) was reified into and embodied in the actual (I the officiant). Through an act of language, the officiant shed his human identity and donned a divine one, performing a division in time by speech: he was transported into the space of performance, and simultaneously the intangible deity was objectivized there. The literal was replaced with the metaphorical; the restricted and specific was made into the open and abstract; the contingent and mortal became the universal and immortal—and vice versa. This happened instantaneously by the word. Since by word, it happened by cultural convention, by context.

The sheer difference of the shift in language was matched by the sheer difference of purification, a necessary prerequisite to participation in ritual service. Acts of ritual purification establish arbitrarily demarcated boundaries and signify sheer change in status, sheer difference. This is the anthropological basis for the most common sacerdotal title in the Old Kingdom, wa‘b “pure one”: it indicated the capacity to enter a special state, that a mortal human was prepared to create and enter into sacred space and make contact with gods as a god and return again. By language as by purification, and therefore simultaneously by convention, the special character of the ritual space was constructed. Within it the superhuman powers associated with the charismatic titles worn by the officiants could be expressed, and thus the results of the act could be achieved in the act itself: the transition to transcendence, the attainment of godhead.

3. The Construction of Identity in Personal Rites

To review and extend some of the conclusions of the preceding, the performance of mortuary service was anchored to this world by the bodily presence of the officiants and the presence of the object of worship in the corpse or in image. Its structure of interaction, revolving around anthropocentric kinship relations, also kept it in contact with this world, even as it...
separated its action from it through the superimposition of charismatic vocabulary. In the idealization of the roles of father, mother, wife, sister, and son, in their projection to a symbolic, conceptual space, they served to maintain and render meaningful the structure of the family in this world.

Inasmuch as the individual groups are dominated by personal texts, which presuppose just one performer who acts for himself, their locus of meaning was quite otherwise. And while the collective groups were enmeshed in fundamental human relationships even as they involved a cast of divine characters who sublimated them, the personal texts and the groups they dominated focused upon transcendental beings and transit through locales removed from human experience. Thus the personal texts entailed a separation from the social world in their manner of practice, and this was closely matched in their propositional content. Unlike mortuary service, there was little in them to reinforce the structure of the human world in which individual practice was embedded, except through the use of language—a cultural instrument. Indeed, in using language the practitioner tacitly inculcated a certain manner of social action and perception, but paradoxically the words were directed at the experience of a world much more apart from society.

The role of the officiant-beneficiary was also established differently. Whereas in mortuary service the beneficiary was typically identified as the god Osiris through the naturalized application of the divine name as an incidental element of discourse, in personal rites his identity was variable and therefore contingent. And unlike the case of mortuary service, it was often established by explicit statements of predication.

In their prior forms the texts of the individual groups generally referred to the text owner as “I.” Prior to their introduction to the tomb the practitioner spoke of himself in this way. He made many predicative self-identifications. These originally and mostly took the form of ink A “I am…” Due to the program of editing, the original ink of these self-identifications was largely transformed into third-person statements with the structure NN pw A “…is NN” when the texts were converted for inscription in the tomb. Recarving and exemplar disagreement show this to be so. For instance, the initial version of a passage in the pyramid of Pepi I, PT 504 §1087b, read: ink wr z3 wr “for I am a great one, son of a great one,” but it was recarved to M. pw wr z3 wr “for a great one, son of a great one, is Merire.” So the prior ink A structure was replaced with a NN pw A structure. A number of other instances transparently display this same transformation, occasionally omitting the pseudo-copula pw. Thus the usual conversion of self-identifications involved the combination of two editorial impulses: to shift the text owner out of the active role of performer and to establish referentiality. But, as the establishment of referentiality was not the central purpose of the program of modification,
there are some instances where the first-person pronoun *ink* was simply converted to the third-person *set*.872

The construction *NN pw* A is found very frequently in personal texts, and far more often in them than in sacerdotal ones—eighty-eight versus five, a ratio of 18:1. By virtue of its close affinity with one category, this formal structure is lumped together with the motifs.873 One keeps in mind that normally it was the result of the editorial process; most of these statements—that is, those in the personal texts—were in their prior forms constructions of the *ink* A pattern.

With the personal texts, it was a matter of the conversion of first-person, predicative self-identifications into third-person identifications of the text owner. Similarly to the second-person predicative statements in sacerdotal texts,874 many of these identifications attributed the beneficiary to a metaphorical, generic category rather than naming him as a particular deity. He was the great one, a flower, one who is over the Kas, one who is at the right of the sun god, the great god, the sole one, one who is above, one who turns about, one who goes and comes, the fourth of four gods, the very self of his father, a son of the heart of Shu, a flame in the wind, one who performs his task in rage, one who filled the land, one who ascends, the bull of the sky, one who eats magic875 and dozens of others. These attributions were more obfuscatory or mystifying than a proper name. The categorical epithet forced the mind to calculate or approximate the value of the term through a chain of associations. For instance, the beneficiary-officiant as *wr* “the great one” was intertextually Horus, Osiris, Kheper, Soped, Sobek, or Hapi.876 The application of the categorical epithet, encountered in the script and recited from it, demanded that the reader supply context from outside the moment of practice in order to surmise the occluded value of his current identity. It alluded to meaning without specifying it.

As with the identifications of the collective groups, those of the personal texts also constituted a specialized use of language as it set itself apart from ordinary experience, and consequently set the speaker apart from the day-to-day world around him. The immediacy, specificity, and presence which is characteristic of mundane discourse was left aside in favor of the metaphorical, indirect, opaque, and essentially invisible, now reified in a material focus, the reciting self. More still, the world of abstract knowledge and imagination was experienced within and through the speaker alone. The interiority, the *en-deçà* of personal practice, was infused with the beyond, the *au-delà*.877 It was not a matter of hearing the external voices of other ritualists claiming to be gods during a cultic event, separate beings

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872 For instance PT 506 §1094a (P) Similarly PT 510 §1146b (P initial) with *ink* versus (P final) with *set*. In this light, see PT 211 §131c (W); *W. pi unnt ed=f t n ntnt “Unas it is, giving bread to those who are” and (N); *set unnt df t n ntnt “He it is, the one who…”; PT 439 §813c (M); *M.n. is ur r=f “that Mercure is greater than him” and (P); *set is ur r=f “that he is…”; and PT 475 §950a (M); *set msg s(f) “for he is the one who would hail it.”

873 Here the term *motif* becomes especially egregious, since *‘NN pw A’* does not concern the combination of specific lexical elements high in semantic content such as nouns and verbs, but rather a syntactic structure with a variable at A. In short, ordinarily one would call it a figure of diction. Ameliorating the malapropism is the aim of the heading *motif*. The term is used not to analyze the rhetorical elements of the discourse—thus to distinguish a figure of diction from a motif—but to identify salient oppositions of features between categories of texts. The aim is to associate and distinguish texts from each other. As stated above, the term *motif* in this work is defined simply as that: a distinguishing textual element.

874 For their localization, see above n. 820.

875 For these identifications, see respectively PT 248 §262a; PT 249 §264b; PT 250 §267a; §268c–d; PT 252 §274c; PT 254 §293b; PT 256 §309c; §310c; PT 260 §316b–c; §322b; PT 261 §324a–b; §324c; §326d; PT 271 §388a; PT 273 §397a; §397b; and for further identifications see the motif *‘NN pw A’* in Listing Four.

876 For these attributions, see respectively PT 215 §143a; PT 510 §1145a; PT 511 §1159a; PT 484 §1020a; PT 511 §1159a; PT 275 §416c with PT 582 §1564b–c; and PT 254 §292d.

isolated from the self, but the voice coming from within the body which provided the voice’s resonance: it was the interiorization of solitary speech.

But at the same time, the repeated re-identifications constituted constant rejections, and thus, paradoxically, it was a rejection of identity. This is one of the chief distinctions between the identity of the beneficiary constructed in the individual groups versus what transpired in mortuary service. There, the beneficiary was assumed to be Osiris and was ubiquitously made Osiris by the naturalized application of epithet. In the personal texts, and therefore in the groups dominated by them, the beneficiary’s identity was not a given but was in a constant state of flux. Cumulatively, from text to text, the effect of re-identification was the dissolution of the integral unity of personal identity into the infinite multiplicity of universal principles. Textually, it was the disintegration of the human ego. Deity was the common denominator of what was interiorized.

Identification with the proper name of a god in the personal texts was less frequent but as variable as the categorical epithets. The officiant-beneficiary was Sia, Osiris in Zezu, Geb, Sokar, Sobek, Bahai, Khaitam, Shu, Satis, Kheprer, Bat, the four children of Horus, Dunanwy, Zepahor, Khentimentiu, Thoth, Iahes, Dedun, Soped, and Anubis.

But most frequently, he explicitly identified himself as Horus. If one adds a further explicit self-declaration by the officiant in the presumed prior form of a personal service, there are ten predicative identifications of the text owner as this god among the individual groups. To be sure, though it is the most frequent attribution of his identity in them, it is far from being so common as to be a universal given. But it is an important point of reference over and against the collective groups. There are only two instances of the beneficiary’s identification as Horus in just one of those. But in them, as we have seen, the officiant often identified himself as this god. As it appears, a formal structure of cultic service determined a schema of personal practice: officiant as Horus in the collective groups, and likewise on occasion officiant as Horus (and beneficiary) in the individual ones.

But other than in personal services, the god Osiris did not figure so often in the individual setting. The point of the personal texts was for the individual to elevate himself through his own agency. Thus, in his identity as Horus it was not a question of the evocation and sublimation of a paternal-filial relationship so as to be an external, objectified agent of change for another being. Rather, in the act it was a matter of internal agency. The sought-after goal was for the self.

So for instance in the first part of a personal text which appears in the individual Group J:

\[\text{PT 260 §316–321a} (W)\]
\[i\ gbb k3 nu.t\]
\[hr pi W, in$ it=f\]
\[W. pi zy ly fd-nw n(f) fdw lpw ntr.w\]

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880 See respectively PT 250 §268c–d; PT 259 §312a; PT 296 §439b; PT 300 §445b; PT 317 §507b; PT 320 §516b–c; PT 322 §518d; PT 360 §603b; PT 439 §812a–b; PT 484 §1020a; PT 506 §1096b, §1097b–c; §1098a; §1098c–d; PT 510 §1145c; PT 524 §1233b–c; PT 572 §1476a, §1476b, §1476c; hPT 694B §2150c; and for additional identifications see the motif ‘NN pw A’ in Listing Four.
881 PT 260 §316a; PT 303 §466a (second person, in a quotation); PT 310 §493a; PT 313 §503b; PT 378 §664b; PT 388 §681b; PT 478 §973b; PT 504 §1086a; and PT 683 §2047c (in a quotation).
882 At PT 367 §1596c (in Group M and Section O.2); this text was determined to be a personal service to the dead based on its pattern of transmission, beginning at n. 802.
883 In Group B, PT 220 §195d and PT 221 §198d. The predicative identity of the text owner as Horus also occurs in the indeterminate Section O.5, in the personal service PT 540 §1331a.
The text owner approaches Geb as Horus while in the act of being a ritualist: he brings water, purification, and meat. But the purpose of approaching Geb in this way, it turns out a moment later, is not to serve the deity, but for a benefit to be directly accrued by the text owner: he is to achieve justification in a divine tribunal, to be found true of voice. But in an apophatic reversal of the situation, Unas sets himself up as judge of Shu (“Tefen”) and
Tefenut.\textsuperscript{886} It is a syncrisis, an overtly paradoxical opposition of affairs: he goes in to be judged, but then himself acts as judge. The effect: the two truths—\textsuperscript{887}the double propositions—command that he is to receive control of the world, the thrones of the earth god Geb. It means that, having been reconstituted as a mummy at the end of his world, he simultaneously unites with those who are prior to and outside of existence, the ones who are in the primordial Nu. As judge of himself, he ends the dispute between himself and the adversary god Seth, and as a result he has gone out (sk $W.$ $pr$) from the tomb by day alive and as a true Akh. But in the next breath, it is said that he will go out and up ($pr$ $W.$) to the sky where Ma’at or “truth” is. It means that the past, achieved moment of legitimation is negated in the next breath by its projection into the future. It is a surreal union of opposites, a rejection of all time but the present. And all those who exist and who do not exist, adversaries and all the gods alike, serve him ceremonially, guarding and fearing him. In short, the rite begins with the scheme of cultic service, but its intention is not the ostensible service of another being, not even a transcendental one, but the realization of one’s own mastery over the forces of being. This was supposed to be achieved not through merely stating the simple code of a before-during-and-after process, but through a series of combinations and reversals impossible to realize in any but a paradoxical world. Judged, he judges. Terminally reconstituted, he has not even begun to exist. Having gone out, he will go out. Having gone in as chief ritualist, he is himself ritualized—even by those who do not exist. It is not the revelation of a process, but an unraveling and retraction of it even as it is unfolded. It makes the passive into the active, and in the process it neutralizes both. It makes the past into the future and the future into the past, and in the process all is negated but the timeless present.

This, we may say, is mystical speech. It is discourse which turns against itself, which speaks sous rature, under erasure, leading to a propositionally unstable set of statements in which its components do not build up an overall picture of unified meaning but which logically counter each other. It is in the tension between statements that meaning is generated—somehow beyond or apart from the words themselves. It is language by which the reification of the referent as an entity, action, or circumstance is avoided through reversals and retractions.\textsuperscript{888} It is in this respect apophatic. By language it purports to point toward something which language cannot touch.

One of the themes of PT 260 and many other personal texts is motion: going, coming, going out, and ascending. The theme of transit is one of their major concerns. The beneficiary is often concatenated with various boats, parts of boats, ladders, verbs of motion, and denials of impediment. Forty-four of the motifs assembled in the preceding chapter have to do with this theme, versus only twelve in the sacerdotal ones.\textsuperscript{889} The motifs from the personal texts can be summarized as follows:

<table>
<thead>
<tr>
<th>Action</th>
<th>Personal Texts</th>
<th>Sacerdotal Texts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adorn Throne in Bark</td>
<td>Behold, Is Ascended</td>
<td>Boat Assembled</td>
</tr>
<tr>
<td>Advances ($hml$)</td>
<td>Climbs ($hfd$, $Bd$)</td>
<td></td>
</tr>
<tr>
<td>Ascends from/upon Thighs</td>
<td>Comes from, out of Buto</td>
<td></td>
</tr>
<tr>
<td>Ascends to ($pr$ $r$) Sky</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Atum/Shu Takes ($'dl$) out (to sky)</td>
<td>Comes to Addressee = Horus</td>
<td></td>
</tr>
</tbody>
</table>

\textsuperscript{886} On this passage, cf. Assmann 2002, pp. 72–73.


\textsuperscript{888} For the concepts of apophasis and disontological discursive effort, see Sells 1994, pp. 2–3 and 6–7.

\textsuperscript{889} The sacerdotal motifs having to do with this theme are ‘Ascends, Descends as Morning God, Star,’ ‘Ascends ($pr$) (Exhortation),’ ‘Cross (Exhortation),’ ‘‘Goes around, Traverses, Sits on Mounds,’ ‘Goes as Horus,’ ‘Goes to, with ($t$, $hr$) Ka,’ ‘Goes ($z$, $zkr$) (Exhortation),’ ‘Made to Rise to Horus, Nut,’ and ‘Your Going Is by Horus.’
Cross, Ferry
Cross, Ferry to Horizon, Sky
Ferryboat Brought
Ferryboat Which Ferries Gods/Akhs
Finds Other in Way
Flies
Gods Witness Ascent
 Goes to Field of Offerings
 Goes up to Sky on Ladder
 Is at Prow
 Is Bound for God
 Is Conveyed (sqfd)
 Is for Sky
 Is Not Hindered (st, stq, stb)
 Is Not Stranded (stel)
 Is Steering-oar (hmw)
 Is Uraeus, Falcon which Came forth
Ladder Is Set up
Made to Rise (to Other)
Night-, Day-Bark Brings, Conveys
Other Opens, Makes Way
Passes (swt)
Re, Thoth Takes (to sky)
Reaches (pR) Sky, Height
Reed-Boats Given
Rises (t)
Rises (stel)
Rows Re
Sails (sqfd)
Taken to Field of Offerings
Takes Self away
Travels (sqfd)
Vocative to Ferryman, Gatekeeper
Vocative to Ladder

To be sure, the statements which these phrases label are not found in every personal text, but they do occur in 141 of them, which is nearly half, and they certainly occur in all of the individual groups. In their repetition, some of the motifs include notations of the locales to which the text owner is to go, but many others are more variable in the designation of destination.

This opens up the notion of topography. The personal texts have been shown not to have been composed as tomb equipment. Like the rites of New Kingdom Books of the Dead where paratextual notations make it clear, they were engaged in life, read and therefore recited so as to learn what was needed in an eschatological future: it was a preparation for death, seemingly an experiential guaranty of ultimate release. The terrain of individual practice was accordingly the domicile or appropriated public place. It was apart from the mundane world; it had no business in the social world. Even less so the terrain of what was said: this was the other world itself. It is a matter of statistical fact that terms making reference to transcendent environments are most concentrated in individual groups. Theirs was a topography of conceptualization—places such as the netherworld, the field of rushes (a celestial abode), the horizon, and the sky are above all found strewn throughout them. Tables 17 and 18 roughly show the distribution of key cosmographic terms across the groups.

The tables show the overt, relative interest of each of the groups with the most important cosmographic environments. They synthesize just the place names, rather than epithets of beings associated with them. I have chosen to give the rough, raw values because they are more tangible than normalized values. If desired, the reader can calculate the more precise frequencies of the terms by means of the number of texts noted at the bottom of each table. What emerges from a study of the tables is that, as a rule, the individual groups have the highest concentrations of cosmographic terms. Exceptions are Groups H and K, having to do with provisioning and apotropaia respectively.

With some of these terms, such as p.t “the sky,” the finger could at least point to them in space, and B “the earth” was at least something which was stood upon. But generally the terms synthesized in the tables had to do with a world inaccessible to human experience except through speech and mind, and certainly not through tactile contact: the horizon, the

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On this term’s position in space, see Krauss 1997, esp. pp. 37–39 (§26) and pp. 59–61 (in §32a), where it is associated with the region south of the ecliptic. Earlier cosmic associations are compiled at Hays 2004, p. 177 n. 14. For the possibility that the term may have a terrestrial analog, see Assmann 2005a, pp. 260–262 and 303.
Table 17. Distribution of Cosmographic Terms across Individual Groups

<table>
<thead>
<tr>
<th>Term</th>
<th>Group</th>
<th>H</th>
<th>J</th>
<th>K</th>
<th>L</th>
<th>M</th>
<th>N</th>
<th>O.2</th>
<th>O.3</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḫt “sky”</td>
<td></td>
<td>4</td>
<td>1</td>
<td>35</td>
<td>14</td>
<td>22</td>
<td>20</td>
<td>27</td>
<td>17</td>
</tr>
<tr>
<td>ḏt “land”</td>
<td></td>
<td>5</td>
<td>1</td>
<td>25</td>
<td>25</td>
<td>13</td>
<td>10</td>
<td>21</td>
<td>18</td>
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<tr>
<td>ḫḥ.t “horizon”</td>
<td></td>
<td>2</td>
<td>17</td>
<td>2</td>
<td>7</td>
<td>5</td>
<td>7</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>ḫt ẖḥ.t ni ḫt</td>
<td></td>
<td>1</td>
<td>9</td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>7</td>
<td>7</td>
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<tr>
<td>“east of the sky”</td>
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<tr>
<td>ḫḥ.t-Bkw</td>
<td></td>
<td>2</td>
<td>17</td>
<td>1</td>
<td>5</td>
<td>5</td>
<td>11</td>
<td>5</td>
<td>1</td>
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<tr>
<td>“field of rushes”</td>
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<td></td>
<td></td>
<td></td>
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<tr>
<td>ḫb “east”</td>
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<td>2</td>
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<td>3</td>
<td>2</td>
<td>3</td>
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<td>ṁr-nḥḥl</td>
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<td>1</td>
<td>4</td>
<td>2</td>
<td>2</td>
<td>9</td>
<td>4</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>“shifting waterway”</td>
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<tr>
<td>ḫḥ.t-Bḥḥ.w</td>
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<td>3</td>
<td>5</td>
<td>3</td>
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<td>7</td>
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<td>“field of offerings”</td>
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<td></td>
<td></td>
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<tr>
<td>ḫḥw “firmament”</td>
<td></td>
<td>5</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>2</td>
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<tr>
<td>ḫḥm “west”</td>
<td></td>
<td>1</td>
<td>6</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>5</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>ḫhw.t “netherworld”</td>
<td></td>
<td>1</td>
<td>5</td>
<td>1</td>
<td>1</td>
<td>3</td>
<td>2</td>
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</tr>
<tr>
<td>ṁr-nḥḥl</td>
<td></td>
<td>1</td>
<td>1</td>
<td>3</td>
<td>1</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>“netherworld lake”</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Number of Texts</td>
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<td>5</td>
<td>83</td>
<td>108</td>
<td>60</td>
<td>59</td>
<td>48</td>
<td>36</td>
</tr>
</tbody>
</table>

Table 18. Distribution of Cosmographic Terms across Collective Groups

<table>
<thead>
<tr>
<th>Term</th>
<th>Group</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
<th>E</th>
<th>F</th>
<th>G</th>
<th>I.1</th>
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<td>ḫḥm “west”</td>
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<td>ḫhw.t “netherworld”</td>
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<tr>
<td>“netherworld lake”</td>
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<td>18</td>
<td>39</td>
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</table>

east of the sky, the shifting waterway (a celestial abode), and so on. Above all, the individual groups were concerned with the navigation of an imagined world. At his supposed transit to that world upon physical death, the body of the deceased remained in view of his survivors when it underwent mummification, but what he himself was expected to experience was

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891 On this term, see Krauss op. cit., pp. 14–66, associating it with the ecliptic. For its possible association with a terrestrial waterway linking Buto and Sais and, more importantly, a correlate in cult, see Wilkinson 1994, p. 391 with n. 21.
as inaccessible to the living as the sun. But in life, and in preparation for post-mortem transit through the means of personal texts, these realms outside of ordinary human knowledge were encountered by the Egyptian in these texts in personal practice.

The transits spoken of in the personal texts and their locales were supposed to be beyond mortal experience. Coupled with the isolated character of individual practice, engagement with them went more deeply into the transcendental world than with rites of the collective groups. The point of the personal texts was, above all, how to join and participate in the celestial circuit. This may be seen through the frequent combination of the theme of motion with the preponderance of transcendental locales.

Accordingly the most prominent deity in the personal rites was not the god Osiris. The collective groups configured the beneficiary’s identity most commonly through kinship relations. But in the personal texts the most common relationship was with the sun god Re. This differential is reflected in the motifs.

Together with raw references to the sun god Re, the distribution of the nineteen pertinent motifs are represented in Tables 19 and 20. Against three sacerdotal motifs which integrally involve this god, there are sixteen personal ones.

Here emerges a point of contrast: the rites of the collective groups remained anchored to multiple, embodied ritualists, and they interacted with a beneficiary manifest in corpse or image. They had to do with immediate presence. The personal texts did not. The figure with whom they most often interacted was a god as untouchable as a falcon in the sky, namely the sun god Re. Here is another place where the term “transcendental” can be rightly deployed. I do not mean this in a theological sense, in positing that this deity was supposed to be entirely

Table 19. References to Re across Individual Groups

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<thead>
<tr>
<th>Feature</th>
<th>Group</th>
<th>H</th>
<th>I.2</th>
<th>J</th>
<th>K</th>
<th>L</th>
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<th>N</th>
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<td>Has Writ of Re</td>
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<tr>
<td>Is before, beside Re</td>
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<tr>
<td>Is Conceived to Re</td>
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<td>3</td>
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<td>Re Is Pure</td>
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<td>In Name of Horizon of Re</td>
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For the way in which this word is used here, see above at n. 690.
separate from the manifest world. Ontological transcendence is a distinctive characteristic of formalized theology, and this sort of mentation was not the concern of Egyptian ritual texts. Rather, I mean it in a sociological sense, in that the term Re was supposed to point toward a personage who did not belong within the world of human action.

It is a question of degree. The roles of gods in mortuary service were embodied by human actors, and in this respect their presence was proximate, manifest, tangible, and objectified; in the case of mortuary service, it was a matter of representational transcendence.893 The gods participating in it were objectified, and they were enmeshed with the beneficiary in a full complement of anthropocentric relations—his mother, father, wife, sister, and son, and these relations had a natural reflective meaning in the mundane world of human society. In contrast, the sun god was not immediately present in the collective groups. To be sure, he was sometimes spoken of or even addressed in them. But he had no speaking part there; he was not embodied by a performer. In his lack of objectification in a participatory body, he was a transcendental figure. In mortuary service, he did not possess a quality of immediate presence in the way that Geb, Nut, Isis, Nephthys, and Horus did.

Nor was the sun god embodied by a separate actor with a performative, agential role in the individual groups. And just as the embodied Geb, Nut, Isis, Nephthys, and Horus (not to mention Osiris) are easily the most frequently named personages in the collective groups, Re is the most frequently named personage in the individual ones. In them, the beneficiary-officiant most often interacted with a being who, as the sun itself, was visible by day, utterly absent by night, and always untouchable.

To be sure, the sun god was not omnipresent among the rites in the individual groups, but his situation typifies a general circumstance: they did not have to do with objectified deities in

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the way that mortuary service did. In other words, and very simply, the entities with whom
the ritualist interacted in an individual context were not physically present. Their place was
outside of tactile, day-to-day experience. In the personal texts, which dominate the individual
groups, divine entities were manifest in the speech and figuration of the beneficiary-officiant
himself. Where they were encountered was in his own deployment of charismatic imagery.

The referents of the charismatic beings and places in the individual groups did not exist in
the here-and-now. To understand them required the construction of context on the part of the
reciter—not through consultation of sensory experience, but through recourse to knowledge
of other texts and the textual contexts which they built up in mystifying deferral around their
terms. In the Egyptian case contemplation of death necessarily involved the imagination of a
world beyond and separate from mortal experience: it constructed a collective representation
of that world which actualized its untouchable beings and invisible topography. And in terms
of the human act, this was achieved in the personal texts entirely through individual agency.
Through the beneficiary-officiant’s words, the objective structure of the text—encoded in a
language generated by society—was put into subjective practice. The external text—hymn,
prayer, spell, incantation, charm, mystical or theurgic rite, magical ceremony, call it as you
like—was internalized. The abstract was made concrete. Theory was transformed into expe-
rience. Representational transcendence was replaced with personal immanence. The goal,
the distant eschaton, was impossibly immanentized in the contingent present, a putative
voucher for the permanent release from mortal life.894

894 Cf. ibid., p. 322.
CHAPTER FIVE

RECAPITULATION

A. The Performance of the Pyramid Texts

The Pyramid Texts were not composed to decorate the walls of the tombs in which they are first attested. They were adapted to that use from texts prepared to be recited in religious performances. At their origins the information they presented was taken for granted by convention. Their communicative aspect, in the sense of imparting facts, was subordinated to their coercive and affective values. Of course, since the Pyramid Texts consist of words dealing with escape from mortality, they are permeated with beliefs about their afterworld. But they did not treat it as an object of speculation. It was a problem which had to be overcome.

To be sure, instead of taking account of their originary function one could focus on the informational content of the Pyramid Texts, the maze-like intricacies of the Egyptian belief system. One could, as is typically done in Egyptology, try to fix the fluidity of its discourse into compartmentalized definitions for the natures of divine beings and otherworldly environments, seeking to translate their world into ours in a mixture of their terms and ours. In its concern with reconstructing a system of belief, this approach matches that espoused by the methodology called 'phenomenology of religion/s.' And in its concern with the constative meaning of statements, as opposed to their pragmatic, language-in-use significance, it is an emanation of a general tendency found in still other fields.

But, left alone, the exegetical revelations of our customary method have just the same relationship to their object as modern commentaries on the beliefs embedded in the New Testament have to Christianity. They tell only about the details of that structure in relation to the modern observer. Left in the hands of the reader in this fashion, with the Egyptian material the results constitute merely a (re)constructed prism through which one can peer as a curiosity, a thought experiment. This is the crucial point which removes the results of such studies from history and places them squarely in the field of theology: the translated object is inadvertently converted into a lens for viewing the world from the vantage point of the present. Its description is of a supposed ultimate reality beyond human experience, not of the people imagining and constructing that reality. If the concept of time is invoked at all, it is only to defuse the validity of the choice of picking up the system and using it; the time differential only serves to Other the object of investigation, to label it obsolete—leaving one with just a neutralized present. And that is the rub. The decoded belief system constitutes an implicitly invalidated way of looking at the world, in particular a world separated from human experience.

A further problem: in seeking to reconstruct the supposedly Egyptian conception of god, or conception of the world, or conception of anything, one actually erases the Egyptian agent from the account. The modern observer pretends to take her place and see things just as she once did—‘if I were a horse.’ As with Plutarch’s De Iside et Osiride, the product is an intellection removed from the event it pretends to reconstruct. The theological product

\[^{\text{895}}\]

As in anthropology and linguistics; see Robbins 2001, pp. 901–910. Similarly, the Tibetan Book of the Dead has been regularly (and inappropriately) approached as an intellectual rather than practical document, as observed at Cuevas 2003, p. 6.
does not tell how that belief system interacted with the Egyptian individual in his historical world, nor about the human factors which generated and organized its cultural products. What is not seen is how her beliefs and actions shaped her within the very human world in which she existed.

In sum, in pursuing the idea alone, as is normally done in Egyptology, one produces a reconstructed theology of utility only to (ancient Egyptian?) believers. Moreover, in crafting such an account, one does not enter into a conversation with the dead; rather the agent and event are erased, and without them there is no human history.

One can shift from the reconstruction of semantic structures to the perception of the practices which produced them. To do so is especially appropriate in the present case: it is because of the situatedness of their performed origins that the original contexts of the Pyramid Texts must be identified. They were derived from scripts to be recited in ritualized settings. There are numerous ramifications stemming from this detail. In the first place, texts composed to be delivered orally differ from those composed to be encountered in a book. This is especially so with a text to be recited in a social situation. Because both speaker and audience are present, such a text is inseparable from its interactive mode of delivery. It demands subjectivity—the particular “I” and the particular “you.” Because of their subjectivity such texts presuppose not merely a delivery of information but an act of doing something. That is inherent in the nature of a speech act: it must always to greater or lesser extent be concerned with the creation, maintenance, or transformation of social roles. Orally delivered texts are situated in subjectivity, the particular delivery and the particular response.

All the Pyramid Texts partake of this subjectivity. A particular “I” or “you”—the text owner—was ubiquitously present in their prior forms, and in the sacerdotal texts there was often a speaking “I” of the living officiant versus an inert, symbolized object of worship. Because of the subjectivity of the texts, it is crucial to take account of the identities constructed around the participants, and it is crucial to distinguish texts according to the agency animating them. With agency, it is a matter of the relationship between the beneficiary and a text’s execution, his passive or active involvement. As far as whole groups of texts are concerned, it is a matter of collectively versus individually performed settings.

The chief cultural instrument in these settings was language. As a large part of the Pyramid Texts consists of a formalized set of fixed statements and phraseologies, the corpus is eminently an example of a restricted discursive formation. The impact of this feature is that their capacity to communicate, to transfer new information, was reduced. When the artist’s palette has fewer colors, what he can achieve is more limited. But the pragmatic value of formalization is that it demands a certain response: how the perceiver can react is as restricted as the provoking structure. Thus, while denotational capacity was reduced, world-shaping power was increased: as propositional force diminished, illocutionary and perlocutionary force increased. They were performative statements: they did rather than denoted.

Also through its use of formalized language particular to it, the corpus set itself apart from other kinds of texts. Old Kingdom autobiographies, in contrast, were tailored by choice of words to represent specific events, qualities, and identities of mundane human experience. Exhibiting a broader register of syntagmata, those kinds of texts were able to enclose the unique event in a more narrow field of potential denotation. But in drawing heavily from a stock set of statements, a Pyramid Text was not a self-contained unit but an entry into a network, a node consciously reaching out in an intertextual fashion into a discursive formation, instead of attempting to carve out a separate identity for itself.

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Along with a lack of narrative or argumentative linkages between statements, the effect of this web of connections was to construct meaning by way of allusion and connotation. The perpetual deferral of meaning contributed to the mystification of significance. Together with a charismatic vocabulary of extraordinary, superhuman beings, actions, and landscapes, the deferral put the system’s significance outside of the mundane world. It opened channels of meaning instead of closing them, gesturing at rather than denoting an invisible or abstract world.

The anti-constative character of the Pyramid Texts, their formulaic use of charismatic vocabulary, and the deferrals of meaning were further complicated by the naturalized attribution of identities and the nullification of identity, time, and action. In sacerdotal texts, the identity of the dead was unargued: the process or reason by which a personage was transformed from a dead human corpse into the god Osiris was not addressed but assumed. In effect, by virtue of their very performance the rites exalted the dead from the status of human to god. By bypassing argument, his role was naturalized, something taken for granted. Language structured the identity of the dead within its self-contained environment.

The Pyramid Texts did not state the code of a simplistic beginning-middle-and-end process, but presented a prismatic multiplicity of symbolic meanings. This is especially the case with personal texts, where the beneficiary’s identity was not a given but rather was in continual flux. His repeated re-identifications of himself constituted constant retractions, which paradoxically served to reject the integral unity of the personal ego. Personal texts especially also deployed series of statements impossible to realize except in a paradoxical world. For instance the achieved past was made out as achieved in the future, and passive inactivity was made active, all in the span of a few breaths. Such reversals did not constitute the revelation of a codified process, but rather a neutralization of it even as it was deployed. The apophatic characteristics of the Pyramid Texts—their negations of religious concepts through reversals and retractions—together with the deferral of meaning and charismatic vocabulary, are what make them often seem mystical. These stylistic traits did not obscure significance so much as force the audience to work harder to construct it, and they are one of the strategies by which the discursive formation separated itself from mundane discussion. Mystification by connotation, allusion, naturalization, and paradox were preferred over simple, narrative denotation.

When they were performed, the rites of the Pyramid Texts constituted a fusion of human action and belief. By virtue of the textual and contextual features discussed in this work, the performances would have been characterized by formalization, repetition, special situational constraints, and other strategies which set them apart from quotidian activities. They involved the objectification and reification of the symbolic and metaphorical, and they had a reproductive function in maintaining and transforming collective representations. In these respects, the Pyramid Texts as a corpus are representative of ritual practices by definition. They are copies of ritual scripts.

Social reality is a form of shared consciousness, a product of discursive conventions. The function of the Pyramid Texts was to configure reality by the symbolic properties of the word. They were not composed to inform the audience about the shape of the cosmos or the fundamental nature of the relationship between gods and human beings. Rather, they had the effect of actually creating a relation between the text owner and the collective representations of the Egyptian world. Above all in this respect the Pyramid Texts were performative. They made their participants, living and dead, into symbols through the symbology of the statement. Due to the consciously obfuscatory style of the Pyramid Texts it is less the particular, mystifying symbology which is of interest, but the manner in which the corpus was constructed and developed over time. It is a language terrain governed by systems of difference, regularities of division and dispersion: it is representative of a discursive formation. The
morphological distinctions drawn out in this work followed the fault-lines of the discourse’s rules of formation—mode of statement, conceptual and thematic choice, and environmental conditions of existence—and in this way the features of its two component categories of texts were discovered. What was achieved here was to outline an archaeology of knowledge of ancient Egyptian mortuary literature by grammatical person, motif, and transmission. It was not sought to reconstruct the definitive theology or mythology of the representations—that is by the nature of the subject undesirable, and impossible—but to define the limits of the discursive body within itself, and to show that it was constrained by particular rules.

Two categories of texts resided within this single discursive formation, sacerdotal and personal texts. Distinguishable in person, motif, and transmission, they reflect the relationship between the beneficiary and the text’s performance: passive versus active. In other words, these two categories reflect two structures of performance, and they are roughly homologous to two different settings of human activity: the collective versus the individual. These settings, and the structures of action particular to them, are constant throughout pharaonic history. In the performance of collective ritual, the deceased was the passive benefactor of rites performed by others on his behalf. This was the domain of mortuary cult, done by priests who acted for him. In the individual setting, the beneficiary was himself put in charge of his own destiny. This was the domain of domestic religious practice, done principally by the beneficiary for himself.

The meaning of a rite is conditioned by its setting of performance. A rite in a collective situation mediates between the social body and its object, it has socially determined motivations, and it implies larger-scale contingencies such as administrative and economic supports. The individual rite is a medium between a fraction of society and its object, has personal agency as its principle dynamic, occurs in a more private situation, and involves comparatively few or no external supports.

The Pyramid Texts were scripts drawn from these two domains of religious practice. Collective groups of texts were drawn from mortuary cult. What mortuary cult did was to objectify the deceased and inert beneficiary through the attribution of charismatic symbols, above all by the name of the god Osiris. In parallel, officiants embodied the roles of other deities such as Horus, Geb, Nut, Isis, Nephthys, Thoth, and Anubis. Through the attribution of divine roles, mortuary cult had the effect of linguistically transporting the participants out of the ordinary world of mundane experience and into a transcendental significance. The attribution of identities constituted transgressions of ontological roles: humans became divine in the conduct of cult by the act itself, and such transgressions were restricted to the context of ritual performance. Apart from the collective situation, and apart from the living king's constant identity as the god Horus, a human was configured as a god only in the execution of personal rites for his own benefit and, textually, in the sealed-off crypt. These roles did not emerge in mundane discourse.

Anchored to the embodied world of practice, officiants in cult connected themselves with the dead in terms of another world. In particular, the construction of priestly identities developed a set of explicit and implicit kinship relations between them and the inert and ostensible beneficiary. As a result, mortuary cult did not just involve the resurrection of the dead. The sacerdotal act converted universal connections of kinship experienced in the mundane world into beliefs about an abstract world, and vice versa. In sublimating the family unit as a symbolic structure, the practice of mortuary cult inculcated its maintenance in the world of human experience. It was a question of the conceptual location of order: the notion of familial structure was shifted from an embodied and immanent present to a transcendental position, and through its symbolic locus the structure of the world of the living
could be calibrated. Consequently, even as the deceased was ushered out of the community of the living, interaction with him served to maintain and make meaningful the culture of mundane experience.

In an individual setting, texts were generally performed by one person who was both beneficiary and officiant, they did not require administrative and economic supports, and their place was more private rather than public. This setting was dominated by personal texts in which identity was variable and therefore contingent. Unlike the case of mortuary cult where the identity of the beneficiary was more constant, in personal texts it was often established by explicit statements of predication. The personal texts and collections of individual rites focused upon transcendental beings and transit through locales removed from human experience. Their manner of practice entailed a separation from the social world, and this was closely matched in their propositional content. There was little in them to reinforce the structure of the human world, except through the use of language itself. And through that language, ironically, they had to do with experience of a world more apart from ordinary experience.

With rites done in both individual and collective settings, the ostensible aim of the living practices from which the Pyramid Texts were drawn was to make the beneficiary into an Akh, an exalted superhuman state. Here, having arrived at what was asserted at the very beginning of this work, one draws close to its end. For it is in this aim, realized in two domains of performance, that a final interface is reached with contemporary evidence from outside of the royal sepulcher. In addition to the offering lists and pictorial representations of cultic service linked with texts from Group A, the offering ritual, there is also a set of formulaic assertions made in non-royal tombs concerning the means by which one was supposed to become an Akh.

The assertions accompany declarations of afterlife attainment,\(^\text{897}\) the simple statement \textit{ink \textit{kh}} “I am an Akh,” an effective spirit. Unlike the Pyramid Texts, these claims were almost always displayed in the above-ground, accessible areas of the tomb, and they generally presented themselves as if spoken by the tomb owner in addressing human visitors: they were meant to be monumental texts. They therefore come from a different branch of discourse than the Pyramid Texts. Whereas the Pyramid Texts are reflections of the operative means by which this state was supposed to be achieved (and were adapted for monumental purposes, and were not displayed for all to see), these formulaic assertions merely claim that this state had been achieved (and indeed were composed as monumental statements, and indeed were displayed for all to see). For instance, in an Abydene inscription a man named Shen’ay says:

\[
\begin{align*}
\text{\text{\textit{lr rmf nb t(l)}}} &= \text{sn s.t nb(t)}} <\text{f(m(l)}} = \text{\textit{fkh}} \\
\text{\text{\textit{kw sdn}} \text{\textit{hwr}}} &= \text{\text{\textit{sn ln nfr}}} \text{\textit{sk (sn)}} \text{\textit{lmn.t}} \\
\text{\text{\textit{shk}}} &= \text{\text{\textit{sn dwm}}} \text{\textit{hrt-nfr}} \\
\text{\text{\textit{ink \textit{kh}}}} &= \text{\text{\textit{lr}}} \\
\text{\text{\textit{kw(=l)}}} &= \text{\text{\textit{hrh}}} \text{\textit{hk3 nb \textit{fh}}} = \text{\textit{fhrt-nfr}} \\
\text{\text{\textit{kw nr (=l)}}} &= \text{\text{\textit{h(t nb(t)}}} = \text{\text{\textit{hrt-nfr}}} \\
\text{\text{\textit{kw \text{\textit{nr (=l)}}}}} &= \text{\text{\textit{h(t nb(t)}}} = \text{\text{\textit{hrt-nfr}}} \\
\text{\text{\textit{kw \text{\textit{nr (=l)}}}}} &= \text{\text{\textit{h(t nb(t)}}} = \text{\text{\textit{hrt-nfr}}} \\
\end{align*}
\]

As for anyone who will take anything of mine by force, the matter will be judged with them in the necropolis by the great god when they are in the west, and they will be poorly remembered in the necropolis.

for I am a skillful Akh:
I know all the magic by which one becomes an Akh in the necropolis,
and every ritual by which one becomes an Akh has been performed for me."888

Here as in several other cases where these formulae are deployed, the statements of attainment are presented as part of a threat. In order to deter robbery from his tomb, Shen’ay asserts that anyone engaging in such activity will be judged in the afterworld and not be well treated by his survivors. In order to make the threat persuasive, he claims to be an Akh. And to substantiate that, he claims that two ways by which one achieves such a state have been achieved by him: knowledge and ritual. Literally the terms are ṅḥ “knowing” and ître ḫ.t “doing things.” Very loosely, it is a matter of laying claim to theory and practice, belief and action.

These two general domains correspond roughly to the individual and collective domains. Knowledge is a personal enterprise, and after the Old Kingdom it emerged as a prominent theme within the mortuary literature itself,899 flourishing in the New Kingdom with the kinds of paratextual notations we encountered in Nu’s Book of the Dead, and that has to do with the domain of individual religious activity.900 The texts of the individual setting constituted applied knowledge: what was known were recitations to be put into action, to yield a particular result for a particular person. In contrast, the ritual practice—ître ḫ.t “doing things”—is configured by the passive participle ḫ.t “which is done.” What was done was done for the deceased: “everything by which one becomes an Akh has been done for me.” In positioning the beneficiary as passive, the statement conforms to the manner of performance of sacerdotal texts, done by an officiant on behalf of an inert beneficiary.

In sum, the non-royal declarations of knowledge and ritual as means of attainment correspond to the active and passive configurations of the Pyramid Texts’ personal and sacerdotal texts, homologous to the individual and collective settings. Thus the very articulation of the Pyramid Texts as a discursive formation conforms to contemporaneous Old Kingdom statements concerning the means by which one was supposed to attain a desirable afterlife condition.

The two categories of Pyramid Texts were identified on the basis of grammatical person, and that dimension of analysis was found to converge with two others: a correlation between the categories and their ancient patterns of association, and a correlation between the categories and content. The identification of the categories was the identification of a system of oppositions manifest in multiple aspects of the evidence; the divisions constitute an emic dichotomy generated by different modes of human action. Since the discursive formation from which the Pyramid Texts were drawn was not restricted in belief or practice to the royal house, it is not surprising that this division is precisely resonated in statements made by the king’s courtiers.

888 Frankfort 1928, pl. 20.3.
899 For references, see Hays 2004, p. 190 with nn. 115–118.
900 The interest in active knowledge on the part of the practitioner, to whom benefit accrues, is matched in notations accompanying the Amduat. It is also matched after a different manner by notations in the Book of Gates and the Book of Quererts, except with these works, as Wente 1982, pp. 168–174 has shown, it is a matter of the active performance of offerings on the part of the beneficiary rather than him being the passive recipient.
B. From Rite to Monument

1. Monumentalization

The Pyramid Texts were drawn from operative ritual scripts. When put into practice, they were orally delivered, based in sound, and sound only exists as it is going out of existence. Like all action, speech is evanescent and impermanent. The temporary nature of recitation is reflected also in the contingency of the identities constructed in them. Notably the deceased in the Old Kingdom, whether king or courtier, was figured as the god Osiris only in the context of ritual performance. The impermanence of the event can be understood as one of the reasons motivating the desired regular execution of mortuary cult. Done daily, the benefits of the rites would have been renewed and perpetuated at each occasion.

The impermanence of the event may also be understood as one of the reasons motivating the transcription of scripts to the sepulchral chambers of kings and queens. As Walter Ong has pointed out, unlike speech the written word appears to be a permanent thing. Instead of vanishing instantaneously, it is something which is continually and fully present. The permanence of the written text froze the evanescent moment. It appeared to continually secure the benefits of the performances, even as it enhanced the monument’s symbolic significance.

The Pyramid Texts were generally not transcribed with paratextual indicators like those found in later manifestations of mortuary literature, and in this respect they did represent a kind of artificial voice—they showed what the ear would hear, only the body text and no introductory titles and generally no notations. But the visually aesthetic dimension of their monumental function cannot be denied. One of the chief differences between orally delivered speech and the written word is the eye rather than the ear as receptor. The hieroglyphic script written on stone possessed a monumental function of display and emphasized the visual aesthetic. In some cases in the pyramids, the visual dimension is especially clear in the orientation of columnar lines, as they could be arranged either to be read from left to right or right to left. In disposing columns so as to achieve symmetry or parallelism, the ancient editors showed their concern for the appreciation of sight. Transcribing the words to be said in hieroglyphs disposed for visual effect, the Pyramid Texts served as monumental actualizations of the rites from which they were derived, an evocation of the rites they represented whenever (if ever) they were encountered.

The discursive formation from which the Pyramid Texts were drawn predated their transcription to tombs. The rationale for putting them there must have resided in their prior cultural significance. What the texts meant during the reign of King Unas, whose pyramid was the first to receive them, was how they had been used, experienced, and understood up until the idea was conceived to adorn his crypt with them. But at the moment the texts were transcribed, a new tradition was inaugurated. Now the texts not only had a place on operative scrolls to be recited during the performance of an event, but also were employed as a permanent fixture of symbolic and aesthetic decoration. This second application was quite apart from the first. Each successive tomb to make use of the texts in this way now followed a parallel lineage of transcriptional tradition alongside their originary, performative use. It is a paradox, then: the prior meanings of the texts must have resided in their operative recitation, but inscribed in burial chambers they were separated from that use. A tradition was born, split off from its origins, and it continued with a parallel life. Disengaged from the

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901 Ong 1982, pp. 76 and 91.
event, the text visually pointed to the idealization of human experience, rather than being a linguistic instrument in the oral production of it.

2. **Organization**

Through its transposition to the wall the rite became a textual object, no longer recited by any human priest. As a consequence of disengagement from the logistical pragmatics of physical performance, modifications could be made to the texts which would be impractical—even impossible—to achieve in practice. Such modifications were due to the freedom gained by the decontextualized word. Now the editors inscribing Pyramid Texts in the generations after Unas followed the scribal conventions of transcription established by their predecessors. The new tradition had its own constraints.

The first of them was the traditional architectural layout of the crypt, which predetermined the shape and size of the surfaces available to receive texts. Unas and his successors conformed to the previously anepigraphic plan of the tomb but enhanced its monumentality with inscriptional decoration. One of the impacts of this condition was that the preexisting groups of texts had to be truncated or extended so as to fit the available space.

A second constraint was precedent. Generally groups of texts were disposed on the same surfaces from one pyramid to the next, and because they are mostly anchored to particular locations the groups can today be isolated despite their lack of paratextual markings. Even so, there was a substantial amount of flexibility in the arrangement of the groups—a macrocosmic reflection of the variable order and composition internal to the groups themselves. The pyramids of Teti and Pepi I added new groups, and all the pyramids show extensions of groups beyond individual epigraphic surfaces or make unconventional transgressions of epigraphic areas. Further, they displace groups from one surface to another, sometimes violate the usual top-to-bottom rule of reading registers, show differences in the order of reading on individual wall surfaces, and in one case there is a retrograde orientation of columns. Moreover, the inscribed Pyramid Texts were disposed three-dimensionally rather than two-dimensionally as in a linear scroll. As a result, the reading order for any given pyramid was necessarily multicursral, interacting with choices of the hypothetical reader. What the multicursality together with the deviations in arrangement show is that there was no single rule for the order in which the inscribed Pyramid Texts were transcribed and that there can be no single rule for the order in which they are to be read. Their disposition was not dictated by a rigid dogma, and the order in which the surfaces interact was not dictated by a strictly two-dimensional medium.

The variability in disposition is in harmony with the phenomenon of displacement of texts internal to the groups. Since texts could be moved around within groups in respect to their relative order, it is clear that a group’s coherence as an overall unit did not depend upon its sequential arrangement. Similarly, the overall meaning of a group was sequentially independent of the others. The groups were not configured like chapters in a novel or the parts of a philosophical treatise. Without linear stability, no definitive narrative or sequentially linked discussion can be construed from them. From pyramid to pyramid, there is no single beginning, middle, and end.

Due to the variations in order, it makes more sense to conceive of their arrangement in terms of the organization of books on library shelves, where there is no necessary sequential relationship. The contents of a library are more heterogeneous, and different libraries with similar contents may dispose their contents differently without defeating the purpose of the institution. The variations in repertoire and arrangement between the pyramids present a similar situation. The associations of certain of the groups with particular surfaces were governed by tradition, a malleable principle of arrangement.
In concert with the variations in arrangement of groups from pyramid to pyramid was the variation of their internal composition. That the groups were subject to modification in terms of the content and order of their member texts indicates that there was no centralized dogma, no orthodoxy or orthopraxy. In other words, the lack of fixity and closure of the groups suggests that there was no competitive reaction to alternative viewpoints: from the fact that its texts were not canonically configured, it can be inferred that the corpus of Pyramid Texts was not an instrument in or an expression of the establishment of orthodoxy. Since the groups are distinguishable but uncanonized, it is evidently the case that, while each had a core body of texts appropriate to the problems it was supposed to address, these could be approached in slightly different ways.

3. Text as Artefact

Like Pyramid Texts of a sacerdotal structure, personal texts belonged to the tomb only through a secondary use. Upon their introduction to the tomb, they were modified, normally to change an original “I” to a “he.” As a rule sacerdotal texts, which dominated the collective groups, were not. The more faithful reproduction of sacerdotal texts may be attributed to their cultural position. They were comparatively inviolable due to the fact that they were owned, as it were, by tradition and society. Personal texts were more felt to be particular to the text owner and therefore were more mutable.

As seen through examining the material through entextual criticism, the program of modification to the personal texts removed the text owner from the speaking role. By not introducing a new, explicit reciter, their status was made indeterminate in respect to the representation of the agents responsible for their execution. As a result, what became common between the personal and sacerdotal categories was the text owner’s status as an inactive participant. In both kinds of texts, he was now an object as inert as the images approached by priests in the context of cultic service. This result may be regarded as the main purpose of the editing program.

Sacerdotal texts were not generally edited, but the few that were largely came from groups of individual rites, where they were personal services to deities or the dead. These services were identified in the first place by discord in reference between exemplars and other textual conflicts. In their prior forms they were performed by the reciter on behalf of especially the god Osiris, but also for Re and the dead, just as is found in New Kingdom Books of the Dead. Outside of the tomb, the personal service had the function not only of elevating the attributes of the object of worship, but also in establishing a hierarchical relationship of service between him and his worshipper, as well as accruing reciprocal benefits to the latter. Since the program of editing shifted the text owner out of the role of speaking officiant, this had natural consequences on the significance of the personal services. To have simply displaced him from the role of performer would have made these texts lose much of their relevance to him. To reforge a link between text and text owner, most personal services to Osiris and to the dead transplanted the text owner from reciter into the role of beneficiary.

The sum effect of the entextualization of ritual scripts to monumental surfaces was to render the texts unperformed and unread. They became representations of rites rather than serving as supports to the performance of those rites. Within the tomb, no human eyes read the hieroglyphs so as to remember what words were to be said in a rite, and the text owner was not represented as reading his texts. Their function had become independent of performance by living people and independent of the text owner’s personal action. They were decontextualized to a non-performed status. In effect the monumental text occupied its own setting, visual and unperformed.
This decontextualization let formerly separate genres interact more easily. In the crypt, the texts now shared the common bonds of location and operation, and this drew them more closely together than they had been in their above-ground settings of origin. In an above-ground situation, differences were perceptible not only in content, apprehended by the mind, but also in all the five senses. When the invented, monumental tradition was successively renewed with Unas’s successors, its substance in the tomb remained disengaged from the realm of human activity. It now had much more to do with the realm of the word and mind, and less with all the senses. In this, in their shared interest in securing a beneficent afterlife, and in their shared proximity to the dead, the formerly separate domains of collective and individual religious practice could more readily interact. Thus, the textual representations of what was done by priests for the benefit of the dead could be monumentally juxtaposed with textual representations of what one was supposed to do in life in preparation for death. Speech, text, word, and belief are not constrained in the way that practical human action is. Thus, as words were unmoored from deeds, there was greater freedom in how texts could be organized.

Of course, so long as the originary practices which had stimulated the production of the texts continued above-ground, they naturally would have kept contributing to the constraints regulating the mortuary literature tradition which had splintered off from them. And it may be assumed that the editors of the Pyramid Texts were versed in the cultural settings from which their material had come. Thus the transfer of texts between settings gently pushed against the rules and in the process drew attention to them. A text transferred into a contrastive setting provided an intertextual connection between its new host and its parent situation, and it served to set sections of the monumental group apart, after the manner of framing or punctuation by rite. And when the disjunction was especially pronounced, the alien text effectively served as a commentary on its new situation through expanding on it while remaining obviously apart from it; it served as a metarite. Such overt juxtapositions of conflicting types of speech were facilitated by the monumentality of the architectural medium.

The monumentalization of performed scripts had the effect of increasing their conceptual importance because it reduced their performative value. Indeed performative at origin, they were nevertheless made locutionary and constative by virtue of their entextualization. The text had gone from being a script for a rite to being a representation of it, a function now independent of human performance. In this way, the Pyramid Texts in their physical attestations are precisely akin to monumental presentations on shrouds, coffins, and chapel walls. Recontextualized as monumental adornment, their efficacy shifted from the spoken utterance in the event to the representational permanence of the word. Once the rite was frozen as a textual snapshot, it was removed from the play on all the senses in the flow of time. In decontextualizing texts out of the text owner’s mouth and recontextualizing them in contrastive situations, the significance of the texts was displaced: their performed perspective was transmuted into an idealized conceptualization. The rite went from being a deed to an idea.

This is in the nature of writing. It appears autonomous, stripped of context. Indeed, all written texts have a monumentality foreign to spoken language. Writing is hardened language, and it leads an existence independently from the act. Because context must be supplied by the reader, it always appears symbolic, with a solidity and apparent autonomy which defers its meaning. This is achieved through its decontextualization from the human context of face-to-face contact. For that reason writing demands a greater degree of interpretation on the part of the audience, which must construct communicative circuits around it.\footnote{Culler 1975, pp. 133–134.} Simply
put, it is more detached from mundane experience than the spoken word. By its nature, it pushes further into the abstract world than spoken language does.

So as this work draws to its close, it reaches its reversal. Just as ritual recitations have a diminished constative component and a heightened performative component—just as they have less to do with informing and more to do with accomplishing—so also must hardened texts have less to do with performing and more to do with propositional content. In transcribing ritual scripts to walls, they were made unperformed. And in being made unperformed, their significance shifted from doing to communicating.

The anthropologist Jack Goody has proposed that the development of writing has an impact on religious practices. For instance, it can have the effect of shifting the accomplishment of rites of passage and other collective changes in state from the act into written forms. In short, the proliferation of textuality can lead to a decay of ceremony, a movement from the practical accomplishment of religiously significant events to their metaphorical accomplishment. It is a shift from the deed to the idea. It is certainly the case that the Pyramid Texts made their attested advent at just the moment when monumental applications of writing were expanding, achieving their acme in Sixth Dynasty autobiographies, precisely during their floruit. Their advent can be seen as part of the proliferation of uses of writing, paralleled in non-royal tombs by the introduction of offering lists to sarcophagus chambers at precisely the same time. And, perhaps not coincidentally, one of the effects of transcribing a ritual text to a monumental surface must be a shift from the act to the word just as Goody supposes.

The domains of religious practice from which the Pyramid Texts stemmed are connected to pictorial and textual evidence from outside the royal sphere. There are the connections between texts of Group A and offering lists and pictorial representations back to the Fourth Dynasty, and there are also the formulaic statements articulating the means by which one was supposed to become an Akh—by action and by knowledge. Indeed, in their diachronic distribution over the course of the end of the Old Kingdom, these formulae begin with an emphasis on the former but shift to the latter. The dates and provenances of these articulations of afterlife attainment can be summarized as follows:

*Performance of ritual by which one becomes an Akh (i.e. \( \text{i}r \text{i} \text{t A} \text{t ny} \))*

- **Ti:** Fifth Dynasty, second half; Saqqara
- **Nima’atrc:** Fifth Dynasty, second half; Saqqara
- **Kaikerptah:** Djedkare or later; Giza
- **Nihetepptah:** Djedkare or later; Saqqara
- **Ankhmahor:** Teti; Saqqara
- **Mereruka:** Teti; Saqqara
- **Merefnibef** Userkare/Pepi I; Saqqara
- **Shen’ay:** late Sixth Dynasty (?); Abydos

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904 See above at n. 19.
905 See further Hays 2011, pp. 124–125, and Smith 2009, pp. 3 and 7–8. With the exception of that of Shen’ay, the dates for the tombs are drawn from van Walsem 2008.
907 Hassan 1936, fig. 231.
908 Junker 1947, fig. 36.
910 Urk I 202, 15–18.
911 Edel loc. cit.
912 Mysliwiec et al. 2004, pp. 72–73 and pl. 33.
913 Frankfort 1928, pl. 20.3.
Knowledge of that by which one becomes an Akh (ḥḥ ṣrꜥ)

Ti;262 Fifth Dynasty, second half; Saqqara
Hezi;263 Teti; Saqqara
Merefnebef;264 Userkare/Pepi I; Saqqara
Nekhbu;265 Pepi I; Giza
Ibi;266 Pepi II; Deir el-Gebrawi
Idu Seneni;267 Pepi II or later; el-Qasr wa’l-Saiyad
Tjetu I;268 late Sixth Dynasty; Giza
Shen’ay;269 late Sixth Dynasty (?); Abydos
Bebi;270 Sixth Dynasty or later; Giza

Both kinds of statements appear together in the tomb of the courtier Ti in the second half of the Fifth Dynasty. And indeed both continue to be found in the Sixth Dynasty. But it is remarkable that statements of the efficacy of action occur mainly at the end of the Fifth Dynasty and up to the reign of Teti. The proportion of statements laying claim to efficacious knowledge is the temporal inverse, with just two statements from Teti and before and the bulk thereafter. It is a reversal, a shift in interest from the efficacious deed to efficacious knowledge. And the Pyramid Texts appear just at the moment of the pivot, in the reign of Unas, immediately before that of Teti.

The advent of the Pyramid Texts fits into this shift of interest by the nature of the transformations affecting the monumentalization of the ritual script. One sees against the scattered rays of light we have from the Old Kingdom—really yet a proto-historical period—that the mortuary literature tradition was invented at a moment when there was an increased interest in operative religious knowledge. The proliferation of documentation via the Pyramid Texts contextualized in royal tombs constitutes one of the expanded uses to which writing was put, and it was concomitant with an expanded interest in the idea over the deed as efficacious. The effects of their contextualization coincide precisely with this interest. Born in the evanescent event, texts from mortuary cult and individual practice were made over into monumentalized objects of display. Transposed from action intended to secure a desirable afterlife, they were transformed into a permanent, ideational representation, thereby seeking to achieve their result for eternity—in word and propositional meaning.

And to judge from the fact that books are still being written about them, it would seem that, after all, they have succeeded.

C. Summary

Beginning about two centuries before the end of ancient Egypt’s Old Kingdom, hieroglyphic religious texts were inscribed upon the interior walls of the pyramid tombs of kings and queens beginning around 2345 BCE. The texts were symbolically connected with the afterlife state of the tomb’s occupant. The expectation was that he would become an Akh, a transfigured ‘spirit,’ and the texts celebrated the present and future achievement of that condition.

914 Edel loc. cit.
915 Silverman 2000, p. 5, fig. 4b.
916 Myśliwiec et al. 2004, pp. 73–74 and pl. 33.
917 Urk I 218, 4–6.
918 No. de Garis Davies 1902, pl. 23, with Edel op. cit., p. 23, and Kanawati 2007, p. 54 and pl. 54.
919 Edel 1981, fig. 4.
920 Simpson 1980, fig. 15.
921 Frankfort loc. cit.
922 Capart 1906, pl. 5.
The corpus consists of just over nine hundred compositions of varying lengths. None of the pyramids contains all of them, and no two pyramids preserve exactly the same texts.

The appearance of the Pyramid Texts marked the monumentalization of religious rites from two spheres of human action, mortuary cult and personal preparation for the afterlife. Previously the texts had served as scripts for ritual practices. Inscribed as hieroglyphs in the tomb, their function was now one step removed from the event which had motivated their original production. In that new setting, the texts could interact in ways they previously could not. Now that they served as non-performed monumentalizations, some texts were subject to editorial modification, both to reflect that non-performed status and to capitalize upon it, accomplishing things in words which could not be done in deed. In this respect the transposition of settings attending the emergence of Pyramid Texts resonates a historical shift in religious interest among the elite of the Old Kingdom, a change from the lionization of ritual practice over to the lionization of religious knowledge, the theory and practice of becoming an Akh.
TYPES OF PYRAMID TEXTS AND THEIR INTERFACE WITH GROUPS

A couple hundred pages have been devoted to distinguishing Pyramid Texts into groups and categories and to determining the general settings of their origins. And yet it seems that the work has really only just begun. Now one is in a position to closely examine the contents of the groups, to compare them and to evaluate the nature of their later contextual connections so as to get a clearer picture of their histories. But to do this properly would require considerably more pages, while a natural resting place has at least been reached.

Still, one last thing which may be done is to suggest a subdivision of the categories into types. The dissertation out of which the present work grew devoted most of its attention to the procedure of subdividing the categories, with the results corresponding to the articulation of the corpus seen by J. Allen in the pyramid of Unas. After having asserted a broad categorical division according to grammatical person, it devoted itself to distinguishing types based on recurring series and motifs. The sacerdotal category was divided into two, and the personal category was divided into three.

The types are less clearly distinguishable from one another than the categories, because their texts (representative of rites) were generally homologous to the same general setting. Because the types of a category belonged to the same larger unit, and because each category is homologous to a particular setting, the types of a single category could be and were more freely deployed together than across the categorical boundaries. This is reflected at the textual level also: texts of different types but the same category could more easily share motifs. Consequently the fault lines between types of the same category are more permeable than those between the two different categories. And yet despite the affinities between types at the categorical level, it is useful to point to salient differences. This will have the effect of providing a better feel for the articulation of the whole corpus.

But to engage in this activity in a formal way now, after having performed a like operation at the categorical level, might tax the reader’s patience. And in any event, the results are more important than the actual procedure of differentiation. Therefore, what follows will explain how the dissertation distinguished the types and then, rather than rehearse that procedure here, the results will be represented. On the one hand it means that there will be a grievous shortcut past rigorous demonstration. On the other, this shortcut does not actually invalidate the results as such, since they remain subject to the independent verification and refinement of other researchers.

A. Methodology

The dissertation subdivided the category of sacerdotal texts into offering texts and priestly recitations, and it subdivided the category of personal texts into apotropaic and transition

923 As observed in the Introduction, a number of additional texts were added since the dissertation, the recurring series were refined, and now the inventory of motifs is dictated by oppositions between categories. Thus what is represented here is a modification.

924 The dissertation referred to the two types in question as ‘offering ritual texts’ and ‘resurrection texts’ respectively, the latter because of the prevalence of the phraseology “Stand up! Raise yourself!”—literally a resurrection formula.
texts. It also mentioned one further type within the personal category, provisioning texts, but it did not pursue its formal isolation.

The methodology followed was simple. To develop each type, a very long recurring series was selected to serve as a core set for the type. That the texts of the series were transmitted together showed that they belonged together from the Egyptian point of view. Its texts were then examined to isolate motifs shared between two or more texts within it. The notions, sentiments, and relations expressed by these motifs were deemed to be the most important in the series by virtue of their repetition within it. This set of motifs was then compared against other recurring series, and the texts of these other series were associated with those of the core set. Next all of the texts in this larger set were considered together and still other motifs common to them were isolated among them. By means of the expanded set of motifs, further texts were associated with the set, whether they appeared in a recurring series or not. This last step was carried out because not all Pyramid Texts are attested in a recurring series, in large part because many texts survive in only one exemplar. The final set was deemed to be a type.

This procedure is quite similar to what was carried out above in differentiating categories. The difference is that in the preceding pages the starting point consisted of two core sets of texts distinguished by contrasting features of grammatical person. In the dissertation, grammatical person was also taken into account, but since its significance was taken to be obvious, it was consulted along the way rather than as a preliminary dimension of analysis. But the processes are similar enough that the details of its practice are hopefully intelligible.

A summary of the divisions into types is graphically depicted in Figure 15. It shows the articulation of the Pyramid Texts according to the dimensions of analysis of grammatical person, recurring series, and motifs. The initial division of texts into categories was made on the basis of person, later supplemented by consultation of motifs and series. The categories are subdivided by a refined consideration of the second two dimensions. The types are not as distinct as the categories, and this is abstractly represented in the figure by the overlap of ovals bounding the types. A dashed line is also superimposed to point

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925 Texts of the transition type were called ‘ascension texts’ in the dissertation, owing to the prevalence of the word pri “to ascend” in them. Cf. the term ‘manifestation’ to describe this sort of texts at Billing 2002, pp. 48–55.
toward the homologous relationship of sacerdotal texts to the collective setting, and that of personal texts to the individual setting. As explained in considerable detail in Chapter Four, there are exchanges between settings, and certain sacerdotal texts, namely personal services, are at home in the individual one. To indicate the permeability of relationship, the dividing line between the settings is dashed.

It is the case that, among the texts of a single category, there are some series and motifs particular to the texts of the category as a whole and some motifs especially particular to the types. Naturally it follows that the series and motifs particular to a type are also particular to the category, since a type is a subset of a category. An offering motif is consequently distinctive to offering texts, distinguishing it from priestly recitations, and it is simultaneously a feature which distinguishes the texts bearing it from the opposing category of personal texts. Thus, as a rule, offering and priestly motifs are particular to the sacerdotal category, and it is that aspect of their nature which was consulted in the preceding chapters.

In order to communicate things most economically, the listings in the second volume make distinctions according to the set relations between the categories and types. They are schematized in Figure 16. Like Figure 15, Figure 16 is a shorthand representation, compressing relationships into two dimensions, but now it artificially draws absolute boundaries around typological features. Since a number of motifs are concentrated in one category or type but have small proportions of instances in another, one should more precisely conceive of the circles as intersecting, different-sized spheres with some overlap. But the figure is meant to be a heuristic device. It is meant to show that, from the point of view of oppositions between the categories of sacerdotal and personal texts, all series and motifs labeled as ‘offering’ or ‘priestly’ are in effect sacerdotal, and all labeled ‘apotropaic,’ ‘transition,’ or ‘provisioning’ are in effect personal. They are simply more specific cases of their parent categories. For instance, a series labeled as ‘apotropaic’ consists entirely of apotropaic texts, and a motif called ‘apotropaic’ is always or virtually always found in that particular type of text. Further, an apotropaic series or motif is also distinguishable as a characteristic from the sacerdotal category and its subordinate types. In short, an apotropaic motif distinguishes a text not only from those of the transition and provisioning types but also from texts of the sacerdotal category. Meanwhile, a series or motif labeled simply as ‘personal’ is common to more than one type of personal text.

Figure 16. Set Relations between Categories and Types
It may be remarked that of course there are some exceptions. There are four personal services, therefore sacerdotal texts, which have high proportions of motifs particular to the transition type—thus content particular to a different discourse genre. They will be pointed out in due course.

With that said, in this Coda a picture is sketched of each of the types. The general characteristics of each are summarized, the groups where they are dominant are noted, the series and motifs particular to them are enumerated, and some special details about them are discussed. It should be borne in mind that what follows is just a preliminary account.

B. Sacerdotal Texts

1. Offering Texts

Texts of this type are dominated by themes involving the eye of Horus: it is received by the deceased, employed as an instrument and acted upon, placed in relation to the god Seth, and manipulated by an officiant speaking of himself in the first person. An offering context is evident in the deceased being exhorted to take and maintain items and in multiple references to priestly actions involving the manipulation of things. The things to be manipulated are indicated in paratextual notations of foodstuffs, ritual implements such as altars and incense, and regalia. Texts of this type regularly possess such brief paratextual notations, typically just the naming of an object and quantity.

Group A, the offering ritual, has by far the highest concentration of offering texts; 222 of its 266 different texts are of this type. But most of the other collective groups contain at least one offering text: Groups C,\textsuperscript{926} D,\textsuperscript{927} E,\textsuperscript{928} and G.\textsuperscript{929} There are also a few among the individual groups—Groups H,\textsuperscript{930} J,\textsuperscript{931} L,\textsuperscript{932} and M with PT 81. Except for PT 81 in Group M, these were all identified as personal services by their locations of transmission. The mixed Groups I and O have no offering texts.

Offering texts are well known. Texts of the great majority are very short, and consist especially of rites involving the presentation of food and regalia conforming to a standard pattern, \(\text{im} \text{ n}=\text{k} \text{ ir.t} \text{ hr} \) ‘Take the eye of Horus!’ This motif is encapsulated in Listing Four under the heading ‘Takes (\text{im}) Eye of Horus.’ This command is normally followed by an attributive verbal phrase or clause which can make a play of words on a physical item designated afterwards in a paratextual notation. As an example:

\[
\text{PT 88 §60b (W)}\\
\text{wihr W, m=n=k ir.t hr}\\
\text{hw n=k d=f s(l)}\\
\text{t-wf}^{933} 1\\
\]

“O Osiris Unas, take the Eye of Horus;
“prevent that he (sc. Seth) trample (\text{d}) it.”
Bread (\text{wt}).

\textsuperscript{926} PT 414, 591, 597, and 637.
\textsuperscript{927} PT 414, 591, and 621–623.
\textsuperscript{928} PT 449.
\textsuperscript{929} PT 77, 201–203, 414, 418, 605, sPT 1052–1054, and 1056.
\textsuperscript{930} PT 661.
\textsuperscript{931} PT 680.
\textsuperscript{932} PT 661 and 686.
\textsuperscript{933} Transliterated as \text{t-tey} at Wb v 250. Read \text{t-ut} with Barta 1963, p. 48 with n. 6.
The last word, “bread,” is physically separated from the recitation preceding it by a carved line and constitutes a notation. A mild play of words is made between the consonant t- of it “to trample” and the word wt, designating the type of bread. The notations are very generally indicated in Listing Four as ‘Object Direction’ and are further subdivided according to the nature of the item—for instance ‘Action Instruction (Miscellaneous),’ ‘Bread Offering Direction,’ ‘Censing Instruction,’ ‘Fruit Offering Direction,’ ‘Grain Offering Direction,’ ‘Libation Instruction,’ ‘Lifting Instruction,’ ‘Liquid Offering Direction,’ and others. Thus the texts tell what the priest was supposed to say and name an object to be physically manipulated. The actual rite to which such a text corresponded consisted of speech and action.

This is the case with PT 77 and 81, which concern the presentation of oil and strips of cloth respectively. Notably, a Middle Kingdom source entitled each of these individually as sA.w “transfigurations,” literally “that which makes one into an Akh.” Based on the deployment of captions in the development of pictorial representations of mortuary service, Günther Lapp proposed that this term applies to the recitations accompanying the presentation of the numerous items named in offering lists like that first attested with the non-royal personage Debeheni as discussed in Chapter Two. Altogether, ninety entries in such lists correspond to ninety of the texts of Group A.

The facts that offering texts typically involve physical actions, and that they wereanciently designated as sA.w, conflict with Assmann’s formulation of the characteristics of this Egyptian category, because he directly associated sA.w with the modern terms Verklärungen, mortuary liturgies, liturgies funéraires, and Totenliturgien. According to Assmann, a member of it was supposed to constitute “ein Sprechritus (rite oral), der nicht kultische Handlungen begleitet, sondern selbst eine kultische Handlung darstellt und in der Rezitation vollzieht,” and so “le rituel de la transfiguration sA.w est l’affaire de l’écriture et de la récitation magique et liturgique,” and so “offering spells” and “Sprüche zum Totenopfer” are explicitly excluded from the category. But, while it is the case that the word sA.w is often directly associated with the verb sdi ‘to recite’, as Assmann has pointed out, it is equally the case that the word’s signification is not purely oral and textual. Thus sA.w are presented (m3) and done (ir). And thus one finds in the sA.w PT 77 that oil is what makes the deceased into an Akh (sA.w). The last piece of information is crucial: the text is a permanent element of the offering ritual, it is labeled as sA.w, and it employs the word sA.w in indicating the activity of a physical substance. So, while it is quite right to distinguish texts performed by priests from those originally composed for performance by the deceased himself, it is not tenable to find the meaning of sA.w exclusively in verbal rites. Pace Assmann, the modern term mortuary liturgy only partially overlaps the ancient category it is purported to encompass. This is another reason why that term has been set to one side here. As discussed in Chapter Two, the other problems with the term are its essentialization, its imprecision in definition, and its

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934 The following discussion is drawn from Hays 2009b, pp. 53–54.
935 Sq18X; see Firth and Gunn 1926, p. 287: sA.w [rs n3] mth.t and sA.w rs n3 hh respectively.
936 See Lapp 1986b, p. 184 (“Das Verklären [sA] muss sich daher auch auf die Speisung des Verstorbenen beziehen, d.h. auf das Verlesen von Sprüchen während der Übergabe der einzelnen Speisen, die in der Opferliste aufgeführt sind”), and similarly Blackman 1915, p. 29.
937 See Assmann 1986b, col. 1002, with caveats observed at 1006 n. 58.
938 Assmann 2000, p. 40.
939 Contrast to ‘mortuary liturgies’ at Assmann 1990, p. 2.
941 At Assmann 2000, p. 43. It may be observed that his understanding of sA.w in this and other respects matches that of Winlock 1921, pp. 30–54.
942 As at CT 66 I 280a.
943 As at MOR 69A.
944 See PT 77 §52c.
superimposition of a prescribed regularity—in effect a modern canonization—over and against the ancient evidence of dispersion and rupture.

The following recurring series consist homogeneously of offering texts: Sequences 2–5, 9, 11, 13, 15–30, 33, 87, 124, 136, 151, and 158, and Subsequences 1–29, 31–39, 43–66, 105–106, and 139–140.\textsuperscript{945} Sequence 25 may be considered the most characteristic set of offering texts; it corresponds very closely to the type of offering list discussed in Chapter Two.

The following thirty-nine motifs are particular to offering texts:

<table>
<thead>
<tr>
<th>Action Instruction (Miscellaneous)</th>
<th>Lifting Four Times</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adorned with Eye of Horus as Cloth</td>
<td>Liquid Offering Direction</td>
</tr>
<tr>
<td>Bread Offering Direction</td>
<td>Meat Offering Direction</td>
</tr>
<tr>
<td>Censing Instruction</td>
<td>Mouth Is Opened by Eye of Horus</td>
</tr>
<tr>
<td>Exhorited to Maintain Item</td>
<td>Mouth Is Opened by Priest (1cs)</td>
</tr>
<tr>
<td>Eye of Horus Filled</td>
<td>Natron Offering Direction</td>
</tr>
<tr>
<td>Eye of Horus Joined to</td>
<td>Object Direction</td>
</tr>
<tr>
<td>Eye of Horus Tasted</td>
<td>Oil, Eye-paint, Cloth Offering Direction</td>
</tr>
<tr>
<td>Eye of Horus Torn out (\textit{idh})</td>
<td>Paint Eye of Horus</td>
</tr>
<tr>
<td>Eye of Horus, Your Pat-cake</td>
<td>Place in His Hand</td>
</tr>
<tr>
<td>Fruit Offering Direction</td>
<td>Priest (1cs) Brings Eye of Horus</td>
</tr>
<tr>
<td>Grain Offering Direction</td>
<td>Provided with Flow</td>
</tr>
<tr>
<td>Has Eye of Horus in Brow</td>
<td>Recite Four Times</td>
</tr>
<tr>
<td>Horus Fills</td>
<td>Regalia Offering Direction</td>
</tr>
<tr>
<td>Horus Offers (\textit{gdi})</td>
<td>Royal, Divine Offering Direction</td>
</tr>
<tr>
<td>Is Satisfied with Eye</td>
<td>Scent Diffused (\textit{pd})</td>
</tr>
<tr>
<td>Takes Flow (Exhortation)</td>
<td>Vegetable Offering Direction</td>
</tr>
<tr>
<td>Takes (\textit{im}) Eye of Horus</td>
<td>Vocative to Horus Who Is in Osiris NN</td>
</tr>
<tr>
<td>Takes (\textit{im}) Water</td>
<td>White Eye of Horus</td>
</tr>
<tr>
<td>Takes (Miscellaneous) Eye of Horus</td>
<td></td>
</tr>
</tbody>
</table>

The 239 offerings texts belonging to these series, possessing these motifs, or both are:

| PT 14–18 | PT 99–100 | PT 605 | fPT 746–749 |
| PT 20–21 | PT 103 | PT 621–623 | fPT 752–756 |
| PT 23–32 | PT 106–203 | fPT 634 | sPT 1052–1054 |
| PT 34–57 | PT 244 | sPT 635A–B | sPT 1056 |
| fPT 57A–I | PT 414 | PT 637–639 | N 306+11–14 |
| PT 58–70 | PT 418 | PT 651–653 | CT 530 |
| fPT 71 | PT 449 | PT 661 | CT 862 |
| fPT 71A–I | PT 591 | PT 680 |                   |
| PT 72–97 | PT 597–598 | PT 686 |                   |

\textbf{2. Priestly Recitations}

While offering texts are dominated by motifs involving imperatives to the beneficiary that he take the eye of Horus, with the eye typically symbolized in items ubiquitously specified in paratextual notations, priestly recitations are dominated by imperatives to the deceased that he arise (\textit{\textit{a}}), awaken (\textit{\textit{rs}}), and raise himself (\textit{\textit{\textit{zi}} \textit{\textit{wi}}}). Accordingly, they above all deal with the beneficiary’s self-resurrection and the reconstitution of his corpse on the part of gods and himself. They are also replete with mention of the specific actions and attributes by an array of gods for him: Nut and Geb act to protect and exalt him, these two gods being puissant and possessing royal traits; Horus operates as savior, as subjugator of the beneficiary’s foes,

\textsuperscript{945} Sequences 18 and 19 also consist of offering texts, but they contain texts not found in a kingly pyramid, namely aPT 60A and fPT 62A.
and, with his children, as his supporter or bearer; Seth is seen to be one who acts against the beneficiary, and as such is to be brought under his control; the creator god Atum encloses the beneficiary and merges with him, with the two rising together as the sun; the beneficiary’s wife and sister Isis and Nephthys greet him, find him, and love him; and Anubis, the god of embalming, attends to him and acts for him. Ritual connotations are prominent, with allusions made to the performance of dance and calendrical ceremonies, and to the deceased’s positioning at the offering place. The texts also deal with other actions of the beneficiary besides his self-resurrection and self-reconstitution, in particular his rejection of the buried state and exhortations to him that he go up. His condition is such that he is equipped with protection, devoid of fault, and is in a state of purity. Furthermore, he is identified as a divine jackal, and he is given various other identities—celestial and chthonic. Last, he is incorporated among the gods, and they are satisfied with him.

In contrast to offering texts, priestly recitations generally do not involve the manipulation of objects in the course of their performance—hence the element *recitation* in the appellation of the type; this word is in opposition to *offering*. (The element *priestly*, synonymous with *sacerdotal*, puts these texts in opposition to the personal texts, which are also recitations.) As mentioned above, offering texts frequently include a paratextual notation indicating an object to be manipulated, generally indicated in Listing Four as ‘Object Direction.’ Among the various kinds of notations, only two are found with priestly recitations: ‘Action Instruction (Miscellaneous)’ and ‘Libation Instruction.’ The former is a catch-all heading, and only one out of eleven sacerdotal texts with it is a priestly recitation.946 The latter involves the pouring of liquid, and two out of five texts bearing this motif are priestly.947 Altogether, 179 offering texts have such notations, while only three priestly recitations do. In view of the absence of indications that physical objects were to be manipulated in the course of their performance, priestly recitations may be understood as generally being purely oral.

Still, several priestly recitations do refer to an offering ritual topos even though they do not explicitly indicate the manipulation of objects. For instance, while notations specifying the handling of various types of bread948 are exclusive to offering texts, priestly recitations nevertheless contain several statements by a first-person officiant to the effect that bread is being given.949 Such *allusions* indicate that the texts shared overlapping circumstances of performance. And in fact priestly recitations are frequently transmitted together with offering texts, and offering texts can accompany priestly recitations. There are a number of recurring series consisting of several offering texts and just one priestly recitation,950 a number consisting of several priestly recitations and one offering text,951 and some with a mix of both.952


As nearly every priestly recitation may be understood as purely oral, such a text might nearly be called “ein Sprechritus (rite oral), der nicht kultische Handlungen begleitet, sondern selbst eine kultische Handlung darstellt und in der Rezitation vollzieht.”953 But this is actually

946 sPT 1022.
947 PT 436 (understood with Grimm 1986, p. 105 with n. 48, to be an instruction) and PT 483.
948 See Listing Four under the motif ‘Bread Offering Direction.’
949 See Listing Four under the motif ‘Priest (1cs) Gives Bread.’
950 Sequences 6, 10, 12, 14, 31, 48, and 84, and Subsequences 30 and 42.
951 Sequences 8, and 121–123, and Subsequences 176–177, and 180.
952 Sequences 32 and 47 and Subsequences 175 and 179.
953 Assmann 1986b, col. 1002.
a description given by Assmann to the category he called “mortuary liturgies.” As discussed in Chapter Two, the liturgy element of the term was inappropriate, and as explained a moment ago the term sḥaw according to the ancient Egyptians did not refer exclusively to oral rites. And now one encounters a further and final problem with the mortuary liturgy concept. According to a qualification of the concept, non-oral actions such as censing and libation were sometimes supposed to accompany mortuary liturgies. Thus, while most of their component texts were supposed to be purely recitational, some liturgies were also supposed to contain texts which involve the physical manipulation of items—above all offering texts drawn from the pyramids. On this ground the description’s utility was cogently challenged by Willems. He rightly sees “little point in differentiating ritual acts accompanied by recitations from recitations accompanied by cultic acts.” Phrased in that fashion, one can only agree.

In this work there is fortunately no need for such a qualification, as the differentiation into types is not aimed at the classification of sets of contiguous texts (as with the mortuary liturgy concept) but at the differentiation of individual texts. The concept of the mortuary liturgy involved, in effect, the modern canonization of whole sets of ancient texts which together constituted a performed unity, rather than individual texts which possess typological affinities. Many priestly recitations are indeed found transmitted together as performed units, especially those in recurring series, but many others possess associations strictly in content and are not transmitted together. So, while Assmann’s concept of the mortuary liturgy was defective for its essentialization, imprecision, superimposition of a prescribed regularity, exclusive association with sḥaw, and problematic qualification, his description of an oral rite which does not involve physical action beyond the speech act itself is actually quite apt for the priestly type.

The remaining collective groups and sections consist mainly of priestly recitations: Groups B–G and Sections I.1, O.1, and O.4. Even so, there are quite a few priestly recitations in Group A. Also, largely because there are a number of personal services in individual groups, several priestly recitations are to be found in Groups H, J, K, L, M, and N, and Sections O.2 and O.3.

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954 Ibid., col. 1006 n. 58.
955 Notable are PT 94–95 appearing within Assmann’s ‘Liturgie CT.4’ (see Assmann 2002, pp. 490–491), maintaining their item specifications even within their mortuary liturgy context in TT 353. A further heterogeneous mortuary liturgy identified by him likewise includes some offering ritual texts, namely ‘Liturgie NR.3’ (see Assmann 2002, p. 19, and idem 2005a, pp. 225–272), from the unpublished pBM 10819 (concerning which, see Quirke 1993, pp. 17, 51, and 80; Dorman 1988, p. 83 with n. 73; Assmann 1984, pp. 284–285; idem 1986b, col. 999; idem 1990, pp. 26–27; and idem 2000, pp. 92 and 98–101); PT 25, parallel to vo. 113–119 (BM Photo 197550), the parallel noted by idem 1990, p. 44; PT 32 (with extensive additions), parallel to ro. II 20–23 (BM Photo 195644), the parallel noted by idem 1990, p. 44; compare also II 8–11 (BM Photo 197545), which gives PT 32 with only minor differences; PT 94–95, parallel to vo. 44–47 (BM Photo 197543); and PT 196, parallel to vo. 48–49 (BM Photo 197541).
957 Nevertheless, Assmann has not modified the qualities he ascribes to the category; see for instance idem 2006b, p. 16 n. 16.
958 That, of course, passes over the appropriateness of the term “kultische” in this context. By the present work’s definition of cult, it involves a system of collective religious worship as manifest in external rites and ceremonies, and that must also be at hand with the sets of texts labeled as mortuary liturgies by Assmann.
960 PT 497, and 603–604.
962 PT 498 and sPT 734.
963 PT 679, 685, 687, 690, and sPT 691.
965 PT 337, 512, 532, 535, 606, 697, and sPT 1058.
966 PT 553, 587, and 703.
967 sPT 561B, PT 577–581, sPT 1058, and 1071.
The majority of the sacerdotal motifs are particular to priestly recitations. This is partly due to the fact that these texts are generally much longer than offering texts. Their 220 motifs are:

Akh before/more than Akhs
Announced (ẖwś ṣḥb)
Announced to Re, Harakhti, Horus
Anubis Commands
Arises, Awakens to Offerings
Arises, Stands (Exhortation)
Ascends, Descends as Morning God, Star
Ascends (prḥ) (Exhortation)
At Great Stair
Atum on High
Awakens
Awakens to Horus
Ba to
Ba within
Before Living
Betake Self to Other
Beware the Great Lake
Body Joined (Fḥ)
Body Part as Jackal (Not Face)
Children of Horus Raise up
Children of Horus Set out (İzḥ) Bearing Him
Come in Peace to God
Comes (Exhortation)
Cross (Exhortation)
Dance Performed for
Day of Reckoning, Binding Bones
Does Not Cry out
Does Not Lack
Does Not Suffer
Door Bolts Opened (nhḥḥḥḥ, wn ḳ)
Doors of Earth, Geb, Aker Opened
Doors Which Exclude
Efflux Be Yours
Embraced by Atum
Embraces Gods, Everything
Embraces Horus
Enemies Brought, Given by Horus
Enemy Raises up
Enters into Protection
Exhorted to Maintain Enemy
Eye Gone forth from His Head
Fear (ḏf, ḫḥ) Inspiring
Festival Performed for
Fetter Releasings
Geb Brings Horus to
Geb Commands
Geb Delegates to Other God
Geb Protects (ẖwḥ, ṣṯ ḫz, ḫ)
God Satisfied upon

Gods Brotherly to
Gods Brought, Given by Horus
Gods Brought, Given by Other
Gods, Ennead Saves (ng)
Goes around, Traverses, Sits on Mounds
Goes as Horus
Goes (zi, ṣḥb) (Exhortation)
Going forth from the Mouth
Grasps Hand of Imperishable Stars
Great One Is Fallen
Greater than Enemy
Hand over Offerings
Has Bread from Broad Hall
Has Jackal-face
Has Meat from Slaughter-block
Has No Father, Mother among Men
Has Power through (Children of) Horus
Has Warm Bread (t ṣrḥ)
Heart Brought, Given
Herdsman Attends
Himself Collects Body (ṣq)
Himself Draws (ńq) Bones Together
Horus Assembles Gods
Horus Causes to Arise
Horus Makes Gods Ascend to
Horus (Priest) Gives Heart or Hearts
Horus Protects (ẖwḥ)
Horus Raises up
Horus Reckons
Horus Saves (ng)
Horus Smites Enemy
Horus Who Smites, Drowns, Destroys
Iiī-exclamation
In His, Your Name of
In His, Your Name of God
In Name of Horizon of Re
In Other’s Name of
Is Akh in the Horizon
Is among Akhs
Is Anubis
Is Appeared as Wepiu, Geb, Jackal
Is Arisen to Seth
Is Around Haunebu
Is Ba Foremost of Living
Is before Gods
Is Beloved of Isis
Is Born/Conceived with/as Orion
Is Brushed/Dried
Is Drawn Together (dmq, ḥḥ, ṣq) by God
Is Drawn Together (dmq, ḥḥ, ṣq) by Goddess

968 The priestly recitation PT 219 is the longest, with well over 700 Egyptian words. The next longest is the transition text PT 539, with over 500 Egyptian words.
Is Father of Horus
Is Foremost of (His) Ennead
Is God (by Verb $n\mathit{t}$)
Is Great (exhortation)
Is Greatest of Nut’s Children
Is Greeted ($\beta\epsilon\alpha$)
Is Herdsman
Is Hidden of Place
Is His Father ($li=fi$)
Is Imperishable
Is in/at God’s Booth
Is Jackal
Is Ka of (All) Gods
Is Ka of Horus
Is Khentimentiu
Is (Like) He Who Stands Tirelessly
Is Not Weaned
Is Official
Is (One Who Is) in Nedit
Is Osiris + Interpolated NN
Is Power
Is Power before Living
Is (Power) before Powers
Is Power/Osiris Foremost of Akhs
Is Pure, Appeared at Festival
Is Pure (exhortation)
Is Raised ($\widetilde{\mu}i$, $\mathit{ni}$)
Is Round
Is Sacred
Is Satisfied with Offerings
Is Sleeper ($\mathit{i.b}\mathit{n}$)
Is Sole Star
Is Strong ($\mathit{ph}.\mathit{tn}$)
Is Successor of Osiris
Is upon Throne of Osiris ($\mathit{hr} \mathit{n.s.t} \mathit{wir}$)
Is Wepiu
Is Who Is in Henet
Is Who Is in His House
Isis, Nephthys Bring Heart
Isis, Nephthys Mourns
Isis, Nephthys Summon
Issues Commands to Akhs
Issues Commands to Gods ($\mathit{nfr.w}$)
Issues Commands to Hidden of Place
It Is Akh for
Jars Filled ($\beta\beta$)
Knife Gone forth from Seth
Libation ($\mathit{qbrw}$)
Lives (Exhortation)
Made an Akh
Made to Come to Life
Made to Rise to Horus, Nut
Maintain Own House, Gate
Member Is Atum
Mourning Prevented/Keased
No Disturbance in
None Depart ($\mathit{hml}, \mathit{psd}$)
Not Rot, Decay, Stink (2nd Person)
Not to Be Distant
Nut as Shepet
Nut Gives Heart
Nut Has Power
Nut Makes a God to Enemy
Nut, Mother Comes
Nut Protects ($\mathit{h}w\mathit{m}, \mathit{sdl}, \mathit{hw}$)
Nut Spread over
Nutkn burn Nullified
O! Hail!
Oh, Ah! ($\mathit{jw}$ $\mathit{h}w\mathit{l}$)
Osiris Is Your Father ($li=k$)
Other at Place of Drowning through Horus
Other Cultivates Grain
Other Put under (by Horus)
Other Saves ($\mathit{nd}$)
Others Not Distant from Benef
Plural Priest
Powerful through Eye of Horus
Priest ($\mathit{ics}$) Gives Bread
Provided with Life
Pure by, Receive Jars
Putrefaction of Osiris
Quickens (Exhortation)
Raised from (Left) Side
Raises Self (Exhortation)
Re Grasps, Receives Hand
Receives Staff, Crook, Flail
Rises ($\mathit{jw}i \ r=k$) (Exhortation)
Saved from Obstructor, Restrainer
Saves ($\mathit{nd}$) Self
Scent, Air to Nostrils
See What Is Done
Service Performed ($\mathit{ssm}$) for
Set on Right Side
Seth Acts against (Someone)
Sister Grasps Hold of
Sisters Come
Sisters Find
Sit on Khened-Throne
Sits before, beside Gods (Exhortation)
Son, Heir upon Throne, Place
Staff before Living, Akhs, Stars
Stands before/among Gods
Structure Founded, Built for, Given to
Take, Receive Head
Throw off Dust, Sand, Earth
Tomb, Sarcophagus Opened
Turns about ($\mathit{jw}i \ \mathit{mnn}$, Exclamation)
Vocative to Children of Horus
Vocative to ($\mathit{snd}-\mathit{hr}=k$)
Vocative to ($\mathit{i}$)
Vocative to Isis
Vocative to Nephthys
Was Smitten, Slain ($\mathit{jw}$, $\mathit{sm}$)
Water, Flood Be Yours
Water Gone forth  Your Going Is by Horus
What Anubis Should Do for  Your Thousands of (Thing)
What Pertains Is Destroyed, Ceases  Zizyphus Bows, Turns Head to

The 229 priestly recitations possessing these motifs, belonging to the homogeneous recurring series mentioned above, or both are:

<table>
<thead>
<tr>
<th>PT 33</th>
<th>PT 532</th>
<th>PT 640</th>
<th>PT 690</th>
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<tr>
<td>PT 101</td>
<td>PT 534–537</td>
<td>PT 643–644</td>
<td>fPT 691B</td>
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<td>PT 213–225</td>
<td>PT 540–548</td>
<td>sPT 645A–B</td>
<td>sPT 694A</td>
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<td>PT 245–247</td>
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<td>PT 654</td>
<td>PT 699–700</td>
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<tr>
<td>PT 355–358</td>
<td>sPT 561B</td>
<td>PT 658–660</td>
<td>sPT 701A</td>
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<tr>
<td>PT 364–374</td>
<td>PT 577–581</td>
<td>hPT 662B</td>
<td>PT 703</td>
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<tr>
<td>PT 412–413</td>
<td>PT 587–590</td>
<td>PT 663</td>
<td>sPT 715B</td>
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<tr>
<td>PT 415</td>
<td>PT 592–593</td>
<td>fPT 664</td>
<td>sPT 716A–B</td>
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<td>PT 417</td>
<td>PT 595–596</td>
<td>fPT 664A–C</td>
<td>fPT 717–719</td>
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<tr>
<td>PT 419–420</td>
<td>PT 599–601</td>
<td>fPT 665</td>
<td>sPT 721B</td>
</tr>
<tr>
<td>PT 422–438</td>
<td>PT 603–604</td>
<td>fPT 665A–C</td>
<td>fPT 722–723</td>
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<tr>
<td>PT 442–448</td>
<td>PT 606</td>
<td>fPT 666</td>
<td>fPT 734</td>
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<tr>
<td>PT 450–466</td>
<td>PT 608</td>
<td>fPT 666A–B</td>
<td>fPT 759</td>
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<tr>
<td>PT 468</td>
<td>PT 610–612</td>
<td>fPT 667</td>
<td>sPT 1001–1009</td>
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<td>PT 477</td>
<td>PT 617</td>
<td>fPT 667A–D</td>
<td>sPT 1012–1015</td>
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<tr>
<td>PT 482–483</td>
<td>PT 619–620</td>
<td>PT 670–677</td>
<td>sPT 1017–1023</td>
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<tr>
<td>PT 487–488</td>
<td>PT 628–631</td>
<td>PT 679</td>
<td>sPT 1058</td>
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<td>PT 497–498</td>
<td>PT 633</td>
<td>PT 685</td>
<td>sPT 1069</td>
</tr>
<tr>
<td>PT 512</td>
<td>PT 636</td>
<td>PT 687</td>
<td>sPT 1071</td>
</tr>
</tbody>
</table>

C. Personal Texts

1. Apotropaic Texts

Group K is dominated by apotropaic texts. Virtually all of them are addressed to hostile entities, most often serpents. With a serpent coming forth from the earth \(pri m t\), vigilance against creatures is expressed, through \(m\$i\) “to see” and \(hr\) “sight,” as well as with \(hr\ hr=k\) “sight is upon you.” The majority of motifs involve the repulsion and suppression of hostile creatures. The repelling is accomplished by imperatives to lie down, slither away, or fall down \(sdr, zbn, hr\), and there are other exhortations that the opponent be overturned or be on its back or side \(pm\$a, hr\ gs, s\iz, \_bhd\). Enemies are exorted to go away, to turn away, or to reverse direction, through expressions such as the prepositional \(hz=k\) “back!” and imperatives, including \(phr\) “turn around!” and \(h\) “turn back!” And the verb \(\_ni\) “to encircle” is employed to indicate restraint or binding. Hostile creatures are the direct or indirect object of violence, being threatened with imperatives from the verb \(\_zw\) “beware!” They are attacked in various ways, for instance by trampling, and the goddess Mafdet acts violently for the beneficiary, sometimes in connection with aggressive action or control through the beneficiary’s hand or fingers.

Understood as having been recited by the beneficiary himself in their prior forms, these texts express vigilance against hostile creatures, with their principal concern being the repelling or attacking of the same. In revolving around that general theme, apotropaic texts constitute one of the most readily recognizable types of Pyramid Texts. On that basis they have often been discussed \textit{en masse}, most recently by Georg Meurer, whose central point is...
to argue that the serpents prevalent in them are representative of the god Seth. It is noteworthy that Meurer’s list of the members of the type—the most comprehensive account to date—conforms closely to those collected here.

As most of the texts of this type are addressed to hostile serpents, one could with Meurer refer to them as “Schlangensprüche,” a description which would conform to the title appearing in advance of the apotropaic PT 226 in a number of Middle Kingdom exemplars: “Utterance of stopping a serpent in the necropolis.” But since other beings such as lions and scorpions are involved, that designation is too specific. Instead, while still maintaining contact with the Middle Kingdom title through its use of the word ly “to oppose, stop, punish,” this type can simply be called “apotropaic texts.” As observed by Joris Borghouts, they are primarily defensive in nature because their intent is preventative. They aim to ward off hostile entities.

Recently an ingenious attempt has been made by Richard Steiner to interpret about a dozen apotropaic texts as having been transcribed into hieroglyphs from early Northwest Semitic. But the vision proposed concerning their employment has little to do with the ancient patterns of evidence and nothing to do with human practice. According to the book in which the theory is published, the texts PT 232–238, 281–282, and 286–287 are supposed to constitute a “coherent whole” consisting of three bilingual units, each with its own storyline, making “an entire Old Kingdom ritual against serpents,” a set of texts which together form “a beginning, middle, and end.” According to the theory, their order is not arbitrary, but rather the theory brings “a certain degree of cohesiveness and coherence” to what is construed to be a singular group of texts.

To be sure, note is made in passing of the fact that this group—a “tripartite ritual”—is otherwise physically split into two in the pyramid of Unas. But there are nevertheless factual difficulties with the account which must now be advanced en passant. Specifically, the difficulties are the association of the terms cohesive and coherent with this isolated set of texts, and the association of the term ritual with the events described.

The theory constructs an interesting narrative out of the conjectured decipherment of its texts, and the decipherment’s value is in part supposed to reside in that narrative’s cohesiveness and coherency. However, it does not treat the distributions of the texts with sensitivity, because in actual reality they are not attested together as anything like a whole. Figure 17 represents an expansion of portions of Chart K, with the relevant texts shown in bold face.

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970 Compare the shorter listing of Borghouts 1999, p. 176, and the comparatively limited number of texts of this kind translated at Leitz 1996, pp. 392–427.
971 In addition to the other texts listed by Meurer loc. cit., PT 501, sPT 502A–B, D–F, H, PT 549, sPT 1035, 1037, and 1041–1042 may be counted as examples of the apotropaic type. One of the texts called “Schlangensprüche” by ibid., p. 269, may be understood as other than apotropaic, namely the transition text PT 332, as it contains the transition motifs ‘Is Fiery’ and ‘Turns about (inn)’ and no apotropaic motifs. PT 332’s transmitted neighbors are exclusively transition texts at T/S/W, where it first appears. In the later pyramid of Merenre it is found among a mix of priestly and transition texts at M/S/W. In the pyramid of Pepi II it is found among purely priestly recitations at N/S/W, and so also in the Middle Kingdom Sequence 126 at B9C/L and B10C/L.
972 See above at n. 458.
973 See Borghouts 1999, pp. 151–152 and 154, where he contrasts texts which seek to adapt the text owner to a new mode of existence, assuming new identities, and passing through different regions (“productive magic”) against those that seek to prevent things from happening to him (“defensive magic”).
976 Steiner 2011.
What is obvious to the casual observer about the disposition of PT 232–238, 281–282, and 286–287 is that they are not transmitted together as a cohesive unit. And it consequently emerges that the coherence of the narrative is artificial rather than genuine. Its artificiality is more grievously problematic than what was encountered with the concept of ‘mortuary liturgies’ in Chapter Two: the dispersion, rupture, and variability abundantly obvious in the ancient arrangements of the texts are ignored. For instance, the theory’s storyline neglects PT 283–285, but they stand between PT 282 and 286 in the pyramid of Unas. Further, PT 283–285 regularly appear before the theory’s PT 286–287 in every pyramid—and, indeed, in numerous sources after the Old Kingdom as well—and yet they have been excluded from consideration. As another example, no mention is made of PT 499, 289, 500, 384, and 297 which stand between PT 281 and 233 in the pyramid of Pepi II, with similar configurations in those of Pepi I and Merenre and a later source. In brief, every rendition of Group K ‘intervenes’ texts between the various elements which are supposed to build a coherent narrative. What, then, is the relationship of the omitted texts to the story? Further, only the pyramid of Unas offers all of the eleven texts. How can a narrative maintain its identity if its parts may be freely omitted, as they are in the succeeding pyramids? Finally, this set is supposed to have a beginning, middle, and end, but, for example, the editors of the pyramid of Pepi II did not place PT 233 before PT 281, and they did not place PT 282 before PT 286 and 287. How can a narrative be coherently transmitted if its parts are movable? In short, these texts are nowhere attested together in juxtaposition, they are always subject to omission according to the rule governing all groups of Pyramid Texts, and according to the rule of displacement they nowhere maintain order from pyramid to pyramid. Without sequential and integral stability, there can be no intelligible story line. The supposed coherence and cohesiveness emerge only after modernly plucking the texts from their contexts and repackaging them as an artificial unity. It is an interesting account, but it coheres in the modern imagination alone.

978 For CT 885 and its derivation from Pyramid Texts, including PT 233, 281–282, and 284–287, see Topmann 2010, pp. 346–349. For the bonding of these texts in other later sources, see Sequences 50 (Pediniec and Tchannitchiu), 51 (Pediniec and Ps.), 53 (S), 157 (Sq1Sqe and Sq2Sqe), and Subsequences 217 (S, Bek., and TT 33), 218 (L1NY), 219 (Sq1C and Sq2C), 224 (Psamtiknebpehti), 225 (Q1Q), 228 (L-PW1A), 231 (Sq B).
979 Namely CT 885 again; see ibid., p. 347.
980 See the reference above at n. 467.
If it is not Old Egyptian, I myself do not possess the skills to make a guess as to the original language of the voces magicae at hand in some Pyramid Texts. But it is telling that a series of phon/graphemes cropping up in PT 236 and 281 also occurs in one of the texts skipped over by the theory—PT 285:

PT 236 §240a: kbb \( h(\text{w}) t i t i b \)
PT 281 §422a: kw kbb \( h(\text{w}) \) ti ti
PT 285 §426c: \( A w b i \)
PT 285 §426d: \( A w i A \)

The texts PT 236 and 281 are understood by the theory to contain early Northwest Semitic, but PT 285, like them, but nevertheless skipped over by the theory, contains a voiced glottal fricative \( h/\) followed by \( ti \) and \( bi \). This text also happens to contain a variant spelling of the Egyptian word \( A w \) “long/extended one,” i.e. serpent. This particular word \( A w \) also occurs among four texts treated by Steiner. Indeed, the word is generally written with a sequence of “three alephs \( (\text{AAA})\),” and an essential element to the argumentation is that such a writing is “VERY non-Egyptian.” But in point of fact there are a number of Pyramid Texts with ordinary Egyptian words built in precisely this manner, that is, with the tripling of a weak consonant. In particular, the nomenclitic particle \( i w \) is written with triple \( i \) at, for instance, PT 272 §392d (AII/S/Einf 1), PT 515 §1179b (M); PT 531 §1254d (M); sPT 570A §1444d, §1445c, §1446c, §1447c, and §1448d (M); PT 571 §1467b (P) and elsewhere. Thus \( iii \) can represent \( i w \) in the same way that \( AAA \) can represent \( A w \). Also there is one clear instance of the dependent pronoun \( w i \) written with triple \( w \) at PT 327 §536b (T). These are important details, since in that critical text skipped over by the theory, PT 285, there is a writing which at all events confirms the reading of the triple aleph as \( A w \). At PT 285 §426d (WS), the word \( A w \) “long one” is written through the doubling of the biliteral \( A w \). The doubling indicates a vocalization \( A w i \) on analogy with the \( -w i \) vocalization of the dual, just as tripled writings of weak consonants are on analogy with the \( -w \) vocalization of the plural. And the verbal root is in fact the final weak \( A w i \) “to be long.” Thus writings with tripled weak consonants are after all rather Egyptian, and a text skipped over in the fabrication of the theory—even though it happens to contain a series of phon/graphemes like texts actually tackled by it, and even though it happens to sit right in between the last two parts of the “tripartite ritual”—contains a writing which apparently confirms the Egyptianness of this linchpin word.

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981 The Egyptological literature on the topic of voces magicae is not fully taken into account by Steiner 2011; for discussion and bibliography, see Wüthrich 2010, pp. 18–21.
982 See Steiner 2011, esp. p. 15.
983 See PT 232 §236b; PT 235 §239a; PT 281 §422a and c; and PT 286 §427a and c. Alternately exemplars sometimes substitute a tripped \( iwa \)-bird as a sportive writing. Note that I was consulted in the course of the theory’s development, but my views are not accurately represented at ibid., p. 83.
984 Ibid., pp. 7–8 with n. 38 and 77.
985 This example of the 1cs dependent pronoun is actually cited at Edel 1955/1964, §167aa, although there with mistaken hieroglyphs. This is an exceptionally sportive writing: the quail-chick itself represents the sound \( w \), while its tripling also represents the sound \( i \). The quail-chick and its tripling in effect create a double \( w \), therefore invoking a dual vocalization \(-w\), which of course is identical to the sound of the 1cs dependent pronoun.
986 Cf. N/A/E 1055+60, where it is written with uniliterals \( i \) and \( w \) followed by the biliteral \( A w \). In that writing, the uniliterals stand as phonetic complements to the biliteral.
987 For alternative renderings of these passages, assuming that they are in Old Egyptian, see Listing Four under the motif ‘Enemy Bound (\( b h \)).’
As to the ritual component of the set of texts PT 232–238, 281–282, and 286–287, it must certainly be the case that they, like all the other Pyramid Texts discussed here, were performed in a ritualized manner. But the very detailed story which the theory builds out of the texts is no ritual, for the simple reason that no human participants are envisaged. According to the theory’s account, the principal party is the dead king, who acts as a frantic “snake-charmer-in-chief” and interacts with various serpents. For instance he whispers to them, transforms himself into a serpent, points at his own reptilian genitalia, and turns around in order to confront a serpent who wishes to eat his dead body like a vulture. All of these fantastic activities are supposed to take place in the sealed sepulcher. Psychologically intriguing, the account nevertheless has nothing to do with human practice and thus nothing to do with ritual. Many human rituals do involve corpses and animals, but inanimate objects and insentient creatures do not respond to stage directions of their own accord, which is why in actual practice real people must be involved to manipulate them. But there are none in the theory’s account. One realizes that the term ritual has been inappropriately used to label a modern reconstruction of ancient beliefs about what was ‘done’ in the crypt.

The theory’s account of the meaning and integral relationship of the texts may be set aside. As to its interpretation of the language, attention should rather be devoted to all the apotropaic texts seeming to exhibit voces magicae instead of just a select few, the full dispositional context of the texts should be evaluated, there should be cognizance of the orthographic behavior of the Pyramid Texts as a full corpus, and one should not dismiss in a priori fashion the possibility that some of these texts may be rather Egyptian after all. Also, it is important to be clear about the meanings of words used in a technical fashion.

To return to apotropaic texts in general, it is evidently the case that they, like all other personal texts, were not composed for the purpose of being performed in the crypt. Thus a number of them were recarved and otherwise adjusted away from the first person; they were understood well enough that they were modified so as to make them suitable for the purpose of decoration. And indeed a setting of performance outside of the tomb is held for apotropaic texts by Meurer, in seeing possible allusions to field hands at agricultural work, to stone workers, and to encounters with serpents in walking through the desert. These circumstances are resonant of what one envisions for the context of use of New Kingdom ‘magical’ texts against serpents and scorpions, and what is actually explicitly stated in the title of a non-mortuary apotropaic text from the First Intermediate Period. But, while Meurer’s interpretation is welcome in tacitly supporting the argument made in Chapter Three concerning personal texts—for it directly asserts that the texts were originally performed by the living—he goes astray in afterwards insisting that they were not ritual texts, since they “wirken als Aussprüche an sich und sind nicht auf den Vollzug eines Rituals angewiesen” and, besides, they were “aus dem alltäglichen Leben übertragen, wo sie in Anwesenheit einer Schlange laut gesprochen wurden.” Here again one encounters the antiquated judgment

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989 Namely PT 283 (W), 296 (W), 299 (W), and sPT 502H (P) with recarving and vacillation. Eleven texts also retain an original first person: PT 227, 232, 241, 281–282, 283 (T), 284, 286–287, 499, and 551.
990 See Meurer 2002, pp. 270 n. 1 and 278–279. A similar view for Pyramid Texts “directed against snakes and scorpions, may have been used in life on earth as well as in life beyond by kings and private persons alike” is held by Nordh 1996, p. 172.
991 As held by Borghouts 1999, p. 164 with n. 62, in consideration of Deir el Medina workers’ absences on account of scorpion bites.
992 See pTur Hier 54003 (Roccati 1970) R 9: r t wj h.L t r njy, h.L t wj h.L t wj imh h.L t wj ygr wj imh-njy, ref “Utterance of descending to a thicket. Back, O serpent who is in his mound, O stretched-out serpent who is in his thicket!” The text was to be recited upon entering the sort of environment where a serpent might be.
that a ritual act must be collectively performed and involve physical action beyond speech. Ritual, by the present work’s understanding, involves a fusion of human action and belief, and is characterized by formalization, repetition, special situational constraints, and other strategies of differentiation from quotidian activities, by the reification and objectification of the symbolic and metaphorical, and by a reproductive function in maintaining and transforming collective representations. As argued in the preceding chapter, all the Pyramid Texts considered in this work fit this bill. Whether an apotropaic text was deployed so as to secure a result in the everyday world does not exclude it in actual practice from being a ritual text, above all since the language employed separated it from what was used in mundane human discourse.

But, notwithstanding the First Intermediate Period employment of an apotropaic text in a daily life situation—where danger was averted through the intervention of discourse particular to a world apart from the mundane—it is also clear from later Egyptian documents that apotropaic texts were employed in situations more carefully circumscribed as religious, and not only in individual settings but in collective ones. Thus a bedstead inscribed with apotropaic texts and found under a post-Old Kingdom coffin was involved in the formal deposition of the ceremonially buried corpse. Much later, apotropaic utterances against serpents evidently initiated a section of rites performed for the god Amun-Re upon his arrival at the small temple of Medinet Habu, and still later an entire complex of temple rites revolved around the execration of the serpent ‘Aapep, with some of the same phraseology found in these Pyramid Texts. In light of later evidence, such texts and their sentiments could be transferred out of the individual domain and used in the collective.

The latter two temple ritual contexts also imply a transcendent significance; they are to ward off malevolent forces as incorporeal as gods. An incorporeal component is evident in apotropaic texts found in the New Kingdom Book of the Dead as well. There one finds, for example, ṭp=k mwt aAapp̣t ṛzbn n|NN m-=f “Utterance of stopping a crocodile which comes in order to take NN’s magic away from him.” The nature of the threat is telling: it is not the beneficiary’s life which is in danger from the jaws of the crocodile, but the loss of an intangible. The distance of the situation from the physical world is signaled also by the circumstances in which such a text might be employed, since another Book of the Dead utterance against crocodiles is specified for use ṭp=k mwt aAapp̣t “in the necropolis,” a desert environment inhospitable to a creature at home in and near water.

Jorge Ogdon awards appropriate emphasis to the spoken dimension of apotropaic texts. To refine and extend his point, it may be said that, inasmuch as their efficacy resided in their

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994 See above at n. 234.
995 See above at n. 233, where this definition was first deployed.
996 With their date no earlier than the First Intermediate Period; see Osing 1987, pp. 205–210, Fischer 1979, p. 179 (my many thanks to E. Wente for this reference), and a forthcoming study by G. Lapp to appear in SAK (with thanks to J. Quack for that reference); two of the utterances are paralleled by passages of apotropaic Coffin Texts (CT 885 VII 9p-s and CT 930 VII 13b–c).
997 See Parker et al. 1979, pp. 52–53 and pl. 22.2 “Be driven away?, back, he who enters?! Mayest thou fall at the place of thy head, and vice versa!” and pl. 22.9–10 “He comes out [before him?] as…Wepwawet] so that human beings see [him?] and the bps-serpent is driven away?”
998 As at pBremner-Rhind (Faulkner 1933) 23, 1–2: ṭp=k mwt ʾlp p ht hm ṭp̣(i) n|NN ṛt br zbn hm hi=-k “may you taste death, O ‘Aapep! Turn back! Depart, O enemy of Re! Fall down! Slither away! Depart! Back!”
999 For the later prophylactic significance of apotropaic texts to individuals, of special significance is the incorporation of a derivation of PT 289 among the texts inscribed on the socle of a Late Period ‘statue guérisseuse,’ for which see Klasens 1952, pp. 5, 63, and 111–112.
1000 BD 31 (Pe) 1–2.
1001 BD 32 (Ba) 1.
vocalic properties, then their original purpose was oral rather than inscriptional—the form in which we find them attested. Their vocalic quality is clear not only by the ubiquitous mark \textit{d-mdw} “recitation” at the beginnings of apotropaic texts\textsuperscript{1003} and by the much more specific \textit{d-mdw zp 2} “recite twice” in that position\textsuperscript{1004} but also by statements such as \textit{hpnw d(=i) nn r=k “O serpent, against you do I say this”\textsuperscript{1005} and \textit{hj=k imn imn tge im=k iw t bw m(t) T. im=f d m=k pw r=k ni nm z3 nm.t “Back, serpent! Be hidden, and do not come to the place where Teti is, lest he say your name of ‘traveler son of traveler’ against you!”\textsuperscript{1006}} Both statements bear witness to their originally recitative as opposed to textual character. The procedure of uttering the words was to produce the effect.

Many recurring series consist homogeneously of apotropaic texts: Sequences 49–51, 60–63, 85, and 109, and Subsequences 107, 121–126, 162–163, 210, and 217–231. Subsequence 217 may be regarded as one of the most characteristic sets of apotropaic texts. Besides the thirty-four homogeneous series just mentioned, there are seven series in which apotropaic texts are found alongside one or two transition texts, or vice versa: Sequences 54–55, 66, and 148–149, and Subsequences 120 and 134. Note should also be made of Sequence 157 and its Subsequences 215–216, which are attested in the Middle Kingdom and begin with the transition text CT 397.\textsuperscript{1007} Apotropaic texts dominate Group K, with eighty-three of its 108 different texts coming from this type. But they are sporadically found in other groups and sections as well: Groups C\textsuperscript{1008} and L\textsuperscript{1009} and Sections O.2\textsuperscript{1010} and O.5.\textsuperscript{1011}

The following nineteen motifs are particular to apotropaic texts:

<table>
<thead>
<tr>
<th>Attacks (\textit{bb})</th>
<th>Enemy</th>
<th>Other (Not Eye of Horus)</th>
<th>Trampled (\textit{bb})</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enemy Bound (\textit{bb})</td>
<td>Go</td>
<td>Pelican Is Fallen</td>
<td>Reciprocal Violence</td>
</tr>
<tr>
<td>Enemy Exhorted to Go</td>
<td>Turned back (Exhortation)</td>
<td>Serpent Attacked</td>
<td>Serpent Is Fallen</td>
</tr>
<tr>
<td>Exhortation to Be Overturned</td>
<td>Fall, Lie Down, Slither away</td>
<td>Sight Is Upon Another</td>
<td>Speaks against Inimical Being</td>
</tr>
<tr>
<td>Go forth from Earth</td>
<td>Hand of Beneficiary Comes against</td>
<td>Vocative to Inimical Being (Not Serpent)</td>
<td>Vocative to Serpent</td>
</tr>
<tr>
<td>Mafdet Acts Violently for</td>
<td>Other Is Bound</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

\textsuperscript{1003} As noted by Eyre 2002, p. 26: the “recitational style of ritual texts is generally explicit in their formulaic heading: \textit{d-mdw}.”

\textsuperscript{1004} At PT 391 §687a and PT 395 §691a. They are the only two Pyramid Texts to be marked with this particular formulation.

\textsuperscript{1005} PT 227 §227b.

\textsuperscript{1006} PT 293 §434c–c.

\textsuperscript{1007} To be precise, CT 397 is a ferryman text; for bibliography on such texts, see the references at n. 281.

\textsuperscript{1008} PT 391 §687a and PT 395 §691a. They are the only two Pyramid Texts to be marked with this particular formulation.

\textsuperscript{1009} PT 227 §227b.

\textsuperscript{1010} PT 293 §434c–c.

\textsuperscript{1011} To be precise, CT 397 is a ferryman text; for bibliography on such texts, see the references at n. 281.
The following eighty-seven apotropaic texts belong to these series, possess these motifs, or both:

| PT 226–243 | PT 499–501 | PT 549–551 | sPT 1037 |
| PT 276–299 | sPT 502A–B | sPT 727 | sPT 1041–1042 |
| PT 314 | sPT 502D | sPT 729B |
| PT 375–393 | sPT 502H | sPT 730–732 |
| PT 395–399 | PT 538 | sPT 1033 |

2. Transition Texts

The texts of this type are concerned with the beneficiary’s exalted position, attributes, actions, and identity, as well as with his transition\textsuperscript{1012} by ascent, flight, and crossing, mirroring the movement of gods. In addition, they make reference to his actions for the sun god and for himself, and they make general statements concerning the service and opposition of deities for him.

More specifically, a way is open or made for the beneficiary, he is said to ascend to the sky, (often via a ladder), or the sun god takes him out to the sky, and gods are said to witness his ascent. He receives his place in the sky, taking possession of a throne, and is said to sit with divine beings. He possesses magic and dread, protects (\textit{stp z\textdegree}) the sun god, sends messengers, bestows and takes away Kas, and takes various other items away from divine beings for his own use. He is identified as various gods, especially Sobek, Nefertem, \textit{Lmn.w} “enduring bull,” and the third of a set of deities. The identity as Sobek may be owed to the crocodile’s governing waterways which must be crossed, and among the transition texts are numerous references to ferrymen and ferryboats. For their part, the actions of divine beings for the text owner are expressed in general terms, including statements to the effect that \textit{ir.t n=f p (i)} “It is what is to be done for him.” Divine beings also are said to serve him and the sun god commends him to other deities. Adversarially, references are made to Seth’s speaking and in it being rhetorically asked whether Seth has slain or will slay him. Finally, the texts sometimes have men (\textit{rm\textdegree}) as an audience, and a benevolent bull, typically of solar aspect, is called out to by vocative.

The greatest concentrations of transition texts are to be found in the individual Groups J (fifty-four out of eighty-three different texts), L (forty-two out of sixty), M (thirty-four out of fifty-nine texts), and N (thirty-eight out of forty-eight), and in Section O.2 (thirty out of forty-three). Additionally, some transition texts appear in the individual Group H\textsuperscript{1013}, Section I.2\textsuperscript{1014}, Group K\textsuperscript{1015} and, by exchange, some occur in the collective Groups B\textsuperscript{1016}, C\textsuperscript{1017}, D\textsuperscript{1018}, F\textsuperscript{1019}, and G\textsuperscript{1020}.

\textsuperscript{1012} The affinity of waterborne to airborne passage is noted by Bickel 2004, pp. 91–92 and 108. Assmann 1977a, col. 1206, asserted that “die Eintrückung der Menschen aus der Welt der Lebenden vorwiegend in Formen der Horizontalität begriffen wird” while the “offizielle Dogma des Königstodes” expressed the royal forms of transport “im Zeichen der Vertikalität”; the opposition is erroneous, since both forms of transport are attested in the Pyramid Texts and thus are equally applicable to a king—no matter the defunct status of the ‘democratization of the afterlife’ as a historical model. But concerning these particular motifs, Pankoff 1974, p. 6, observes that both the transport of the corpse across a body of water is found equally for both the king and his officials in the Old Kingdom. Nordh 1996, p. 171, cites several Old Kingdom texts clearly showing that non-royal individuals aspired to a celestial afterlife by means of ascent.

\textsuperscript{1013} PT 407, 489, and sPT 491A.

\textsuperscript{1014} PT 339–361, and 363.

\textsuperscript{1015} PT 273–275, 300–301, 318, 469, sPT 502E, and fPT 726.

\textsuperscript{1016} PT 267, 302, 309, and 608–609.

\textsuperscript{1017} PT 264, 407, and 439.

\textsuperscript{1018} PT 332, 335–336, 439–440.

\textsuperscript{1019} PT 262.

\textsuperscript{1020} PT 301, 363, 421, hPT 694B, PT 696, and fPT 725.
and Sections O.1\textsuperscript{1021} and O.4.\textsuperscript{1022} One also occurs in the ambivalent Section O.5.\textsuperscript{1023} It emerges, then, that of the individual groups and sections, J, L–N, and O.2 are dominated by transition texts, while Group H has provisioning texts (to be discussed below) and K has apotropaic texts, while Section O.3 has a high concentration of personal services.

Personal services are to be found scattered throughout the individual groups and sections, too. They are sacerdotal texts, in their prior forms performed by the text owner for gods or the dead, and most are priestly recitations, with some offering texts. There are, however, four personal services which transgress typological boundaries: PT 323, 568, 682, and sPT 692A. Although these texts are sacerdotal in structure, they have transition motifs equal in number to their sacerdotal motifs or they are in the majority. PT 323 appears in the individual Groups M and N, PT 568 in the individual Section O.2, and sPT 692A in the individual Section O.2 and the individual Group L.

Fifty-one recurring series consist homogeneously of transition texts, namely Sequences 56–59, 64–65, 67–70, 77, 103, 106–107, 110–113, 115–117, 119, 133–134, and Subsequences 40–41, 110–119, 127–133, 135–136, 160–161, 164–166, and 202. Sequence 64 may be regarded as one of the most characteristic sets of transition texts. There are seven series with both apotropaic and transition texts, noted in the previous section, and there are seven with transition texts and one or two personal services: Sequences 53, 104–105, 143, and 155, and Subsequences 108–109. Besides these, there are two series with mixes of priestly recitations and transition texts. One (Sequence 126) is not attested before the Middle Kingdom,\textsuperscript{1024} and the other (Sequence 131) is found in the collective Section O.1 of the mixed Group O.\textsuperscript{1025}

The facts that four sacerdotal texts are dominated by transition motifs, that personal services are mainly found in groups dominated by transition texts, that seven series have transition texts and personal services both, and that three other series have transition texts and priestly recitations, show together that transition texts were the most able to intermingle with texts of an opposing category. In fact, of the nineteen personal texts found in contrastive deployments across settings, as discussed in Chapter Four (see Table 11), eighteen are of the transition type.\textsuperscript{1026} It is the case that there are fewer motifs—actually repeated units of phraseology and semantics—among the personal texts than in the sacerdotal category. This may be owed to the fact that personal texts contain more unique statements than the sacerdotal texts do. And since the transition texts have the longest texts among the personal category, and since they are also the most abundant of the category, with 183 out of 313, they consequently have the most unique statements among the Pyramid Texts as a whole. Their length, abundance, and particularity of statement situate them in the most dynamic field of production in the Old Kingdom mortuary literature.

As transition texts were a site of personal religious practice, and as they were separate from collective performances, they were not as restricted by the formal rules governing cultural projects regarded as belonging to the community. For this reason they admitted greater creativity in their composition. Transition texts were generated by the most dynamic engine of production responsible for the composition of the Pyramid Texts as a corpus. But as transition texts were composed for use in an individual setting and transmitted among colleagues, over

\textsuperscript{1021} PT 269, 271, 331, 555, 565, and 609.
\textsuperscript{1022} PT 306, 583, and 613.
\textsuperscript{1023} PT 539.
\textsuperscript{1024} It is a matter of the transition text PT 332 among a long set of priestly recitations. For further details about this text’s historical contexts of transmission, see above at n. 971.
\textsuperscript{1025} Namely with the transition text PT 609 followed by three priestly recitations.
\textsuperscript{1026} They are PT 262, 264, 267, 301–302, 309, 332, 335–336, 363, 407, 439–440, 668–669, hPT 694B, PT 696, and fPT 725. The remaining transgressive text is the apotropaic PT 538.
time they did come to be regarded as fixtures in culturally owned collections of individual rites. Besides the other effects of introducing personal texts to collective groups as discussed in Chapter Four, since transition texts were a major site of the introduction of original ideas, the incorporation of one of them into a collective group also had the effect of invigorating the older, more culturally restricted context with fresher content. Thus transition texts are the most frequently exchanged of all Pyramid Texts.

The transition type appears also to have been highly important for the productive output of the Middle Kingdom mortuary literature. The sheer abundance of material newly attested at that time is of itself an argument that most Coffin Texts were produced then. But a question which may be asked is the extent to which the new material was connected to the Old Kingdom tradition. Altogether, 400 Pyramid Texts are transmitted into the Middle Kingdom, and, to be sure, of these are only fifty out of the 183 transition Pyramid Texts. It would appear at first glance that the tradition of transition texts did not maintain much of its strength. But the reverse is actually so. As J. Allen has noted, most Coffin Texts are descendents of Pyramid Texts from the antechambers and corridors, which is precisely where texts of the transition type are concentrated: they dominate the individual Groups J, L, and N, and these groups occupy the antechamber west, south, and north walls and the corridors of most pyramids. Thus, while comparatively few transition texts are transmitted into the Middle Kingdom, the type does serve as the inspiration for most of the texts newly composed at that time.

Many Coffin Texts are immediate descendents of transition Pyramid Texts, and this is most evident in numerous variants. Not attested before the Middle Kingdom, these texts are closely related to Pyramid Texts in content and structure but with modifications extensive enough so as to regard them as separate texts rather than more or less exact copies of older ones. Variant texts are not evidence that some Pyramid Texts were particularly royal and required adaptation so as to be suitable for the Middle Kingdom elites who now decorated tombs and tomb items with mortuary texts. Rather, their production is an indication of the vitality of the tradition in the later period, and the engagement of scribes with the ancient material. For example, CT 374 may be compared to the text of which it is a variant, PT 318:

1027 For an account of various datings of the corpus of Coffin Texts, ranging from the First Intermediate Period into the Middle Kingdom, see Jürgens 1995, pp. 5–6, with his own views at pp. 73–84. See also Lapp 1996, p. 87; and idem 1997, p. 36. Naturally, as observed already by Kees 1983, p. 109, some texts known only from Middle Kingdom sources had doubtless been composed in the Old Kingdom.


1030 The concept that the Middle Kingdom mortuary literature was an adaptation of strictly royal texts is obsolete; see M. Smith 2009, Hays 2010, pp. 1–2, Hays 2011, and above in Chapter Two, Section A.1.c. Despite the obsolescence of the ‘democratization of the afterlife’ model, the turning point of the most recent comparative study of the texts of Unas and the Middle Kingdom mastaba of Semosretankh [5], occurring at Gundacker 2010, p. 132, is the notion that PT 273–274, the so-called ‘cannibal hymn,’ is specifically royal. The ‘hymn’ has a Middle Kingdom variant in CT 573 (to the references on works dealing with this variant mentioned at ibid., p. 132 n. 73, add Altenmüller 1977, pp. 19–29; L. Morenz 1994, pp. 109–111; and Goeb 2003, pp. 29–49). In focusing narrowly on the Old Kingdom attestations of the ‘hymn’ and contrasting it to this variant, Gundacker supposes that the presence of an older, putatively ‘königliche’ version on S is an enigma demanding an explanation. But the Middle Kingdom source Siese also has the beginning of this text—not the supposedly ‘non-royal’ variant—as the last element of Sequence 53, consisting of PT 247–258, 260–263, and 267–273. See de Morgan 1903, p. 85, ll. 23–25 with Pyr. §393a–c; on the source, see further Simpson 1988, pp. 57–60. The other representative of this sequence is S. Thus this particular text is not unique to S in the Middle Kingdom, and neither any more nor any less royal than the others.

1031 Their intimate relationship being observed by Barguet 1970, p. 12.
### PT 318 § 511–512 (T)

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>511a</td>
<td>Teti is the <em>irritated</em> serpent,</td>
</tr>
<tr>
<td>511a</td>
<td>the one who swallowed the seven uraei,</td>
</tr>
<tr>
<td>511b</td>
<td>his seven vertebrae having come into being,</td>
</tr>
<tr>
<td>511c</td>
<td>the one who issues commands to the seven expanses,</td>
</tr>
<tr>
<td>511d</td>
<td>who issues commands to the sovereigns.</td>
</tr>
<tr>
<td>512a-b</td>
<td>Teti has come, even that he receive a fingernail of resin,</td>
</tr>
<tr>
<td>512a-b</td>
<td>resin being in his fingernail;</td>
</tr>
<tr>
<td>512c</td>
<td>Teti has come, even that he take away your strength,</td>
</tr>
<tr>
<td>512c</td>
<td>O gods!</td>
</tr>
<tr>
<td>512d</td>
<td>Serve Teti,</td>
</tr>
<tr>
<td>512d</td>
<td>he having bestowed your Kas.</td>
</tr>
</tbody>
</table>

### CT 374 V 36f-37l (B2L)

<table>
<thead>
<tr>
<th>Verse</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>36f</td>
<td>Metamorphose into a serpent.</td>
</tr>
<tr>
<td>36g</td>
<td>I am the <em>irritated</em> serpent,</td>
</tr>
<tr>
<td>36h</td>
<td>who swallowed the uraei,</td>
</tr>
<tr>
<td>37a</td>
<td>I having come into being as these vertebrae</td>
</tr>
<tr>
<td>37b</td>
<td>which commanded these Enneads:</td>
</tr>
<tr>
<td>37d</td>
<td>my mother is the pelican,</td>
</tr>
<tr>
<td>37d</td>
<td>and I am her son.</td>
</tr>
<tr>
<td>37e+g</td>
<td>I have come even after having received resin,</td>
</tr>
<tr>
<td>37h</td>
<td>that I go with resin,</td>
</tr>
<tr>
<td>37i</td>
<td>my fingernail being resin.</td>
</tr>
<tr>
<td>37k</td>
<td>O gods,</td>
</tr>
<tr>
<td>37k</td>
<td>serve me,</td>
</tr>
<tr>
<td>37k</td>
<td>as I bestow your Kas,</td>
</tr>
<tr>
<td>37l</td>
<td>for I am Nehebkau (“Bestower of Kas”).</td>
</tr>
</tbody>
</table>

Structure and meaning are paralleled to such an extent that the genetic relationship between the two texts is unmistakable. To be sure, there are plenty of differences, such as the omission

1032 Following the translation of Sauneron 1989, p. 143 n. 6. 
1033 For “resin,” see Nunn 1996, p. 158.
of two clauses from the Pyramid Text, “Teti has come, even that he take away your strength,” matched by the addition of another in CT 374, “I am Nehebkau.” In addition, there are subtle variations in phraseology in the statements which they have in common, and yet both texts are fully intelligible. It is not a question of a garbled Middle Kingdom copy of an Old Kingdom text; it is a matter of a modified version of an older text. Indeed, there are three other Coffin Texts variants of this particular Pyramid Text, none of them precisely like the other, and all of them meaningful. With such genetic affinities present in several other Coffin Texts, one has a clear sign of the tradition’s vitality in the Middle Kingdom. It was not a process of mere mechanical transmission. The authors of works being composed in the Middle Kingdom were familiar with the old ones, and they were producing new ones based on them. It was a living tradition.

The very productive nature of that tradition is especially evident through the example of PT 318, since all four of its Coffin Texts variants receive titles with the elements hpr.w m “Metamorphose into. . . .” Texts bearing titles with these elements are very well attested in the Coffin Texts. As a result they are one of the most readily recognizable types from the Middle Kingdom stage of mortuary literature, often referred to as “transformation texts.” In practice, their aim was to bring about a result pertinent to the transcendental world, where the practitioner was to assume a new, temporary identity—in the present case, a serpent, both in the Pyramid Texts and its Coffin Texts variants. As hpr.w m titles occur with Coffin Texts variants of five other transition Pyramid Texts, one finds a type recognizably distinct in the Middle Kingdom already nascently attested in the Old Kingdom. Very closely allied to the phenomenon of the production of variants of Old Kingdom transition texts was the generation of completely new texts of the same type in the Middle Kingdom. Their affinities with the older material are to be found in their possession of transition motifs and by having the personal performance structure. The following will serve as illustration:

<table>
<thead>
<tr>
<th>CT 550 VI 148 (B1Bo)</th>
</tr>
</thead>
<tbody>
<tr>
<td>VI 148a</td>
</tr>
<tr>
<td>VI 148b</td>
</tr>
<tr>
<td>VI 148c</td>
</tr>
<tr>
<td>VI 148d</td>
</tr>
<tr>
<td>VI 148e</td>
</tr>
<tr>
<td>VI 148f</td>
</tr>
<tr>
<td>VI 148g</td>
</tr>
<tr>
<td>VI 148h</td>
</tr>
<tr>
<td>VI 148i</td>
</tr>
</tbody>
</table>

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1034 CT 85–87.
1035 CT 121–125, 127 (> PT 737, 738A–C, 739A–B, 740); CT 128 (> sPT 586A); CT 255 (> PT 268); CT 288 (> PT 261); CT 326 (> PT 257); CT 364 (> PT 248, 704); CT 421 (> PT 315); CT 373 (> PT 273–274); CT 573 (> PT 260); CT 613 (> sPT 655C); CT 619 (> PT 254); CT 622 (> PT 254); CT 712 (> PT 312); CT 768 (> PT 262); CT 832 (> PT 306, 474, 480, 572); CT 837 (> PT 477); CT 1016 (> PT 253).
1036 In addition to that given at CT 374 V 36f, they are CT 84 II 49a (T1L): hpr.w m nhb-k3.w m htr-nfr “metamorphose into Hierakonpolis Horus”; CT 85 II 51j (S9jC) and CT 86 II 52a (S9jC): hpr.w m nhb-k1.w “metamorphose into Nebekau.”
1037 See Buchberger 1993, pp. 82–84, where “explizite Verwandlungsprüche” are those texts bearing such titles.
1039 PT 255 > CT 1016 VII 235a (Pap. Gard II): hpr m h nbn “metamorphose into Hierakonpolis Horus”; PT 257 > CT 326 IV 157c (S1C): hpr w m h iph “metamorphose into Horus”; PT 261 > CT 288 IV 39h (S1jC): hpr.w m t.w “metamorphose into air”; PT 273–274 > CT 573 VI 177a (S1C): gfr+mdw ixt hpr.w m /// “recitation of making metamorphose[s into] ///.” It may be added that in the New Kingdom tomb TT 87 (see Guksch 1993 pl. 16 L 48), the transition text PT 251 receives the title r3 m hpr (r3 N wcdn.t m nfr “utterance of the metamorphose of NN into a god,” as observed above in Chapter Two, under Group L.
VI 148a The ladder is bound; the ladder stands, 
VI 148b with the prow ropes untied by those of Buto, 
VI 148c their stern ropes by the gods of Hierakonpolis, 
VI 148d in order that NN ascend upon it to the sky, 
VI 148e it remaining under NN <at> the great threshing floor of the sky. 
VI 148f O handaged one who went forth from Nu, 
VI 148g give your hand to NN, 
VI 148h for NN is gone forth from Kenmut. 
VI 148i Building a ladder to the sky in the necropolis. 

Most of the statements made in the text are unique to the Middle Kingdom, as with “the prow ropes untied by those of Buto” and with the reference to going forth from Kenmut, though the last is resonant of an expression in a Pyramid Text. But the references to ascending to the sky, in particular by a ladder, and tying and setting it up are clearly adapted from Old Kingdom phraseology. That ascent by means of a ladder is what the text is all about is underscored by the title appended to the end. Indeed, it is parallel to a title applied to a Middle Kingdom exemplar of the transition text PT 304, as mentioned in Chapter Two: “Utterance of /// building a ladder in the necropolis by NN.” What one is dealing with is an ancient pair of motifs interwoven with new expressions. The purpose of the text was antique, but it was enlivened with the spirit of the time of its composition. The production of new texts according to the characteristics of the Old Kingdom types is important for showing how ideas central to the Pyramid Texts were still in currency in the Middle Kingdom. It is a sign that the authors of the new texts were familiar with the older material, which they creatively manipulated, and greatly extended.

The following 126 motifs are particular to transition texts:

Adores God Adorned
Advances (hnt) Enthroned, Throne Established
Alights Eye Is His Strength
Announced to Nehebkau Fear (<$f,t$> at Side, before Him
Anointed by God’s Anointing Ferryboat Brought
Arises at Place Ferryboat Which Ferries Gods/Akhs
As for God Who Does Not Assist Figs and Wine
Ascends from/upon Thighs Four Gods/Akhs Brought
Ascends to (pri t) Sky God Awakens in Peace
Atum/Shu Takes (<$d_i$> out (to sky) God Gives Hand to
Behold, Is Ascended Gods Witness Ascent
Belly of Nut Goes up to Sky on Ladder
Bestows, Takes away Kas Has, Is Given Forked Staff
Boat Assembled Has Writ of Re
Born before Sky, Earth, Discord Exist Henu to Beneficiary and Ka
Climbs (<hfd, Bd>) Himself Does Henu-gesture
Comes to Addressee = Horus Himself Opens Doors, Sky
Cross, Ferry His Place Made
Cross, Ferry to Horizon, Sky Horns Are Grasped
Does Not Forget I Am NN (<ink NN>)
Doors, Sky Opened to Other Is a Noble
Earth Is Opened Is a Pure One

1040 PT 334 §545b: $g.b=n=f knw.wt m $znw $ml-nwd.t=f mr n $m “he has crossed Kenmut as Shezmu, the one who is in his Nudet-bark, the one beloved of the god”; and §544c: $nm.n T. p $g.b=n=f knw.wt “Teti has traversed Buto: he has crossed Kenmut.” Compare CT 210 III 164/5c–d (B2L): $pr.n=t m p $sg$n=t l m knw.t “I have gone forth from Buto: I have passed the night in Kenmut.”
Is at Prow
Is before, beside Re
Is Belted (saf) as Horus
Is Conceived to Re
Is Conveyed (saf)
Is Fiery
Is Flower, Plant
Is for Sky
Is Fourth of Four Gods
Is in Chemmis
Is Living One
Is Not against King
Is Not Crossed
Is Not Stranded (iwe)
Is Not Weak, Feeble
Is Protected (mkf)
Is Questioned (non-rhetorical)
Is Served (hsf)
Is Sobek
Is Son of Re (Predication)
Is Steering-oar (hnuw)
Is Summoned
Is Uraeus, Falcon which Came forth
It Is NN
Knows Other, Other’s Name
Knows Re
Ladder Is Set up
Land Not Free of
Libates (for God)
Limbs Are Imperishable Stars
Made to Rise (to Other)
Mythological Precedent: Osiris and Nut
Name Said to Re, Harakhti, Horus
Nekhbet Speaks
NN pw A
Not Rot, Decay (3rd Person)
Offspring is Morning God
Other Commands to God
Other Crosses to God
Other Flies

The following 183 texts possess these motifs, belong to the series mentioned above, or both:

| PT 248–275 | sPT 502E | PT 624 | PT 702 |
| PT 300–313 | PT 503–511 | sPT 625A | fPT 704 |
| PT 315–327 | PT 513–531 | PT 626 | fPT 725–726 |
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3. Provisioning Texts

Group H is dominated by provisioning texts. J. Allen characterizes its rendition appearing in the pyramid of Unas as a kind of response on the part of the deceased to the offering ritual conducted on his behalf, with the beneficiary establishing himself as the source of his own food-supply and demanding nourishment from deities. The semantic association is unmistakable. Among the texts of Group H, there are numerous invocations of providers of offerings, declarations that offerings have been given by gods, that the beneficiary eats of what the gods eat, that he has abundance, that he does not eat or drink detestable substances, and that he flourishes. And so, as noted in Chapter Two, a Middle Kingdom exemplar labels a common set of provisioning texts as “Making the altar of a man flourish in the necropolis; causing that he have power over mortuary offerings.” Like offering texts, provisioning ones have to do with outfitting the beneficiary with physical things, but they approach the matter not from the perspective of the living ritualists engaged in the rites of the collective Group A, the offering ritual, but from the point of view of what the dead were supposed to expect.

And so, beyond the general idea of offerings, there are precious few tangible points of contact in content between provisioning and offering texts, or for that matter between them and any other sort of sacerdotal text. While three texts of Group H bear statements which may be understood as paratextual object directions like those seen in offering texts, there is a transition text which also has such notations. And there are a couple other sporadic sacerdotal motifs among the provisioning type. Altogether, six out of thirty-eight provisioning texts have these scattered connections with sacerdotal texts. But, against this, thirty-five share motifs with other personal texts. Thus their topics of discourse only tangentially intersect the interests of the offering ritual and other collective situations. They have to do with the individual’s actions to secure offerings made by priests after death.

But that they hinge around offerings explains the typical physical juxtaposition of Group H with A. All the pyramids except for that of Pepi I situate Group H alongside Group A (see in Chapter Two). In later periods, elements of the Old Kingdom Group H—namely

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1042 PT 204 §118a (S1Bas).
1044 As observed by Kees 1922, p. 120, in connection with PT 207 §124d: ḡ₂f.t 4 n₂fš.t mw “four handfuls of water.” The full statement is PT 207 §124c–d (W): ḡ₂f.mž b s₂št.t ḡ₂f.t 4 n₂fš.t mw “a shank and roast meat and four handfuls of water,” which is matched in the provisioning text PT 208 §124f–g. As a paratextual notation dealing with objects, it is found in Listing Four under the motif ‘Object Direction,’ further subdivided into ‘Liquid Offering Direction’ and ‘Meat Offering Direction.’ The unusual combination of s₂št.t “shank and roasted meat” is also found in a declarative statement in the body of the provisioning text PT 212 §133f (W): ḡ₂f.s₂št.t 3w₂=šf pl “as for the shank and roasted meat, it is his offering,” and as a result these three instances are also grouped together under the separate motif ‘Shank and Roast.’ One other paratextual notation in a provisioning text is the miscellaneous action instruction PT 340 §554d (T): ḡ₂f.w “set down,” with no item specified.
1045 PT 301 §457c (W): ḡ₂f.w “two green falcons”; see Listing Four under the motif ‘Object Direction.’
1046 Three motifs. The sacerdotal motif ‘Has Wereret-crown’ occurs at PT 342 §556c (M): ḡ₂f.w=f wrr.t “he [has gone around (i.e. taken possession of)] the Wereret-crown,” and the offering motif ‘Recite Four Times’ appears at PT 404 §702a (T): ḡ₂f. 4 ḡ₂f “(recite) four times continuously.” The latter is found in seventy-five offering texts and two priestly recitations, but it is also found in four transition texts: PT 301, 311, 474, and 527. The priestly motif ‘Is Greeted (w₂t)’ concerns the word w₂t “greeting” as deployed outside of a genuine vocative, and it appears in the provisioning text PT 493 §1062b (Nt): ḡ₂f.w² t n Nt “even when greeting was given to Neith.” It appears in eight priestly recitations, but also in the transition text PT 508 passim.
1047 Its habitual location is the sarcophagus chamber, east wall. In the pyramid of Pepi I, Group H is located on the antechamber east wall. Teti also places part of the group there, but he also puts part of it in its normal location.
Sequence 34, consisting of PT 204–205, 207, 209–212—were also sometimes positioned alongside offering texts and lists: in two Middle Kingdom sources, three from the New Kingdom, and one afterwards. But the juxtaposition was made possible by the monumental medium. Provisioning texts do not intermingle with offering ones, and there are no recurring series heterogeneously consisting of both. So the connection between provisioning and offering texts has to do with a central concern, but it is approached from different perspectives, realized in separate settings of action. The difference in setting is matched by difference in structure of performance. Whereas none of the texts of Group A shows signs of editing or retains the first person, there are ten in Group H which do, including two with recarving.

There are seventeen recurring series consisting homogeneously of provisioning Pyramid Texts: Sequences 34–36, 71–74, 86, and 108, and Subsequences 69–74, and 137–138. There are only eleven motifs particular to them:

- Conceived at Night
- Item to Me
- Does Not Eat, Drink Detestable
- Shank and Roast
- Eats of What Gods Eat
- Vocative to Butler (wdpw)
- Flourishes, Is Green (Predication)
- Vocative to Providers
- Given Offerings by God
- Water Poured (nb mw)
- Has Abundance (ght)

And the following texts possess these motifs, belong to the series mentioned above, or both:

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1048 Due to the frequency of its repetition, the scene and its texts have often been commented upon, most intensely in regards to the interpretation of CT 607; see Kees 1922, Altenmüller 1967, pp. 9–18, idem 1968, pp. 1–8, Barta 1973, pp. 84–91; Kees 1922, pp. 92–120; Kuhlmann and Schenkel 1983, pp. 166ff., Goedicke 1992, pp. 95–102; Hays 2004, pp. 195–196; Hays and Schenck 2007, pp. 99–100; and Osing 1986, p. 136.

1049 Q1Q/S/E and S/S/Ne. Hays and Schenck 2007, p. 100 n. 38, mistakenly state that the source M1Ba also has these texts.

1050 See the references above at n. 769. This group of Pyramid Texts is drawn into the Book of the Dead to serve as the first half of BD 178, which is also associated with the offering ritual through its introduction by the statement BD 178 (Aa) 2: $d$-mdw in NN $g$-$w$ $m$-$k$ t-bt $t$-ht $t$-ht-k. “Recitation by NN, who says: Take to yourself the Eye of Horus which you sought, the requisite offerings!” The exhortation to take the Eye of Horus is a motif restricted to offering texts (see “Takes [in] Eye of Horus” in Listing Four), and $t$-ht-k, as was seen in Chapter One, is a term associated with the offering ritual. But in addition to drawing from two sacerdotal Coffin Texts (CT 783 and 785) and adding completely new material, its second half consists of two other personal Pyramid Texts, the beginning of PT 251 and the end of PT 249. One source of BD 178 (Cg) also incorporates a passage from the sacerdotal PT 588.

1051 Cf. H. Altenmüller 1972, pp. 89–90, who interprets the set of texts belonging to Sequence 34 as the “1. Handlungzyklus” of the closing rites of the offering ritual, but this interpretation was argued against by G. Lapp 1986, p. 162.

1052 sPT 491B (P) and PT 496 (P). The other texts with signs of editing or retaining an original first person are PT 207–208, 344–346, 349, 354, and 406.
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Typology and Disposition

(Volume Two)

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See also the Plans indicated in the Table of Contents.
821 Pyramid Texts were examined for typology. The typological classification was primarily according to the person of the beneficiary, and secondarily by recurring series and motifs. In this way Pyramid Texts were divided into two categories: Sacerdotal Texts and Personal Texts. The Coda went on to assert a subdivision of the categories into types: Offering Texts and Priestly Recitations for the category of Sacerdotal Texts, and Apotropaic, Transition, and Provisioning Texts for the category of Personal Texts. Figure 18 represents this as a schematic hierarchy. Except for four exceptional texts, the types are subdivisions of parent categories.

The features distinctive to the types are, consequently, also distinctive to categories. Figure 19 represents their relations heuristically. It is intended to show that, for instance, a priestly motif distinguishes a text not only from those of the offering type but also from texts of the personal category.

Listing One is organized according to the texts’ numerical order. For each text, information is given about category, person of the beneficiary, person citation, type, recurring series, motifs, and group. In the context of typology, references to ‘Coffin Texts Series’ and ‘Coffin Texts’ indicate Middle Kingdom texts which have not been classified in the present work. In this case the term ‘Coffin Texts’ is not meant to indicate a genre of text concerned, but rather that they are not attested in the Old Kingdom.

The listing does not give an explicit indication of the comparative weight of a given text’s typological attributes: the core motifs are not distinguished from the secondary motifs, which are sometimes sparsely attested in the opposing category. It is important to bear this in mind. Because many secondary motifs were identified in Chapter Three, there are many texts which have one or more motifs distinctive to both categories. However, as discussed, there are only seven texts which do not possess one of the stronger typological indications: a clear sign of editing away from the first person, membership in a homogeneous recurring series, and/or the possession of one or more core motifs. Texts are not biological species. They possess affinities to one another like family resemblances, and therefore it is as important to point out traits which draw a text slightly away from its center and partly across the boundary put around it as it is to specify the traits which firmly link it to those most like it. What has just been said about texts possessing motifs of more than one category goes doubly for the types and the motifs particular to them.

Concerning citations of grammatical person, as a rule they indicate the person of the beneficiary who is also the text owner. With some personal services, however, a differentiation is specified between these two roles.

The citations are meant to guide the reader to passages displaying the grammatical person claimed for the texts. Normally only one passage displaying a particular phenomenon is cited by way of illustration. If the referential value of a citation is not immediately clear to the reader, the text itself may be consulted.

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1053 As noted in the Coda: PT 323, 568, 682, and sPT 692A are sacerdotal texts but have a majority of transition motifs or have transition motifs equal in number to their sacerdotal ones.
The program of editing the person of the text owner away from an original first was a topic of lengthy discussion. It was shown that the program is detectable through errors and inconsistencies. Therefore many edited texts show no textual trace of the activity beyond taxonomical affinities. There are 143 third-person personal texts like this. They are not specially marked in the listing.

The notations for person and person citations are made according to the following code:

--- not explicit
1st in first person; when marking a text, first is consistent throughout
2nd in second person; when marking a text, second is consistent throughout
3rd in third person; when marking a text, third is consistent throughout

Abbreviations in Connection with Grammatical Person
3 < *1 edited into third person from first
2–3 < *1 edited into second and third person (switching) from first
2/3 < *1 edited from first into second person or switching, depending on exemplar or text
2–3 < *2 edited into second and third person from second
Advanced Noun a noun advanced to a position appropriate to a pronoun
Disagreement different exemplars of the same text disagree in person
Doubling both first-person pronoun and proper name
Interp. Voc. an interpolated vocative
Mistake an error in person
Other a relevant, miscellaneous sign of edited person or identity
Quotation a statement in which the text owner is mentioned in quoted speech
Recarved an older version of a passage, later modified on the wall
Reference a reference point citation of person
Residue a flexional ending appropriate to the first person
Switching the person switches from the second to the third or vice versa
Transplantation the transplantation of the text owner as officiant into the role of beneficiary
Vacillation the person reverts from the third or second person back to the first

This listing may be consulted if the researcher is interested in examining a particular text. It identifies the attributes which associate it with other texts, which may then be pursued in Listings Two through Four and the charts. The nomenclature of Pyramid Texts generally follows the first publication of the text as such.

PT 12
Category: Unclassified Text
Person: --
Group: A

PT 13
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §9b (N); d ll n=k gbb
"Let me place your head for you."
Sacerdotal Motifs:
Officiant Establishes; Priest Is Thoth; Given Head
Group: A

PT 14
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §9c (N); d ll n=f ir tt=f i
"Let me give him his eyes."
Sacerdotal Motifs:
Given Eyes (Dual); Priest Is Geb (1cs)
Type: Offering Text
Offering Motifs:
Is Satisfied with Eye; Object Direction
Group: A

PT 15
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §9d (N); d ll n=k gbb
ir tt=k(i) htp=k /// /// /// "Geb has given you your eyes precisely that you be satisfied."
Sacerdotal Motif:
Given Eyes (Dual)
Type: Offering Text
Offering Motif:
Is Satisfied with Eye
Group: A

PT 16
Category: Sacerdotal Text
Person: --
Type: Offering Text
Offering Motifs:
Liquid Offering Direction; Object Direction
Group: A

PT 17
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §10b (N); d n=f tp=f ir=f
"Place his head on him for him!"
Sacerdotal Motif: Given Head

Type: Offering Text

Offering Motifs: Liquid Offering Direction; Object Direction

Group: A

PT 18

Category: Sacerdotal Text

Person: 3rd

Reference: 3rd at §10c (N): smz(l) n=f sw r=f “Cause it to be brought to him for him!”

Type: Offering Text

Offering Motifs: Liquid Offering Direction; Object Direction

Group: A

PT 19

Category: Unclassified Text

Person: --

Group: A

PT 20

Category: Sacerdotal Text

Person: 2nd

Reference: 2nd at §12c (N): wp n=k r3=k m lpt h k0 l h r “Your mouth has been opened for you even with the Khepek, the eye of Horus.”

Sacerdotal Motifs: Horus Comes; Horus Seeks Osiris; Is Mourned; Is Osiris NN; Priest Is Horus; Priest Is Son; Vocative to (hA); Vocative to (No Particle)

Type: Offering Text

Offering Motifs: Meat Offering Direction; Mouth Is Opened by Eye of Horus; Mouth Is Opened by Priest (1cs); Object Direction; Recite Four Times

Group: A

PT 21

Category: Sacerdotal Text

Person: 2nd & 3rd

Reference: 2nd at §13b (N): [h3 Ne.] “[O Neferkare].”

Switching: 3rd at §13d (N): hr lewn r1 n(l) Ne. pn “Horus, open the mouth of Neferkare!”

Sacerdotal Motifs: Eyes Opened; Has Wereret-crown; Judgment in House of the Noble; Mouth Is Opened; Mouth Is Opened by Horus; Mythological Precedent: Horus & Osiris; Vocative to (hA)

Type: Offering Text

Offering Motifs: Mouth Is Opened by Priest (1cs)

Group: A

PT 22

Category: Sacerdotal Text

Person: 2nd

Reference: 2nd at §15 (N): in(.n=k) n=k zj=k mnrw=k wp r3=k “I have brought you your son beloved of you, the opener of your mouth.”

Sacerdotal Motifs: Mouth Is Opened by Horus; Priest Is Geb (1cs); Priest Is Son; Is Osiris NN; Vocative to (No Particle)

Group: A

PT 23

Category: Sacerdotal Text

Person: 3rd

Reference: 3rd at §16a (W): ll n=k msgldw W. nb.w “Take all who hate Unas!”

Sacerdotal Motifs: Enemies Brought, Given by Other; Libation Instruction; Libation (zA); Thoth Exhorted to Go (zl)

Sacerdotal Series: Sequence 47

Type: Offering Text

Offering Series: Sequences 2–4; Subsequences 3–8, 105

Offering Motifs: Object Direction; Recite Four Times

Group: A

PT 24

Category: Sacerdotal Text

Person: 2nd

Reference: 3rd at §16f (Nt): [n ws]r “Take the enemy of Neith [to Osiris]!”

Sacerdotal Motifs: Thoth Exhorted to Go (zl); Enemies Brought, Given by Other

Type: Offering Text

Offering Series: Sequences 2–3

Group: A

PT 25

Category: Sacerdotal Text

Person: 2nd

Reference: 2nd at §18a (W): k3=k m-bkh=k “The arm of your Ka is before you.”

Sacerdotal Series: Sequences 6, 8, 47–48
Sacerdotal Motifs:
Given Eye of Horus; Goes to, with (hr, hn*) Ka; Is Osiris NN; Other Gone to, with (hr, hn*) Ka; Provided with Eye of Horus; Scent Is toward (r) Him; Scent of Eye of Horus; Vocative to (hk); Vocative to (No Particle);
Type: Offering Text
Offering Series:
Sequences 2–5, 9, 13, 25–26, 29, 158;
Subsequences 3–10, 53, 57–58, 105
Offering Motifs:
Censing Instruction; Recite Four Times; Scent Diffused ($p$)
Other Attribute:
Mixed Series (Sacerdotal and Personal):
Sequence 7
Group: A

PT 28
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §19c (N): gl n=k hr ir t=f
"To you has Horus given his eye."
Sacerdotal Series:
Sequence 10
Sacerdotal Motifs:
Vocative to (No Particle); Given Eye of Horus; Is Osiris NN; Provided with Eye of Horus
Type: Offering Text
Offering Series:
Sequence 2; Subsequence 1
Offering Motifs:
Censing Instruction; Object Direction
Group: A

PT 29
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §20a (N): i(q)w.n (=i) in (=i)
hr k ir t=f "I have come, even bringing you the eye of Horus."
Sacerdotal Series:
Sequence 10
Sacerdotal Motifs:
Eye of Horus Nekhekh-*given; Horus Comes; Scent Is toward (r) Him; Scent of Eye of Horus; Vocative to (hk); Provided with Eye of Horus
Type: Offering Text
Offering Series:
Sequences 2, 11; Subsequences 1–2
Offering Motifs:
Censing Instruction; Priest (1cs) Brings Eye of Horus
Group: A

PT 30
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §21b (N): htm k(w) m
ir t=f "Provide yourself with the eye of Horus!"
Sacerdotal Series:
Sequence 10
Sacerdotal Motifs:
Is Osiris NN; Provided with Eye of Horus
Type: Offering Text
Offering Series:
Sequences 2, 11; Subsequence 2
Offering Motifs:
Takes (im) Eye of Horus; Vocative to Horus Who Is in Osiris NN
Group: A
PT 31
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §21b (N): mh.n kw hr m ir.3=f bm.t “With his eye has Horus filled you completely.”
Sacerdotal Motifs:
Filled with Eye of Horus; Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequence 11
Offering Motifs:
Horus Fills
Group: A

PT 32
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §22a (W): qb=k ipn wsir qbh=k ipn h3 W. pr.w hr z=f pr.w hr hr “This libation of yours, O Osiris, this libation of yours, O Unas, which went forth because of your son, which went forth because of Horus!”
Sacerdotal Series:
Sequence 6, 10, 12, 14, 47, 48
Sacerdotal Motifs:
Is Cool; Is Osiris NN; Libation Instruction; Take, Receive Efflux; Vocative to (No Particle); Voice, Words Go forth to
Type: Offering Text
Offering Series:
Sequences 3–5, 13, 15, 25, 29, 33; Subsequence 3–7, 9–13, 18, 43, 57, 105
Offering Motifs:
Natron Offering Direction; Object Direction; Priest (1cs) Brings Eye of Horus; Recite Four Times
Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 7
Priestly Motifs:
Comes (Exhortation); Libation (qhbw)
Group: A

PT 33
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §24a (N): m-n=k qbh=k ipn “Take this your libation!”
Sacerdotal Series:
Sequences 10, 12, 14; Subsequence 42
Sacerdotal Motifs:
Is Cool; Is Osiris NN; Take, Receive Efflux; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Horus Assembles Gods; Horus Reckons; In His, Your Name of; In His, Your Name of God; Is God (by Verb nfr); Libation (qhbw); Nut Makes a God to Enemy; Other at Place of Drowning through Horus
Group: A

PT 34
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §26b (W): i.dp=k dp.t=f byd zkh.w-nfr “May you taste the taste of it before the god’s booths.”
Sacerdotal Series:
Sequences 12, 14; Subsequence 42
Sacerdotal Motifs:
His Purification Is That of Gods; Mouth Is Opened; Spit of Horus, Seth; Vocative to (kh)
Type: Offering Text
Offering Series:
Sequences 4–5; Subsequences 3–6, 9, 18
Offering Motifs:
Eye of Horus Tasted; Natron Offering Direction; Object Direction; Recite Four Times
Other Attribute:
Priestly Motif:
Is in/at God’s Booth
Group: A

PT 35
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §27a–b (W): nfr(w)=k nfr(w)=k nfr(w) st nfr(w)=k nfr(w) ghw.t nfr(w)=k nfr(w) dwn-n.w “Your purification is the purification of Horus, of Seth, of Thoth, of Dun’anwiri.”
Sacerdotal Series:
Sequences 12, 14; Subsequence 42
Sacerdotal Motifs:
His Purification Is That of Gods
Type: Offering Text
Offering Series:
Sequences 4–5; Subsequences 3–5, 18
Offering Motifs:
Natron Offering Direction; Object Direction
Group: A
PT 36  
**Category:** Sacerdotal Text  
**Person:** 2nd  
**Reference:** 2nd at §28a (W): sn=k snf hr  
"Your censing is the censing of Horus."  
**Sacerdotal Series:**  
Sequences 12, 14; Subsequence 42  
**Sacerdotal Motifs:**  
Given Eye of Horus; Is Osiris (NN);  
Provided with Eye of Horus; Vocative to (No Particle)  
**Type:** Offering Text  
**Offering Series:**  
Sequences 4–5; Subsequences 3–5, 18  
**Offering Motifs:**  
Censing Instruction; Scent Diffused (p’d)  
**Other Attribute:**  
Priestly Motif:  
What Pertains Is Destroyed, Ceases  
**Group:** A

PT 37  
**Category:** Sacerdotal Text  
**Person:** 2nd  
**Reference:** 2nd at §30a (W): l.sn=k l n=k  
*r.d=k(l) pš.t(l)"Let me establish your  
jaws for you, with the result that they are  
parted."  
**Sacerdotal Series:**  
Sequences 12, 14; Subsequence 42  
**Sacerdotal Motifs:**  
Officiant Establishes; Vocative to (h3)  
**Type:** Offering Text  
**Offering Series:**  
Sequences 4–5; Subsequences 3–4, 13, 18  
**Offering Motifs:**  
Mouth Is Opened by Priest (1cs); Object  
Direction  
**Group:** A

PT 38  
**Category:** Sacerdotal Text  
**Person:** 2nd  
**Reference:** 2nd at §30b (W): w.p=l n=k r3=k  
"Let me open your mouth for you."  
**Sacerdotal Series:**  
Sequences 12, 14; Subsequence 42  
**Sacerdotal Motifs:**  
Is Osiris NN; Vocative to (No Particle)  
**Type:** Offering Text  
**Offering Series:**  
Sequences 4–5; Subsequences 3–4, 13, 18  
**Offering Motifs:**  
Mouth Is Opened by Priest (1cs); Object  
Direction  
**Group:** A

PT 39  
**Category:** Sacerdotal Text  
**Person:** 2nd  
**Reference:** 2nd at §31a (W): m-n=k l w.wsl  
"Take the eye of Horus, to  
which he went!"  
**Sacerdotal Series:**  
Sequences 12, 14  
**Sacerdotal Motifs:**  
Vocative to (No Particle)  
**Type:** Offering Text  
**Offering Series:**  
Sequences 4–5; Subsequences 3–4, 13, 18  
**Offering Motifs:**  
Censing Instruction; Priest (1cs) Brings  
Eye of Horus; Takes (im) Eye of Horus  
**Group:** A

PT 40  
**Category:** Sacerdotal Text  
**Person:** 2nd  
**Reference:** 2nd at §31c (W): m-n=k šš.k wslr  
"Take the Shik-*fruit of Osiris!"  
**Sacerdotal Series:**  
Sequences 12, 14  
**Sacerdotal Motifs:**  
Vocative to (h3)  
**Type:** Offering Text  
**Offering Series:**  
Sequences 4–5; Subsequences 3–4, 13, 18  
**Offering Motifs:**  
Fruit Offering Direction; Object Direction  
**Group:** A

PT 41  
**Category:** Sacerdotal Text  
**Person:** 2nd  
**Reference:** 2nd at §32a (W): (i)m tp n1  
m n1 g n1 hr n1 d.t=f  
"Take the tip of  
Horus's own breast!"  
**Sacerdotal Series:**  
Sequences 12, 14  
**Type:** Offering Text  
**Offering Series:**  
Sequences 4–5; Subsequences 3–4, 13, 18  
**Offering Motifs:**  
Liquid Offering Direction; Object Direction  
**Group:** A

PT 42  
**Category:** Sacerdotal Text  
**Person:** 2nd  
**Reference:** 2nd at §32b (W): (i)m mnd sn.t=k  
šš.t bšš.t  
"Take the breast of your sister  
Isis, the nursing one!"  
**Sacerdotal Series:**  
Sequences 12, 14
Type: Offering Text
Offering Series:
Sequences 4–5; Subsequences 3–4, 13, 18
Offering Motifs:
Liquid Offering Direction; Object Direction
Group: A

PT 43
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §33a (W): i\(\text{m}\) ir.t hr km.t
hr p.t \(\text{r}\) km.t “Take the eyes of Horus, black and
white!”
Sacerdotal Motifs:
Face Is Brightened; Offerings Raised
Type: Offering Text
Offering Series:
Sequences 4–5, 15; Subsequences 3, 11–12, 14, 18
Offering Motifs:
Lifting Instruction; Liquid Offering Direction; Object Direction; Takes (\(i\)
\(m\)) Eye of Horus; Takes (Miscellaneous) Eye of Horus
Group: A

PT 44
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §34a (W): \(htr n=k \text{r}\) \(\text{r}\) km
\(\text{r}\) p.t “Re who is in the sky is satisfied with
you.”
Type: Offering Text
Offering Series:
Sequences 4–5, 15; Subsequences 11–12, 14, 18
Offering Motifs:
Bread Offering Direction; Object Direction
Group: A

PT 45
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §35a (W): \(m\)-\(n=k\) \(\text{hr} \text{kk}\) \(\text{w}\) \(\text{hr}\) \(\text{hr} \text{kk}\) \(\text{w}\) \(\text{hr}\) \(\text{r}\) \(\text{r}\) =k “Take the white teeth
of Horus, which provide your mouth!”
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 4–5, 15; Subsequences 11, 14–15, 18
Offering Motifs:
Object Direction; Vegetable Offering Direction
Group: A

PT 46
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 3rd at §35b (W): \(htp\)-\(\text{fr}\)-\(\text{nt}\)-\(\text{sac}\) \(\text{r}\) \(\text{n}\) \(\text{k}\)
\(\text{n}\) \(\text{m}\) \(W\) “The offering given of the king
for the Ka of Unas.”
Switching: 2nd at §35b–c (W): \(m\)-\(n=k\) \(\text{hr}\) \(\text{p}\)
\(\text{t}\) \(\text{t}\) =k “Take the eye of Horus, your
Pat-cake!”
Sacerdotal Motifs:
Offering of the King, Geb, Anubis; Is
Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 4–5, 15; Subsequences 11, 14–15, 18
Offering Motifs:
Bread Offering Direction; Eye of Horus;
Your Pat-cake; Object Direction; Recite
Four Times; Takes (\(i\)\(m\)) Eye of Horus
Group: A

PT 47
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §36a (W): \(m\)-\(n=k\) \(\text{hr}\) \(\text{hr} \text{kp}\)
\(\text{p}\) “Take the eye of Horus, which was
recovered from Seth!”
Sacerdotal Motifs:
Eye, Crown Wrested away; Is Osiris NN;
Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 4–5, 15; Subsequences 11, 14, 16, 18–19
Offering Motifs:
Liquid Offering Direction; Mouth Is
Opened by Eye of Horus; Object
Direction; Takes (\(i\)\(m\)) Eye of Horus; Takes
(Miscellaneous) Eye of Horus
Group: A

PT 48
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §36c (W): \(w\text{p}(=l)\) \(\text{r}\) \(\text{r}\) =k “Let
me open your mouth.”
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 4–5, 15; Subsequences 11, 14, 16, 18–19
Offering Motifs:
Liquid Offering Direction; Mouth Is
Opened by Priest (\(1\)\(cs\)); Object Direction
Group: A
PT 49

Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §37a (W): m-n=k hng pr
im'=k “Take the outflow which came forth from you!”
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 4–5, 15; Subsequences 11, 14, 18–19
Offering Motifs:
Liquid Offering Direction; Object Direction;
Takes Flow (Exhortation)
Group: A

PT 50

Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §37c (W): n(i) k3 W. h.t
nb.t) “What belongs to the Ka of Unas is
everything.”
Sacerdotal Motif:
Offerings Raised
Type: Offering Text
Offering Series:
Sequences 4–5, 15; Subsequences 11, 14, 18–19
Offering Motifs:
Lifting Instruction; Object Direction
Other Attribute:
Personal Motif:
Vocative to Re
Group: A

PT 51

Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §38a (W): m-n=k ir.t hr
dp.t=k “Take the eye of Horus, which you
are to taste!”
Sacerdotal Motif:
Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 4–5, 15; Subsequences 11, 14, 18–19
Offering Motifs:
Bread Offering Direction; Eye of Horus Tasted; Object Direction; Takes (im) Eye of Horus
Group: A

1054 Cf. Sethe 1928, p. 214, where an association between šbšk and šb.t “field” is posited, thus perhaps meaning “bring under the earth.”
PT 55

Category: Sacerdotal Text
Person: 2nd

Reference: 2nd at §39c (W); m-n=k hnw pr m wsir “Take the outflow which went forth from Osiris!”

Sacerdotal Motifs:
Vocative to (No Particle); What Went forth from Osiris

Type: Offering Text
Offering Series:
Sequences 4–5, 15; Subsequences 11, 14, 17–19

Offering Motifs:
Liquid Offering Direction; Object Direction; Takes Flow (Exhortation)

Group: A

PT 56

Category: Sacerdotal Text
Person: 2nd

Reference: 2nd at §40a (W); m-n=k ir.t hr nbt. n=k “Take the eye of Horus, which was wrested away for you!”

Sacerdotal Motifs:
Eye, Crown Wrested away; Vocative to (No Particle)

Type: Offering Text
Offering Series:
Sequences 4–5, 15; Subsequences 11, 14, 17–19

Offering Motifs:
Liquid Offering Direction; Object Direction; Takes (im) Eye of Horus

Group: A

PT 57

Category: Sacerdotal Text
Person: 2nd

Reference: 2nd at §40b (W); m-n=k ir.t hr “Take the eye of Horus!”

Sacerdotal Motifs:
Vocative to (No Particle); Provided with Eye of Horus

Type: Offering Text
Offering Series:
Sequences 4–5, 15; Subsequences 11, 14, 17–19

Offering Motifs:
Liquid Offering Direction; Object Direction; Takes (im) Eye of Horus

Group: A
PT 57E
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §40+5 (Nt): in.n(=l)n=k hr "To you have I brought the eyes of Horus."
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 16, 23; Subsequences 44–45
Offering Motifs:
Object Direction; Priest (1cs) Brings Eye of Horus; Regalia Offering Direction
Group: A

PT 57F
Category: Sacerdotal Text
Person: --
Type: Offering Text
Offering Series:
Sequences 16, 23; Subsequences 44–46
Offering Motifs:
Object Direction; Priest (1cs) Brings Eye of Horus; Regalia Offering Direction
Group: A

PT 57G
Category: Sacerdotal Text
Person: --
Sacerdotal Motif: Given Eye of Horus
Type: Offering Text
Offering Series:
Sequences 16, 23; Subsequences 44–46
Group: A

PT 57H
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §40+8 (P): d.n(=l)n s(n) [n=k] "[To you] have I given them."
Sacerdotal Motif: Given Eye of Horus
Type: Offering Text
Offering Series:
Sequences 16, 23; Subsequences 44–46
Group: A

PT 57I
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §40+9 (Nt): nfr n=k sn(l) "Take hold of them!"
Type: Offering Text
Offering Series:
Sequences 16, 23; Subsequences 44, 46
Offering Motifs:
Eye of Horus Joined to; Takes (Miscellaneous) Eye of Horus
Group: A

PT 58
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §41a (Nt): m-n=k hr "Take the eye of Horus!"
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequence 17
Offering Motifs:
Object Direction; Regalia Offering Direction; Takes (Im) Eye of Horus
Group: A

PT 59
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §41b (Nt): m-n=k hr "Take the eye of Horus!"
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequence 17
Offering Motifs:
Object Direction; Regalia Offering Direction; Takes (Im) Eye of Horus
Group: A

PT 60
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §42a (N): /// ... /// suw=k hr "/// ... /// whom you *harmed because of the eye of Horus."
Type: Offering Text
Offering Motifs:
Object Direction; Regalia Offering Direction
Group: A

PT 61
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §42c (Nt): m-n=k hr "Take the foreleg of Seth, which Horus removed!"
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequence 18; Subsequence 48
Offering Motifs:
Object Direction; Regalia Offering Direction
Group: A

PT 62
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §43a (Nt): m-n=k mw`im(l)
ir.t hr “Take the water which is in the eye of Horus!”
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 18–19; Subsequence 48
Offering Motifs:
Exhorted to Maintain Item; Takes (im)
Eye of Horus; Takes (im) Water
Group: A

PT 63
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §44b (N): d n=k sw m-hn=k
“Put him within you!”
Sacerdotal Motifs:
Is Osiris (NN); Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequence 22; Subsequence 49
Offering Motifs:
Object Direction; Regalia Offering Direction
Group: A

PT 64
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §45a (Nt): d n=k sw m-hn=k
“May you be supported upon him.”
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 20, 22; Subsequences 49–50
Offering Motifs:
Object Direction; Regalia Offering Direction
Group: A

PT 65
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §45c (Nt): m r k(w) swt hr
“The one who loves you is Horus.”
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 20; Subsequence 50
Offering Motifs:
Object Direction; Regalia Offering Direction
Group: A

PT 66
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §46a (Nt): s{n}ht n=k hr.t
hr hr=k “Make the eye of Horus return to you!”
Sacerdotal Motifs:
Eye of Horus Returns; Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequence 20; Subsequence 51
Offering Motifs:
Object Direction; Regalia Offering Direction
Group: A

PT 67
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §46b (Nt): m n=k k.w
r=k “Do not let your sight be dark!”
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 20–21; Subsequence 51
Offering Motifs:
Object Direction; Regalia Offering Direction
Other Attribute:
Priestly Motif:
Receives Staff, Crook, Flail
Group: A

PT 68
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §47a (Nt): m n=k m.w lm lw
ir.t hr “Take the water which is the eye of Horus!”
Sacerdotal Motifs:
Exhorted to Beware; Is Osiris NN; Provided as God (n); Vocative to (h); Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 20, 22; Subsequence 51
Offering Motifs:
Exhorted to Maintain Item; Object Direction; Regalia Offering Direction; Takes (im) Eye of Horus; Takes (im) Water
Other Attribute:
Priestly Motif:
Receives Staff, Crook, Flail

Group: A

PT 69
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §49a (Nt): m n=k \( \text{hr} \) i3h t p t db' st' "Take the finger of Seth, which makes the white eye of Horus see!"
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 20; Subsequence 51
Offering Motifs:
Object Direction; Regalia Offering Direction; White Eye of Horus

Group: A

PT 70
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §49b (Nt): m n=k \( \text{hr} \) i3h t p t db' st' "Take the eye of Horus, which the tip of the finger of Seth illuminates!"
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 20–21, 23; Subsequences 51–52
Offering Motifs:
Object Direction; Regalia Offering Direction; Takes (im) Eye of Horus

Group: A

PT 71
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §49a (Nt): m n=k \( \text{hr} \) i3h t p t db' st' "Grasp his hand, which your opponent (Seth) gave!"
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 20, 23; Subsequences 51–52
Offering Motifs:
Object Direction; Regalia Offering Direction
Priestly Motif:
Lives (Exhortation)

Group: A

PT 71A
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §49b+1 (Nt): m w=f m-fk "Do not let it be far from you!"
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 20, 23; Subsequences 51–52
Offering Motifs:
Exhorted to Maintain Item; Object Direction; Regalia Offering Direction

Group: A

PT 71B
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §49c+2 (Nt): \( \text{gsr} \) t(l) \( \text{gsr} \) t hr db' w=f(l) "Be truly supported upon his fingers!"
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 20, 23; Subsequences 51–52
Offering Motifs:
Object Direction; Regalia Offering Direction

Group: A

PT 71C
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §49c+3 (Nt): \( \text{nh} \) t(l) \( \text{nh} \) t(l) "Live! Live!"
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 20, 23; Subsequences 51–52
Offering Motifs:
Object Direction; Regalia Offering Direction

Group: A

PT 71D
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §49c+4 (Nt): m n=k \( \text{hr} \) t m-c ms.w=f "Take the eye of Horus, which dangles from the hand of his children!"
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
PT 71E
Category: Sacerdotal Text
Person: 2nd

Reference: 2nd at §49+5 (Nt): $m\text{n} = k \text{ sw hr} = k$ “Take the hand of Nephthys!”

Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)

Type: Offering Text
Offering Series:
Sequences 20, 23; Subsequences 51–52

Offering Motifs:
Object Direction; Regalia Offering Direction

Group: A

PT 71F
Category: Sacerdotal Text
Person: --

Type: Offering Text
Offering Series:
Sequences 20, 23; Subsequences 51–52

Offering Motifs:
Object Direction; Regalia Offering Direction

Group: A

PT 71G
Category: Sacerdotal Text
Person: 2nd

Reference: 2nd at §49+7a (Nt): $d \text{n} = k \text{ sw hr} = k$ “Put it under yourself!”

Type: Offering Text
Offering Series:
Sequences 20, 23–24; Subsequence 51

Offering Motifs:
Object Direction; Regalia Offering Direction

Group: A

PT 71H
Category: Sacerdotal Text
Person: 2nd & 3rd

Reference: 2nd at §49+8a (Nt): $n\text{dr} n = k \text{ sw} “Grasp hold of it!”

Switching: 3rd at §49+8a (Nt): $i\text{z} j = l \text{ hr wsr Nt,} “Let me (sc. Geb) set out bearing the Osiris Neith.”

Sacerdotal Motifs:
Priest Is Geb (1cs); Is Osiris NN; Vocative to (No Particle)

Type: Offering Text
Offering Series:
Sequences 20, 23; Subsequence 51

Offering Motifs:
Object Direction; Regalia Offering Direction

Group: A
Offering Motifs:
Object Direction; Oil, Eye-paint, Cloth
Offering Direction; Takes Flow (Exhortation)

Group: A

PT 74
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §51a (W); m-n=k tr.t hr
l.sffk.t n=f hr=z s “Take the eye of Horus, because of which he is punished!”

Sacerdotal Series:
Sequence 84

Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)

Type: Offering Text
Offering Series:
Sequences 5, 15, 25–28; Subsequences 19–22, 53–55, 61

Offering Motifs:
Object Direction; Oil, Eye-paint, Cloth
Offering Direction; Takes (im) Eye of Horus

Group: A

PT 75
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §51b (W); m-n=k tr.t hr
s.m.t.n=f “Take the eye of Horus, with which he joined!”

Sacerdotal Series:
Sequence 84

Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)

Type: Offering Text
Offering Series:

Offering Motifs:
Object Direction; Oil, Eye-paint, Cloth
Offering Direction; Takes (im) Eye of Horus

Group: A

PT 76
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §51c (W); m-n=k tr.t hr
l.n.t.n=f n.t.e im=n=s “Take the eye of Horus, by which he brought the gods!”

Sacerdotal Series:
Sequence 84

Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)

Type: Offering Text
Offering Series:
Sequences 5, 15, 25, 27; Subsequences 22–23, 53–56, 59

Offering Motifs:
Has Eye of Horus in Brow; Object Direction; Oil, Eye-paint, Cloth
Offering Direction; Takes (im) Eye of Horus

Group: A

PT 77
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §52b (W); dd(=l) (m) m
h.t W. pn “In the brow of Unas do I put you.”

Sacerdotal Motifs:
Eye of Horus in Brow of Horus; Power in Body

Type: Offering Text
Offering Series:

Other Attributes:
Priestly Motifs:
Fear (f) Inspiring; Made an Akh

Groups: A and G

PT 78
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §54a (W); i.n(=l) n=k tr.t hr
l.t.n=f s h.t.i=k “To you I have brought the eye of Horus, which he took away to your forehead!”

Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)

Type: Offering Text
Offering Series:
Sequences 5, 15, 25, 27; Subsequences 22–23, 53–56, 59

Offering Motifs:
Has Eye of Horus in Brow; Object Direction; Oil, Eye-paint, Cloth
Offering Direction; Priest (1cs) Brings Eye of Horus

Group: A
PT 79
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §54c (W): $sd{n=k} \text{i t r} \text{ h}=\text{i}$ “Paint the whole eye of Horus in your face!”
Sacerdotal Motifs:
Is Osiris NN; Offerings Raised; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 5, 15, 25, 27; Subsequences 53–56, 59–60
Offering Motifs:
Oil, Eye-paint, Cloth Offering Direction; Paint Eye of Horus; Recite Four Times; Lifting Instruction

Group: A

PT 80
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §55a (N): $\text{i m}=\text{f i t} \text{ A.w i n W. n m i k w}=\text{sn n}$ “May you cause that the two lands bow to Unas, just as they should bow to Horus.”
Sacerdotal Motif:
Is Osiris (NN)
Type: Offering Text
Offering Series:
Sequences 25, Subsequence 53, 54, 55
Offering Motifs:
Has Eye of Horus in Brow; Object Direction; Oil, Eye-paint, Cloth Offering Direction

Group: A

PT 81
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §57a (W): $\text{i m}=\text{f k s l t w t k n W; p m t k c m}=\text{sn n h}$ “May you cause that the two lands bow to Unas, just as they should bow to Horus.”
Sacerdotal Motif:
Is Osiris NN
Type: Offering Text
Offering Series:
Sequences 25, 27–30; Subsequences 53, 55, 57–62
Offering Motifs:
Has Eye of Horus in Brow; Object Direction; Oil, Eye-paint, Cloth Offering Direction

Group: A

PT 82
Category: Sacerdotal Text
Person: --
Reference: 3rd at §58c (W): $\text{i m}=\text{f i t} \text{ t h t h}$ “Give him the eye of Horus!”
Sacerdotal Series:
Sequence 6
Sacerdotal Motifs:
Enemies Brought, Given by Other; Voice, Words Go forth to
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 24–25
Offering Motifs:
Action Instruction (Miscellaneous); Object Direction; Royal, Divine Offering Direction

Group: A

PT 83
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §59a (W): $\text{i m}=\text{f t h k r}$ “Take the whole eye of Horus with which he became satisfied!”
Sacerdotal Series:
Sequence 6
Sacerdotal Motifs:
Is Osiris NN; Offering of the King, Geb, Anubis; Priest Is Thoth
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 24–27
Offering Motifs:
Is Satisfied with Eye; Object Direction; Royal, Divine Offering Direction

Group: A

PT 84
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §59a (W): $\text{i m}=\text{f t h k r}$ “Take the whole eye of Horus with which he became satisfied!”
Sacerdotal Series:
Sequence 6
Sacerdotal Motifs:
Is Osiris NN; Offering of the King, Geb, Anubis; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 24–27
Offering Motifs:
Object Direction; Royal, Divine Offering Direction; Takes (im) Eye of Horus

Group: A
PT 85
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §59c (W): m-n=k lr.t hr
“Take the eye of Horus!”
Sacerdotal Series:
Sequence 6
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 24–28
Offering Motifs:
Is Satisfied with Eye; Object Direction;
Takes (im) Eye of Horus
Group: A

PT 86
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §59d (W): šm n=k s(i) hr
“Make it return to you!”
Sacerdotal Series:
Sequence 6
Sacerdotal Motifs:
Eye of Horus Returns; Sits (Exhortation);
Voice, Words Go forth to
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 24–28
Offering Motifs:
Object Direction; Royal, Divine Offering Direction
Group: A

PT 87
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §60a (W): m-n=k lr.t hr
“Take the eye of Horus!”
Sacerdotal Series:
Sequence 6
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 24–25, 26
Offering Motifs:
Eye of Horus Joined to; Object Direction;
Takes (im) Eye of Horus
Group: A

PT 88
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §60b (W): m-n=k lr.t hr
“Take the eye of Horus!”
Sacerdotal Series:
Sequence 6
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 24–25, 26
Offering Motifs:
Bread Offering Direction; Object Direction; Takes (im) Eye of Horus
Group: A

PT 89
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §60c (W): m-n=k lr.t hr
lt.t.n=f “Take the eye of Horus, which he tore out!”
Sacerdotal Series:
Sequence 6
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 24, 26
Offering Motifs:
Bread Offering Direction; Eye of Horus Torn out (lt); Object Direction; Takes (im) Eye of Horus
Group: A

PT 90
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §61a (W): m-n=k lr.t hr
“Take the eye of Horus!”
Sacerdotal Series:
Sequence 6
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 24, 26
Offering Motifs:
Liquid Offering Direction; Object Direction;
Takes (im) Eye of Horus
Group: A
PT 91
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §61b (W); \textit{m-n=k ir.t hr l hym.tmr=m r=f} “Take the eye of Horus, which they took away from him!”
Sacerdotal Series: Sequence 6
Sacerdotal Motifs:
Eye, Crown Wrested away; Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 24, 26
Offering Motifs:
Liquid Offering Direction; Object Direction; Takes (im) Eye of Horus
Group: A

PT 92
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §61c (W); \textit{m-n=k ir.t hr} “Take the eye of Horus!”
Sacerdotal Series: Sequence 6
Sacerdotal Motifs:
Is Osiris NN; Offerings Raised; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 24, 26
Offering Motifs:
Bread Offering Direction; Lifting Instruction; Object Direction; Takes (im) Eye of Horus
Group: A

PT 93
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §63c (W); \textit{écp n=k t=k fn lm(l)ir.t hr} “Receive this your bread, which is the eye of Horus!”
Pseudo-Residue: 2nd at §63b (W); \textit{gvé=k k3=k wsir} Is “May you summon your Ka as Osiris.”
Sacerdotal Series: Sequence 6
Sacerdotal Motifs:
Bathes Self; Is Osiris (NN); Lifts up Sight; Receives Bread; Vocative to (hs); Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequence 24

Offering Motifs:
Action Instruction (Miscellaneous); Bread Offering Direction; Mouth Is Opened by Eye of Horus; Object Direction; Takes (Miscellaneous) Eye of Horus
Group: A

PT 94
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §64b (W); \textit{m-n=k ir.t hr nšbh.t.n=k hr=s} “Take the eye of Horus, because of which your hunger is sated!”
Sacerdotal Series: Sequence 6
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 24, 29
Offering Motifs:
Action Instruction (Miscellaneous); Bread Offering Direction; Object Direction; Takes (im) Eye of Horus
Other Attribute:
Series with Sacerdotal and Coffin Texts:
Sequence 42
Group: A

PT 95
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §64c (W); \textit{n k(w) m hlq pr lm=k} “Provide yourself with the outflow which went forth from you!”
Sacerdotal Series: Sequence 6
Sacerdotal Motifs:
Is Osiris NN; Vocative to (hs)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 24, 29
Offering Motifs:
Liquid Offering Direction; Object Direction; Provided with Flow; Recite Four Times; Takes (im) Eye of Horus
Other Attribute:
Series with Sacerdotal and Coffin Texts:
Sequence 42
Group: A

PT 96
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §64d (W); \textit{m-n=k (l)ms.ti ir.t hr} “Take the uraeus, the eye of Horus!”

Other Attribute:
Series with Sacerdotal and Coffin Texts:
Sequence 42
Group: A
Sacerdotal Series:
  Sequence 6
Sacerdotal Motifs:
  Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
  Sequences 25, 29; Subsequence 24
Offering Motifs:
  Meat Offering Direction; Object Direction;
  Takes (im) Eye of Horus
Group: A

PT 97
Category: Sacerdotal Text
Person: 2nd
  Reference: 2nd at §65b (N): wsir Ne. “O Osiris Neferkare.”
Sacerdotal Motifs:
  Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Motif:
  Place in His Hand
Group: A

PT 98
Category: Sacerdotal Text
Person: 2nd
  Reference: 2nd at §65c (N): l.m.t n=k hr
  “Into your hand has Horus put his eye for you.”
Sacerdotal Motifs:
  Given Eye of Horus; Is Osiris NN;
  Priestly Motifs:
  Horus Saves (n); Horus Smites Enemy
Group: A

PT 99
Category: Sacerdotal Text
Person: 2nd
  Reference: 2nd at §66a (N): l.m.t n (=l) f=k
  “Give me your hand!”
Sacerdotal Motifs:
  Vocative to (No Particle); Given Eye of Horus;
  Gives Hand to Horus, Priest; Is Osiris NN
Type: Offering Text
Offering Motif:
  Action Instruction (Miscellaneous)
Group: A

PT 100
Category: Sacerdotal Text
Person: 2nd
  Reference: 2nd at §67b (N): l.m.r.n (=l) kw “I love you.”
Sacerdotal Motifs:
  Is Beloved of Horus; Is Osiris NN;
  Vocative to (No Particle)
Type: Offering Text
Offering Motif:
  Place in His Hand
Other Attributes:
  Priestly Motifs:
  Horus Saves (ng); Horus Smites Enemy
Group: A

PT 101
Category: Sacerdotal Text
Person: 2nd
  Reference: 2nd at §67c (N): l m.f kw
  “That which saves you has come, for the eye of Horus has been seized.”
Sacerdotal Motifs:
  Is Osiris NN; Vocative to (No Particle)
Type: Priestly Recitation
  Priestly Motif:
  Other Saves (ng)
Group: A

PT 102
Category: Sacerdotal Text
Person: 2nd
  Reference: 2nd at §68b (N): l.m.t (=l) f=k
  “Give me your hand!”
Sacerdotal Motifs:
  Gives Hand to Horus, Priest; Is Osiris NN;
  Priest Is Horus; Vocative to (No Particle)
Group: A

PT 103
Category: Sacerdotal Text
Person: 2nd
  Reference: 2nd at §68f (N): wsir Ne. “O Osiris Neferkare.”
Sacerdotal Motifs:
  Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Motif:
  Place in His Hand
Group: A

PT 104
Category: Sacerdotal Text
Person: 2nd
  Reference: 2nd at §68g (N): wsir Ne. “O Osiris Neferkare.”
Sacerdotal Motifs:
  Is Osiris NN; Vocative to (No Particle)
Group: A

PT 105
Category: Unclassified Text
Person: --
Group: A
PT 106
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §69a (N): \( \text{ink zj=k ‘I am your son.’} \)
Switching: 3rd at §70b (N): \( s\text{rn=sn(i) Ne. [r qhq= hr br pt hr nq]} \)” “That they guide Neferkare [to the firmament with Horus, to the sky with the] great [god].”
Sacerdotal Motifs:
Given Eye of Horus; Horus Comes; Priest Is Horus; Priest Is Son; Vocative to (hA)
Type: Offering Text
Offering Series:
Sequence 16; Subsequences 46–47
Offering Motifs:
Eye of Horus Joined to; Priest (1cs) Brings Eye of Horus; Takes (Miscellaneous) Eye of Horus
Group: A

PT 107
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §71b (B16C): \( \text{ia b n=k sn} \)
“Join with them; grasp hold of them!”
Sacerdotal Motifs:
Horus Comes; Is Osiris NN; Priest Is Horus; Vocative to (hA); Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequence 16; Subsequences 46–47
Offering Motifs:
Eye of Horus Joined to; Object Direction; Priest (1cs) Brings Eye of Horus; Regalia Offering Direction; Takes (Miscellaneous) Eye of Horus; Vocative to Horus Who Is in Osiris NN
Group: A

PT 108
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §72a (W): \( \text{fj b n=k mw im(i)=z ‘Join with the water which is in it!’} \)
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequence 31
Offering Motifs:
Lifting Four Times; Liquid Offering Direction; Object Direction; Recite Four Times
Group: A

PT 109
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §72c (W): \( m-n=k \text{ ir.t hr bd.t rj=f ‘Take the eye of Horus, which purified his mouth!’} \)
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequence 31
Offering Motifs:
Lifting Four Times; Natron Offering Direction; Object Direction; Recite Four Times; Takes (im) Eye of Horus
Group: A

PT 110
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §73a (W): \( m-n=k \text{ ir.t hr t.t stf ‘Take the eye of Horus, which Seth trampled!’} \)
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequence 31
Offering Motifs:
Eye of Horus Joined to; Lifting Four Times; Object Direction; Recite Four Times; Takes (im) Eye of Horus
Group: A

PT 111
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §75a (W): \( m-n=k \text{ ir.t hr t.t stf ‘Take the eye of Horus, which Seth trampled!’} \)
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequence 31
Offering Motifs:
- Bread Offering Direction; Lifting Four Times; Object Direction; Recite Four Times; Takes (im) Eye of Horus

Group: A

PT 112
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §73c (W): m-n=k ír.t hr
 líb.n=f “Take the eye of Horus, which he tore out!”
Sacerdotal Series:
- Sequence 6; Subsequence 30
Sacerdotal Motifs:
- Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
- Sequences 25, 29; Subsequence 31
Offering Motifs:
- Bread Offering Direction; Eye of Horus Torn out (lîb); Lifting Four Times; Object Direction; Recite Four Times; Takes (im) Eye of Horus

Group: A

PT 113
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §73c (W): ít n=k hr(í)=k “Take that which is on you!”
Sacerdotal Series:
- Sequence 6; Subsequence 30
Sacerdotal Motifs:
- Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
- Sequences 25, 29; Subsequence 31
Offering Motifs:
- Bread Offering Direction; Lifting Four Times; Object Direction; Recite Four Times; Takes (Miscellaneous) Eye of Horus

Group: A

PT 114
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §74a (W): ln n=k íhr.w hr=k “Draw the Neher-clothing upon you!”
Sacerdotal Series:
- Sequence 6; Subsequence 30
Sacerdotal Motifs:
- Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
- Sequences 25, 29; Subsequence 31

Offering Motifs:
- Bread Offering Direction; Lifting Four Times; Object Direction; Recite Four Times

Group: A

PT 115
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §74c (W): dl.m(=l) ír.t=k “I have placed your eye.”
Sacerdotal Series:
- Sequence 6; Subsequence 30
Sacerdotal Motifs:
- Given Eye of Horus; Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
- Sequences 25, 29; Subsequence 31
Offering Motifs:
- Bread Offering Direction; Eye of Horus Tasted; Lifting Four Times; Object Direction; Recite Four Times

Group: A

PT 116
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §74e (W): m-n=k ír.t hr “Take the eye of Horus!”
Sacerdotal Series:
- Sequence 6; Subsequence 30
Sacerdotal Motifs:
- Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
- Sequences 25, 29; Subsequence 31
Offering Motifs:
- Bread Offering Direction; Lifting Four Times; Object Direction; Recite Four Times; Takes (im) Eye of Horus

Group: A

PT 117
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §75a (W): ëzפ n=k ípl=k “Receive that which is upon you!”
Sacerdotal Series:
- Sequence 6; Subsequence 30
Sacerdotal Motifs:
- Receives Bread; Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
- Sequences 25, 29; Subsequences 31–32
Offering Motifs:
- Bread Offering Direction; Lifting Four Times; Object Direction; Recite Four Times

Group: A

PT 118
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §75c (W): (i)m m.t=k "Take your eye!"
Sacerdotal Series:
- Sequence 6; Subsequence 30
Sacerdotal Motifs:
- Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
- Sequences 25, 29; Subsequences 31–32
Offering Motifs:
- Bread Offering Direction; Lifting Four Times; Object Direction; Recite Four Times; Takes (im) Eye of Horus

Group: A

PT 119
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §76a (W): m-n=k i.r.t=f "Take the eye of Horus, which he tore out!"
Sacerdotal Series:
- Sequence 6; Subsequence 30
Sacerdotal Motifs:
- Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
- Sequences 25, 29; Subsequences 31–32
Offering Motifs:
- Bread Offering Direction; Lifting Four Times; Object Direction; Recite Four Times; Takes (im) Eye of Horus

Group: A

PT 120
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §76c (W): m-n=k i.r.t=f "Take the eye of Horus!"
Sacerdotal Series:
- Sequence 6; Subsequence 30
Sacerdotal Motifs:
- Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
- Sequences 25, 29; Subsequences 31–32
Offering Motifs:
- Bread Offering Direction; Lifting Four Times; Object Direction; Recite Four Times; Takes (im) Eye of Horus

Group: A

PT 121
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §77a (W): m-n=k t.r t=br "Take the eye of Horus, which I would put in your mouth for you!"
Sacerdotal Series:
- Sequence 6; Subsequence 30
Sacerdotal Motifs:
- Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
- Sequences 25, 29; Subsequences 31–32
Offering Motifs:
- Bread Offering Direction; Lifting Four Times; Object Direction; Recite Four Times; Takes (im) Eye of Horus

Group: A

PT 122
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §77c (W): m-n=k i.r.t=d.t hr "Take the eye of Horus, your Pat-cake!"
Sacerdotal Series:
- Sequence 6; Subsequence 30
Sacerdotal Motifs:
- Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
- Sequences 25, 29; Subsequences 31–32
Offering Motifs:
- Bread Offering Direction; Lifting Four Times; Object Direction; Recite Four Times; Takes (im) Eye of Horus

Group: A

PT 123
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §78a (W): m-n=k i.r.t=br "Take the eye of Horus, your Pat-cake!"
Sacerdotal Series:
- Sequence 6; Subsequence 30
Sacerdotal Motifs:
- Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
   Sequences 25, 29; Subsequence 31
Offering Motifs:
   Bread Offering Direction; Lifting Four Times; Object Direction; Recite Four Times; Takes (im) Eye of Horus; Eye of Horus, Your Pat-cake

Group: A

PT 124
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §78c (W): m-n=k l.t hr l.h.t.n=f “Take the eye of Horus, which he tore out!”
Sacerdotal Series:
   Sequence 6; Subsequence 30
Sacerdotal Motifs:
   Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
   Sequences 25, 29; Subsequence 31
Offering Motifs:
   Eye of Horus Torn out (ilh); Lifting Four Times; Meat Offering Direction; Object Direction; Recite Four Times; Takes (im) Eye of Horus

Group: A

PT 125
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §79a (W): in n=k lbb.w=f b[i.g.w w]=[i.g]w “Acquire his teeth, white and sound!”
Sacerdotal Series:
   Sequence 6; Subsequence 30
Sacerdotal Motifs:
   Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
   Sequences 25, 29; Subsequences 31, 33
Offering Motifs:
   Lifting Four Times; Object Direction; Recite Four Times; Vegetable Offering

Group: A

PT 126
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §79c (W): [i]m hph ir.t hr “Take the Khepekh, the eye of Horus!”
Sacerdotal Series:
   Sequence 6; Subsequence 30

Sacerdotal Motifs:
   Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
   Sequences 25, 29; Subsequences 31, 33–34
Offering Motifs:
   Lifting Four Times; Meat Offering Direction; Object Direction; Recite Four Times; Takes (im) Eye of Horus

Group: A

PT 127
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §80a (W): ëb “Dance!”
Sacerdotal Series:
   Sequence 6; Subsequence 30
Sacerdotal Motifs:
   Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
   Sequences 25, 29; Subsequences 31, 33–34
Offering Motifs:
   Lifting Four Times; Meat Offering Direction; Object Direction; Recite Four Times

Group: A

PT 128
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §80c (W): m-n=k l.t hr [zn.wt=k] “[Take the eye of Horus, [which you sought]!”
Sacerdotal Series:
   Sequence 6; Subsequence 30
Sacerdotal Motifs:
   Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
   Sequences 25, 29; Subsequences 31, 33–34
Offering Motifs:
   Lifting Four Times; Meat Offering Direction; Object Direction; Recite Four Times; Takes (im) Eye of Horus

Group: A

PT 129
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §81a (W): m-n=k [i]sw.ti ir.t hr “Take the uraeus, the eye of Horus!”
Sacerdotal Series:
   Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)

Type: Offering Text

Offering Series:
Sequences 25, 29; Subsequences 31, 33

Offering Motifs:
Lifting Four Times; Meat Offering Direction; Object Direction; Recite Four Times; Takes (im) Eye of Horus

Group: A

PT 130
Category: Sacerdotal Text
Person: 2nd

Reference: 2nd at §81c (W); m-n=k sb.w  lr=k 
“Take those who would rebel against you!”
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)

Type: Offering Text

Offering Series:
Sequences 25, 29; Subsequences 31, 33

Offering Motifs:
Lifting Four Times; Meat Offering Direction; Object Direction; Recite Four Times

Group: A

PT 131
Category: Sacerdotal Text
Person: 2nd

Reference: 2nd at §82a (W); m-n=k is3a=k 
“Take your *Sesha-bird!”
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)

Type: Offering Text

Offering Series:
Sequences 25, 29; Subsequences 31, 33

Offering Motifs:
Lifting Four Times; Meat Offering Direction; Object Direction; Recite Four Times

Group: A

PT 132
Category: Sacerdotal Text
Person: 2nd

Reference: 2nd at §82c (W); m-n=k  lr.t h r sr.t=f
“Thee eye of Horus, to which he went!”
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)

Type: Offering Text

Offering Series:
Sequences 25, 29; Subsequences 31, 33

Offering Motifs:
Lifting Four Times; Meat Offering Direction; Object Direction; Recite Four Times; Takes (im) Eye of Horus

Group: A

PT 133
Category: Sacerdotal Text
Person: 2nd

Reference: 2nd at §83a (W); m-n=k  lr.t hr 
sr.t=f  lr=s
“Take the eye of Horus, to which he went!”
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)

Type: Offering Text

Offering Series:
Sequences 25, 29; Subsequences 31, 33

Offering Motifs:
Lifting Four Times; Meat Offering Direction; Object Direction; Recite Four Times; Takes (im) Eye of Horus

Group: A

PT 134
Category: Sacerdotal Text
Person: 2nd

Reference: 2nd at §83c (W); m-n=k  lr.t h r 
(lm) t=f
“Take the eye of Horus, that which is in his brow!”
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Eye of Horus in Brow of Horus; Is Osiris NN; Vocative to (No Particle)

Type: Offering Text

Offering Series:
Sequences 25, 29; Subsequences 31, 33

Offering Motifs:
Lifting Four Times; Meat Offering Direction; Object Direction; Recite Four Times; Takes (im) Eye of Horus

Group: A

PT 135
Category: Sacerdotal Text
Person: 2nd

Reference: 2nd at §84a (W); (lm) hr (lm) t 
h r st
“Take the eye of Horus, that which is in the brow of Seth!”
Sacerdotal Series:
Sequence 6; Subsequence 30
**Pyramid Texts by Typology and Disposition**

- **PT 136**
  - **Category:** Sacerdotal Text
  - **Person:** 2nd
  - **Reference:** 2nd at §84c (W): m-n=k tp.w
  - **Sacerdotal Series:** Sequence 6; Subsequence 30
  - **Sacerdotal Motifs:** Is Osiris NN; Vocative to (No Particle)
  - **Type:** Offering Text
  - **Offering Series:** Sequences 25, 29; Subsequences 31, 33
  - **Offering Motifs:** Lifting Four Times; Meat Offering Direction; Object Direction; Recite Four Times; Takes (im) Eye of Horus
  - **Group:** A

- **PT 137**
  - **Category:** Sacerdotal Text
  - **Person:** 2nd
  - **Reference:** 2nd at §85a (W): m-n=k dr lb pn
  - **Sacerdotal Series:** Sequence 6; Subsequence 30
  - **Sacerdotal Motifs:** Is Osiris NN; Vocative to (No Particle)
  - **Type:** Offering Text
  - **Offering Series:** Sequences 25, 29; Subsequences 31, 33
  - **Offering Motifs:** Lifting Four Times; Meat Offering Direction; Object Direction; Recite Four Times
  - **Group:** A

- **PT 138**
  - **Category:** Sacerdotal Text
  - **Person:** 2nd
  - **Reference:** 2nd at §85c (W): m-n=k ir.t hr m3.t.n=f
  - **Sacerdotal Series:** Sequence 6; Subsequence 30
  - **Sacerdotal Motifs:** Is Osiris NN; Vocative to (No Particle)
  - **Type:** Offering Text
  - **Offering Series:** Sequences 25, 29; Subsequence 31
  - **Offering Motifs:** Lifting Four Times; Meat Offering Direction; Object Direction; Recite Four Times; Takes (im) Eye of Horus
  - **Group:** A

- **PT 139**
  - **Category:** Sacerdotal Text
  - **Person:** 2nd
  - **Reference:** 2nd at §86a (W): m-n=k lw.w
  - **Sacerdotal Series:** Sequence 6; Subsequence 30
  - **Sacerdotal Motifs:** Is Osiris NN; Vocative to (No Particle)
  - **Type:** Offering Text
  - **Offering Series:** Sequences 25, 29; Subsequence 31
  - **Offering Motifs:** Lifting Four Times; Meat Offering Direction; Object Direction; Recite Four Times
  - **Group:** A

- **PT 140**
  - **Category:** Sacerdotal Text
  - **Person:** 2nd
  - **Reference:** 2nd at §86c (W): m-n=k ir.t hr
  - **Sacerdotal Series:** Sequence 6; Subsequence 30
  - **Sacerdotal Motifs:** Is Osiris NN; Vocative to (No Particle)
  - **Type:** Offering Text
  - **Offering Series:** Sequences 25, 29; Subsequence 31
  - **Offering Motifs:** Lifting Four Times; Meat Offering Direction; Object Direction; Recite Four Times; Takes (im) Eye of Horus
  - **Group:** A

- **PT 141**
  - **Category:** Sacerdotal Text
  - **Person:** 2nd
  - **Reference:** 2nd at §86e (W): m-n=k ir.t hr
  - **Sacerdotal Series:** Sequence 6; Subsequence 30
  - **Sacerdotal Motifs:** Is Osiris NN; Vocative to (No Particle)
  - **Type:** Offering Text
  - **Offering Series:** Sequences 25, 29; Subsequence 31
  - **Offering Motifs:** Lifting Four Times; Meat Offering Direction; Object Direction; Recite Four Times; Takes (im) Eye of Horus
  - **Group:** A
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 31, 35
Offering Motifs:
Bread Offering Direction; Eye of Horus Torn out (lit); Lifting Four Times; Object Direction; Recite Four Times; Takes (im) Eye of Horus

Group: A

PT 142
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §87a (W): m-n=k i.r.t hr “Take the eye of Horus!”
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 31, 35
Offering Motifs:
Bread Offering Direction; Lifting Four Times; Object Direction; Recite Four Times; Takes (im) Eye of Horus

Group: A

PT 143
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §87c (W): s.i.p n=k i.r.t hr “To you has the eye of Horus been allotted.”
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Vocative to (No Particle); Given Eye of Horus; Is Osiris NN
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 31, 35
Offering Motifs:
Bread Offering Direction; Lifting Four Times; Object Direction; Recite Four Times; Takes (im) Eye of Horus

Group: A

PT 144
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §87a (W): (i)ym i.r.t hr szew.L.m=f m.w i.m=s.w “Take the eye of Horus, from which he removed the water!”

Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 31, 35, 36
Offering Motifs:
Bread Offering Direction; Lifting Four Times; Object Direction; Recite Four Times; Takes (im) Eye of Horus

Group: A

PT 145
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §87c (W): m-n=k i.r.t hr “Take the eye of Horus!”
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 31, 35, 36
Offering Motifs:
Lifting Four Times; Liquid Offering Direction; Object Direction; Recite Four Times; Takes (im) Eye of Horus

Group: A

PT 146
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §89a (W): m-n=k i.r.t hr “Take the eye of Horus!”
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 31, 35, 36
Offering Motifs:
Lifting Four Times; Liquid Offering Direction; Object Direction; Recite Four Times; Takes (im) Eye of Horus

Group: A

PT 147
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §89c (W): m-n=k i.r.t hr l.hfm.L.m=s.n i.r=f “Take the eye of Horus, which they took away from him!”
**Sacerdotal Series:**  
Sequence 6; Subsequence 30  
**Sacerdotal Motifs:**  
Eye, Crown Wristed away; Is Osiris NN; Vocative to (No Particle)  
**Type:** Offering Text  
**Offering Series:**  
Sequences 25, 29; Subsequences 31, 35  
**Offering Motifs:**  
Lifting Four Times; Liquid Offering Direction; Object Direction; Recite Four Times; Takes (im) Eye of Horus  
**Group:** A

**PT 148**  
**Category:** Sacerdotal Text  
**Person:** 2nd  
**Reference:** 2nd at §90a (W): htm tw m hmq pr (i)m=k “Provide yourself with the outflow which went forth from you.”  
**Sacerdotal Series:**  
Sequence 6; Subsequence 30  
**Sacerdotal Motifs:**  
Is Osiris NN; Vocative to (No Particle)  
**Type:** Offering Text  
**Offering Series:**  
Sequences 25, 29; Subsequences 31, 35, 37, 38  
**Offering Motifs:**  
Lifting Four Times; Liquid Offering Direction; Object Direction; Provided with Flow; Recite Four Times  
**Group:** A

**PT 149**  
**Category:** Sacerdotal Text  
**Person:** 2nd  
**Reference:** 2nd at §90c (W): htm tw m hmq pr (i)m=k “Provide yourself with the outflow which went forth from you.”  
**Sacerdotal Series:**  
Sequence 6; Subsequence 30  
**Sacerdotal Motifs:**  
Is Osiris NN; Vocative to (No Particle)  
**Type:** Offering Text  
**Offering Series:**  
Sequences 25, 29; Subsequences 31, 35, 37, 38  
**Offering Motifs:**  
Lifting Four Times; Liquid Offering Direction; Object Direction; Provided with Flow; Recite Four Times  
**Group:** A

**PT 150**  
**Category:** Sacerdotal Text  
**Person:** 2nd  
**Reference:** 2nd at §90c (W): htm tw m hmq pr (i)m=k “Provide yourself with the outflow which went forth from you.”  
**Sacerdotal Series:**  
Sequence 6; Subsequence 30  
**Sacerdotal Motifs:**  
Is Osiris NN; Vocative to (No Particle)  
**Type:** Offering Text  
**Offering Series:**  
Sequences 25, 29; Subsequences 31, 35, 37, 38  
**Offering Motifs:**  
Lifting Four Times; Liquid Offering Direction; Object Direction; Provided with Flow; Recite Four Times  
**Group:** A

**PT 151**  
**Category:** Sacerdotal Text  
**Person:** 2nd  
**Reference:** 2nd at §91a (W): htm tw m hmq pr (i)m=k “Provide yourself with the outflow which went forth from you!”  
**Sacerdotal Series:**  
Sequence 6; Subsequence 30  
**Sacerdotal Motifs:**  
Is Osiris NN; Vocative to (No Particle)  
**Type:** Offering Text  
**Offering Series:**  
Sequences 25, 29; Subsequences 31, 35, 37  
**Offering Motifs:**  
Lifting Four Times; Liquid Offering Direction; Object Direction; Provided with Flow; Recite Four Times  
**Group:** A

**PT 152**  
**Category:** Sacerdotal Text  
**Person:** 2nd  
**Reference:** 2nd at §91c (W): m-a=k mnd n(l) hr dji=sn(l) “Take the breast of Horus, which they present!”  
**Sacerdotal Series:**  
Sequence 6; Subsequence 30  
**Sacerdotal Motifs:**  
Is Osiris NN; Vocative to (No Particle)  
**Type:** Offering Text  
**Offering Series:**  
Sequences 25, 29; Subsequences 31, 35, 37  
**Offering Motifs:**  
Fruit Offering Direction; Lifting Four Times; Object Direction; Recite Four Times  
**Group:** A
PT 153
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §92a (W): \( wp \ r'l=k \ i\m=s \)
"Open your mouth with it!"
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 31, 35, 37
Offering Motifs:
Lifting Four Times; Liquid Offering Direction; Mouth Is Opened by Eye of Horus; Object Direction; Recite Four Times
Group: A

PT 154
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §92c (W): \( m-n=k \ i\r.t \)
"Take the eye of Horus which they spat out!"
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 31, 35, 37
Offering Motifs:
Lifting Four Times; Liquid Offering Direction; Mouth Is Opened by Eye of Horus; Object Direction; Recite Four Times; Takes (\( i\m \)) Eye of Horus
Group: A

PT 155
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §93a (W): \( m-n=k \ i\r.t \)
"Take the pupil which is in the eye of Horus!"
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 31, 35, 37
Offering Motifs:
Lifting Four Times; Liquid Offering Direction; Mouth Is Opened by Eye of Horus; Object Direction; Recite Four Times; Takes (\( i\m \)) Eye of Horus
Group: A

PT 156
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §93c (W): \( m-n=k \ i\r.t \)
"Take the eye of Horus, which he has fished out!"
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 31, 35, 37
Offering Motifs:
Lifting Four Times; Liquid Offering Direction; Mouth Is Opened by Eye of Horus; Object Direction; Recite Four Times; Takes (\( i\m \)) Eye of Horus
Group: A

PT 157
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §94a (W): \( m-n=k \ i\r.t \)
"Take the eye of Horus!"
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 31, 35, 37
Offering Motifs:
Lifting Four Times; Liquid Offering Direction; Mouth Is Opened by Eye of Horus; Object Direction; Recite Four Times; Takes (\( i\m \)) Eye of Horus
Group: A

PT 158
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §94c (W): \( m-n=k \ i\r.t \)
"Take the eye of Horus!"
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 31, 35, 37
Offering Motifs:
Lifting Four Times; Liquid Offering Direction; Mouth Is Opened by Eye of Horus; Object Direction; Recite Four Times; Takes (\( i\m \)) Eye of Horus
Group: A
PT 159
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §95a (W): \( m-n=k \ i.r.t \ hr \)
\( \text{hntr} \ \text{sn} \ \text{f} \)
“Take the eye of Horus, which he *baked!”
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 31, 35, 37
Offering Motifs:
Bread Offering Direction; Lifting Four Times; Object Direction; Recite Four Times; Takes (im) Eye of Horus
Group: A

PT 160
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §95c (W): \( m-n=k \ i.r.t \ hr \)
\( \text{idnt} \ \text{sn} \ \text{f} \)
“Take the eye of Horus, which he removed from Seth!”
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 31, 35, 37
Offering Motifs:
Fruit Offering Direction; Lifting Four Times; Object Direction; Recite Four Times; Takes (im) Eye of Horus
Group: A

PT 161
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §96a (W): \( m-n=k \ i.r.t \ hr \)
\( \text{hr} \ \text{idnt} \ \text{sn} \ \text{f} \)
“Take the white eye of Horus!”
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 31, 35, 37
Offering Motifs:
Grain Offering Direction; Lifting Four Times; Object Direction; Recite Four Times; Takes (im) Eye of Horus; White Eye of Horus
Group: A

PT 162
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §96c (W): \( m-n=k \ i.r.t \ hr \)
\( \text{wdtn} \ \text{sn} \ \text{f} \)
“Take the green eye of Horus!”
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 31, 35, 37
Offering Motifs:
Fruit Offering Direction; Lifting Four Times; Object Direction; Recite Four Times; Takes (im) Eye of Horus
Group: A

PT 163
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §97a (W): \( m-n=k \ i.r.t \ hr \)
\( \text{hr} \ \text{idnt} \ \text{sn} \ \text{f} \)
“Take the eye of Horus!”
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 31, 35, 37
Offering Motifs:
Grain Offering Direction; Lifting Four Times; Object Direction; Recite Four Times; Takes (im) Eye of Horus
Group: A

PT 164
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §97c (W): \( m-n=k \ i.r.t \ hr \)
\( \text{hr} \ \text{idnt} \ \text{sn} \ \text{f} \)
“Take the eye of Horus!”
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 31, 35
Offering Motifs:
Grain Offering Direction; Lifting Four Times; Object Direction; Recite Four Times; Takes (im) Eye of Horus
Group: A
PT 165
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §98a (W): m-n=k ir.t hr
"Take the eye of Horus!"
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 31, 35
Offering Motifs:
Fruit Offering Direction; Lifting Four Times; Object Direction; Recite Four Times; Takes (im) Eye of Horus
Group: A

PT 166
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §98c (W): m-n=k ir.t hr
i.sib.ln=n "Take the eye of Horus, which they licked!"
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 31, 35
Offering Motifs:
Fruit Offering Direction; Lifting Four Times; Object Direction; Recite Four Times; Takes (im) Eye of Horus
Group: A

PT 167
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §99a (W): l.w(m=l)
ir.t(l)|=k(l) "Let me open your eyes."
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
See by Eye; Vocative to (No Particle); Eyes Opened; Is Osiris NN
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 31, 35, 39
Offering Motifs:
Bread Offering Direction; Lifting Four Times; Object Direction; Recite Four Times
Group: A

PT 168
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §99c (W): m-n=k ir.t hr
m-n=k "Take the sweet eye of Horus!"
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Eye of Horus Returns; Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 31, 35, 39
Offering Motifs:
Lifting Four Times; Object Direction; Recite Four Times; Takes (im) Eye of Horus; Vegetable Offering Direction
Group: A

PT 169
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §100a (W): m-n=k ir.t hr
bn.t "Take the sweet eye of Horus!"
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Eye of Horus Returns; Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 31, 35, 39
Offering Motifs:
Lifting Four Times; Object Direction; Recite Four Times; Takes (im) Eye of Horus
Group: A

PT 170
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §100c (W): m-n=k ir.t hr
i.w(m=˘) "Take the eye of Horus!"
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 31, 35, 39
Offering Motifs:
Lifting Four Times; Object Direction; Recite Four Times; Takes (im) Eye of Horus; Takes (Miscellaneous) Eye of Horus; Vegetable Offering Direction
Group: A
PT 171
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §100e (W): hts nḥḥ n=k (ṣf) hr=f=k "Oh, for you it is given to you, to you!"
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Eye of Horus Nekhkh-*given; Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 31, 35
Offering Motifs:
Lifting Four Times; Object Direction; Recite Four Times
Group: A

PT 172
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 3rd at §101b (T): ḫpt-ıt-ni-sx.t ḫpt-ıt-gbb n T. pn "The offering given of the king, the offering given of Geb for Teti."
Switching: 2nd at §101c (T): ıt n=k ḫnt nb.t wkh.št t bgpr t pt.t nb.t mr.t=k "Given to you is every offering, it being set down—every bread and beer, and Pat-cake which you might desire."
Sacerdotal Series:
Sequence 31
Sacerdotal Motif:
Offering of the King, Geb, Anubis
Type: Offering Text
Offering Series:
Sequence 29; Subsequences 33, 63
Offering Motifs:
Action Instruction (Miscellaneous); Recite Four Times; Royal, Divine Offering Direction
Group: A

PT 173
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §101c (T): iw.n ḫw ȓ=ḥ kw "Horus has come, only that he may unite you."
Sacerdotal Series:
Sequence 31
Sacerdotal Motifs:
Horus Comes; Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequence 29; Subsequences 33, 63
Offering Motifs:
Grain Offering Direction; Object Direction
Other Attribute:
Priestly Motif:
Is His Father (ȓ=ḥ)
Group: A

PT 174
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §101g (N): lmn(t) lbā ḫbb "Betake yourself to Geb!"
Sacerdotal Series:
Sequence 31
Type: Offering Text
Offering Series:
Sequence 29; Subsequences 33, 64
Offering Motifs:
Grain Offering Direction; Object Direction
Other Attribute:
Priestly Motif:
Betake Self to Other
Group: A

PT 175
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §102a (N): ḫn n=k ḫbb ȓ=t=k "Geb has given you your eyes."
Sacerdotal Series:
Sequence 31
Sacerdotal Motif:
Given Eyes (Dual)
Type: Offering Text
Offering Series:
Sequence 29; Subsequences 33, 64
Offering Motifs:
Is Satisfied with Eye; Object Direction
Group: A

PT 176
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §102b (N): ḫx t=k "You are his Ka."
Sacerdotal Series:
Sequence 31
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequence 29; Subsequences 33, 64
Offering Motifs:
Bread Offering Direction; Object Direction
Other Attribute:
Priestly Motif:
Is Ka of Horus

PT 177
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §103a (N): \textit{im \textit{wr} pn} “Take the eyes of this great one!”
Sacerdotal Series:
Sequence 31
Type: Offering Text
Offering Series:
Sequence 29; Subsequences 35, 64–65
Offering Motifs:
Bread Offering Direction; Object Direction; Takes (\textit{im}) Eye of Horus
Group: A

PT 178
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §103b (N): \textit{tp \textit{r}=sn} “Be satisfied with them!”
Sacerdotal Series:
Sequence 31
Type: Offering Text
Offering Series:
Sequence 29; Subsequences 35, 64–65
Offering Motifs:
Is Satisfied with Eye; Object Direction
Group: A

PT 179
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §103c (N): \textit{hr}=k n hr “Your sight is satisfied because of Horus.”
Sacerdotal Series:
Sequence 31
Type: Offering Text
Offering Series:
Sequence 29; Subsequences 64–65
Offering Motifs:
Bread Offering Direction; Is Satisfied with Eye; Object Direction
Other Attribute:
Priestly Motif:
Is His Father (\textit{it}=f)
Group: A

PT 180
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §104a (N): \textit{dl.n n=k hr} “As Horus has given to you.”
Sacerdotal Series:
Sequence 31
Type: Offering Text
Offering Series:
Sequence 29; Subsequence 64
Offering Motifs:
Fruit Offering Direction; Horus Offers (\textit{rd}); Object Direction; Takes (\textit{im}) Eye of Horus
Group: A

PT 181
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §104b (N): \textit{dl.n}=l n=k hr “As Horus has given to you.”
Sacerdotal Series:
Sequence 31
Type: Offering Text
Offering Series:
Sequence 29; Subsequence 64
Offering Motifs:
Fruit Offering Direction; Horus Offers (\textit{rd}); Object Direction; Takes (\textit{im}) Eye of Horus
Group: A

PT 182
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §105a (N): \textit{dl.n}=l n=k [hr] “As [Horus] has given to you.”
Sacerdotal Series:
Sequence 31
Type: Offering Text
Offering Series:
Sequence 29; Subsequence 64
Offering Motifs:
Horus Offers (\textit{rd}); Object Direction; Takes (\textit{im}) Eye of Horus; Vegetable Offering Direction
Group: A

PT 183
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §105b (N): \textit{m-n=k hmq pr m wsit} “Take the outflow which came forth from Osiris!”
Sacerdotal Series:
Sequence 31
Sacerdotal Motif:
What Went forth from Osiris

Type: Offering Text
Offering Series:
Sequence 29; Subsequence 64

Offering Motifs:
Liquid Offering Direction; Object Direction;
Takes Flow (Exhortation)

Group: A

PT 184
Category: Sacerdotal Text
Person: 2nd-
Reference: 2nd at §106a (N); \( \text{m nw im(w)w=k} \)
“Take the waters which are in you!”

Sacerdotal Series:
Sequence 31

Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)

Type: Offering Text
Offering Series:
Sequence 29; Subsequences 64, 66

Offering Motifs:
Horus Offers (ndj); Liquid Offering Direction;
Object Direction; Takes (im) Water

Group: A

PT 185
Category: Sacerdotal Text
Person: 2nd-
Reference: 2nd at §106b (N); \( m-n=k (t) hr \)
“Take the eye of Horus!”

Sacerdotal Series:
Sequence 31

Type: Offering Text
Offering Series:
Sequence 29; Subsequences 64, 66

Offering Motifs:
Liquid Offering Direction; Mouth Is
Opened by Eye of Horus; Object Direction; Takes (im) Eye of Horus

Group: A

PT 186
Category: Sacerdotal Text
Person: 2nd-
Reference: 2nd at §107a (N); \( \text{i m m(r) [r] [p] f} \)
“Take the green eye of Horus, which he seized!”

Sacerdotal Series:
Sequence 31

Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)

Type: Offering Text
Offering Series:
Sequence 29; Subsequences 64, 66

Offering Motifs:
Bread Offering Direction; Horus Offers
(ndj); Object Direction; Takes (im) Eye of Horus

Group: A

PT 187
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §107b (N); \( \text{d l. n=()} n=k \ hr \)
“As Horus has given to you.”

Sacerdotal Series:
Sequence 31

Type: Offering Text
Offering Series:
Sequence 29; Subsequences 64, 66

Offering Motifs:
Bread Offering Direction; Horus Offers
(ndj); Object Direction; Takes (im) Eye of Horus

Group: A

PT 188
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §108a (N); \( \text{d l.n=()} n=k \ hr \)
“As Horus has given to you.”

Sacerdotal Series:
Sequence 31

Type: Offering Text
Offering Series:
Sequence 29; Subsequences 64, 66

Offering Motifs:
Bread Offering Direction; Horus Offers
(ndj); Object Direction; Takes (im) Eye of Horus

Group: A

PT 189
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §108b (N); \( \text{d l.n=()} n=k \ hr \)
“As Horus has given to you.”

Sacerdotal Series:
Sequence 31

Type: Offering Text
Offering Series:
Sequence 29; Subsequences 64, 66

Offering Motifs:
Fruit Offering Direction; Horus Offers
(ndj); Object Direction; Takes (im) Eye of Horus; White Eye of Horus

Group: A
PT 190  
**Category:** Sacerdotal Text  
**Person:** 2nd  
**Reference:** 2nd at §108c (N): \( \text{dr} n (=l) n = k \ hr \)  
“As Horus has given to you.”  
**Sacerdotal Series:**  
Sequence 31  
**Type:** Offering Text  
**Offering Series:**  
Sequence 29; Subsequences 64, 66  
**Offering Motifs:**  
Fruit Offering Direction; Object Direction; Takes (im) Eye of Horus  
**Group:** A

PT 191  
**Category:** Sacerdotal Text  
**Person:** 2nd  
**Reference:** 2nd at §109a (N): \( \text{dr} n (=l) n = k \ hr \)  
“As Horus has given to you.”  
**Sacerdotal Series:**  
Sequences 31–32  
**Type:** Offering Text  
**Offering Series:**  
Sequence 29; Subsequences 64, 66  
**Offering Motifs:**  
Bread Offering Direction; Horus Offers (rgj); Object Direction; Takes (im) Eye of Horus  
**Group:** A

PT 192  
**Category:** Sacerdotal Text  
**Person:** 2nd  
**Reference:** 2nd at §109b (N): \( \text{dr} n (=l) n = k \ hr \)  
“As Horus has given to you.”  
**Sacerdotal Series:**  
Sequences 31–32  
**Type:** Offering Text  
**Offering Series:**  
Sequence 29; Subsequences 64, 66  
**Offering Motifs:**  
Grain Offering Direction; Horus Offers (rgj); Object Direction; Takes (im) Eye of Horus  
**Group:** A

PT 193  
**Category:** Sacerdotal Text  
**Person:** 2nd  
**Reference:** 2nd at §110 (N): \( m-n = k \ hr (=l) \)  
“Take the eye of Horus!”  
**Sacerdotal Series:**  
Sequences 31–32  
**Sacerdotal Motifs:**  
Is Osiris NN; Vocative to (No Particle)
PT 197
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §113a (N): \( i.e. t \) \( h.r \ t.n \ r.w.t \ t.\n=t \ r=s.t \ t \) “As for the enduring eye of Horus, let me give it to you.”
Sacerdotal Series:
Sequences 31–32
Sacerdotal Motifs:
Enduring Eye; Is Osiris NN; Vocative to
Type: Offering Text
Offering Series:
Sequence 29; Subsequence 64
Offering Motifs:
Action Instruction (Miscellaneous); Bread
Offering Direction; Object Direction
Group: A

PT 198
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §114 (N): \( m.h.n \ t.w \ h.r \ t.m.t \ m \ i.e=t \ m=t \ w.h.t \) “Upon the oblation has Horus filled you completely with his eye.”
Sacerdotal Series:
Sequences 31–32
Sacerdotal Motifs:
Filled with Eye of Horus; Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequence 29; Subsequence 64
Offering Motif:
Horus Fills
Group: A

PT 199
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §115a (M): \( w.d.b \ t.w \ h.r \ t=k \ p.n \) “Turn yourself toward this bread of yours!”
Sacerdotal Series:
Sequence 47
Sacerdotal Motifs:
Eye of Horus Nekhekh-*given; Is Osiris NN; Priest (1cs) Gives Offerings; Receives Bread; Turns Self (\( w.d.b, p.h.y, m.d.f \)); Vocative to (\( h.s \))
Type: Offering Text
Offering Series:
Sequence 33; Subsequence 106
Offering Motifs:
Object Direction; Recite Four Times; Royal, Divine Offering Direction
Other Attribute:
Priestly Motif:
Priest (1cs) Gives Bread
Group: A

PT 200
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §116c (W): \( s=t=k \ r \ W. \) “Your scent be toward Unas!”
Sacerdotal Motifs:
Is My Father \( (i.t=i) \); Scent Is toward \( (r) \) Him; Scent of Eye of Horus
Type: Offering Text
Offering Motifs:
Gensing Instruction; Scent Diffused (\( p.d \))
Other Attribute:
Priestly Motif:
In Other’s Name of
Group: A

PT 201
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §117a (N): \( m-n=k \ i.e.t \ m \ r.p \ m \ w.s \ t.w \ i.e=t \ m \ i.m \) “Take the eye of Horus, the Pat-cake of the gods, whence they are nourished!”
Sacerdotal Motifs:
Is My Father \( (i.t=i) \); Vocative to (No Particle)
Type: Offering Text
Offering Motifs:
Takes \( (i.m) \) Eye of Horus; Eye of Horus, Your Pat-cake
Group: G

PT 202
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §117b (N): \( m-n=k \ i.e.t \ m \ r.p \ m \ w.s \ t.w \ i.e=t \ m \ i.m \) “Take the outfl<ow which went forth from Osiris!”
Sacerdotal Motifs:
Is My Father \( (i.t=i) \); Vocative to (No Particle); What Went forth from Osiris
Type: Offering Text
Offering Motifs:
Takes Flow (Exhortation)
Group: G
PT 203

Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §117c (N): (i)m s(f) l(t) hr
ir=k “Take it, the eye of Horus to you!”
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Motif:
Takes (in) Eye of Horus
Group: G

PT 204

Category: Personal Text
Person: 3rd
Reference: 2nd at §118c (W): (b) w. sm wr sr.w sh r
It is the little finger of Unas which removed that which is in the
avel of Osiris.”
Type: Provisioning Text
Provisioning Series:
Sequence 34; Subsequences 69–70
Other Attribute:
Sacerdotal Motif:
Voice, Words Go forth to
Group: H

PT 205

Category: Personal Text
Person: 3rd
Reference: 3rd at §120b (W): (f) w. n fir (f)
wr fir (r) wir “Command Unas to Fetket, the
provisioner of Re!”
Personal Motifs:
Is Bull; Number above, below; Vocative to Re
Type: Provisioning Text
Provisioning Series:
Sequence 34; Subsequences 69–70
Provisioning Motifs:
Given Offerings by God; Vocative to Providers
Group: H

PT 206

Category: Personal Text
Person: 3rd
Reference: 3rd at §123g (T): (b) T. n firk
wr wwr n(f) r “Command Teti to Fetket the
provisioner of Re!”
Type: Provisioning Text
Provisioning Series:
Sequences 33–36, 74
Provisioning Motif:
Vocative to Providers

PT 207

Category: Personal Text
Person: 1st
Reference: 1st at §124a (W): h.t n(=f) sm h.t
n(=f) sm “The offering to me, O butcher,
the offering to me, O butcher!”
Personal Motif:
Lamp, Fire Lit
Type: Provisioning Text
Provisioning Series:
Sequence 34; Subsequence 69
Provisioning Motifs:
Item to Me; Shank and Roast; Vocative to Butler (wrw);
Vocative to Providers;
Water Poured (b) mw
Other Attributes:
Offering Motifs:
Liquid Offering Direction; Meat Offering Direction; Object Direction
Group: H

PT 208

Category: Personal Text
Person: 1st
Reference: 1st at §124e (N): (b) T. n (f) sm h.t
n(=f) tm “The offering to me, O Atum, the
offering to me, O Atum!”
Type: Provisioning Text
Provisioning Series:
Sequences 71, 86
Provisioning Motifs:
Item to Me; Shank and Roast
Other Attributes:
Offering Motifs:
Liquid Offering Direction; Meat Offering Direction; Object Direction
Group: H

PT 209

Category: Personal Text
Person: 3rd
Reference: 3rd at §125b (W): w3d W. “Unas
flourishes.”
Quotation: 2nd at § 125c (W): whm ln.w
whm (f) (m) r “Let the eastern bearers
repeat, ‘It is your bread.’ ”
Type: Provisioning Text
Provisioning Series:
Sequence 34; Subsequence 69
Provisioning Motif:
Flourishes, Is Green (Predication)
Group: H
PT 210

Category: Personal Text
Person: 3rd
Reference: 3rd at §127a (W): wꜣb rꜣ nꜣf W. “Purify the mouth of Unas!”

Personal Motifs:
Drinks What Gods Drinks; Eats of What You Eat; Is Strong (wsr); Lives from What Gods Live; Re, Thoth Takes (to Sky); Sails (sqd); Vocative to Re

Type: Provisioning Text

Provisioning Series:
Sequences 34, 71; Subsequences 69, 71–72, 137

Provisioning Motifs:
Does Not Eat, Drink Detestable; Has Abundance (A)gb

Other Attribute:

Transition Motif:

Group: H

PT 211

Category: Personal Text
Person: 3rd
Reference: 3rd at §131a (W): b(w).t W. pꜣ ḫn n ḫmm.n=f sw “Hunger is what Unas detests; he cannot eat it.”

Type: Provisioning Text

Provisioning Series:
Sequences 34, 71; Subsequences 71–72, 137

Provisioning Motifs:
Conceived at Night; Does Not Eat, Drink Detestable

Other Attribute:

Transition Motif:

It Is NN

Group: H

PT 212

Category: Personal Text
Person: 3rd
Reference: 3rd at §133d (W): ḫn.t=f im ḫnh W. im “As for that by which he (Horus) lives, let Unas live thereon.”

Personal Motifs:
Drinks What Gods Drinks; Lives from What Gods Live

Type: Provisioning Text

Provisioning Series:
Sequences 34, 71; Subsequences 71, 137

Provisioning Motifs:
Eats of What Gods Eat; Shank and Roast

Group: H

PT 213

Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §134a (W): n ḫmr n=k is mwt.t “You cannot go dead.”

Sacerdotal Motifs:
Vocative to (ḥꜣ)

Type: Priestly Recitation

Priestly Series:
Sequences 37–39, 43, 125; Subsequences 75–81, 92–94

Priestly Motifs:
Goes around, Traverses, Sits on Mounds; Has Jackal-face; Is Amun; Issues Commands to Hidden of Place; Member Is Atum; Sit on Khened-Throne

Group: B

PT 214

Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §136a (W): zꜣk ḫ “May you beware the lake.”

Sacerdotal Motifs:
Eye of Horus in Brow of Horus; Given Eye of Horus; Vocative to (ḥꜣ)

Type: Priestly Recitation

Priestly Series:
Sequences 37–39, 43, 125; Subsequences 75–82, 92–94

Priestly Motifs:
Beware the Great Lake; Geb Commands; Goes (zi, zkr) (Exhortation); In Other’s Name of; Is Khentimentiu; Is Pure (Exhortation); Powerful through Eye of Horus

Other Attributes:
Offering Motif:

Recite Four Times

Transition Motif:

Is before, beside Re

Group: B

PT 215

Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §140b (W): z in.w=k bꜣ ḫw.t.f ꜣk ḫr ꜣk ꜣk ꜣk ꜣk ꜣk “Let your bearers go, your heralds hurry to your father, to Atum.”

Switching: 3rd at §140c (W): st n=k sw “Make him rise up!”

Sacerdotal Motifs:
Vocative to (ḥꜣ); Vocative to (No Particle)

Type: Priestly Recitation

Priestly Series:
Sequences 37–41, 43, 125; Subsequence 75–80, 82–84, 92
Priestly Motifs:
Body Part as Jackal (Not Face); Embraced by Atum; In His, Your Name of; In His, Your Name of God; Is Imperishable; Is Ka of Horus; Member Is Atum; Osiris Is Your Father (i=t=k); Raises Self (Exhortation);
Seth's Testicles Seized, Lost, Injured
Other Attributes:
Personal Motif:
Vocative to Horus
Transition Motif:
Ascends to (pri r) Sky
Group: B

PT 216
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §150c (W): šbš=tn sw W. pn “May you remember him, this Unas!”
Mistake: 3rd at §150a (B4Bo): iw.n=šr=t “To you has she come.”
Sacerdotal Motifs:
Horus Comes; Is Cool
Type: Priestly Recitation
Priestly Series:
Sequences 37–38, 43; Subsequences 75–79, 82–84
Priestly Motifs:
Embraced by Atum; Vocative to Nephthys
Group: B

Other Attributes:
Has Jackal-face; Is Akh in the Horizon; Is Amun

PT 217
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §152b (W): i n=k W. pn “To you comes Unas.”
Sacerdotal Motif:
Thoth Exhorted to Go (zl)
Type: Priestly Recitation
Priestly Series:
Sequences 37–38, 43; Subsequences 75–79, 82–83, 85
Priestly Motifs:
Embraced by Atum; Is Imperishable; Vocative to Isis; Vocative to Nephthys;

Other Attribute:
Personal Motif:
Vocative to Horus
Transition Motif:
Is Son of Re (Predication)
Group: B

PT 218
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §161a (W): i r=f W. pn hwr pršš šḥ lhm-sk “Thus does Unas come, a *newborn of the Ennead, an Akh, an imperishable star.”
Quotation: 2nd at § 162c (W): b(i)k (ym(i)-ḥt iš=f lš=šm “O falcon, O successor who seizes,” say they.”
Sacerdotal Motif:
Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequence 37; Subsequences 75–78, 85–86
Priestly Motifs:
Ascends (pri) (Exhortation); Is Drawn Together (dmḏ, ḫb, iḥq) by Goddess; Is Imperishable; None Depart (ḥmd, ḫpš); Seth Acts against (Someone); Vocative to Isis; Vocative to Nephthys
Other Attribute:
Transition Motif:
Bestows, Takes away Kas
Group: B

PT 219
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §167b (W): 5nh=f 5nh W. pn “If he lives, Unas lives.”
Sacerdotal Motifs:
Mouth Is Opened by Horus; Priest Is Son; Provided with Eye of Horus
Type: Priestly Recitation
Priestly Series:
Sequences 37, 40–41; Subsequences 75–77, 85–87
Priestly Motifs:
In Other’s Name of; Is Brushed/Dried; Is in/at God’s Booth; Is Round; Made to Come to Life; Osiris Is Your Father (i=t=k); Vocative to Isis; Vocative to Nephthys
Other Attribute:
Personal Motif:
Vocative to Horus
Group: B

\[465\] In the Old Kingdom exemplars as at Pyr. §150a (W): i¢zn=š lš=t “To you have I come.” As observed by Sethe 1935, vol. i, p. 46, Middle Kingdom versions of this passage inappropriately transplant the text owner into the role of the officiant, as is shown by the sw before the name in Pyr. §150c: the Old Kingdom versions situate the text-owner beneficiary in the third person, not the first. Cf. J. Allen 1994, p. 16 n.18.
PT 220
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §194b (W): i.w.n=f hr=t “To you has he come.”
Sacerdotal Motif:
Vocative to (h3)
Type: Priestly Recitation
Priestly Series:
Sequences: 37–39, 43–44, 46; Subsequences 75–76, 87–89, 92–93
Priestly Motifs:
God Satisfied upon; Door Bolts Opened (njbh, wn z)
Other Attributes:
Series with Sacerdotal and Coffin Texts: Sequence 42
Series with Priestly and Coffin Texts: Sequence 45; Subsequence 104
Group: B

PT 221
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 3rd at §197a (W):
“May you cause that dread of Unas be like the dread of you.”
Switching: 2nd at §198d (W):
“For you are Horus, encircled in the protection of his eye.”
Type: Priestly Recitation
Priestly Series:
Sequences: 37–39, 43–44; Subsequences 75–76, 87–90, 92–93
Priestly Motifs:
Fear (s3) Inspiring; Staff before Living, Akhs, Stars
Other Attributes:
Series with Sacerdotal and Coffin Texts: Sequence 42
Series with Priestly and Coffin Texts: Sequence 45; Subsequence 104
Group: B

PT 222
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §199c (W):
“Let your father see you.”
Switching: 3rd at §200b (W):
“He has come to you, his father.”
Sacerdotal Series:
Sequence 8
Sacerdotal Motifs:
Is Cool; Power in Body; Vocative to (h3)
Type: Priestly Recitation
Priestly Series:
Sequences: 37–39, 43–44, 46; Subsequences 75, 88, 90, 92–94
Priestly Motifs:
Arises, Stands (Exhortation); Ascends (prl) (Exhortation); Embraced by Atum; Is Pure (Exhortation); Receives Staff, Crook, Flail; Saved from Obstructor, Restrainer; Stands before/among Gods
Other Attributes:
Series with Sacerdotal and Coffin Texts:
Sequence 42
Series with Priestly and Coffin Texts:
Sequence 45; Subsequence 104
Personal Motifs:
Atum on High; Vocative to Re
Group: B

PT 223
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §214b–c (W):
“Arise! Be seated at a thousand bread and a thousand beer, and roasted meat, your ribs from the slaughterhouse, and Reteh-bread from the broad hall.”
Switching: 3rd at §215a (W):
“Just as a god is provided with divine-offerings, so is Unas provided with this bread of his.”
Sacerdotal Series:
Sequences: 6, 8, 31–32, 47–48; Subsequence 30
Sacerdotal Motifs:
Eye of Horus Nekhekh-*given; Given Eye of Horus; Is Osiris NN; Is Osiris (NN); Judgment in House of the Noble; Priest (1cs) Gives Offerings; Receives Bread; Turns Self (w3b, p3r, m3r); Vocative to (h3); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Subsequences 67–68
Priestly Motifs:
Arises, Stands (Exhortation); Betake Self to Other; Comes (Exhortation); Gods, Ennead Saves (nd); Is among Akhs; Is Power; Has Bread from Broad Hall; Has Meat from Slaughter-block; Ihi-exclamation; Made to Rise to Horus, Nut; Not to Be Distant; Priest (1cs) Gives Bread; Oh, Ah! (h3i h3i); Turns about (h3i h3i, Exclamation); Your Thousands of (Thing)
**Other Attribute:**

**Offering Motif:**
Recite Four Times

**Group:** A

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**PT 224**

**Category:** Sacerdotal Text  
**Person:** 2nd  
**Reference:** 2nd at §218d (T): wsd=k mdw n b.sjt hr “And issue commands to the mounds of Horus!”

**Sacerdotal Series:**
Sequences 32, 47  
**Sacerdotal Motifs:**
Offering of the King, Geb, Anubis; Vocative to (No Particle)

**Type:** Priestly Recitation  
**Priestly Series:**
Subsequences 67–68  
**Priestly Motifs:**  
Staff before Living, Akhs, Stars; Turns about (hǎw īmt, Exclamation); Is Anubis; Is Khentimentiu; Oh, Ah! (hǎw h3/i)

**Group:** A

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**PT 225**

**Category:** Sacerdotal Text  
**Person:** 2nd & 3rd  
**Reference:** 2nd at §222a (N): ḏw ʒ(w) Ne. pn īm ḏw Ne. “Oh, you Neferkare! Turn yourself about, O Neferkare!”  
**Switching:** 3rd at §224c (N): l.5m ʒw “Let the old one go.”

**Sacerdotal Series:**
Sequences 32, 47  
**Sacerdotal Motifs:**
Eye of Horus Nekhekh-*given; Offering of the King, Geb, Anubis; Vocative to (No Particle)

**Type:** Priestly Recitation  
**Priestly Series:**
Subsequence 67  
**Priestly Motifs:**
Comes (Exhortation); Is Anubis; Son, Heir upon Throne, Place; Oh, Ah! (hǎw h3/i); Staff before Living, Akhs, Stars; Turns about (hǎw īmt, Exclamation)

**Group:** A

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**PT 226**

**Category:** Personal Text  
**Person:** --  
**Type:** Apotropaic Text

**Apotropaic Series:**
Sequence 49; Subsequences 107, 217–221, 224–225  
**Apotropaic Motif:**
Sight Is Upon Another

**Other Attributes:**
Series with Apotropaic and Coffin Texts:  
Sequence 157; Subsequences 215–216  
**Group:** K

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**PT 227**

**Category:** Personal Text  
**Person:** 1st  
**Reference:** 1st at §227b (N): ḏd=l nn īr=k “Against you do I say this.”

**Personal Series:**
Sequence 148  
**Type:** Apotropaic Text

**Apotropaic Series:**
Subsequences 217–225  
**Apotropaic Motif:**
Exhortation to Be Overturned; Fall, Lie Down, Slither away; Serpent Attacked; Speaks against Inimical Being; Vocative to Inimical Being (Not Serpent); Vocative to Serpent

**Other Attributes:**
Series with Apotropaic and Coffin Texts:  
Sequence 157; Subsequences 215–216  
**Group:** K

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**PT 228**

**Category:** Personal Text  
**Person:** --  
**Type:** Apotropaic Text

**Apotropaic Series:**
Sequence 49; Subsequences 107, 217–222, 224–225  
**Apotropaic Motif:**
Sight Is Upon Another

**Other Attributes:**
Series with Apotropaic and Coffin Texts:  
Sequence 157; Subsequences 215–216  
**Group:** K

---

**PT 229**

**Category:** Personal Text  
**Person:** --  
**Personal Motif:**
Fighting, Disorder Ended

**Type:** Apotropaic Text

**Apotropaic Series:**
Sequence 49; Subsequences 217–221, 224, 226–227  
**Apotropaic Motif:**
Fall, Lie Down, Slither away
PT 230
Category: Personal Text
Person: 3rd
Reference: 3rd at §231a–b (W): pžkh.n W. t
pžkh.n W. gbb pžkh.n W. tt n(t) pžkh sw “Unas’s having bitten the earth, Unas’s having bitten Geb, was Unas’s having bitten the father of the one who bit him.”
Personal Motif: Vocative to Re
Type: Apotropaic Text
Apotropaic Series:
Subsequences 217–220, 224, 226–228
Apotropaic Motifs:
Mafdet Acts Violently for; Other Is Bound; Reciprocal Violence; Serpent Attacked; Vocative to Inimical Being (Not Serpent)
Other Attributes:
Series with Apotropaic and Coffin Texts:
Sequence 157; Subsequence 215
Group: K

PT 231
Category: Personal Text
Person: --
Type: Apotropaic Text
Apotropaic Series:
Subsequences 217–219, 224, 226, 228
Other Attributes:
Series with Apotropaic and Coffin Texts:
Sequence 157; Subsequence 215
Group: K

PT 232
Category: Personal Text
Person: 1st
Reference: 1st at §236c (W): ḫ.k w.n ḏbl “Be washed, O serpent, for me!”
Reference: 1st at §236c (W): m ḥm ḏbl “Do not ignore me!”
Type: Apotropaic Text
Apotropaic Series:
Subsequences 217–219, 224, 226, 228–229
Apotropaic Motif: Vocative to Serpent
Other Attribute:
Series with Apotropaic and Coffin Texts:
Sequence 157
Group: K

PT 233
Category: Personal Text
Person: --
Type: Apotropaic Text
Apotropaic Series:
Sequence 109; Subsequences 162, 217–219, 224, 226, 228–230
Apotropaic Motifs:
Fall, Lie Down, Slither away; Go forth from Earth; Serpent Is Fallen
Other Attribute:
Series with Apotropaic and Coffin Texts:
Sequence 157
Group: K

PT 234
Category: Personal Text
Person: --
Type: Apotropaic Text
Apotropaic Series:
Sequence 51; Subsequences 217–219, 226, 228–230
Apotropaic Motifs:
Exhortation to Be Overturned; Sight Is Upon Another; Vocative to Serpent
Other Attribute:
Series with Apotropaic and Coffin Texts:
Sequence 157
Group: K

PT 235
Category: Personal Text
Person: --
Type: Apotropaic Text
Apotropaic Series:
Subsequences 217–219, 226, 228
Apotropaic Motifs:
Other (Not Eye of Horus) Trampled (ḥl); Vocative to Serpent
Other Attribute:
Series with Apotropaic and Coffin Texts:
Sequence 157
Group: K

PT 236
Category: Personal Text
Person: --
Type: Apotropaic Text
Apotropaic Series:
Sequence 50; Subsequences 217–219, 226, 228
Apotropaic Motifs:
Enemy Bound (ḥl); Other (Not Eye of Horus) Trampled (ḥl); Vocative to Serpent
Other Attribute:
Series with Apotropaic and Coffin Texts:
Sequence 157
Group: K

PT 237
Category: Personal Text
Person: --
Type: Apotropaic Text
Apotropaic Series:
Subsequences 217–219, 226, 228, 231
Apotropaic Motifs:
Enemy Bound (ḥš); Fall, Lie Down, Slither away; Vocative to Serpent
Other Attribute:
Series with Apotropaic and Coffin Texts:
Sequence 157
Group: K

PT 238
Category: Personal Text
Person: --
Personal Motif:
Is Bull
Type: Apotropaic Text
Apotropaic Series:
Subsequences 217–219, 226, 228, 231
Apotropaic Motifs:
Vocative to Inimical Being (Not Serpent); Vocative to Serpent
Other Attribute:
Series with Apotropaic and Coffin Texts:
Sequence 157
Group: K

PT 239
Category: Personal Text
Person: --
Type: Apotropaic Text
Apotropaic Series:
Subsequences 217–219, 226, 228, 231
Series with Apotropaic and Coffin Texts:
Sequence 157
Group: K

PT 240
Category: Personal Text
Person: 3rd
Reference: 3rd at §244c (W): ny ḫḥ W. “Unas does not know.”
Personal Series:
Sequence 148
Personal Motif:
Cobra for Sky
Type: Apotropaic Text
Apotropaic Series:
Subsequences 217–219, 226, 231
Apotropaic Motifs:
Exhortation to Be Overturned; Fall, Lie Down, Slither away; Sight Is Upon Another; Vocative to Serpent
Other Attribute:
Series with Apotropaic and Coffin Texts:
Sequence 157
Group: K

PT 241
Category: Personal Text
Person: 1st
Reference: 1st at §246b (W): ni=i nw pr m rš=k r=k ḫš=k “I will cast down this which goes forth from your mouth against you yourself.”
Type: Apotropaic Text
Apotropaic Series:
Subsequences 217–218, 231
Apotropaic Motif:
Vocative to Serpent
Other Attribute:
Series with Apotropaic and Coffin Texts:
Sequence 157
Priestly Motif:
Going forth from the Mouth
Group: K

PT 242
Category: Personal Text
Person: --
Type: Apotropaic Text
Apotropaic Series:
Sequence 51; Subsequences 217, 231
Apotropaic Motif:
Serpent Attacked
Other Attribute:
Series with Apotropaic and Coffin Texts:
Sequence 157
Group: K

PT 243
Category: Personal Text
Person: --
Type: Apotropaic Text
Apotropaic Series:
Subsequence 217
Apotropaic Motifs:
Enemy Exhorted to Go; Other (Not Eye of Horus) Trampled (ḥš); Vocative to Inimical Being (Not Serpent)
Other Attribute:
Series with Apotropaic and Coffin Texts:
Sequence 157
Group: K
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<td><strong>Person</strong>: 2nd &amp; 3rd</td>
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<td><strong>Sacerdotal Motifs</strong>:</td>
<td><strong>Mythological Precedent</strong>: Horus &amp; Osiris; Spit of Horus, Seth; Vocative to (No Particle)</td>
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<tr>
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<td><strong>Type</strong>: Priestly Recitation</td>
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<tr>
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<td><strong>Group</strong>: A</td>
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<td><strong>Person</strong>: 3rd</td>
<td></td>
</tr>
<tr>
<td><strong>Reference</strong>: 3rd at §250a (W): ( i ) ( n=t ) ( W. \ pm ) “Unas comes even to you.”</td>
<td><strong>Reference</strong>: 3rd at §262a (W): ( W. \ pi ) &quot;The great one is Unas.”</td>
<td></td>
</tr>
<tr>
<td><strong>Switching</strong>: 2nd at §251a (W): ( \chi p=k ) ( s.t=k ) ( m ) ( p.t ) ( m^{|} ) ( s.f.w ) ( n(|)w ) ( p.t ) “May you open your place in the sky, among the stars of the sky.”</td>
<td><strong>Personal Motif</strong>:</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Is Appeared</strong></td>
<td>Mixed Series (Sacerdotal and Personal):</td>
</tr>
<tr>
<td><strong>Type</strong>: Priestly Recitation</td>
<td><strong>Type</strong>: Priestly Recitation</td>
<td>Sequence 53; Subsequences 108–109</td>
</tr>
<tr>
<td><strong>Priestly Series</strong>:</td>
<td><strong>Transition Series</strong>:</td>
<td><strong>Group</strong>: J</td>
</tr>
<tr>
<td>Sequence 37; Subsequence 91</td>
<td><strong>Transition Motifs</strong>:</td>
<td></td>
</tr>
<tr>
<td><strong>Priestly Motif</strong>:</td>
<td><strong>Is Flower, Plant; Is before, beside Re; It Is NN; His Place Made; NN pw A</strong></td>
<td><strong>Other Attributes</strong>:</td>
</tr>
<tr>
<td>Is Sole Star</td>
<td></td>
<td>Mixed Series (Sacerdotal and Personal):</td>
</tr>
<tr>
<td><strong>Group</strong>: B</td>
<td></td>
<td>Sequence 53; Subsequences 108–109</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>Group</strong>: J</td>
</tr>
<tr>
<td><strong>PT 246</strong></td>
<td><strong>PT 249</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Category</strong>: Sacerdotal Text</td>
<td><strong>Category</strong>: Personal Text</td>
<td></td>
</tr>
<tr>
<td><strong>Person</strong>: 2nd</td>
<td><strong>Person</strong>: 3rd</td>
<td></td>
</tr>
<tr>
<td><strong>Reference</strong>: 2nd at §252a (W): ( \psi.s(|) ) ( W. \ pm ) ( m^{|} ) ( s.f.i ) ( s.m^{|} ) ( w^{|} ) ( p.m ) “Arise, O Unas, as one upon whom are horns, the double wild bull!”</td>
<td><strong>Reference</strong>: 3rd at §266a (W): ( |f ) ( W. m ) ( nfr-tm ) ( m^{|} ) ( r.t ) ( r ) ( a ) “Let Unas appear as Nefertem, as the lotus at the nostrils of Re.”</td>
<td></td>
</tr>
<tr>
<td><strong>Pseudo-Residue</strong>: 2nd at §256d (W): ( nhk ) ( m^{|} ) ( r.y ) ( rm ) “Let your name *endure with men.”</td>
<td><strong>Personal Motif</strong>:</td>
<td></td>
</tr>
<tr>
<td><strong>Sacerdotal Motifs</strong>:</td>
<td><strong>Is Appeared</strong></td>
<td>Mixed Series (Sacerdotal and Personal):</td>
</tr>
<tr>
<td>Horus Comes; Vocative to (No Particle)</td>
<td><strong>Type</strong>: Priestly Recitation</td>
<td>Sequence 53; Subsequences 108–109</td>
</tr>
<tr>
<td><strong>Type</strong>: Priestly Recitation</td>
<td><strong>Priestly Motifs</strong>:</td>
<td><strong>Group</strong>: J</td>
</tr>
<tr>
<td><strong>Priestly Series</strong>:</td>
<td><strong>Announced (( hwi ) ( sglb )); Announced to Re, Harakhti, Horus; Arises, Stands (Exhortation); Is Foremost of (His) Ennead; Stands before/among Gods</strong></td>
<td></td>
</tr>
<tr>
<td>Sequence 37; Subsequence 91</td>
<td><strong>Transition Series</strong>:</td>
<td><strong>Other Attributes</strong>:</td>
</tr>
<tr>
<td><strong>Priestly Motifs</strong>:</td>
<td><strong>Is Flower, Plant; Is before, beside Re; It Is NN; His Place Made; NN pw A</strong></td>
<td>Mixed Series (Sacerdotal and Personal):</td>
</tr>
<tr>
<td></td>
<td><strong>Transition Motifs</strong>:</td>
<td>Sequence 53; Subsequences 108–109</td>
</tr>
<tr>
<td><strong>Other Attribute</strong>:</td>
<td></td>
<td><strong>Group</strong>: J</td>
</tr>
<tr>
<td>Personal Motif:</td>
<td><strong>Is Flower, Plant; Is before, beside Re; It Is NN; His Place Made; NN pw A</strong></td>
<td></td>
</tr>
<tr>
<td>Is Bull</td>
<td><strong>Other Attributes</strong>:</td>
<td></td>
</tr>
<tr>
<td><strong>Group</strong>: B</td>
<td>Mixed Series (Sacerdotal and Personal):</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sequence 53; Subsequences 108–109</td>
<td></td>
</tr>
</tbody>
</table>
PT 250
Category: Personal Text
Person: 3rd
Reference: 3rd at §267a (W): w.f n W. w.m n 3 “Unas is the one who is over Kas, who informs those over the knowledge of the great one.”
Type: Transition Text
Transition Series: Subsequence 110
Transition Motifs: Has Writ of Re; Is before, beside Re; XV
Other Attributes: Mixed Series (Sacerdotal and Personal);
Sequence 53; Subsequences 108–109
Group: J

PT 251
Category: Personal Text
Person: 3rd
Reference: 3rd at §269a (W): ir w.m n W. “Make a way for Unas!”
Type: Transition Text
Transition Series: Subsequence 111
Transition Motif: Other Opens, Makes Way
Other Attributes: Mixed Series (Sacerdotal and Personal);
Sequence 53; Subsequences 108–109
Group: J

PT 252
Category: Personal Text
Person: 3rd
Reference: 3rd at §272b (W): l.n W. m3=yn sc hpr m np 3 “Unas has come, even that you see him transformed into the great god.”
Type: Transition Text
Transition Series: Sequence 56; Subsequences 111–112
Transition Motifs: Is Protected (mkf); Rows Re; Sit before, beside Gods; XV
Other Attributes: Mixed Series (Sacerdotal and Personal);
Sequence 53; Subsequences 108–109
Group: J

PT 253
Category: Personal Text
Person: 3rd
Reference: 3rd at §275d (W): w.f b.n W. pn m sh.t r.w. “Unas has become pure even in the field of rushes.”
Type: Transition Text
Transition Series: Sequence 56; Subsequences 111–112
Transition Motifs: Has Writ of Re; Pure in the Field of Rushes; Re Is Pure; Shu Lifts up (fli, s3rd)
Other Attributes: Mixed Series (Sacerdotal and Personal);
Sequence 53; Subsequences 108–109
Group: J

PT 254
Category: Personal Text
Person: 3 < *1
Reference: 2nd at §277a (W): ir w.m n W. “Make a place for Unas!”
Vacillation: 1st at §288c (W): s3f=s(m) d3.d(l)=l m-hnt wr.w “Setting up my two standards in front of the great ones.”
Disagreement: 3rd at §288c (T): s3f=s(m) d3.d(l) T. pn m-hnt wr.w “Setting up Teti’s two standards in front of the great ones.”
Quotation: 2nd at §282c–283a (W): ms.n (=l) vb n=fn sm k3 w. “O one whom I bore, shining of horn, eye-painted pillar, bull of the sky.”
Type: Transition Text
Transition Series: Subsequences 113–114
Transition Motifs: Earth Is Opened; Eye Is His Strength; Has Writ of Re; His Place Made; Is Protected (mkf), XV
Other Attributes: Mixed Series (Sacerdotal and Personal);
Sequence 53; Subsequences 108–109
Sacerdotal Motif: Vocative to (No Particle)
Priestly Motifs: Comes (Exhortation); Goes (zl, zhr) (Exhortation); In His, Your Name of; Saves (nd) Self
Group: J
PT 255
Category: Personal Text
Person: 3rd
Reference: 3rd at §297a (T): wḥḥ = k r-t n T. ḫm “Set your title down for Teti!”
Personal Motifs:
Other Is Burned; Vocative to Re; Is Strong (sw)
Type: Transition Text
Transition Series:
Subsequences 113–114
Transition Motifs:
Is Fiery; Other Removed from Place
Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 53; Subsequences 108–109
Group: J

PT 256
Category: Personal Text
Person: 3rd
Reference: 3rd at §301a (W): ḫw ḥ. ṣ. W. ḡbb ḫw ḥ. ṣ. W. ḡbb “Unas has inherited from Geb; Unas has inherited from Geb.”
Type: Transition Text
Transition Series:
Subsequences 113–115
Transition Motifs:
Eye Is His Strength; Is Fiery; Is Protected (mkj)
Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 53; Subsequences 108–109
Group: J

PT 257
Category: Personal Text
Person: 3rd
Reference: 3rd at §305a (W): ḫt W. ṣ.t “Let Unas take the sky.”
Type: Transition Text
Transition Series:
Subsequences 113–115
Transition Motifs:
Henu to Beneficiary and Ka; Is Living One
Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 53; Subsequences 108–109
Group: J

PT 258
Category: Personal Text
Person: 3rd
Reference: 3rd at §308b (W): n ḫ ḥ. W. ḡbb “Unas will not enter into Geb.”
Type: Transition Text
Transition Series:
Subsequences 113–114
Transition Motifs:
Bestows, Takes away Kas; Is for Sky; ḡw ṣ. A; Turns about (i uu)
Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 53; Subsequences 108–109
Sacerdotal Motif:
Is Mourned
Group: J

PT 259
Category: Personal Text
Person: 3rd
Reference: 3rd at §312b (T): ḫw ḥ. ṣ. ḡbb ḥw ḥ. ṣ. ḡbb “What Teti detests is the land.”
Type: Transition Text
Transition Motifs:
Bestows, Takes away Kas; Is for Sky; ḡw ṣ. A
Other Attribute:
Sacerdotal Motif:
Is Mourned
Group: J

PT 260
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §316a (W): ḫr ṣ. ḥ. ḡbb ḫr ṣ. ḥ. ḡbb “Unas is Horus, the heir of his father.”
Residue: 3 < *1 at §317c (W): ḫw ṣ. ḥ. ḡbb ḫw ṣ. ḥ. ḡbb “Let him raise himself up to that which he desires!”
Vacillation: 1st at §320a (W): ḫw ṣ. ḥ. ḡbb ḫw ṣ. ḥ. ḡbb “The protection of Unas is my eye.”
Personal Motifs:
Fighting, Disorder Ended; Is Not Burned; Is Protected (nḥy, snj); Other Is Burned
Type: Transition Text
Transition Series:
Subsequence 113
Transition Motifs:
Eye Is His Strength; Is Flower, Plant; Is Fourth of Four Gods; Is Protected (mkj);
ḡw ṣ. A; Raises Self (Not Exhortation); True of Voice; Vocative to Gods of Cardinal Points
Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 53; Subsequence 108
Group: J
Unas is a flame in the wind, to the ends of the sky, to the ends of the earth.

The two reed-boats of the sky are given to Unas.

That Teti’s ferrying might be ferried thereon to that eastern side of the sky.
PT 265
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §351c (P); d zhn.wi p.t n P. pn d=fn “The two reed-boats of the sky are given to Pepi also.”
Advanced Noun: 3rd at §355b-c (P); in=sn n P. pn fd tpuu sw3.tiw hnk3.tiw ’h’i.1w hr d@m, w=sn m gy ’b(i),i n(i) p.t “Bringing to Pepi these four of the passing-by, the side-lock wearers, who stand upon their staves in the eastern side of the sky.”
Type: Transition Text
Transition Motifs:
Announced to Nehebkau; Cross, Ferry to Horizon, Sky; Four Gods/Akhhs Brought; Henu to Beneficiary and Ka; It Is NN; Name Said to Re, Harakhti, Horus; Offspring is Morning God; Other Crosses to God; Re Crosses, Ferries; Reed-Boats Given; Reed-Boats Given to Other; Sister is Sothis; Those upon Their Staves; True of Voice; Is Summoned
Group: J

PT 266
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §358c (P); d zhn.wi p.t n P. pn d=fn “The two reed-boats of the sky are given to Pepi.”
Residue: 3 < *1 at §358b (P); dly P. pn Im=sn ir ’h’i.1w r “That Pepi cross by them to the horizon, to Re.”
Advanced Noun: 3rd at §360b-d (P); in m(y) n P. pn fd tpuu sw3.tiw hnk3.tiw hms3.w hr d@m, w=sn m gy ’b(i),i n(i) p.t “Do bring to Pepi these four brothers, the ones of passing-by, the ones of the side-lock, who sit upon their staves in the eastern side of the sky.”
Type: Transition Text
Transition Motifs:
Announced to Nehebkau; Cross, Ferry to Horizon, Sky; Ferryboat Brought; Four Gods/Akhhs Brought; Henu to Beneficiary and Ka; Land Not Free of; Other Crosses to God; Re Crosses, Ferries; Reed-Boats Given; Reed-Boats Given to Other; Sister is Sothis; Those upon Their Staves; True of Voice
Group: N

PT 267
Category: Personal Text
Person: 3rd
Reference: 3rd at §364b (W); dly f r jh.t-tBr.ww “Let him cross to the field of rushes.”
Residue: 3 < *1 at §370a (Nt); f’y Nt. r a(y) “Let Neith wash her hands.”
Personal Motifs:
Is Brushed/Dried; Re Appears; Sails (sqd); Sight of God Opened (wn r)
Type: Transition Text
Transition Series:
Sequence 133; Subsequences 116–118
Transition Motifs:
Advances (nt); Is before, beside Re; Is Not Weak, Feeble
Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 53; Subsequence 108
Groups: J and M

Note: 2nd person at MÖR 63m (Butehamun):
May you cross to the field of rushes.”

1057 Recarved to Pyr. §367b (W); lny=f m p.t m w3l=k “That he row in the sky in your bark”; see Sethe 1908–1922, vol. iii, p. 19.
1058 Note the 2nd person at MÖR 63m (Butehamun): jh.f r jh.t-tBr.ww “May you cross to the field of rushes.”
PT 269
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §378a (W final); mr in W. nfr.w mr=ntsw nfr.w. “Let Unas love you, O gods, and may you love him, O gods.”
Advanced Noun: 3 < *1 at §378a (W initial); mr W. nfr.w mr=ntsw nfr.w. “Let Pepi love you, O gods, and may you love {me} Pepi. O gods.”

Personal Motifs:
Lamp, Fire Lit; Rises (jrd)

Type: Transition Text
Transition Series:
Sequence 58; Subsequences 40–41, 116–118
Transition Motifs:
Ascends from/upon Thighs; Climbs (hld, 1b)

Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequences 7, 53; Subsequence 108
Sacerdotal Motif:
Scent Is toward (r) Him
Groups: J and O

PT 270
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §385c (M); ln M.n n sm=f mr lx.t nfr n sm=f. “Merenre has come to his side, just as a god comes beside him.”
Doubling: 3 < *1 at §386a (M); n xhr.w nh ir sgy. M.n. “No one living will accuse {me} Merenre.”

Other: 3rd at §384b (W initial); gil=<k> sr. “Even that <you> (sc. ferryman) ferry him.”

Type: Transition Text
Transition Series:
Sequence 59; Subsequences 40–41, 116–117
Transition Motifs:
Cross, Ferry; Cross, Ferry to Horizon, Sky; Ferryboat Which Ferries Gods/Akhs; God Awakens in Peace; Vocative to Ferryman, Gatekeeper; Wing of Thoth/Seth

Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequences 7, 53, 104–105; Subsequence 108
Group: J

PT 271
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §388b (N); Ne. pw zm3 ti.3il “the one who joined the two lands is Neferkare.”
Residue: 3 < *1 at §390a (N); pry Ne. br mnq.t ln ln n=f li=f r “And let Neferkare ascend upon this ladder which his father Re made for him.”

Personal Motifs:
Injury (ii) Dealt; Other Exhorted to Beware

Type: Transition Text
Transition Series:
Sequence 59; Subsequences 116–117
Transition Motifs:
Goes up to Sky on Ladder; Is before, beside Re; Is Drawn Together (dngl. Ph, ing) by Goddess; Ladder Is Set up; NN pw A; Sight of God Opened (wn hr); Vocative to Horus

Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 53; Subsequence 108
Groups: J and O

PT 272
Category: Personal Text
Person: 3rd
Reference: 3rd at §392b (W); ln W. hr=f “To you has Unas come.”

Other: 3rd at §395b (T): wsr T. r=f “Yet Teti is stronger than him.”

Type: Transition Text
Transition Series:
Sequence 59; Subsequences 116–117
Transition Motif:
NN pw A

Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 53; Subsequence 108
Groups: J and M

PT 273
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §395b (W); wsr sw r=f “Yet he is stronger than him.”
Other: 3 < *1 at §395b (T): wsr T. r=f “Yet Teti is stronger than him.”

Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequences 7, 53, 104–105; Subsequence 108
Group: J
PT 274
Category: Personal Text
Person: 3rd
Reference: 3rd at §403c (W): W. pi wmn ḥk.t sm.l m ḫ.w = sm “Unas is one who eats their magic, who swallows their Akh-power.”
Personal Series: Sequence 54
Personal Motifs: Eats Person; Finds Other in Way; Is Appeared; Lamp, Fire Lit
Type: Transition Text
Transition Series: Subsequence 119
Transition Motifs: Has Writ of Re; NN pw A
Group: K

PT 275
Category: Personal Text
Person: 3rd
Reference: 3rd at §415a (W): i.n W. ḫr=ṯḥ “To you has Unas come.”
Personal Series: Sequence 54; Subsequence 120
Type: Transition Text
Transition Motifs: Himself Opens Doors, Sky; Is Sobek
Group: K

PT 276
Category: Personal Text
Person: --
Personal Series: Sequence 54; Subsequence 120
Type: Apotropaic Text
Apotropaic Motif: Vocative to Serpent
Group: K

PT 277
Category: Personal Text
Person: --
Personal Series: Sequence 55
Personal Motifs: Horus Fallen; Seth’s Testicles Seized, Lost, Injured
Type: Apotropaic Text
Apotropaic Motif: Fall, Lie Down, Slither away
Group: K

PT 278
Category: Personal Text
Person: 3rd
Reference: 3rd at §419c (W): i.n(ḏ) mk.ti W. “Cause that Unas be protected!”
Personal Series: Sequence 55
Type: Apotropaic Text
Apotropaic Motif: Vocative to Serpent
Transition Motif: Is Protected (mk.t)
Group: K

PT 279
Category: Personal Text
Person: 3rd
Reference: 3rd at §420a (W): W. pl “It is Unas.”
Personal Series: Sequence 55
Type: Apotropaic Text
Apotropaic Motifs: Other (Not Eye of Horus) Trampled (ṯl)
Transition Motif: It Is NN
Group: K

PT 280
Category: Personal Text
Person: --
Personal Series: Sequence 55
Type: Apotropaic Text
Apotropaic Series: Sequences 60, 109; Subsequence 162
Apotropaic Motif: Enemy Turns back (Exhortation)
Group: K
Listing One

PT 281

Category: Personal Text
Person: 1st
Reference: 1st at §422c (W): \(i\)mi \(n=\)i \(hwn\) \(\text{tj}hbs\) \(\text{tj}hbs\) \(\text{hwn}\) \(\text{hwn}\) “Give to me now, O Au-(serpent)-tjubes, meat now, and a vessel.”
Other: 1062 3rd at §422c (W initial): \(\text{rw} \ n(i)\) \(\text{pht}\) \(\text{pht}\) \(\text{pht}\) \(\text{pht}\) \(\text{pht}\) \(\text{W}\). “The lion of Pehti, the lion of Petjti, the Pehti and Petjti of Unas.”

Personal Series:
Sequence 55

Type: Apotropaic Text
Apotropaic Series:
Subsequence 121
Apotropaic Motifs:
Enemy Bound (\(hi\)); Enemy Exhorted to Go; Vocative to Serpent

Group: K

PT 282

Category: Personal Text
Person: 1st
Reference: 1st at §423b (W): \(rA\)=\(in=\)i “My utterance is mine.”

Personal Series:
Sequence 55

Personal Motif:
Is Bull

Type: Apotropaic Text
Apotropaic Series:
Subsequence 121

Apotropaic Motifs:
Attacks (\(i\k\) Enemy; Speaks against Inimical Being; Vocative to Inimical Being (Not Serpent)

Group: K

PT 283

Category: Personal Text
Person: 3 < *1
Reference: 1st at §424a (T): \(\text{ik}=i\) \(r=r\) \(\text{n.}=\text{i}\) \(\text{ir}=k\) \(\text{Bh}.(\text{i})\) “I will indeed thrust this talon of his against you, the left.”
Recarved: 1st at §424a (W initial): \(\text{ik}=i\) \(r=\text{r}\) \(\text{n.}=\text{i}\) \(\text{ir}=k\) “I will [indeed] thrust this talon of his against you, the left.”

Personal Series:
Sequence 55

Personal Motif:
Is Not Seized by Other (Non-Aker)

Type: Apotropaic Text
Apotropaic Series:
Subsequences 122, 123, 162
Apotropaic Motifs:
Other Is Bound; Vocative to Serpent

Group: K

PT 284

Category: Personal Text
Person: 1st
Reference: 1st at §425e (P): \(\text{a} \text{A} \text{r}=\text{i}\) “As I fight.”

Personal Series:
Sequence 55

Type: Apotropaic Text
Apotropaic Series:
Subsequences 122, 162

Apotropaic Motifs:
Reciprocal Violence

Group: K

PT 285

Category: Personal Text
Person: 1st
Reference: 1st at §427d (W): \(\text{m} \text{r}=\text{i}\) “Maimer’ is my name.”

Personal Series:
Sequence 55

Type: Apotropaic Text
Apotropaic Series:
Subsequences 122–123, 162

Apotropaic Motifs:
Enemy Bound (\(hi\)); Other Is Bound; Vocative to Serpent

Group: K

PT 286

Category: Personal Text
Person: 1st
Reference: 1st at §428d (W): \(\text{h}\text{r} \text{rn}=\text{i}\)

“Maimer’ is my name.”

Personal Series:
Sequence 55

Type: Apotropaic Text
Apotropaic Series:
Subsequences 123–124, 162

Apotropaic Motifs:
Fall, Lie Down, Slither away; Serpent Attacked; Vocative to Serpent

Group: K

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1062 Recarved to remove the name of the text owner; ibid., vol. iii, p. 23.
PT 287
Category: Personal Text
Person: 1st
Reference: 1st at §428b (W); \(i\k=r\ r\ m\ nn\ \k=i\ r\ r\ m\ nn\) “I will indeed attack with this; I will indeed attack with this.”
Personal Series:
Sequence 55
Type: Apotropaic Text
Apotropaic Series:
Sequence 109; Subsequences 123–124, 162
Apotropaic Motifs:
Attacks (\(i\k\)) Enemy; Enemy Exhorted to Go; Vocative to Inimical Being (Not Serpent); Vocative to Serpent
Group: K

PT 288
Category: Personal Text
Person: 3rd
Reference: 3rd at §429c (W); \(im=k\ ir\ w.p.\) (\(w\)) \(i\ m=k\ m\ W.\) “Nor perform your task with Unas.”
Personal Series:
Sequence 55
Type: Apotropaic Text
Apotropaic Series:
Subsequence 123
Apotropaic Motifs:
Enemy Exhorted to Go; Vocative to Inimical Being (Not Serpent); Vocative to Serpent
Group: K

PT 289
Category: Personal Text
Person: --
Personal Series:
Sequence 55
Type: Apotropaic Text
Apotropaic Series:
Sequence 109; Subsequences 123, 163
Apotropaic Motifs:
Fall, Lie Down, Slither away; Reciprocal Violence; Serpent Is Fallen
Group: K

PT 290
Category: Personal Text
Person: --
Personal Series:
Sequence 35
Type: Apotropaic Text
Apotropaic Series:
Sequence 62; Subsequence 125

PT 291
Category: Personal Text
Person: 3rd
Reference: 3rd at §432a (W); \(dr\ hkn.w=k\ b3-hd\ ln\ pr\ m\ fr\) “Praise of you is expelled, O Baahedj, by the one who goes forth as the worm.”
Personal Series:
Sequence 55
Type: Apotropaic Text
Apotropaic Series:
Subsequence 125
Apotropaic Motifs:
Vocative to Inimical Being (Not Serpent); Vocative to Serpent
Group: K

PT 292
Category: Personal Text
Person: --
Personal Series:
Sequence 55
Type: Apotropaic Text
Apotropaic Series:
Subsequences 60, 109; Subsequence 162
Apotropaic Motif:
Vocative to Serpent
Group: K

PT 293
Category: Personal Text
Person: 3rd
Reference: 3rd at §434b (W); \(im=k\ r\ d\ t\ m3\ gw\) W. “And do not let Unas see you!”
Personal Series:
Sequence 55
Type: Apotropaic Text
Apotropaic Series:
Sequence 60
Apotropaic Motifs:
Enemy Turns back (Exhortation); Fall, Lie Down, Slither away; Pelican Is Fallen; Vocative to Serpent
Group: K

PT 294
Category: Personal Text
Person: 3rd
Reference: 3rd at §436a (W); \(br\ pl\ W.\ pr\ m\ s3d\ pr\ m\ s3d\) “Unas is Horus, who came forth from the acacia, who came forth from the acacia.”
Quotation: 2nd at §436b (W): wdd n=ʃ z3w tw rw “for whom it was commanded ‘Beware, O lion!’”

Personal Series:
Sequence 55

Personal Motifs:
Is Appeared; Other Exhorted to Beware

Type: Apotropaic Text

Apotropaic Motif:
Vocative to Inimical Being (Not Serpent)

Group: K

PT 295

Category: Personal Text

Person: 3rd

Reference: 3rd at §438c (W): W. zp.ʃ[f]=ʃ[f] “Unas is the one who will survive.”

Personal Series:
Sequence 55

Personal Motif:
Enemy Is Questioned

Type: Apotropaic Text

Apotropaic Series:
Sequence 63; Subsequence 126

Apotropaic Motif:
Mafdet Acts Violently for

Transition Motif:
NN pw A

Group: K

PT 296

Category: Personal Text

Person: 3 < *1


Recarved: 1st at §439a (W initial):1063 ʃ[f] n=ʃ[f] “Attend to me!”

Personal Series:
Sequence 55

Personal Motif:
Enemy Is Questioned

Type: Apotropaic Text

Apotropaic Series:
Subsequence 126

Apotropaic Motif:
Vocative to Serpent

Other Attribute:
Transition Motif:
NN pw A

Group: K

PT 297

Category: Personal Text

Person: 3rd

Reference: 3rd at §440a (W): 3h.t=f tʃp=f W. lws.k “The hand of Unas is come upon you.”

Personal Series:
Sequence 55

Type: Apotropaic Text

Apotropaic Series:
Sequence 109

Apotropaic Motifs:
Fall, Lie Down, Slither away; Hand of Beneficiary Comes against; Mafdet Acts Violently for; Sight Is Upon Another

Group: K

PT 298

Category: Personal Text

Person: 3rd

Reference: 3rd at §442a-b (W): ʒh.ʃ=f tʃp=f ir hʃ3aw pm pr m ʃl ʃhr dʃr=x W. “While his diadem is upon him, against this serpent, which rose from the earth, which is under the fingers of Unas.”

Personal Series:
Sequence 55

Personal Motif:
Re Appears

Type: Apotropaic Text

Apotropaic Series:
Sequence 63

Apotropaic Motifs:
Fall, Lie Down, Slither away; Go forth from Earth; Hand of Beneficiary Comes against; Mafdet Acts Violently for; Vocative to Serpent

Group: K

PT 299

Category: Personal Text

Person: 3 < *1

Vacillation: 1st at §444c (W): n ʃn=ʃ “I will not be striven with.”

Disagreement: 3rd at §444c (T): n ʃn T. “Teti will not be striven with.”

Reference: 3rd at §444c (W): ʒmʒ W. m w3.ʃ=f ʒmʒ=ʃ n=ʃ sw msw “As for the one whom Unas might find in his way, he will eat him, he being *devoured.”

Personal Series:
Sequence 55

Personal Motifs:
Eats Person; Is Not Hindered (ʃn, ʃst, ʃḥḥ); Cobra for Sky; Finds Other in Way; Is Protected (ʃḥḥ, ʃn)

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1063 See the account of Mathieu 1996, p. 291 with n. 12.
Type: Apotropaic Text

Apotropaic Motif:

Vocative to Serpent

Group: K

PT 300

Category: Personal Text

Person: 3rd

Reference: 3rd at §455b (W); in nw n W.

"Bring this to Unas!"

Personal Series: 55

Type: Transition Text

Transition Motifs:

Ferryboat Brought; NN pw A; Vocative to Ferryman, Gatekeeper

Group: K

PT 301

Category: Personal Text

Person: 3 < *1

Reference: 3rd at §448b (W final); wmt rgl n n=pt(l) W. pt.w=pt(l) "That Unas has given you your Pat-cake."

Advanced Noun: 3 < *1 at §448b (W initial); wnt r=P. pn im=s m rn=s pw n(l) tr.t "May Pepi be red by it in its name of 'willow.'

Personal Series: 55

Personal Motifs:

Is Not Hindered (bmt, snt, hsb); Vocative to Horus

Type: Transition Text

Transition Motifs:

Comes to Addressee = Horus; Cross, Ferry to Horizon, Sky; Knows Other, Other's Name; Made to Rise (to Other); Vocative to Nu

Other Attributes:

Sacerdotal Motifs:

Eye of Horus in Brow of Horus; Has Wereret-crown

PT 302

Category: Personal Text

Person: 3 < *1

Reference: 3rd at §460c (W); ns.t W. br=k "The throne of Unas is yours."

Advanced Noun: 3 < *1 at §455b (W initial); w7b.n n W. pdj.ti "The two Enneads have performed priestly service for Unas."

Other: 3rd at §462c (N); skn Ne. ir=r "That which Neferkare accordingly destroyed, that he might thus rise up to the sky."

Personal Motif:

Vocative to Re

Type: Transition Text

Transition Series:

Sequence 59, 64; Subsequence 127

Transition Motifs:

Ascends to (prri) Sky; Enthroned, Throne Established; Flies; Is Living One; Other Flies; Rises (fr); Vocative to Men

Other Attribute:

Sacerdotal Motif:

Is Mourned

Groups: B, L, and M

PT 303

Category: Personal Text

Person: 3 < *1

Reference: 3rd at §465a (W final); qll=f ir qhhw "That he cross to the firmament."

Recarved: 1st at §465a (W initial); qll=f ir qhhw "That I cross to the firmament."

Disagreement: 3rd at §465a (P); [qll=f ir qhhw] "That he cross to the firmament."

Quotation: 2nd at §466a–467a (W); wtt mww.t gbb kw wgt nswr f(r,w) W. "And you are the seed of Geb' – thus did Osiris command the appearance of Unas."

Personal Motifs:

Is Appeared; Osiris Ascends

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1065 Similarly at Pyr. §454a (P). The prior form of the text appears to have had the agent of the verb in the second person, as in PT 301 §453b (W); gsw=k im=s m r=s pww n(l) tr.t "may you [sc. Horus] be red by it, in this its name of 'willow,'" but the referent was the god rather than the text owner.

1066 Recarved to w7b.n n=f pdj.ti; loc. cit.

1067 Exemplar W gives Pyr. §462c (W); skn W. ir r n p.t "that which Unas destroyed in order to rise up to the sky" – thus r + infinitive versus Subjunctive sgm=f.
Type: Transition Text

Transition Series:
Sequences 59, 64–65; Subsequences 127, 133

Transition Motifs:
Cross, Ferry to Horizon, Sky; Reed-Boats Given; Reed-Boats Given to Other; Vocative to Gods of Cardinal Points

Group: L

PT 304
Category: Personal Text
Person: 3rd
Reference: 3rd at §468c (W); i.un w3.t W: “Open the way of Unas!”

Personal Motifs:
Passes (sw); Vocative to Re

Type: Transition Text

Transition Series:
Sequences 59, 64–65; Subsequences 128, 131, 133

Transition Motifs:
Ladder Is Set up; Other Flies; Other Opens, Makes Way; Vocative to (Non-inimical) Bull; Vocative to Ladder

Group: L

PT 305
Category: Personal Text
Person: 3rd
Reference: 3rd at §472d (W); i.sn w3.t W: “And Unas is between them.”

Quote: 2nd at §473b (W): “Stand, O Unas,” says Horus. “Be seated, O Unas,” says Seth.

Type: Transition Text

Transition Series:
Sequence 64–65; Subsequences 128, 131–132

Transition Motif:
Ladder Is Set up

Other Attribute:
Sacerdotal Motif:
Vocative to (No Particle)

Priestly Motifs:
Ascends (pr); In His, Your Name of; In Other’s Name of

Groups: L and O

PT 306
Category: Personal Text
Person: 2–3 < *1

Reference: 3rd at §478b (W); i.sn w3.t w W; h3.w* = m “Let them make a raising up for Unas before them.”

Disagreement: 2nd at §478b (M); i.sn k w3.t w W; h3.w* = m “Let them make a raising up for you before them.”

Recarved: 1st at §478a (W initial); 2nd at §479a (W): pr=k r=k W. ir p.t “May you ascend, O Unas, to the sky.”

Quotation: 2nd at §481b (W): m-k(w) i.sn tw=sn “And yet behold: you have become the enduring bull of the wild bulls.”

Personal Motif:
Is Bull

Type: Transition Text

Transition Series:
Sequence 64; Subsequence 129

Transition Motifs:
Ascends to (pr) Sky; Fear (fb) at Side, before Him; Gods Witness Ascent; Goes up to Sky on Ladder; Ladder Is Set up; Possession of Magic

Other Attributes:
Sacerdotal Motif:
Vocative to (No Particle)

Priestly Motifs:
Ascends (pr) (Exhortation); In His, Your Name of; In Other’s Name of

Groups: L and O

PT 307
Category: Personal Text
Person: 3rd
Reference: 3rd at §482a (W); iw n W: “A Heliopolitan is Unas.”

Personal Motifs:
Is Bull; Vocative to God (np); Vocative to Re

Type: Transition Text

Transition Series:
Sequence 64; Subsequence 129

Transition Motifs:
Is Not Crossed; NN pw A; Sees Re

Groups: L and O

PT 308
Category: Personal Text
Person: 3rd
Reference: 3rd at §488b (W); pr.t h3w n W: “Send forth the voice for Unas!”

Recarved to i n=j “come to him”; loc. cit.

Also Quotation. Similarly at Pyr. §480c (N) and Pyr. §481d (W).

\[^{1009}\] This passage is omitted in the Middle Kingdom exemplar T3Be.
Personal Motifs:
Sees God; Vocative to Horus

Type: Transition Text
Transition Series:
Sequences 64–65; Subsequences 129, 131–133
Transition Motif:
Is Sobek

Other Attribute:
Sacerdotal Motif:
Voice, Words Go forth to

Group: L

PT 309
Category: Personal Text
Person: 3rd
Reference: 3rd at §490c (W): W. m-b$h=f “Unas sits before him.”
Personal Motif:
Is Scribe

Type: Transition Text
Transition Series:
Sequence 64; Subsequence 129
Transition Motifs:
Is before, beside Re; NN $p w

Groups: B, J, and L

PT 310
Category: Personal Text
Person: 3rd
Reference: 3rd at §493a (W): W. $p w hr “For Horus is Unas.”
Other: 3rd at §494b (W): in n W. l$p=f s $mn=f “Bring to Unas ‘Just as it flies, so does it alight!’ ”
Interp. Voc.: 2nd at §494a (W final); in $n i $n=f W. $y m$n=t “Which ferryboat, O Unas, should be brought to you?”
Personal Motif:
Is Not Hindered ($n t, $n t h, $n b)

Type: Transition Text
Transition Series:
Sequence 64; Subsequence 129
Transition Motifs:
Ferryboat Brought; Is Questioned (Non-rhetorical); Other Flies; Vocative to Ferryman, Gatekeeper; NN $p w A

Group: L

PT 311
Category: Personal Text
Person: 3rd
Reference: 3rd at §495c (W final): n $m=f h$hp d$ “He will not forget the offering which is to be given.”
Recarved: 1st at §495c (W initial); n $m(=i) h$hp d$ “I would not the offering which is to be given.”
Disagreement: 3rd at §500c (W): $r n=k W. hnn hnn “Let Unas make Henu-gesture and again for you.”
Vacillation: 1st at §500c (P): $r n=i n=k hnn hnn “Let me make Henu-gesture and again for you.”

Personal Motifs:
Re, Thoth Takes (to Sky); Vocative to Re

Type: Transition Text
Transition Series:
Sequence 64; Subsequences 129–130
Transition Motifs:
Does Not Forget; Doors, Sky Opened to Other; Himself Does Henu-gesture; Is Not Crossed; Knows Other, Other’s Name; Knows Re; Re Commends to God

Offering Motif:
Recite Four Times

Groups: L and O

PT 312
Category: Personal Text
Person: 1st
Reference: 1st at §501 (W): $b s i t r h w.w t=i $w.w t w.w t “Ah, let fly the bread to my houses, to the houses of Neith!”

Type: Transition Text
Transition Series:
Sequence 64; Subsequences 129–130
Transition Motifs:
Other Flies

Group: L

PT 313
Category: Personal Text
Person: 3rd
Reference: 3rd at §503b (W): W. $p l hr “For Horus is Unas.”

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1072 Seeming Advanced Noun, but it is followed by a long and complex object.
1073 Also Quotation. Cf. Pyr. §494a (P): in.$n i n=k $y m$n=t “Which ferryboat should be brought to you?”
1074 Loc. cit.
1075 Cf. the dual writing of CT 712 VI 343b.
PT 314
Category: Personal Text
Person: --
Personal Series:
Sequence 66; Subsequence 134
Type: Apotropaic Text
Apotropaic Motifs:
Enemy Turns back (Exhortation); Fall, Lie Down, Slither away; Vocative to Inimical Being (Not Serpent)
Group: L

PT 315
Category: Personal Text
Person: 3rd
Reference: 3rd at §505a (W): W. pi “It is Unas.”
Personal Series:
Sequence 66; Subsequence 134
Type: Transition Text
Transition Motifs:
Himself Does Henu-gesture; It Is NN; Sit before, beside Gods
Group: L

PT 316
Category: Personal Text
Person: 3rd
Reference: 3rd at §506a (W): n nb s.f. n=f “Unas does not give you his magic.”
Personal Series:
Sequence 66; Subsequence 134
Type: Transition Text
Transition Motifs:
Sit before, beside Gods; Vocative to Stars
Group: L

PT 317
Category: Personal Text
Person: 3rd
Reference: 3rd at §507b (W): W. pi shk w3d s.t “Unas is Sobek, green of plumage, vigilant of sight, who raises the brow.”
Personal Series:
Sequence 66; Subsequence 134
Personal Motif: Is Appeared

PT 318
Category: Personal Text
Person: 3rd
Reference: 3rd at §511a (T): T. pw n=s.t “Teti is the *irritated serpent.”
Personal Series:
Sequence 66
Personal Motif: Is Bull
Type: Transition Text
Transition Series:
Subsequences 135–136
Transition Motifs:
Bestows, Takes away Kas; NN pw A
Groups: K and L

PT 319
Category: Personal Text
Person: 3rd
Reference: 3rd at §513a (W): W. pi $3 $3 “Unas is the bull of sunlight, one who is within his eye.”
Personal Series:
Sequence 66
Personal Motifs:
Is Bull
Type: Transition Text
Transition Series:
Subsequences 135–136
Transition Motifs:
NN pw A
Groups: L

PT 320
Category: Personal Text
Person: 3rd
Reference: 3rd at §515c (W): W. pi z3 pw n[i] l.m.t “Unas is this son of she who is not known.”
Personal Series:
Sequence 66
Personal Motif: Is Bull
Type: Transition Text
Transition Series:
Subsequences 135–136
Transition Motifs:
Vocative to Men; NN pw A
Group: L
PT 321
Category: Personal Text
Person: 3 < *1

Advanced Noun: 3 < *1 at §517a (W); in n W. sft lh t hr (i) ptd. w wtr “Bring to Unas the *Hetep-*linen (i.e. a boat) which is on the back of Osiris.”
Reference: 3rd at §517b (W); pr W. hr=s r p.t “That Unas ascend upon it to the sky.”

Personal Series:
Sequence 66
Type: Transition Text
Transition Series:
Subsequence 136
Transition Motifs:
Ascends to (pr r) Sky; Ferryboat Brought; Performs stp z for Re; Vocative to Ferryman, Gatekeeper
Group: L

PT 322
Category: Personal Text
Person: 3 < *1

Reference: 3rd at §518c (P final); sw A n P. pn “Pepi has passed by you even as Atum.”
Recarded: 1st at §518c (P initial); sw A n Mr “I have passed by you even as Atum.”
Personal Motif:
Passes (sw A)

Type: Transition Text
Transition Motifs:
Earth Is Opened; NN pw A
Other Attribute:
Apotropaic Motif:
Exhortation to Be Overturned
Groups: M and N

PT 323
Category: Sacerdotal Text (Personal Service)
Person: 2nd & 3rd

Reference: 3rd at §519a (P); w b n P. hr n r m mw=Br.w “Pepi and Re have become pure even in the pool of rushes.”
Switching: 2nd at §519b (P); hr zin=f luf=k “Horus rubs your flesh.”
Interp. Voc.: 2nd at §519b (T); T. “O Teti.”

Sacerdotal Motif:
Vocative to (No Particle)

Type: Transition Text (!)
Transition Motifs:
Pure in the Field of Rushes; Re Is Pure; Shu Lifts up (jh, std)
Groups: M and N

PT 324
Category: Personal Text
Person: 3rd

Reference: 3rd at §520b (T); lg d ml m w “T. [m mr] n hr “Speak the name of Teti [now] to Horus!”
Personal Motif:
Enemy Is Questioned

Type: Transition Text
Transition Motifs:
Is Flower, Plant; Name Said to Re, Harakhiti, Horus; Vocative to Ferryman, Gatekeeper
Other Attribute:
Apotropaic Motif:
Vocative to Inimical Being (Not Serpent)
Groups: L and M

PT 325
Category: Personal Text
Person: 3rd

Reference: 3rd at §530a (T); w b hr (i) T. “Let Teti thus be pure.”
Personal Motif:
Vocative to Re

Type: Transition Text
Transition Motifs:
Atum/Shu Takes (d i) out (to Sky); Doors, Sky Opened to Other; Limbs Are Imperishable Stars; Pure in the Field of Rushes; Re Gives Hand to; Vocative to Hepatj, Hepaf, Heneni
Transition Motifs:
Belly of Nut; NN pw A
Groups: M and O

PT 326
Category: Personal Text
Person: 3rd

Reference: 3rd at §534b (T); lw T. lr p.t “And Teti is for the sky.”
Personal Motif:
Cobra for Sky

Type: Transition Text
Transition Series:
Sequence 68
Transition Motif:
Is for Sky
Group: M

PT 327
Category: Personal Text
Person: 3 < *1

Reference: 3rd at §535a (T); lwlw hr m=r T. “The bearer of Horus loves Teti.”
Vacillation: 1st at §536b (T): iny 3 prw mr T. ln w wr\textsuperscript{1076} r hlp “Ah, it is the ones who bring, who love Teti, who bring me to the offering.”

Disagreement: 3rd at §536b (N): iny 3 prw mr Ne. pn ln w Ne. r hlp.t “Ah, it is the ones who bring, who love Neferkare, who bring Neferkare to the offering.”

Type: Transition Text
Transition Series: Sequence 68
Transition Motif: Wing of Thoth/Seth
Group: M

PT 328
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §537a (P): P. prw dr ln-w-hnt lzt hlt “It is Pepi, who raises what is in front, one who lifts up the brow.”
Vacillation: 1st at §537c (P): [ln] dr.t=iz wiz=s sw “It is my hand [which] will exalt [him].”
Disagreement: 3rd at §537c (T): in dr.t T. wiz=s sw “It is the hand of Teti which will exalt him.”
Personal Motif: Hand Raises up
Groups: J and M

PT 329
Category: Personal Text
Person: 3rd
Reference: 3rd at §538c (T): T. prw fnw ssn “Teti is the nose which breathes.”
Type: Transition Text
Transition Motif: NN prw A
Group: M

PT 330
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §539a (T): pr T. ir p.t hr 3dd T. ln w hkp.t “Let Teti ascend to the sky upon the Shedshed which is in the horns.”
Vacillation: 1st at §539b (T): ndr thw.t=iz in dr.t=iz wiz tz “Its sandal having been grasped by my hand which exalts.”
Personal Motif: Hand Raises up

Type: Transition Text
Transition Series: Sequence 69
Transition Motif: Ascends to (pr 3 ) Sky
Group: M

PT 331
Category: Personal Text
Person: 3rd
Reference: 3rd at §540a (T): pr T. ir p.t hr 3dd T. ln w hkp.t “Let Teti ascend to the sky upon the Shedshed which is in the horns.”

Type: Transition Text
Transition Series: Sequence 69
Transition Motifs: Ascends to (pr 3 ) Sky; NN prw A
Groups: M and O

PT 332
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §541a (T): T. prw nw pr m nhn “Teti is this one who ascends in the coils.”
Advanced Noun: 3 < *1 at §541c (T):\textsuperscript{1077} zi n T. p.tl “The two skies going to Teti.”
Disagreement: 1st at §541c (B10C): zi n=tl p.tl “The two skies going to me.”
Type: Transition Text
Transition Motifs: Is Fiery; Turns about (ln-wl); NN prw A
Other Attribute: Mixed Series (Sacerdotal and Personal):
Sequence 126
Groups: D and M

PT 333
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §542c (P final); imw-wr.t ndr=sn t=zl “Those who are at the west take his hand.”
Recarved: 1st at §542c (P initial); imw-wr.t ndr=sn t=zl “Those who are at the west take my hand.”
Vacillation: 1st at §542b (P): d=tl hhp.t “With me placing a ladder.”
Disagreement: 3rd at §542b (T): d=f hhp “With him placing a ladder.”

\textsuperscript{1076} The tripling (–w) of the quail-chick (w) is a sportive representation of dual sound –w.

\textsuperscript{1077} Note disagreement with Pyr. §541c (B10C): zi n=tl p.tl “The two skies go to me.”
Type: Transition Text  
Transition Motifs:  
Ladder Is Set up; Re Is Pure  
Groups: J, M, and N

PT 334
Category: Personal Text  
Person: 3rd  
Reference: 3rd at §543c (T): nfr.n n=f T.  ul=k “And Teti has grasped for himself your tail.”  
Personal Motifs:  
Comes from, out of Buto; Vocative to Re  
Type: Transition Text  
Transition Motifs:  
Is Flower, Plant; NN pw A; Re Crosses, Ferries  
Group: M

PT 335
Category: Personal Text  
Person: 3rd  
Reference: 3rd at §546a (T): nfr.w(f) 3 m3 lw 1078 T. “Ah, how good to see Teti!”  
Type: Transition Text  
Transition Series:  
Sequence 70  
Transition Motifs:  
Ascends to (pr i r) Sky; Gods Witness Ascent  
Groups: D and M

PT 336
Category: Personal Text  
Person: 3rd  
Reference: 3rd at §548a (T): zrp n=k T. “Accept Teti!”  
Doubling: 3 < *1 at §548a (M); zrp w d n=k M.n “Accept {me} Merenre!”  
Personal Motifs:  
Is Young, a Youth; Vocative to Re  
Type: Transition Text  
Transition Series:  
Sequence 70  
Transition Motifs:  
Horns Are Grasped; Other Informed (wqE) ih Concerning Him; Vocative to (Non-inimical) Bull  
Other Attribute:  
Priestly Motif:  
Re Grasps, Receives Hand  
Groups: D and M

1078 See one of this passage’s parallels at PT 480 §992a m3lw, parsed as a nomen actionis at Edel 1955/1964, §237.

PT 337
Category: Sacerdotal Text (Personal Service)  
Person: 2nd & 3rd  
Reference: 2nd at §549a (P): wwr “O Osiris.”  
Switching: 3rd at §550c (P): P. lw=m=f r=f Ir p.t m-m sn.w=f nfr.w “And Pepi goes thus to the sky to be among his brothers the gods.”  
Sacerdotal Motifs:  
Is Mourned; Is Osiris (Deity); Vocative to (No Particle)  
Type: Priestly Recitation  
Priestly Motif:  
Fear (f,l) Inspiring  
Groups: J, M, and N

PT 338
Category: Personal Text  
Person: 3rd  
Reference: 3rd at §551a (T): m lw Ir T. “Do not come to Teti!”  
Type: Provisioning Text  
Provisioning Series:  
Sequence 71; Subsequence 137  
Provisioning Motif:  
Has Abundance (#gb)  
Group: H

PT 339
Category: Personal Text  
Person: 3rd  
Reference: 3rd at §553a (T): 5nh T. m 5nh.t lw bn “For Teti lives from that from which Shu lives.”  
Personal Motifs:  
Lives from What Gods Live; Hungers  
Type: Provisioning Text  
Provisioning Series:  
Sequence 71; Subsequence 137  
Provisioning Motif:  
Eats of What Gods Eat  
Group: H

PT 340
Category: Personal Text  
Person: 3rd  
Reference: 3rd at §554a (T): lw.n T. lw=k “To you has Teti come.”  
Type: Provisioning Text  
Provisioning Series:  
Sequence 71; Subsequence 137  
Other Attribute:  
Offering Motif:  
Action Instruction (Miscellaneous)  
Group: H
PT 341
Category: Personal Text
Person: 3rd
Reference: 3rd at §555b (M): *rd.i. n b\textsuperscript{7}h.t \textasciitilde s.n.t=s.dj) M.n “Abundance has given her hands to Merenre.”

Personal Motif:
Sight of God Opened (\textit{sc n hr})

Type: Provisioning Text
Provisioning Series:
Sequence 71; Subsequence 137

Provisioning Motif:
Eats of What Gods Eat

Other Attribute:
Transition Motif:
God Gives Hand to

Group: H

PT 342
Category: Personal Text
Person: 3rd
Reference: 3rd at §556a (M): M.n pw “It is Merenre.”

Type: Provisioning Text
Provisioning Series:
Sequence 71; Subsequence 137

Provisioning Motif:
It Is NN

Sacredotal Motif:
Has Wereret-crown

Priestly Motifs:
Vocative to Isis; Vocative to Nephthys

Group: H

PT 343
Category: Personal Text
Person: 3rd
Reference: 3rd at §558b (N): r\textsuperscript{7}h.t n Ne. “An offering is given to Neferkare.”

Type: Provisioning Text
Provisioning Series:
Sequence 71; Subsequence 137

Group: H

PT 344
Category: Personal Text
Person: 3rd
Reference: 3rd at §559c (T): sh\textsuperscript{7}p=k n t nfr.w n T. “May you make men and gods satisfied with Teti.”

Advanced Noun: 3 \textsuperscript{*}1 at §559c (N): sh\textsuperscript{7}p=k n Ne. m nfr.w “May you make men and gods with Neferkare satisfied.”

Type: Provisioning Text
Provisioning Series:
Sequence 71; Subsequence 137

PT 345
Category: Personal Text
Person: 3 \textsuperscript{*}1
Reference: 3rd at §560c (N): wnm Ne. lr dd\textsuperscript{k} “That Neferkare eat according as you give.”

Advanced Noun: 3 \textsuperscript{*}1 at §560c (N): im(l) n Ne. wr “Give Neferkare meat!”

Other: \textsuperscript{1079} 3rd at §560c (M): dd\textsuperscript{k} n M.n wr “May you give Merenre meat.”

Type: Provisioning Text
Provisioning Series:
Sequence 71; Subsequence 137

Provisioning Motifs:
Given Offerings by God; Vocative to Providers; Vocative to Butler (\textit{wdpw})

Group: H

PT 346
Category: Personal Text
Person: 3 \textsuperscript{*}1
Reference: 3rd at §561b–c (N): k\textsuperscript{l} n(l) Ne. m p dir sg.l “And the Ka of Neferkare is in Buto, even red of flame.”

Vacillation: 1st at §561d (N): h.t n(=f) hm.w ssm.w “The offering to me, O servants and butchers!”

Type: Provisioning Text
Provisioning Series:
Sequence 71; Subsequence 137

Provisioning Motif:
Item to Me; Vocative to Providers

Group: H

PT 347
Category: Personal Text
Person: 3rd
Reference: 3rd at §563a (N): r\textsuperscript{3} n(l). Ne. m sn\textsuperscript{f} “The mouth of Neferkare is incense.”

Personal Motif:
Goes to Field of Offerings

Type: Provisioning Text
Provisioning Series:
Sequence 72; Subsequence 138

Group: H

\textsuperscript{1079} The imperative addressed to a personage other than the text owner (as in N) alternates here with a Subjunctive \textit{sdw=f} with jussive force.
PT 348
Category: Personal Text
Person: 3rd
Reference: 3rd at §565c (P): shf=k nfr.w n M. “May you make the gods satisfied with Merire.”

Type: Provisioning Text
Provisioning Series:
Sequences 72–74; Subsequence 138
Provisioning Motifs:
Flourishes, Is Green (Predication); Vocative to Providers; Vocative to Butler (wdwp

Group: H

PT 349
Category: Personal Text
Person: 3 < *1
Advanced Noun: 3rd at §566c (N): i mi(n) Ne. wr

“Give Neferkare meat!”

Type: Provisioning Text
Provisioning Series:
Sequences 72–74
Provisioning Motifs:
Given Offerings by God; Vocative to Providers; Vocative to Butler (wdwp

Group: H

PT 350
Category: Personal Text
Person: 3rd
Reference: 3rd at §567c (P): w3d= k w3d M. w3d hn *nh.w “If you flourish, then Merire flourishes, then the rush of the living flourishes.”

Type: Provisioning Text
Provisioning Series:
Sequences 35, 73
Provisioning Motifs:
Flourishes, Is Green (Predication); Vocative to Providers

Group: H

PT 351
Category: Personal Text
Person: 3rd
Reference: 3rd at §568c (P): w3d= k w3d M. w3d hn *nh.w “If you flourish, then Merire flourishes, then the rush of the living flourishes.”

Type: Provisioning Text
Provisioning Series:
Sequences 35, 73
Provisioning Motifs:
Conceived at Night; Flourishes, Is Green (Predication)

Group: H

PT 352
Category: Personal Text
Person: 3rd
Reference: 3rd at §569c (N): w3d= k w3d Ne. “If you flourish, then Neferkare flourishes.”

Type: Provisioning Text
Provisioning Series:
Sequences 35, 73; Subsequence 74
Provisioning Motifs:
Flourishes, Is Green (Predication)

Group: H

PT 353
Category: Personal Text
Person: 1st
Reference: 1st at §571a (T): h.t n(=l) lw “The offering to me, O pillar.”

Type: Provisioning Text
Provisioning Series:
Sequences 35, 73; Subsequence 74

Group: H

PT 354
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §572c (T): h.t n=k kp=k “Your head is bound to your bones for you.”

Mistake: 3rd at §574a (T): T. pw wt-inp=k “Teti is your Anubis-embalmer.”

Sacerdotal Motifs:
Priest Is Horus; Vocative to (kꜣ

Type: Priestly Recitation
Priestly Series:
Sequence 129

100 As observed at Sethe 1931, p. 525 with n. 4, and Sethe 1935, vol. iii, p. 74, replacement by the proper name of the first-person pronoun referring to a separate officiant, as at Pyr. §574a (M): ink wt-inp=k “I am your Anubis-embalmer.”
Priestly Motifs:
- Arises, Stands (Exhortation); Door Bolts Opened (*nhkh, *wn zn); Has Jackal-face; Is among Akhs; Issues Commands to Akhs; Raises Self (Exhortation); Sit on Khened-Throne; Tomb, Sarcophagus Opened

Other Attribute:
- Transition Motif: 
  - NN pw A

Group: C

PT 356
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §575a (T): lw.n hr zhn=f tw
“Horus has come, only in seeking you.”

Sacerdotal Series:
- Sequence 121

Sacerdotal Motifs:
- Eye, Crown Wrested away; Given Eye of Horus; Horus Comes; Horus Seeks Osiris; Is Osiris NN; Primogeniture; Vocative to (hA)

Type: Priestly Recitation

Priestly Series:
- Sequences 81, 94; Subsequences 152, 181–182, 193–197

Priestly Motifs:
- Does Not Lack; Embraces Horus; Geb Brings Horus to; Geb Delegates to Other God; God Satisfied upon; Gods Brought, Given by Horus; Greater than Enemy; Horus (Priest) Gives Heart or Hearts; Horus Reckons; Horus Saves (n); Horus Smites Enemy; In His, Your Name of; In Name of Horizon of Re; Is Akh in the Horizon; Is Drawn Together (dm, P'h, inq) by God; Is Drawn Together (dm, P'h, inq) by Goddess; Is His Father (it=f); Is Ka of Horus; Is Khentimentiu; Is Strong (ph,il); It Is Akh for; Made to Rise to Horus, Nut; Not to Be Distant; Oh, Ah! (has hI/t); Other Saves (ng); Seth Acts against (Someone); Sisters Find; Betake Self to Other; Does Not Cry out; Enemy Raises up

Other Attributes:
- Offering Motifs:
  - Is Satisfied with Eye; Takes (Miscellaneous) Eye of Horus

Mixed Series (Sacerdotal and Personal):
- Sequences 75, 126

Group: C

PT 358
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §593a (N): twt w.w.t tw
“You are the eldest of Shu.”

Sacerdotal Motif:
- Vocative to (No Particle)

Type: Priestly Recitation

Priestly Series:
- Subsequence 168

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1081 The referents are supposed to be reversed, as at Pyr. §588a (T): nb=kh hr=f
“May you swim bearing him.”
Horus.

in order to speak against Seth concerning this eye of

expects Pyr. §598b (T): "Horus would cross with you

upon the wing of Thoth."

Residue: 3 < *1 at §598a (N): †M Ne. hN=†M

†p ghN t ▷w.t "Teti would cross with you

upon the wing of Thoth."

Advanced Noun: 3 < *1 at §599b (N): in.†=f

n Ne. mN.t if n(i)†f mr-nN(h)?i? "That he might

to Neferkare bring that ferryboat of the

shifting waterway."

Vacillation: 1st at §601b (N): †F=† hN†m(i)†f np†w N m hN.m.w m mN.m.wet "I wash the face of

the gods, even male, even female."

Other:1082 3rd at §601b (T, sim. P): †F hN†m(i)?i

T. in np†w m hN.m.w m mN.m.wet "The face of

Teti is washed by the gods, even male, even female."

Other:1083 3rd at §593c (N): †r mN†w. Ne. hlf†st†h

hr r†t tw n(i)?i†h "In order that Neferkare

speak against Seth concerning this eye of

Horus."

Other:1084 3rd at §598b (N): dN=†m Ne. r†m m

hN.man hr (h)?w m mN.m.ftk (h)?w "Who adore

Neferkare and Re there, in the Seth mounds."

Personal Motifs:

Horus Fallen; Injury (ii) Dealt; Seth's

Testicles Seized, Lost, Injured; Vocative
to Re.

Type: Transition Text

Transition Series:

Sequence 116

1082 Conversion of role of text owner from agent to patient of the verb; cf. Pyr. §601b (N).

1083 Interpolation of the name of the text owner; one expects Pyr. §595c (T): †r mN†w.†h st†h hr r†t tw n(i)?i†h "in order to speak against Seth concerning this eye of

Horus."

1084 Interpolation of the name of the text owner; one expects Pyr. §598b (T): dN=†m Ne. r†m m hN.man hr (h)?w m mN.m.ftk (h)?w "Who adore Re there, in the Horus mounds, in

the Seth mounds."

PT 361

Category: Personal Text

Person: 3 < *1

Reference: 3rd at §604a (T): wT.n mN now T. n tm "Nu has commended Teti to Atum."

Advanced Noun: 3 < *1 at §604c (N): lm(l)†m

wN.t(i)†m Ne. <T.a†w.†p.i†tN?r "Cause that

those doors of the sky to Neferkare be opened."

Other:1086 3rd at §604c (T): †M=†f i.wN.t†m T. wT.

†p.i†r†N?r "Let him cause that those doors

of the sky be opened to Teti."

Type: Transition Text

Transition Series:

Sequence 77

Transition Motifs:

Nu †p: N; Vocative to Nu

Group: I

1083 Similarly Pyr. §603b (N).

1084 Conversion of imperative to non-text owner to Subjunctive sN=†f with jussive force.
PT 362
Category: Personal Text
Person: 3rd
Reference: 3rd at §605b (T); in n=k T. ir-gs=k: “Bring Teti beside you!”
Residue: 3 < *1 at §606a–b (T): “And he guards you, just as Nu guarded these four goddesses.”
Personal Motifs:
Lamp, Fire Lit
Group: I

PT 363
Category: Personal Text
Person: 3rd
Reference: 3rd at §607c–d (T): “Come! Ferry Teti to that side, just as you ferry your follower Weneg, beloved of you.”
Personal Motifs:
Vocative to Re
Type: Transition Text
Transition Motifs:
Cross, Ferry to Horizon, Sky; Re Gives Hand to; Vocative to Ferryman, Gatekeeper
Groups: G, I, and J

PT 364
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §609a (T): “Arise!”
Sacerdotal Motifs:
Enduring Eye; Eyes Opened; Face Is Brightened; Filled with Eye of Horus; Given Eye of Horus; Horus Comes; Horus Finds; Is Beloved of Horus; Is Osiris NN; Mouth Is Opened; Power over Gods (s.n n.m n.m.r.w); Provided with Eye of Horus; See by Eye; Vocative to (h3); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequences 78, 102, 137; Subsequences 181, 183, 193–196
Priestly Motifs:
Akh before/more than Akhs; Arises, Stands (Exhortation); Is Drawn Together (dmg, f'i, inq) by Goddess; Is Strong (p.t.i); Is upon Throne of Osiris (i.r n.s.t wsr); Quickens (Exhortation); Raises Self (Exhortation); Sits before, beside Gods (Exhortation)
Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 126
Personal Motif:
Is Bull
Group: D

PT 365
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §622a (T): “Raise yourself!”
Sacerdotal Motifs:
Judgment in House of the Noble; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequences 79, 89; Subsequences 184, 193–195, 198–199
Priestly Motifs:
Akh before/more than Akhs; Arises, Stands (Exhortation); Is Drawn Together (dmg, f'i, inq) by Goddess; Is Strong (f.h.t); Is upon Throne of Osiris (hr n.s.t wsr); Quickens (Exhortation); Raises Self (Exhortation); Sits before, beside Gods (Exhortation)
Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 126
Personal Motif:
Is Bull
Group: D

PT 366
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §626a (T): “O Osiris Teti.”
Mistake:2087 2nd at §627a (M): l.n=m n(m) n(l) tif3-ur “Say they to {you} <him>, in your name of '(house of) the great saw.' ”
Sacerdotal Motifs:
Vocative to (h3); Enemies Brought, Given by Other; Is Osiris NN

2087 Marking a quotation addressed to the god Seth; cf. PT 366 §627a (T): l.n=m n(m) n(l) tif3-ur “Say they to him, in your name of 'house of' the great saw.'”

Drawn Together (dmg, f'i, inq) by Goddess; Is Ka of Horus; Is Satisfied with Offerings; It Is Akh for; Lives (Exhortation); Made to Rise to Horus, Nut; No Disturbance in; Other at Place of Drowning through Horus; Others Not Distant from Bene; Quicksens (Exhortation)
Type: Priestly Recitation

Priestly Series:
Sequences 76, 79–80, 84A; Subsequences 185, 185A, 186, 193

Priestly Motifs:
Arises, Stands (Exhortation); Enemy Raises up; Gods, Emerges Saves (ng); Greater than Enemy; Horus Saves (ng); In His, Your Name of; In His, Your Name of God; In Other’s Name of; Is Around Haunebu; Is Beloved of Isis; Is Brushed/Dried; Is Drawn Together (dm, ßh, inq) by Goddess; Is Father of Horus; Is Great (wrr) (Exhortation); Is Raised (zi, ni); Is Round; It Is Akh for; Not to Be Distant; Other Put under (by Horus); Raises Self (Exhortation); Sisters Come

Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequences 126
Provisioning Motif:
Flourishes, Is Green (Predication)

Group: D

PT 367
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §634a (M); In.n n=k gbb hr “Geb has brought you Horus.”

Sacerdotal Series:
Sequence 121; Subsequences 176–177

Sacerdotal Motifs:
Given Head; Has Wereret-crown; Is Osiris NN; Vocative to (hA)

Type: Priestly Recitation

Priestly Series:
Sequences 81, 84A, 94, 99; Subsequences 142, 159, 185, 185A, 186

Priestly Motifs:
Body Joined (ßh); Does Not Cry out; Does Not Lack; Geb Brings Horus to; Geb Delegates to Other God; Horus (Priest) Gives Heart or Hearts; Horus Saves (ng); Is before Gods; Is Drawn Together (dm, ßh, inq) by God; No Disturbance in

Other Attribute:
Mixed Series (Sacerdotal and Personal):
Sequence 126

Groups: D and E

PT 368
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §636a (M); hr nw m (gyu-*) “This is Horus within your embrace.”

Sacerdotal Series:
Sequence 121; Subsequences 176–177

Sacerdotal Motifs:
Given Head; Is Osiris NN; Vocative to (hA)

Type: Priestly Recitation

Priestly Series:
Sequences 80, 82–83, 84A, 94; Subsequences 142, 185, 185A, 187

Priestly Motifs:
Children of Horus Raise up; Children of Horus Set out (izA) Bearing Him; Does Not Suffer; Embraces Horus; Geb Protects (hu, s, ßp, zi); Gods Brought, Given by Horus; Horus Saves (ng); In His, Your Name of; In His, Your Name of God; In Name of Horizon of Re; In Other’s Name of; Is Akh in the Horizon; Is Drawn Together (dm, ßh, inq) by God; Is Greatest of Nut’s Children; It Is Akh for; None Depart (hnt, pd); Nut Makes a God to Enemy; Nut Protects (hnn, s, ßh, huw); Nut Spread over; Nut as Shetpet; Other Put under (by Horus); Others Not Distant from Benef; What Pertains Is Destroyed, Ceases

Other Attribute:
Mixed Series (Sacerdotal and Personal):
Sequence 126

Groups: D and E

PT 369
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §640a (T); ßh “Arise!”

Sacerdotal Motifs:
Face Is Brightened; Face Knit Together; Given Eye of Horus; Given Eyes (Dual); Is Osiris NN; Mouth Is Opened by Horus; Priest Is Son; See by Eye; Vocative to (hA); Eyes Opened

Type: Priestly Recitation

Priestly Series:
Sequence 84A; Subsequences 185, 185A, 187

Priestly Motifs:
Arises, Stands (Exhortation); Comes (Exhortation); Enemy Raises up; Exhorted to Maintain Enemy; Geb Delegates to Other God; Gods Brought, Given by Horus; Horus Causes to Arise; Horus Makes Gods Ascend to; In His, Your Name of; In Other’s Name of; Is Father of Horus; Is His Father (ít=f); Other Put under (by Horus)

Other Attribute:
Mixed Series (Sacerdotal and Personal):
Sequence 126

Groups: B, D, and F
PT 370
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §645a (M): nfr n hr dm 2w nṯw
“Horus has caused that the gods join you.”
Sacerdotal Motifs:
Is Osiris NN; Vocative to (ḥš)
Type: Priestly Recitation
Priestly Series:
Sequences 84A, 90; Subsequences 141, 185A, 188
Priestly Motifs:
Awakens; Enemies Brought, Given by Other; Is
Horus Smites Enemy; In His, Your Name of; Is Sacred; Other Put under (by
Horus)
Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 126
Group: D

PT 371
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §648a (T):
“Horus has placed you in the heart
of the gods.”
Sacerdotal Motifs:
Horus Finds; Is Osiris NN; Primogeniture;
Vocative to (ḥš)
Type: Priestly Recitation
Priestly Series:
Sequences 84A, 90; Subsequences 141, 185A, 188–189
Priestly Motifs:
Enemy Raises up; Greater than Enemy; Horus Saves (ḫfr); In His, Your Name of
Is His Father (ḥš=f); Is Father of Horus; Is Khenitmenitu; It Is Akh for; Other Put
under (by Horus)
Other Attribute:
Mixed Series (Sacerdotal and Personal):
Sequence 126
Group: D

PT 372
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §651a (T):
“Awaken!”
Sacerdotal Motifs:
Enemies Brought, Given by Other; Is
Osiris NN; Vocative to (ḥš)
Type: Priestly Recitation
Priestly Series:
Sequences 84A, 90; Subsequences 141, 185A, 188
Priestly Motifs:
Awakens; Enemies Brought, Given by
Horus; Exhorted to Maintain Enemy;
Horus Smites Enemy; In His, Your
Name of; Is Sacred; Other Put under (by
Horus)
Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 126
Personal Motif:
Is Bull
Group: D

PT 373
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §654a (M):
“Raise yourself!”
Sacerdotal Series:
Sequences 84
Sacerdotal Motifs:
Horus Comes; Receives Bread; Vocative
to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequences 82, 84A; Subsequences 184, 193–195, 198
Priestly Motifs:
Ari est, Stands (Exhortation); Doors Which
Exclude; Festival Performed for; Himself
Collects Body (ṣq); Geb Commands; Geb
Delegates to Other God; Himself Draws
(by Horus) Bones Together; Ihi-exclamation;
Is Drawn Together (dm, ḫfr, inq) by
God; Other Cultivates Grain; Raises
Self (Exhortation); Take, Receive Head;
Throw off Dust, Sand, Earth
Other Attribute:
Mixed Series (Sacerdotal and Personal):
Sequence 126
Group: D

PT 374
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §658a (T): wr.t(l) “Be
great!”
Sacerdotal Motif:
Vocative to (No Particle)
Type: Priestly Recitation

Priestly Series:
Sequence 84A, Subsequences 190, 193

Priestly Motifs:
Ascends (pri) (Exhortation); Cross (Exhortation); Has No Father, Mother among Men; Is Great (scti) (Exhortation); Is Jackal

Other Attribute:
Mixed Series (Sacerdotal and Personal):
Sequence 126

Groups: B and D

PT 375
Category: Personal Text
Person: 3rd
Reference: 3rd at §660c (T): lmr(i)=k lw pry T. z3 wr “May you not come upon Teti, a son of a great one.”

Personal Motif:
Is Protected (nyh, snf)

Type: Apotropaic Text
Apotropaic Series:
Sequence 85
Apotropaic Motif:
Vocative to Inimical Being (Not Serpent)

Groups: K and O

PT 376
Category: Personal Text
Person: --

Type: Apotropaic Text
Apotropaic Series:
Sequence 85
Apotropaic Motif:
Vocative to Inimical Being (Not Serpent)

Groups: K and O

PT 377
Category: Personal Text
Person: --

Type: Apotropaic Text
Apotropaic Series:
Sequence 85
Apotropaic Motifs:
Enemy Exhorted to Go; Enemy Turns back (Exhortation)

Other Attributes:
Priestly Motif:
In Other’s Name of

Groups: K and O

PT 378
Category: Personal Text
Person: 3rd
Reference: 3rd at §664a (T): T. prw hm hr hrd
nhr dhw=f r m r=f “Teti is indeed Horus the young child whose finger is in his mouth.”

Personal Motifs:
Is Young, a Youth; Cobra for Sky; Other Exhorted to Beware

Type: Apotropaic Text
Apotropaic Motif:
Serpent Attacked

Other Attribute:
Transition Motif:

Groups: K

PT 379
Category: Personal Text
Person: --

Type: Apotropaic Text
Apotropaic Motif:
Vocative to Serpent

Groups: K

PT 380
Category: Personal Text
Person: --

Type: Apotropaic Text
Apotropaic Motif:
Other Is Bound

Groups: K

PT 381
Category: Personal Text
Person: 3rd
Reference: 3rd at §670a (T): ‘m r T.

Personal Motif:
Plowing of Land (Enter Earth)

Type: Apotropaic Text
Apotropaic Motif:
Vocative to Serpent

Groups: K

PT 382
Category: Personal Text
Person: 3rd
Reference: 3rd at §671b (T): ‘m r T. “Attend to Teti!”

Personal Motif:
Enemy Is Questioned

PT 383
Category: Personal Text
Person: 3rd
Reference: 3rd at §671b (T): ‘m r T. “Attend to Teti!”

Personal Motif:
Enemy Is Questioned
**PT 384**

**Category:** Personal Text  
**Person:** 3rd  
**Reference:** 3rd at §672a–b (T): dr.t ln n(f.t) T.  
**Motifs:** Fall, Lie Down, Slither away; Hand of Beneficiary Comes against; Mafdet Acts Violently for  
**Group:** K

**PT 385**

**Category:** Personal Text  
**Person:** 3rd  
**Reference:** 3rd at §676b (T):  
**Motifs:**  
**Group:** K

**PT 386**

**Category:** Personal Text  
**Person:** 3rd  
**Reference:** 3rd at §679a (T): ln T. hr=k “To you has Teti come.”  
**Motifs:**  
**Group:** K

**PT 387**

**Category:** Personal Text  
**Person:** 3rd  
**Reference:** 3rd at §690a (T): hr wr hr hmr-pj.t “If the great one should fall, then the Hem-pesdet pelican would fall.”  
**Motifs:**  
**Group:** K

**PT 388**

**Category:** Personal Text  
**Person:** 3rd  
**Reference:** 3rd at §681b (T): T. pjc hr pr m 3n1 sn “Teti is Horus who went forth as the serpent, the runner.”  
**Motifs:**  
**Group:** K

**PT 389**

**Category:** Personal Text  
**Person:** 3rd  
**Reference:** 3rd at §682c (T): T. pjc hnw.t wr.t “For Teti is the great maiden.”  
**Motifs:**  
**Group:** K

**PT 390**

**Category:** Personal Text  
**Person:** 3rd  
**Reference:** 3rd at §683a (T): w3b T. “Teti is pure.”  
**Motifs:**  
**Group:** K
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Personal Motifs:
- Hungers; Vocative to Horus
Type: Provisioning Text
Provisioning Series: Sequence 86
Provisioning Motifs:
- Flourishes, Is Green (Predication); Given Offerings by God; Vocative to Providers
Group: H

PT 401
Category: Personal Text
Person: 3rd
Reference: 3rd at §697a (N): ln Ne. m p dl r sgl t “Neferkare has gone forth from Buto, red of flame.”
Personal Motifs:
- Comes from, out of Buto; Sees God
Type: Provisioning Text
Provisioning Series: Sequence 35; Subsequences 73–74
Other Attribute:
- Apotropaic Motif:
  - Sight Is Upon Another
Group: H

PT 402
Category: Personal Text
Person: 3rd
Reference: 3rd at §698d (T): T. pw ir.t tw n(t) r sgl t ii.t(i) ms.k(i) r̃ nb “Teti is this Eye of Re, which passes the night, conceived and born every day.”
Personal Motifs:
- Conceived at Night; Goes to Field of Offerings; Place is Broad
Type: Provisioning Text
Provisioning Series: Sequence 35; Subsequences 73–74
Other Attribute:
- Transition Motif:
  - NN pw A
Group: H

PT 403
Category: Personal Text
Person: 3rd
Reference: 3rd at §701b (T): sw gld T. “Make Teti flourish!”
Personal Motifs:
- Lives from What Gods Live
Type: Provisioning Text
Provisioning Series: Sequence 35; Subsequences 73–74

Provisioning Motifs:
- Flourishes, Is Green (Predication); Has Abundance (îgbî); Vocative to Providers
Other Attribute:
- Transition Motif:
  - Vocative to (Non-inimical) Bull
Group: H

PT 404
Category: Personal Text
Person: 3rd
Reference: 3rd at §702a (T): n, w T. hr= k “Teti will go even with you.”
Type: Provisioning Text
Provisioning Series: Sequences 35–36, 74
Provisioning Motif:
- Flourishes, Is Green (Predication)
Other Attributes:
- Apotropaic Motif:
  - Vocative to Serpent
Offering Motif:
- Recite Four Times
Group: H

PT 405
Category: Personal Text
Person: 3rd
Reference: 3rd at §703b (T): T. pw tw “You (sc. Re) are Teti.”
Personal Motifs:
- Vocative to Re
Type: Provisioning Text
Provisioning Series: Sequences 35–36; Subsequence 74
Provisioning Motifs:
- Conceived at Night; Flourishes, Is Green (Predication)
Other Attributes:
- Transition Motifs:
  - Henu to Beneficiary and Ka; NN pw A
Group: H

PT 406
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §707a (T): in n=k ir, ixt 3t.t n T. {gb} nb.t-ha.x.t “Bring the milk of Isis to Teti, and the abundance of Nephthys.”
Advanced Noun: 3 < *1 at §707a (N): in n=k n Ne. ir.t 3t.t {gb} nb.t-ha.x.t “To Neferkare bring the milk of Isis, and the abundance of Nephthys.”
Personal Motifs:
- Vocative to Re
Type: Provisioning Text
Provisioning Series: Sequence 86
Provisioning Motif: Has Abundance (ḥgb)
Other Attribute: Transition Motif: Sees Re
Groups: H and K

PT 407
Category: Personal Text
Person: 3 < *1
Reference: 1st at §712c (P/S/E); wsd=f+l mdw wj=q=1 sn-nw “Let me pass judgment; let me judge the two litigants.”
Disagreement: 3rd at §712c (P/A/W); wsd P. fn mdw wj=q=1,w “Let Pepi pass judgment; let // judge ///.”
Doubling: 3 < *1 at §710a (P); w a {=} P. pn “Let {me} Pepi purify himself.”
Advanced Noun: 3 < *1 at §712a (T); wp n T. r “For his mouth for Teti has been opened.”

Type: Transition Text
Transition Motif: Is at Prow
Other Attributes: Mixed Series (Sacerdotal and Personal): Sequence 75
Sacerdotal Motif: Mouth Is Opened
Groups: C, H, and J

PT 408
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §714a (P final); ms P. pn m ghb “In the night will Pepi be born.”
Recarved: 1st at §714a (P initial); msd=f+l m ghb “In the night will I be born.”
Disagreement: 3rd at §716b (T); ghbt n msw.t T. “The seventh day ceremony is for the dinner of Teti.”
Vacillation: 1st at §716b (P); ghbt n msw.t=l “The seventh day ceremony is for my dinner.”
Personal Motifs: Is Bull; Is in Egg
Group: H

PT 409
Category: Personal Text
Person: 3rd
Reference: 3rd at §717a–b (T); T. pw k3 pw.t nb l.t t 5 “Teti is the bull of the Ennead, a possessor of offerings, of five loaves.”

Type: Provisioning Text
Provisioning Motif: Does Not Eat, Drink Detestable
Other Attribute: Transition Motif: NV ptw A
Group: H

PT 410
Category: Unclassified Text
Person: 3rd
Reference. 3rd at §719c–d (T); gm ptw T. msw.t=f hr swnw ptw n(l) h3.t hms.w ntw w “Even with Teti finding you (Osiris) sitting upon this *cult-place of the *altar at which the gods sit.”
Group: H

PT 411
See PT 472.

PT 412
Category: Sacerdotal Text
Person: 2nd
Reference. 2nd at §727b–c (T); h k n<=k> T. m z h A b m a i np i s r (i) -t=f wp.t i s ntw “Descend, O Teti, as the jackal of Upper Egypt, as Anubis, the one upon his belly, as Wepiu, foremost of Heliopolis!”
Sacerdotal Motif: Vocative to (No Particle)

Type: Priestly Recitation
Priestly Series: Sequence 84A; Subsequences 185A, 192
Priestly Motifs: Arises, Stands (Exhortation); Ascends (pr) (Exhortation); Come in Peace to God; Does Not Suffer; Fear (f) Inspiring; Grasps Hand of Imperishable Stars; Great One Is Fallen; Is Anubis; Is Not Weaned; Is (One Who Is) in Nedit; Is Jackal; Is Pure (Exhortation); Isis, Nephthys Summons; Not Rot, Decay, Stink (2nd Person); Putrefaction of Osiris; Raised from (Left) Side; Set on Right Side; Stands before/among Gods

Other Attribute: Mixed Series (Sacerdotal and Personal): Sequence 126
Groups: G and M
PT 413
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §734a (T): tz tw “Raise yourself!”
Sacerdotal Motifs:
Eats Sethian Part; Is My Father (i̇t=i̇); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Awakens; Himself Collects Body (iṣq); Is Sleeper (iḥa); Is Who Is in Henet; Raises Self (Exhortation); Sit on Khened-Throne; Take, Receive Head; Throw off Dust, Sand, Earth; Water, Flood Be Yours
Group: G

PT 414
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §737b (M):  zp n=k s  p=k “Receive your cloth!”
Sacerdotal Motifs:
Has Wereret-crown; Is Clothed with/by Tait; Is Osiris NN; Vocative to (h̄ A q)
Type: Offering Text
Offering Series:
Sequences 30, 87, 124; Subsequence 139
Offering Motif:
Adorned with Eye of Horus as Cloth
Groups: A, C, D, and G

PT 415
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §739b (T): s̄q=t qs.w T. “And collect the bones of Tetti.”
Sacerdotal Motif:
Body Collected (s̄q)
Type: Priestly Recitation
Priestly Motif:
Gods Brotherly to
Group: G

PT 416
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §740 (T): wq̄t pjw mw tr.n hr n t̄l=f ushr “This is a garment which Horus made for his father Osiris.”
Sacerdotal Motifs:
Is Osiris (NN); Mythological Precedent: Horus & Osiris
Group: G

PT 417
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §741b (T): hhs tw m̄w.t=k t̄l.t “And let your mother Tait clothe you.”
Switching: 3rd at §741c (T): hr=t t̄w nn “This one is your Horus.”
Sacerdotal Motifs:
Is Clothed with/by Tait; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
In His, Your Name of; Sisters Find; Vocative to Isis
Group: G

PT 418
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §742c (M): d=i̇ ṭ̄n m wp.t t̄l=f M.n “Let me place you on the brow of my father Merenre.”
Mistake: 3rd at §742c (T): d ṭ̄n T. m wp.t=f “Let Teti place you on his brow.”
Sacerdotal Series:
Sequence 88
Sacerdotal Motifs:
Is My Father (i̇t=i̇); Eye of Horus in Brow of Horus; Mythological Precedent: Horus & Osiris
Type: Offering Text
Offering Motif:
Has Eye of Horus in Brow
Group: G

PT 419
Category: Sacerdotal Text
Person: 2–3 < *2
Reference: 2nd at §743a (T): l.n̄d hr̄=k k T. m h̄r̄=k pn “Hail to you, O Teti, on this your day.”
Other: 2nd at §743a (M): l.nḡ hr̄=k it(=i̇) m h̄r̄=k pn “Hail to you, O my father, on this your day.”
Switching: 3rd at §748c (T): n ks.w h̄l.t̄w hr T. “The assessors will not bow over Tetti.”
Disagreement: 2nd at §748c (M); n ks.w h.w(f) w hr=k “The assessors will not bow over you.”

Sacerdotal Motifs:
Has Wereret-crown; Is Mourned; Is My Father (i=f); Offering of the King, Geb, Anubis

Type: Priestly Recitation

Priestly Motifs:

Arises, Stands (Exhortation); Dance Performed for; Raises Self (Exhortation); Is among Akhs; Seth Acts against (Someone); Throw off Dust, Sand, Earth; Tomb, Sarcophagus Opened; Vocative to (i.nd-hr=k); Your Thousands of (Thing)

Transition Motifs:
Is before, beside Re; NN ps: A

Groups: G and J

PT 420
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §750a (T); w=fb “Be pure!”

Sacerdotal Motif:
Vocative to (h)

Type: Priestly Recitation

Priestly Motifs:
Is in/at God’s Booth; Is Pure (Exhortation)

Group: G

PT 421
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §751a (T); hfd=k “May you climb.”

Sacerdotal Series:
Sequence 88

Sacerdotal Motif:
Vocative to (No Particle)

Type: Transition Text (!)

Transition Motif:
Climbs (hfd, Hid)

Groups: G and J

PT 422
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §752b (P); m n=k “Go!”

Sacerdotal Motifs:
Vocative to (h); Vocative to (No Particle); Has Wereret-crown; Provided as God (ntf)

Type: Priestly Recitation

Priestly Series:
Sequences 84A, 89; Subsequence 193

Priestly Motifs:
Arises, Stands (Exhortation); Ascends (pri) (Exhortation); Ba to: Ba within; Before Living; Fear (n.a.t) Inspiring; Horus Saves (nqj); Is among Akhs; Is Greeted (lw); Is (One Who Is) in Nedit; Is Successor of Osiris; Is upon Throne of Osiris (hr n.x.t wsir); Isis, Nephthys Summons; Other Cultivates Grain; Provided with Life; Re Grasps, Receives Hand; Son, Heir upon Throne, Place; Stands before/among Gods

Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 126

Transition Motif:
Ascends to (pri r) Sky

Group: D

PT 423
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §765a (P); m-n=k qbh=k lpm “Take this libation of yours!”

Sacerdotal Motifs:
Is Osiris NN; Take, Receive Efflux; Vocative to (h)

Type: Priestly Recitation

Priestly Series:
Sequences 84A, 90; Subsequence 185A

Priestly Motifs:
Horus Assembles Gods; Horus Reckons; In His, Your Name of; In His, Your Name of God; Is God (by Verb nfr); Is His Father (i=f); Libation (qbh=f); Nut Makes a God to Enemy; Other at Place of Drowning through Horus

Other Attribute:
Mixed Series (Sacerdotal and Personal):
Sequence 126

Group: D

PT 424
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §769d (P); hr=k m wp-wj.wt “Your face is Wepwawet.”

Sacerdotal Motifs:
Offering of the King, Geb, Anubis; Vocative to (h)
Type: Priestly Recitation  

Priestly Series:  
Sequences 84A, 90; Subsequence 193

Priestly Motifs:  
Announced to Re, Harakhti, Horus; Body Part as Jackal (Not Face); Goes around, Traverses, Sits on Mounds; Goes as Horus; Has Jackal-face; Is before Gods; Is Herdsman; Is Satisfied with Offerings; Is Wepiu; O! Hail!; Sit on Khened-Throne; Water, Flood Be Yours

Other Attribute:  
Mixed Series (Sacerdotal and Personal):  
Sequence 126

Group: D

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PT 425  
Category: Sacerdotal Text  
Person: 2nd

Reference: 2nd at §775a (P): ng.tl “Who is saved.”

Sacerdotal Series:  
Sequence 121; Subsequence 176

Sacerdotal Motifs:  
Priest (1es) Gives Offerings; Is Osiris NN; Vocative to (No Particle)

Type: Priestly Recitation  

Priestly Series:  
Sequence 94; Subsequences 154, 156

Priestly Motifs:  
Gods Brought, Given by Horus; Other Saves (ng)

Groups: D and E

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PT 426  
Category: Sacerdotal Text  
Person: 2nd

Reference: 2nd at §776a (P): bULLET “You have appeared as king of Upper and Lower Egypt.”

Sacerdotal Series:  
Sequence 121; Subsequences 176–177

Sacerdotal Motifs:  
Is Osiris NN; Power over Gods (shm m nt.w.t); Vocative to (No Particle)

Type: Priestly Recitation  

Priestly Series:  
Sequence 94, 97; Subsequences 143, 156

Groups: A and E

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PT 427  
Category: Sacerdotal Text  
Person: 3rd

Reference: 3rd at §777a (P): psl n hr z3=t  

Sacerdotal Series:  
Sequence 121; Subsequences 176–177

Sacerdotal Motifs:  
Is Osiris NN

Type: Priestly Recitation  

Priestly Series:  
Sequences 94, 97; Subsequences 143, 156

Priestly Motifs:  
Nut, Mother Comes; Nut Protects (shm, sdtj, hwt); Nut Spread over

Groups: E

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PT 428  
Category: Sacerdotal Text  
Person: 3rd

Reference: 3rd at §778a (P): khr hr z3=t wsr  
P: “Fall upon your son Osiris Pepi!”

Sacerdotal Series:  
Sequence 121–122; Subsequences 175–177, 180

Sacerdotal Motifs:  
Is Osiris NN

Type: Priestly Recitation  

Priestly Series:  
Sequences 94–95, 97; Subsequences 143–144, 156–157, 174

Priestly Motifs:  
Is Greatest of Nut’s Children; Nut Protects (shm, sdtj, hwt)

Groups: E

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PT 429  
Category: Sacerdotal Text  
Person: 3rd

Reference: 3rd at §779c (P): hnm=t P: m ˇnh  
w$t “May you endow Pepi with life and dominion.”

Sacerdotal Series:  
Sequence 121; Subsequences 176–177

Type: Priestly Recitation  

Priestly Series:  
Sequences 91, 94, 97; Subsequences 143–144, 156

Priestly Motifs:  
It Is Akh for; Nut Has Power; Nut Protects (shm, sdtj, hwt); Provided with Life

Groups: E and F

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\[1\] The person of the officiant has been changed from the second person to the first, or vice versa; cf. Pyr. §777c (M): hw.n=t  

Other: 3rd at §777c (P): hw.n=t  

vr pn “I have come only that I join this great one.”
PT 430
Category: Sacerdotal Text
Person: --
Sacerdotal Series:
  Sequence 121; Subsequences 176–177
Type: Priestly Recitation
Priestly Series:
  Sequences 91, 94, 97; Subsequences 143–144, 156
Priestly Motifs:
  In Other’s Name of; Nut Has Power
Other Attribute:
  Transition Motif:
    Belly of Nut
Group: E

PT 431
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §781b (P): \[\text{A} \text{=} \text{P. pn m} \text{=} \text{nw} \text{=} \text{P.}
\]
"May you make Pepi an Akh within you."
Sacerdotal Series:
  Sequence 121; Subsequences 176–177
Type: Priestly Recitation
Priestly Series:
  Sequences 91, 94, 97; Subsequences 143, 145, 156
Priestly Motifs:
  Made an Akh; Nut Has Power
Group: E

PT 432
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §782c (P): \[\text{d} \text{=} \text{P. pn m} \text{=} \text{sk im} \text{=} \text{P.}
\]
"You having placed Pepi as an imperishable star within you."
Sacerdotal Series:
  Sequence 121; Subsequences 176–177
Type: Priestly Recitation
Priestly Series:
  Sequences 91, 94; Subsequences 143, 145, 156
Priestly Motifs:
  Is Imperishable; Nut Has Power
Group: E

PT 433
Category: Sacerdotal Text
Person: --
Sacerdotal Series:
  Sequence 121; Subsequences 176–177
Sacerdotal Motif:
  Priest Is Geb (1cs)

PT 434
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §785d (P): \[\text{mr} \text{=} \text{r P. r} \text{=} \text{rn} \text{=} \text{r.t}
\]
"May you not let Pepi be far from you in your name of ‘distant one.’"
Sacerdotal Series:
  Sequence 121; Subsequences 176–177
Type: Priestly Recitation
Priestly Series:
  Sequence 94; Subsequences 143, 145–146, 156
Priestly Motifs:
  In Other’s Name of; Not to Be Distant; Nut Has Power
Other Attribute:
  Series with Priestly and Coffin Texts:
    Sequence 93
Group: E

PT 435
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 3rd at §788a (P): \[\text{lm} \text{=} \text{r P. s} \text{=} \text{m P.}
\]
"Let me brush the mouth of Osiris Pepi."
Switching: 2nd at §787b (P): \[\text{r s} \text{=} \text{r P. t}
\]
"May you live for ever."
Sacerdotal Motif:
  Is Osiris NN
Type: Priestly Recitation
Priestly Motifs:
  Is Brushed/Dried; Lives (Exhortation)
Group: E

PT 436
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §789b (P): \[\text{mr} \text{=} \text{r P. m} \text{=} \text{f}
\]
"Let this power be made an Akh because of his Ba."
Sacerdotal Motifs:
- Bathes Self; Libation Instruction; Scent of Eye of Horus; Vocative to (No Particle); What Went forth from Osiris; Without Cease for Ever
Personal Motif:
- Is Bull
Type: Priestly Recitation
Priestly Motifs:
- Cross (Exhortation); Dance Performed for; Efflux Be Yours; Goes as Horus; Is Greeted (iḥāw); Is Successor of Osiris; Libation (ṣḥhu); Made an Akh; Purification of Osiris; Raises Self (Exhortation); Scent, Air to Nostrils; Water, Flood Be Yours
Other Attribute:
Offering Motif:
- Object Direction
Groups: A and D

PT 437
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §793b (P): iẶ t sw m ṣḥhu ṣḥb iˁt=t “Raise yourself as Osiris, as the Akh, the son of Geb, his first!”
Sacerdotal Motifs:
- Offering of the King, Geb, Anubis; Scent is toward (i) Him; Vocative to (No Particle); Voice, Words Go forth to
Type: Priestly Recitation
Priestly Motifs:
- Akhs Given; Anubis Commands; Arises, Stands (Exhortation); Ascends (pɾi) (Exhortation); Awakens to Horus; Doors of Earth, Geb, Aker Opened; Festival Performed for; Gods Brotherly to; Goes as Horus; Going forth from the Mouth; Has Bread from Broad Hall; Is Anubis; Is Arisen to Seth; Is Herdsman; Is Jackal; Is (Like) He Who Stands Tirelessly; Is Pure, Appeared at Festival; Is Official; Isis, Nephthys Summons; Made an Akh; Raises Self (Exhortation); Sit on Khened-Throne; What Anubis Should Do for; Your Thousands of (Thing); Zizyphus Bows, Turns Head to
Other Attributes:
Transition Motifs:
- Ascends to (pɾi r) Sky; God Gives Hand to
Groups: D

PT 438
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §809a (N): iˁt=i n=k sw iḥi bn “Let me make it for you, this cry.”
Sacerdotal Motifs:
- Is My Father (i=t); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
- Has Meat from Slaughter-block; Lives (Exhortation); Has No Father, Mother among Men; Ihi-exclamation
Groups: D

PT 439
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §812a–b (P): P. pw shydration; P. pɾ.t “Pepi is Satis who seizes the two lands, the fire which receives her two banks.”
Doubling: 3 < *1 at §812c (P): pɾ.n{=} P. r pɾ.t “Pepi has ascended to the sky.”
Vacillation: 1st at §813e (P): iqr=ʃ P. r iqr.w “With me being more excellent than the excellent ones.”
Disagreement: 3rd at §813e (M): iqr M.n r iqr.w “With Merenre being more excellent than the excellent ones.”
Type: Transition Text
Transition Motifs:
- Arises at Place; Ascends to (pɾi r) Sky; Is before, beside Re; NN pw A
Other Attribute:
Priestly Motif:
- Akh before/more than Akhs
Groups: C and D

PT 440
Category: Personal Text
Person: 3rd
Reference: 3rd at §815c (P): dṱ šd.t=k k3 n(ʃ) P. r pɾ.t “Until you take out the Ka of Pepi to this the sky.”
Personal Motif:
- Vocative to Horus
Type: Transition Text
Transition Motifs:
- Figs and Wine; Made to Rise (to Other); Those upon Their Staves
Groups: D and L
PT 441
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §817a (P): :bg n=k b3 “The earth is hacked up for you.”
Sacerdotal Motif:
Turns Self (wslb, phl, mdr)
Group: D

PT 442
Category: Sacerdotal Text
Person: 2–3 < *2
Reference: 2nd at §820d (P): iwr l b p.t m n a A “May the sky conceive you together with Orion.”
Disagreement: 3rd at §820d (N): iwr t Ne. in p.t hr s lh “May Neferkare be conceived by the sky with Orion.”
Sacerdotal Motifs:
Vocative to (b3); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Is Born/Conceived with/as Orion; Great One Is Fallen; Lives (Exhortation)
Group: D

PT 443
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §823e (P): iP= P. pn n *nh “Even while assigning Pepi, for life.”
Sacerdotal Series:
Sequence 121; Subsequences 176–177
Type: Priestly Recitation
Priestly Series:
Sequences 94–95; Subsequences 147, 178
Priestly Motifs:
Is Greatest of Nut’s Children; Nut Protects (iwm, slb, hud); Nut Spread over
Group: E

PT 444
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §824d (P): an n = P. “Just as you live, so does Pepi live.”
Sacerdotal Series:
Sequence 121; Subsequences 176–177
Type: Priestly Recitation
Priestly Series:
Sequences 94–95, 128; Subsequences 148–149, 157, 174
Priestly Motifs:
Body Joined (ia b); Does Not Lack; Maintain Own House, Gate; Mourning Prevented/Ceased; Nut Gives Heart; Nut, Mother Comes; Nut Protects (iwm, slb, hud)
Group: E
PT 448
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §830a (P): P. “Join Pepi!”
Sacerdotal Series:
- Sequences 121–123; Subsequences 176–177, 179
Sacerdotal Motif:
- Given Eye of Horus
Type: Priestly Recitation
Priestly Series:
- Sequences 94–96; Subsequences 148–150, 174
Priestly Motifs:
- Is Drawn Together (dm, ia, ib, inq) by God;
- What Pertains Is Destroyed, Ceases
Group: E

PT 449
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §831 (P):
Sacerdotal Series:
- Sequences 121–123; Subsequences 175–177, 179–180
Sacerdotal Motif:
- Is Osiris NN
Type: Offering Text
Offering Motifs:
- Takes (in) Eye of Horus; Vocative to Horus Who Is in Osiris NN
Groups: A and E

PT 450
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 3rd at §832b (P): P. “Let Pepi go to his Ka.”
Switching: 3rd at §833a (P): n=m=k; “Go alive!”
Sacerdotal Series:
- Sequence 121; Subsequences 176–177
Sacerdotal Motifs:
- Goes to, with (hr, hmr) Ka; Given Head;
- His Purification Is That of Gods; Other Gone to, with (hr, hmr) Ka; Vocative to (h3)
Type: Priestly Recitation
Priestly Series:
- Sequences 94, 97–98; Subsequences 148, 150–151, 174
Priestly Motifs:
- Akh before/more than Akhs; Body Joined (Fh);
- Does Not Lack; Is Power before Living;
- Maintain Own House, Gate; Mourning Prevented/ Ceased; Nut Gives Heart; Nut, Mother Comes; Nut Protects (hmn, sles, lus)
Group: E

PT 451
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §837a-b (P): “Awake! Raise yourself! Arise!”
Sacerdotal Series:
- Sequence 121; Subsequences 176–177
Sacerdotal Motifs:
- Vocative to (h6); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
- Sequences 94, 96–99; Subsequences 148, 150–151, 158, 174
Priestly Motifs:
- Arises, Stands (Exhortation); Awakens;
- Body Joined (Fh); Does Not Lack; Is among Akhs; Is Drawn Together (dm, Fh, inq) by Goddess; Is Pure (Exhortation);
- Nut Protects (hmn, sles, lus); Nut, Mother Comes; Raises Self (Exhortation); Take, Receive Head
Group: E

PT 452
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §841a (P): “Arise!”
Sacerdotal Motifs:
- His Purification Is That of Gods; Vocative to (h3)
Type: Priestly Recitation
Priestly Series:
- Sequence 94, 98–99; Subsequences 152–153, 155–156, 159
Priestly Motifs:
- Arises, Stands (Exhortation); Body Joined (Fh); Is Pure (Exhortation); Nut Protects (hmn, sles, lus); Take, Receive Head; What Pertains Is Destroyed, Ceases
Groups: E and O

PT 453
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §844a (P): “Arise!”
Sacerdotal Motifs:
- Has Wereret-crown; Vocative to (h3)
Type: Priestly Recitation
Priestly Series:
- Sequences 94, 98–99; Subsequences 152–153, 155–156, 159
Priestly Motifs:
- Arises, Stands (Exhortation); Body Joined (Fh); Is Pure (Exhortation); Nut Protects (hmn, sles, lus); Take, Receive Head; What Pertains Is Destroyed, Ceases
Groups: E and O
PT 454
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §854a (N); 3 < *1
Disagreement: 1st at §856a (P); l.r.y=I sw r3 pn n(1) r “I know it, this utterance of Re.”
PT 455
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §851a (P); w'b P. pn im=f “Let Pepi be pure by it.”
Switching: 2nd at §851a–b (P); s$h q.w.t ir(1)=f ir t3 ir.t.n m.w-kw ir=k m'r b h.w=k “With the evil pertaining to him loosed to the ground, that which Nutekemu did against you among your Akhs.”
PT 456
Category: Sacerdotal Text (Personal Service)
Person of beneficiary: 2nd
Reference: 2nd at §853a (N); l.Ing=hr=k w'f gd=f f r nb “Hail to you, O sole one who endures every day.”
Person of text owner officiant, body text: 3rd
Reference: 3rd at §853b (N); i hr t sw n(1) nnt.t “Horus comes: the one broad of stride comes.”
Person of text owner, paratext: 3 < *1
Reference: 1st at §856a (P); l.r.y=I sw r3 pn n(1) r “I know it, this utterance of Re.”
PT 457
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 3rd at §857a–b (N); Bly mrn.wt n Ne. pw m htw pn n(1) “The reservoirs are filled for Neferkare today.”
Switching: 2nd at §858a (N); gzc tw “Raise yourself!”
PT 458
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 3rd at §862b (P); w '{ k sw s.w "The doors of the sky are opened to him."
Switching: 2nd at §863a (P); nfr n=k s.wl “Hands are given to you.”
PT 459
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §864b (M); s'p n=k m.w=K lpm w'r b “Receive this your pure water!”

Type: Priestly Recitation

Priestly Motifs:

Arises, Stands (Exhortation); Body Part as Jackal (Not Face); Grasps Hand of Imperishable Stars; Has Bread from Broad Hall; Has Meat from Slaughter-block; Issues Commands to Gods (nfc.w); Raises Self (Exhortation); Sit on Khened-Throne; Water Gone forth

Group: C

PT 460

Category: Sacerdotal Text

Person: 2nd & 3rd

Reference: 2nd at §868b (M): mw=k qb=k b'tl.w pr ln=k “Your water, your libation, the great flood which went forth from you!”

Switching: 3rd at §868c (M): sdm=tn sw mdw fm lkd.w M.n pw(w) “Hear it, this word which Merenre says!”

Sacerdotal Motifs:

Receives Bread; Vocative to (h3)

Type: Priestly Recitation

Priestly Motifs:

Akh before/more than Akhs; Has Bread from Broad Hall; Has Meat from Slaughter-block; Is Power before Living; Libation (qhhw); Raises Self (Exhortation); Water Gone forth

Other Attribute:

Transition Motif:

Sit before, beside Gods

Groups: C and G

PT 461

Category: Sacerdotal Text

Person: 2nd

Reference: 2nd at §871a (N): h3 Ne. pw “O Neferkare.”

Sacerdotal Motifs:

Is Mourned; Vocative to (h3)

Type: Priestly Recitation

Priestly Motifs:

Announced (hwt sgb); Ascends, Descends as Morning God, Star; Ascends (prf) (Exhortation); Beware the Great Lake; Isis, Nephthys Mourns; Isis, Nephthys Summons; Issues Commands to Akhs; Issues Commands to Hidden of Place; Sit on Khened-Throne

Groups: C, G, and J

PT 462

Category: Sacerdotal Text

Person: 2nd

Reference: 2nd at §875c (P): n mwt=k “You have not died.”

Sacerdotal Motifs:

Vocative to (h3); Vocative to (No Particle)

Type: Priestly Recitation

Priestly Series:

Sequence 142; Subsequences 205–207

Priestly Motif:

Raises Self (Exhortation)

Group: I

PT 463

Category: Sacerdotal Text

Person: 2–3 < *2

Reference: 2nd at §876a (P): l.zn n=k 3.3.wi qhbw “The doors of the firmament are spread open for you.”

Disagreement: 3rd at §876a (N): l.zn [n] Ne. 7.3.wi qhbw “The doors of the firmament are spread open [for] Neferkare.”

Sacerdotal Motif:

Has Wereret-crown

Type: Priestly Recitation

Priestly Series:

Sequence 120; Subsequence 173

Priestly Motif:

Doors Which Exclude; Is Sole Star; Isis, Nephthys Summons

Group: I

PT 464

Category: Sacerdotal Text

Person: 2nd

Reference: 2nd at §878b (P): n sk=k t “You will never perish.”

Sacerdotal Motif:

Vocative to (No Particle)

Type: Priestly Recitation

Priestly Series:

Sequence 120; Subsequence 173

Group: I

PT 465

Category: Sacerdotal Text (Personal Service)

Person: 3rd

Reference: 3rd at §880a (P): zp=k n=n c n(l) P. pm “Then may you take the hand of Pepi.”

Sacerdotal Motif:

Has Wereret-crown

Type: Priestly Recitation

Priestly Series:

Sequences 100–101

Priestly Motif:

Akh before/more than Akhs

Group: J
PT 466
Category: Sacerdotal Text (Personal Service)
Person: 2–3
Reference: 2nd at §882b-c (P); m.k fl top sesh nmt t mn nb w.r sd n mn t; m.m.n k.t sn nb lg t
You are this great star, a companion of Orion, who travels the sky with Orion, who rows the network with Osiris.
Stitching: 3rd at §883c (P); m.s.n nbk P. pn hnr sikh “Nut has born Pepi with Orion.”
Disagreement: 2nd at §883c (M); m.s.n nbk usw nb hnr sikh “Nut has born you with Orion.”
Sacerdotal Motifs:
Is Mourned; Vocative to (h')

PT 467
Category: Personal Text
Person: 3
Reference: 3rd at §887a (N); m-k(u) Ne. “It is Neferkare.”
Mistake: 3rd at §887c (N); whn m.m.t <Ne> “The one broad of stride is <Neferkare>.”
Residue: 3 < *1 at §889c (N); hny Ne. r' m mm.t “Let Neferkare row Re in striding the sky.”
Doubling: 3 < *1 at §890b (N); n wk Ne. ir bt “I, Neferkare is not for the earth.”
Personal Motifs:
Lives from What Gods Live; Hungers; Is Bull; Vocative to God (nfr); Vocative to Re

Type: Transition Text

Transition Motifs:
Adorn Throne in Bark; Flies; His Place Made; Is Not against King; Is for Sky; Is Son of Re (Predication); NV paw A; Other Flies; Reaches (ph) Sky, Height; Rows Re; Vocative to Men

Group: J

PT 468
Category: Sacerdotal Text (Personal Service)
Person: 2nd & 3rd
Reference: 2nd at §900c (N); m ir.t h.t nbk(f); m.m.n k.t=s=m lw “In the eyes of everything which will see you.”
Stitching: 3rd at §894b (N); wnt Ne. pn hr k3=f “Neferkare spends the day with his Ka.”
Mistake:1000 3rd at §900e (N); sdm.fk(f)=sn m=f=f 1st “And which will hear his name.”
Sacerdotal Motifs:
Is Mourned; Offering of the King, Geb, Anubis; Priest Is Thoth, Priest Is Horus; Provided with Eye of Horus; Vocative to (h'); Vocative to (No Particle)

Type: Priestly Recitation

Priestly Series:
Sequence 84A; Subsequences 185A, 192

Priestly Motifs:
Akh before/more than Akhs; Arises, Stands (Exhortation); Awakens; Before Living; Does Not Cry out; Does Not Lack; Does Not Suffer; Fear (f.) Inspiring; Festival Performed for; Has Jackal-face; Herdsman Attends; Horus Saves (ng'); Is Anubis; Is before Gods; Is (One Who Is) in Nedit; Is Power before Living; Is (Power) before Powers; Is Raised (gk, nfr); Is Satisfied with Offerings; Is Sleeper (b. bn); Isis, Nephthys Mourns; Isis, Nephthys Summons; Other Saves (ng'); Raises Self (Exhortation); Sits before, beside Gods (Exhortation)

Other Attribute:
Mixed Series (Sacerdotal and Personal);
Sequence 126

Group: J

PT 469
Category: Personal Text
Person: 3
Reference: 3rd at §906a (P); w7b P. pn “Let Pepi be pure.”
Residue: 3 < *1 at §906d (P); hny P. r' ir m.m.t “That Pepi may row Re to the west.”
Advanced Noun: 3rd at §907a (N):1001 w.n n(f) n Ne. “Let the doors of the *dawn which are in the firmament be opened for Neferkare.”
Doubling: 3 < *1 at §909a (P); m3 {=l} P. irr t nkh.w “Let {me} Pepi see what the rejuvenated stars do.”
Vacillation: 1st at §909c (P); inh nkh nkhk.f “I am a rejuvenated one, a side-locked one who is rejuvenated.”

Type: Transition Text

Transition Motifs:
Adorn Throne in Bark; Enthroned, Throne Established; Is at Prow; Rows Re; Travels (sf3)

1000 Since this statement appears in an address, it should be in the second person, as at Pyr. §900e (P); sdm.fk(f)=sn m=f=f 1st “and which will hear your name.”
1001 N 1055 + 72; Jéquier 1936, pl. 14.
PT 470

Category: Personal Text

Person: 3 < *1

Reference: 3rd at §910a (P): i. rḥ P. pḥ.mw. k=f

"Pepi knows his mother."

Vaccillation: 1st at §911b (P): i. lkt(f) “Say I.”

Disagreement: 3rd at §911b (N): i. l in Ne.

"Said by Neferkare."

Quotation: 2nd at § 912a (N): zkh(f) lkt(f) ir Ne. “‘O my son,’ says she toward Neferkare.”

Personal Motifs:

Is Bull; Passes (swt)

Type: Transition Text

Transition Motifs:

Ascends to (pri r) Sky; Does Not Forget; Ferryboat Brought; Flies; Himself Opens Doors, Sky; I Am NN (ink NN); Is Living One; Is Questioned [Non-rhetorical]; Is Steering-our (hmsw); Knows Other, Other’s Name; Nekhbet Speaks; NN pw A; Pure in the Field of Rushes; Sees Re; Travels (sdj); Vocative to (Non-inimical) Bull; Vocative to Ferryman, Gatekeeper

Other Attribute:

Priestly Motif:

Ascends (pri) (Exhortation)

Groups: J

PT 471

Category: Personal Text

Person: 3 < *1

Reference: 3rd at §920b (P): i.n P. wcf=f

P. m sḫ.ḥhir.w “Pepi has come, only that he, Pepi, become pure in the field of rushes.”

Advanced Noun: 3 < *1 at §921c (P): ḫm n P. pr rṣ n(f) mṣw. w “Performing the utterance of service for Pepi.”

Residue: 3 < *1 at §922b (N): hlf. Ne. m wṣ ṣḥw n(f) r. “That Neferkare may board this bark of Re.”

Type: Transition Text

Transition Series:

Sequence 103

Transition Motifs:

Ascends to (pri r) Sky; NN pw A; Pure in the Field of Rushes

Other Attribute:

Priestly Motif:

Is Brushed/Dried

Groups: J and L

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PT 472

Category: Personal Text

Person: 3rd

Reference: 3rd at §924a (P): sḏ; t ḫm. sḏw P. pḥ “Let the earth tremble before Pepi.”

Type: Transition Text

Transition Series:

Sequence 103

Transition Motifs:

Ferryboat Brought; NN pw A; Possession of Magic; Vocative to Ferryman, Gatekeeper

Group: J

PT 473

Category: Personal Text

Person: 3 < *1

Reference: 3rd at §930f (M): M.n pw ḫḥ m [rṣ=f] pr “He is Merenre, one who is an equipped Akh through [his utterance].”

Advanced Noun: 3rd at §927a (P): šḥ. ḫm f P. ḫm.w n P. zḥn.wi p.t in mḥ. ḫm. t “Let to Pepi the two reed-boats of the sky be brought down by the day-bark.”

Vaccillation: 1st at §927c (P): šḥ n=f ḫm.wi p.t in msk.x(f) t “Let the two reed-boats of the sky be brought down to me by the night-bark.”

Disagreement: 3rd at §927c (M): šḥ n=f ḫm.wi p.t in msk.x(f) t “Let the two reed-boats of the sky be brought down to him by the night-bark.”

Residue: 3 < *1 at §927d (N): pry Ne. hr=sn(f)

hr ḫḥ tḫ.w ḫḥ t “That Neferkare ascend upon them to Harakhti, to the horizon.”

Doubting: 1st at §930f (N): ink Ne. ḫḥ m ḫḥ f ḫḥ tpr “I am {Neferkare} one who is an equipped Akh through his utterance.”

Quotation: 2nd at §PT 473 §930d (M):

i.n=m tḥ=k ln=sn ir M.n “‘Who are you?’ say they toward Merenre.”

Personal Motifs:

Eats of What You Eat; Lives from What Gods Live; Night-, Day-Bark Brings, Conveys

Type: Transition Text

Transition Series:

Subsequences 160–161

Transition Motifs:

Anointed by God’s Anointing; Ascends to (pri r) Sky; Henu to Beneficiary and Ka; I Am NN (ink NN); Is Questioned [Non-rhetorical]; NN pw A; Offspring is Morning God; Other Crosses to God; Re Crosses, Ferries; Reed-Boats Given; Reed-Boats Given to Other; Sister is Sothis; True of Voice

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1092 Cf. exemplar M.
PT 474
Category: Personal Text
Person: 2/3 < *1
Reference: 2nd at §941b (M): i₃q=k hr=s m m=s f=dm n(l) m₃q.t “May you climb up her in this her name of ‘ladder.’”
Disagreement: 3rd at §941b (N): i₃q Ne. hr=s m m=s f=dm n(l) m₃q.t “Let Neferkare climb up her in this her name of ‘ladder.’”
Other: 3rd < §939b-c (M): bḥp śḥ(h) n ḫt m(m nh-tw-m.t n h=f n wṣr P. pn “‘Ah, how satisfying to look,’ says Nephthys, ‘upon his father, upon Osiris Pepi.’”
Advanced Noun: “upon his father, upon Osiris Pepi.”’
Interp. Voc.: 2nd at §942b (P): n P. pn im “Let all belong to Pepi!”
Quotation: 2nd at §942b–c (M): n=k ṭm i₃ n ḡḥ nmdw: hr=s h₂ ft tm “‘Let all be yours!’ says Geb, who speaks of it with Atum.”
Interp. Voc.: 1094 2nd at §943a–b (P): P. pn mm=P₃ mⁿ w=P₃ P. pn ḫRN=k mn nt m ṭm ṭw, “O Pepi, you are enduring in life and dominion; O Pepi, you continue to endure in life and dominion.’’
Personal Motif:
Is Bull
Type: Transition Text
Transition Series:
Sequence 150; Subsequences 160–161
Transition Motifs:
Ascends to (pri ṭ) Sky; Fear (ḥw) at Side, before Him; Gods Witness Ascent; Goes up to Sky on Ladder; Possession of Magic
Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 104
Sacerdotal Motif:
Vocative to (No Particle)
Offering Motif:
Recite Four Times
Priestly Motifs:
Gods Brought, Given by Horus; In Other’s Name of
Groups: J and M

1092 Awkward conversion of it=ḥ to it=f n wṣr NN; cf. §939b-c (MN).
1093 Also Quotation.

PT 475
Category: Personal Text
Person: 3rd
Reference: 3rd at §947b (N): sḥ P. Ne. h₃=f=s “Neferte Kane leaps up with it.”
Other: 1095 – at §947b (M): sḥ=k h₃=f=s “You (sc. the ferryman) leap up with it.”
Personal Motif:
Horus Fallen
Type: Transition Text
Transition Series:
Subsequence 160
Transition Motifs:
Behold, Is Ascended; Cross, Ferry to Horizon, Sky; Ferryboat Brought; Is Summoned; Performs sḥ c for Re; Reaches (ḥḥ) Sky, Height; Those Who Have Gone to Their Kas; Vocative to Ferryman, Gatekeeper
Other Attribute:
Mixed Series (Sacerdotal and Personal):
Sequence 104
Group: J

PT 476
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §951b (M): nḥ nb nḥ lmtw=sm=P₃ sḥ=f M.n “And every god who is between them purifies Merenre.”
Vacillation: 1st at §951a (M): sḥ=ḥ=mḥḥ=ḥ k ḥḥ=ḥ l ḫw=P₃ k hmn=P₃ mḥ=P₃ ḫw=P₃ “I will break your palette: I will smash your brushes; I will tear up your bookrolls.”
Disagreement: 1096 3rd at §952a (P): ḫ ṭm=P₃ l ṭm=P₃ ḫ ṭm=P₃ “O one of the way of Pepi, doorkeeper of the great gate.”
Personal Motifs:
Is Scribe; Vocative to Re
Type: Transition Text
Transition Series:
Subsequence 160
Transition Motifs:
Adores God; Has, Is Given Forked Staff; Is Son of Re (Predication); Is NN; Other Removed from Place; Sit before, beside Gods; Vocative to Ferryman, Gatekeeper; Vocative to Those in the Netherworld

1095 The action of the text owner has been reinterpreted so as to make an addressed ferryman into the agent of the action; cf. PT 475 §947b (NP): sḥ P. Ne. h₃=f=s “Neferte Kane leaps up.”
1096 Cf. PT 476 §952a (M): ḫ ṭm=P₃ l ṭm=P₃ ḫ ṭm=P₃ “O one of the way, doorkeeper of the great gate.”
Other Attributes:
Mixed Series (Sacerdotal and Personal):
  Sequence 104
Sacerdotal Motifs:
  Mythological Precedent: Horus & Osiris
Group: J

PT 477
Category: Sacerdotal Text (Personal Service)
Person of beneficiary (Osiris): 2nd & 3rd
Reference: 3rd at §956b (N): τζ=sm(l) ws l hr
  ṣr=f “That they raise Osiris from upon his side.”
Switching: 2nd at §960a (N):
  τζ=sw “Raise yourself!”
Person of text owner:
Reference: 3rd at §964a (N):
  ṣr=k ws l Ne. “To you has Neferkare come, O Osiris.”
Transplantation: 2nd & 3rd at §966a (N):
  ṣr=k ws l Ne. “To you has Neferkare come, O Osiris Neferkare.”
Vacillation: 1st at §966d (N):
  wnm=tm ft(l) =k “Me eating a limb from your enemy.”
Disagreement: 3rd at §966d (P):
  stm=f ṣr m hr ws “With him consuming a limb from your enemy.”
Residue: 3 < *1 at §967d (M):
  fA M.n =k “That Merenre lift up your hand holding the Was-staff.”
Advanced Noun: 3 < *1 at §975a (N):
  m swt r m “But cause that the ladder of the god be given to Neferkare.”
Sacerdotal Motifs:
  Eats Sethian Part; Is Osiris (Deity); His Purification Is That of Gods; Horus
  Comes; Judgment in House of the Noble; Officiant Establishes; Vocative to
  (No Particle)
Type: Priestly Recitation
Priestly Series:
  Sequence 84A; Subsequence 185A
Priestly Motifs:
  Enemy Raises up; Geb Commands; In Other’s Name of; Is Brushed/Dried; Is
  God (by Verb ṣf); Is Osiris + Interpolated NN; Other Cultivates Grain; Provided
  with Life; Raised from (Left) Side; Raises Self (Exhortation); Seth Acts against
  (Someone)
Other Attributes:
  Mixed Series (Sacerdotal and Personal):
    Sequences 104–105
  Transition Motif:
    Is Not Crossed
Group: J

PT 478
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §973b (N): Ne. ṣw zl=k
  “Neferkare is your son.”
Advanced Noun: 3 < *1 at §975a (N): ḫ ḫ ḫ ḫ ḫ ḫ “But cause that the
  ladder of the god be given to Neferkare.”
Personal Motifs:
  Cobra for Sky; Osiris Ascends
Type: Transition Text
Transition Series:
  Sequence 106
Transition Motifs:
  Ascends to (pri r) Sky; God Gives Hand to; Gods Witness Ascent; Goes up to Sky
  on Ladder; Is Not Crossed; Is Uraeus, Falcon which Came forth; Ladder Is Set
  up; NN ṣw A; Performs ṣft z(3) for Re; Those Who Have Gone to Their Kas;
  Threat; Vocative to Ladder; Vocative to Men; Wing of Thoth/Seth
Other Attributes:
  Mixed Series (Sacerdotal and Personal):
    Sequence 105
Sacerdotal Motifs:
  Body Collected (ṣq); Horus Comes
Group: J

PT 479
Category: Personal Text
Person: 3rd
Reference: 3rd at §985a (N): ḫ ḫ ḫ ḫ ḫ ḫ “The doors of the firmament are
  spread open to Neferkare.”
Personal Motifs:
  Osiris Ascends; Vocative to Re
Type: Transition Text
Transition Series:
  Sequence 106
Transition Motifs:
  Belly of Nut; Doors, Sky Opened to Other; Pure in the Field of Rushes; Re
  Gives Hand to; Vocative to Hepatj, Hepaf, Heneni
Other Attribute:
  Mixed Series (Sacerdotal and Personal):
    Sequence 105
Group: J

PT 480
Category: Personal Text
Person: 3 < *1
Other: 3rd at §992b (N): ṣw ṣw ṣw ṣw ṣw ṣw “Just as the father of Neferkare
  Atum, ascends to the sky.”
Advanced Noun: 3 < *1 at §993a (P); ln.n=f n Ne. nis=f "He has brought the cities for Neferkare."
Reference: 3rd at §996c (N); hat.d.w Ne. hr mn.f nb.t-hk.t.4.1 "Neferkare will climb up upon the thighs of Nephthys."

Personal Motifs:
Is Bull; Rises (ûd)

Type: Transition Text

Transition Series:
Sequence 106

Transition Motifs:
Ascends from/upon Thighs; Ascends to (pri r) Sky; Climbs (jfd, l'd); Fear (ft.f) at Side, before Him; Gods Witness Ascent; Ladder Is Set up; Possession of Magic; Vocative to Ladder

Groups: J and L

PT 481
Category: Personal Text

Person: 3 < *1

Reference: 3rd at §999b (P); g3 P. pm hr fr hr fr hr fr hr "That Pepi cross thereby to Re, to the horizon."
Residue: 3 < *1 at §999b (N); g3y Ne. im hr fr hr fr hr fr hr "That Neferkare cross thereby to Re, to the horizon."

Type: Transition Text

Transition Motifs:
Cross, Ferry; Cross, Ferry to Horizon, Sky; God Gives Hand to; Offspring is Morning God; Re Crosses, Ferries; Reed-Boats Given; Reed-Boats Given to Other; Those upon Their Staves; Vocative to Ferryman, Gatekeeper; Vocative to Morning God

Other Attribute:
Vocative to Morning God

Priestly Motif:
Stands before/among Gods

Group: J

PT 482
Category: Sacerdotal Text (Personal Service)

Person: 2nd & 3rd

Reference: 2nd at §1002a (N); B 4.t(=f) Ne. "Greeting, O my father Neferkare."
Switching: 3rd at §1009b (N); md.w lb.t=f "Speak before him!"

Sacerdotal Motifs:
Body Collected (j3t); Is Mourned; Is My Father (u=t)

Type: Priestly Recitation

Priestly Motifs:
Arises, Stands (Exhortation); Ascends (pri) (Exhortation); Awakens; Comes (Exhortation); Dance Performed for; Gods Brought, Given by Other; Has Warm Bread (t sf); Horus Smites Enemy; Is Osiris + Interpolated NN; Isis, Nephthys Mourns; Mourning Prevented/ Ceased; Other Put under (by Horus); Raised from (Left) Side; See What Is Done; Set on Right Side; Sisters Find; Vocative to (û b); Was Smitten, Slain (j3k, sm3)

Other Attribute:
Vocative to Horus

Group: J

PT 483
Category: Sacerdotal Text (Personal Service)

Person: 2nd & 3rd

Reference: 2nd at §1012a (N); wsir z3 gbb tpt=f "O Osiris, son of Geb, his first."
Transplantation: 2nd at §1012a (P); wsir P. z3 gbb tpt=f "O Osiris Pepi, son of Geb, his first."
Switching: 3rd at §1013a (N); j3l=f wsir m nyr "When he made Osiris an Akh, into a god."

Sacerdotal Motifs:
Is Osiris (Deity); Libation Instruction; Libation (j3t); Offering of the King, Geb, Anubis; Scent Is toward (û) Him; Vocative to (No Particle); Voice, Words Go forth to

Type: Priestly Recitation

Priestly Motifs:
Doors of Earth, Geb, Aker Opened; Festival Performed for; Gods Brotherly to; Going forth from the Mouth; Is Jackal; Is (Like) He Who Stands Tirelessly; Is Official; Is Osiris + Interpolated NN; Is Pure, Appeared at Festival; Isis, Nephthys Summoned; Made an Akh; Raises Self (Exhortation); Sit on Khened-Throne; Zizyphus Bows, Turns Head to

Other Attribute:
Offering Motif:
Object Direction

Personal Motif:
Vocative to Horus

Group: J

PT 484
Category: Personal Text

Person: 3rd

Reference: 3rd at §1020a (P); P. pw wr pr fr pr fr fr fr fr fr "Pepi is a great one who ascends to the sky, Kheperer who ascends to the ///."

Personal Motif:
Lives from What Gods Live
PT 485

Category: Personal Text

Reference: 3rd at §1030c (P): iw.n P. hr=k "To you has Pepi come."

Vacillation: 1st at §1030c (P): iš=f=i “O my (sc. Pepi) father (sc. Geb).”

Residue: 3 < *1 at §1036b (P): pri P. pn ir p.i n nw.t “That Pepi may go forth to the sky, to Nut.”

Quotation: 2nd at §1031b–c (P): iš=f=gbb “Said his [father] Geb: ‘Seek for the magic!'”

Personal Motifs:

Vocative to Horus; Vocative to Re

PT 486

Category: Personal Text

Reference: 3rd at §1042a (N): n nIk Ne. “Neferkare will not be punished.”

Vacillation: 1st at §1040a (N): iš=f=i “For I was born in Nu.”

Disagreement: 3rd at §1040a (P): ms P. m nw.w “For Pepi was born in Nu.”

Personal Motifs:

Is Not Seized by Other (Non-Aker)

PT 487

Category: Sacerdotal Text (Personal Service)

Person of the beneficiary: 2nd

Reference: 2nd at §1046a (M): iš=f=i “Greeting, O my father!”

Sacerdotal Motifs:

Is My Father (iš=f=i); Priest (1cs) Gives Offerings; Priest Is Son; Receives Bread

PT 488

Category: Personal Text

Reference: 3rd at §1050b (P): d n=k M. /// “Put Merire /// /// .”

Personal Motif:

Vocative to Horus

PT 489

Category: Personal Text

Reference: 3rd at §1050b (P): d n=k M. /// “Put Merire /// ///.”

Personal Motif:

Vocative to Horus

Figs and Wine

sPT 490B

Group: H
sPT 491A

Category: Personal Text
Person: 3 < *1
Reference: 3rd at P/A/E 6: wār n n=f sw bm m r t=f “Because Atum put him in his mouth for himself.”
Doubling: 3 < *1 at P/A/E 6 (final): ir m(w)t (|=l) P sgm k=t=f ins=f “If I [die], then his Ka will have power over him."
Recarved: 1st at P/A/E 6 (initial): ir [m]t m k=t=l im(=l) “If I [die], then [my] Ka will have power over me.”
Vacillation: 1st at P/A/E 7: [kkt=m n r t] m bpt=sy k=t=l hr qth.w=s=nt “[When they go down to the earth] as serpents, I will go down upon their coils.”
Type: Transition Text
Transition Motifs:
Ascends to (pri r) Sky; Other Commends to God
Group: H

sPT 491B

Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1057a (P final): P, pw m[f] s m nsw “Pepi is the one who kne[els] in Nu.”
Recarved: 1st at §1057a (P initial): lmk [m[s]] s m nsw “I am the one who [kneel]s in Ne.”
Vacillation: 1st at §1058b (P): wmm=l im=f bpt=s “And let me eat of it with them.”
Type: Provisioning Text
Provisioning Motifs:
Eats of What Gods Eat
Other Attribute:
Transition Motifs:
NN pw A
Group: H

PT 492
Group: H

PT 493

Category: Personal Text
Person: 3rd
Reference: 3rd at §1059d–e (Nt): dī=f wmm.Nt, pr m n[f] ltr pr im mr wsr l[r] mk.t-wr.t “May you cause that Neith eat as Ne[per] who comes into being there, like Osiris who is upon the great flood.”
Personal Motif:
Is Appeared; Sees God
Type: Provisioning Text
Provisioning Series:
Sequence 108

Provisioning Motifs:
Eats of What Gods Eat; Vocative to Providers
Other Attribute:
Priestly Motif:
Is Greeted (išu)
Groups: H and K

PT 494

Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1063c (P final): shjp=k n=f psd.k “That you make the two Enneads satisfied with him.”
Recarved: 1st at §1063c (P initial): shjp=k n=i psd.k “That you make the two Enneads satisfied with me.”
Personal Motif:
Vocative to Re; Hungers
Group: H

PT 495

Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1064c (P final): lš.yt=f m-hnt tr.t.t “His offerings are before the chapel row.”
Recarved: 1st at §1064c (P initial): lš.yt=l m-hnt tr.t.t “My offerings are before the chapel row.”
Personal Motif:
Number above, below
Group: H

PT 496

Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1066a (P final): l.m=f m š.wn.t “He has come from Dendera.”
Recarved: 1st at §1066a (P initial): l.m=f m š.wn.t “I have come from Dendera.”
Type: Provisioning Text
Provisioning Motif:
Vocative to Providers
Other Attribute:
Transition Motif:
NN pw A
Group: H

PT 497

Category: Sacerdotal Text (Personal Service)
Person: 2nd
Reference: 2nd at §1067a (P): wšš n=k b ỉ(ỉ)=k “Throw off the earth which is against you!”
Sacerdotal Motifs:
Sits (Exhortation); Vocative to (bš)
Type: Priestly Recitation

Priestly Motif:  
Throw off Dust, Sand, Earth

Group: H

PT 498

Category: Sacerdotal Text (Personal Service)
Person: 2nd
Reference: 2nd at §1068b (P): "hmr nsw nhr  n-k n3 br(w)=k "Stand and sit! Throw off the earth which is against you!"

Sacerdotal Motifs:
- Given Eye of Horus; Horus Comes; Priest Is Son; Receives Bread; Sits (Exhortation); Vocative to (hs)

Type: Priestly Recitation
Priestly Motifs:
- Awakens; Throw off Dust, Sand, Earth; Is Osiris + Interpolated NN

Group: K

PT 499

Category: Personal Text
Person: 1st
Reference: 1st at §1070b (P): "hrs n3 br(h)=i "Lest my knife arise!"

Personal Motif:
Other Exhorted to Beware

Type: Apotropaic Text
Apotropaic Series:
- Sequence 109; Subsequence 163

Apotropaic Motifs:
- Enemy Turns back (Exhortation); Exhortation to Be Overturned; Vocative to Serpent

Group: K

PT 500

Category: Personal Text
Person: --

Personal Motif:
Other Exhorted to Beware

Type: Apotropaic Text
Apotropaic Series:
- Sequence 109

Apotropaic Motifs:
- Enemy Turns back (Exhortation); Vocative to Serpent

Group: K

PT 501

Category: Personal Text
Person: --

Personal Motif:
Number above, below

Type: Apotropaic Text
Apotropaic Motifs:
- Fall, Lie Down, Slither away; Vocative to Serpent

Group: K

sPT 502A

Category: Personal Text
Person: --

Type: Apotropaic Text
Apotropaic Series:
- Subsequence 210

Apotropaic Motifs:
- Enemy Turns back (Exhortation); Fall, Lie Down, Slither away; Sight Is Upon Another; Vocative to Inimical Being (Not Serpent)

Group: K

sPT 502B

Category: Personal Text
Person: --

Personal Series:
- Sequence 148

Type: Apotropaic Text
Apotropaic Series:
- Subsequence 210

Apotropaic Motifs:
- Fall, Lie Down, Slither away; Vocative to Serpent

Group: K

sPT 502C

Group: K

sPT 502D

Category: Personal Text
Person: 3rd
Reference: 3rd at P/A/E 35: sw<.n> M. "Merire <has> passed by."

Personal Series:
- Sequence 148

Type: Apotropaic Text
Apotropaic Series:
- Subsequence 210

Group: K

sPT 502E

Category: Personal Text
Person: 1st
Reference: 1st at §1074e (P): Lm=f l.w[=i n] m=r=f m lw(t) "I have come that I might foretell for the one whom he loves in Heliopolis."

Personal Series:
- Sequences 148–149
Personal Motif:
Passes (swA)

Type: Transition Text
Transition Motif:
Other Opens, Makes Way

Group: K

sPT 502F
Category: Personal Text
Person: --
Personal Series:
Sequences 148–149

Group: K

sPT 502G
Category: Unclassified Text
Person: --

Group: K

sPT 502H
Category: Personal Text
Person: 3 < *1

Reference: 3rd at §1076 (P): I've is the one who lashed together
and *formed, who untied and bound

together the water.

Vacillation: 1st at §1076 (P): "For Thoth is my guardian."

Personal Series:
Sequence 149
Type: Apotropaic Text
Apotropaic Motif:
Other Is Bound

Group: K

sPT 502I
Category: Unclassified Text
Person: --

Sacerdotal Motif:
Horus Comes

Personal Motif:
Vocative to Horus

Group: K

PT 503
Category: Personal Text
Person: 3 < *1

Reference: 3rd at §1079a (P final):
I've n=f

mp t=[l]±.w I=f(l) "Let speak to him this ancestor of his."

Recarved: 1st at §1079a (P initial):
I've n=1

mp t=[l]±.w I=f(l) "Let speak to me this ancestor of mine."

Vacillation: 1st at §1079b (P):
wx=f=1 m h2.t[l]±

"With me anointed with fine oil."

Disagreement: 3rd at §1080a-b (P):
I've fIr

sI n=[l] mp.w lpc wkh.t.liw p.t I'm n.w-sk "With
his back to the back of these gods of the
northern sky, the imperishable stars."

Type: Transition Text
Transition Motifs:
Ascends to (prI r) Sky; Enthroned, Throne
Established; Is Not Weak, Feeble

Group: N

PT 504
Category: Personal Text
Person: 3 < *1

Reference: 3rd at §1083a (P final):
I've n=f

m mp w=f.I±.w I=f(l) "He has become pure in the

pools of the adoring ones."

Recarved: 1st at §1083a (P initial):
I've n=I

m mp w=f.I±.w I=f(l) "I have become pure in the

pools of the adoring ones."

Vacillation: 1st at §1086a (P): d n=I

zm.w I=f(l) "The two reed-boats of the sky are
given to me."

Residue: 3 < *1 at §1087a (M):
I've n=f

M.n w=f.I±.w I=f(l) "Let Merenre thus
descend to the southern part of the field
of offerings."

Advanced Noun: 3 < *1 at §1087a (N):
I've n=I

M.n w=f.I±.w I=f(l) "Let thus Neferkare
descend to the southern part of the field
of offerings."

Personal Motif:
Goes to Field of Offerings

Type: Transition Text
Transition Motifs:
Adores God; Ascends from/upon Thighs;
Cross, Ferry to Horizon, Sky; Enthroned,
Throne Established; NN pw I; Other
Crosses to God; Other Removed from
Place; Raises Self (Not Exhortation);
Reed-Boats Given; Reed-Boats Given to
Other

Group: N

PT 505
Category: Personal Text
Person: 2–3 < *1

Reference: 3rd at §1089a (M):
pr.m M.n m p
hr b1.w.p "From Buto with the Bas of Buto
has Merenre gone forth."

Recarved: 1st at §1090e-f (P initial):
nu=t

I've n=f.I±.w I=f(l) "Nut puts her hands upon
me, just like this which she did for Osiris

on this day on which he moored."
Elsewhere M is in the third person.

In exemplar M, this statement was reinterpreted so as to direct it to the ferryman of the immediately subsequent line: Pyr. §1091a (M): *br r=]/f ii M.t. ir kg m t+A=m n w3x tw w brw frw m=]=n m=n m=]m \ "Nut puts her hands upon me, just like this which she did for Osiris on this day on which he moored."

Disagreement: 3rd at §1090e–f (P final); *br r=]/f ii M.t. ir kg m t+A=m n w3x tw w brw frw m=]=n m=n m=]m "Nut puts her hands upon him, just like this which she did for Osiris on this day on which he moored."

Doubling: 3 < *1 at §1093c/d (P): *br n=f i mn=f i r=k mr nw

Recarved: 1st at §1106a (P initial): *pr M. pn "Meribre is ascended."

Reference: 3rd at §1110a (P final): *pr M. pn "Great is his father; great is his father!"

Recarved: 1st at §1106a (P initial): *br l=t=i l t=l="Great is my father; great is my father!"

Vacillation: 1st at §1106a (N): *br l=t=i l t=l="Great is my father; great is my father!"

Type: Transition Text

Transition Motifs:

- Mythological Precedent: Osiris and Nut; Other Opens, Makes Way; Shu Lifts
- Cross, Ferry; God Gives Hand to; Is
- Other Openings, Makes Way; Shu Lifts
- Other; Shu Lifts
- Sacerdotal Motifs

Reference: 3rd at §1094a (P final): *pr M. pn "Meribre is ascended."

Recarved: 1st at §1106a (P initial): *pr M. pn "Great is my father; great is my father!"

Doubling: 3 < *1 at §1090e–f (P final): *br r=]/f ii M.t. ir kg m t+A=m n w3x tw w brw frw m=]=n m=n m=]m "Let {me} him make his patron out of figs, out of the wine which is in the vineyard which is in the vineyard of the god."

Residue: 3 < *1 at §1110a (P): *sny t=i l tw "My son! says she."

Reference: 3rd at §1107a (P final): *pr M. pn "Suck it."

Recarved: 1st at §1106a (P initial): *pr M. pn "Let {me} him make his patron out of figs, out of the wine which is in the vineyard of the god."

Type: Transition Text

Transition Motifs:

- Is Greeted (iA w); Is Not Weaned; Pure by,
- Receive Jars
- Other Attribute:
- Priestly Motif:
- Is Jackel

Group: N

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Footnote 1098: In exemplar M, this statement was reinterpreted so as to direct it to the ferryman of the immediately subsequent line: Pyr. §1091a (M): *br r=]/f ii M.t. ir kg m t+A=m n w3x tw w brw frw m=]=n m=n m=]m "O Herethat, ferry Pepi to the field of rushes!"

Elsewhere M is in the third person.
PT 509

Category: Personal Text

Person: 3 < *1

Reference: 3rd at §1120c (P final): sgr wbn.t lptr-ntr M. pr snh gd “The offering presented before Merire, alive and enduring.”
Recanted: 1st at §1120c (P initial): sgr wbn.t lptr-ncw “The offering presented before me.”

Residue: 3 < *1 at §1123a (P): pr=f r=fr p.t m-m sht.w lkm.w-sk “Let him thus ascend to the sky among the stars, the imperishable stars.”

Doubling: 1st at §1125a (P): [fr] i=fr {r=fr} m st=fr lw(t) njf$ i imh lrk.wk “Let the firmament be spread open to Pepi at dawn.”

Disagreement: 3rd at §1125a (N): [f] ir=f N.f m st f lw(t) njf$ i imh[dl]] “Let Neferkare arise thus into his empty place which is between the two great gods.”

Vacillation: 1st at §1126a (P): [fr] i=fr “Let me raise his hand to the sun-folk.”

Type: Transition Text

Transition Motifs:

- Arises at Place; Ascends to (pri r) Sky; Cross, Ferry; Embalmed; Is a Noble; Sister
- Is Sothis; Taken to Field of Offerings

Other Attributes:
- Priestly Motif: Sit on Khened-Throne
- Groups: J and N

PT 510

Category: Personal Text

Person: 3 < *1

Reference: 3rd at §1133a-b (P final): i.iz.y ²,ui gblw n P. ir lpré(h) hrw “The doors of the firmament are spread open to Pepi at dawn.”
Recanted: 1st at §1133a-b (P initial): i.iz.y ²,ui gblw n=ir lpré(h) hrw “The doors of the firmament are spread open to me at dawn.”

Doubling: 3 < *1 at §1135b (P): w[h] i=fr m st=fr lw(t) “With me he having been made pure in the field of rushes.”

Other: 3rd at §1142a (P): [r]=mn m$t lw n usir P. “They will perform service for Osiris Pepi.”
Recanted: 1st at §1142a (P): [r]=mn m$t lw n l=fr “They will perform service for my (sc. Pepi’s) father (sc. Geb).”

Residue: 3 < *1 at §1143b (M): lty M.n p.t lwn=fr sfr=tu “Let Merenre take the sky, its pillars, and its stars.”

Personal Motifs:
- Fighting, Disorder Ended; Is Bull; Is Scribe

Type: Transition Text

Transition Motifs:
- Doors, Sky Opened to Other; Enthroned, Throne Established; Is a Pure One; Libates (for God); NN lw P A; Pure in the Field of Rushes

Other Attributes:
- Priestly Motif: Enemy Raises up; Horus Raises up; Is Khentimentiu; Is Osiris + Interpolated NN; Is Strong (ph.t); Jars Filled (kh=f); Pure by, Receive Jars

Groups: N

PT 511

Category: Personal Text

Person: 3 < *1

Reference: 3rd at §1149b (P final): pr P. ort “As Pepi ascends to the sky.”
Recanted: 1st at §1149b (P initial): pr=f r=i r p.t “As I thus ascend to the sky.”

Doubling: 3 < *1 at §1150c (P): nhkmn {=fr} m st “When he roars as Seth.”

Advanced Noun: 3 < *1 at §1151a (N): lwn n.N. ir(f)w “let p.t ³w P.t “Let the keepers of the parts of the sky open the doors of the sky for Nefertkare.”
Recanted: 3 < *1 at §1159c (N): h(w)y=f m b3 “Let him strike with the staff.”

Type: Transition Text

Transition Motifs:
- Advances (pny); Ascends to (pri r) Sky; Enthroned, Throne Established; NN lw A; Other Opens, Makes Way

Groups: N

PT 512

Category: Sacerdotal Text (Personal Service)

Person of beneficiary: 2nd & 3rd

Reference: 3rd at §1162a (P final): lr n=n fr fre=f “His father (sc. beneficiary) made his heart even for himself.”

Switching: 2nd at §1164a (P initial): [x N w] “Raise yourself, O my father (sc. beneficiary)?”

1100 Cf. Pyr. §1142a (M): lr=mn m$t lw M.n n l=fr “they will perform the service of Merenre for his father Geb”; exemplar P has assimilated the text owner into the place occupied by the god Geb in M.
Person of text owner: 2–3 < *1
Reference: 1st at §1164a (P initial); \( \xi \ g \) P, “Raise yourself, O Pepi!”
Recarved: 1st at §1164a (P initial); \( \xi \ g \) \( \frown \) “Raise yourself, O his (sc. Pepi’s) father!”
Recarved: 1st at §1164a (P final); \( \xi \ g \) \( \frown \) “Raise yourself, O my (sc. Pepi’s) father!”
Sacerdotal Motifs:
Is Mourned; Is My Father (\( \frown \)); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Goes (\( \tilde{n} \ k \)) (Exhortation); Heart Brought, Given; Ihi-exclamation; Is His Father (\( \frown \)); Issues Commands to Gods (\( nfr.t.x \)); Pure by, Receive Jars; Raises Self (Exhortation); Receives Staff, Crook, Flail; Sit on Khened-Throne
Other Attributes:
Transition Motifs:
Ascends to (\( p\ r \)) Sky; Pure in the Field of Rushes; Those Who Have Gone to Their Kas
Group: N

PT 513
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1174a (P final); in ur \( p [ . f ] \) \( n=f \) \( mw \) “It is that great one who did this for him.”
Recarved: 1st at §1168a (P initial); \( pr \ r=f \) \( l=f \) \( \frown \) \( m \ m \ nfr.t.w \) \( mlk.w \) \( p.t \) “Let my father (sc. Re Atum) ascend to the sky among the gods who are in the sky.”
Other: 2nd at §1169a–b (P); \( gm \ \tilde{g} w \ r \) \( hr. \) \( \tilde{ld}.w \) \( n \) \( jw \) \( p.t \) \( m \) \( \tilde{m} \) \( hn.t \) \( m \) \( m \) \( n \) \( m \) \( \tilde{nfr.t.w \) \( “Re will find you upon the banks of the sky, as he of the swamp, one who is in Nut. Come, O one who arrives!” say the gods.”

Personal Motifs:
Lives from What Gods Live; Night-, Day-Bark Brings; Sails (\( sqd.f \))
Type: Transition Text
Transition Motifs:
Adorn Throne in Bark; Arises at Place; Ascends to (\( p\ r \)) Sky; Is Questioned (Non-rhetorical); Made to Rise (to Other); Re Gives Hand to; Takes Self away
Other Attributes:
Priestly Motifs:
Comes (Exhortation); Is Pure (Exhortation)
Group: N

PT 514
Category: Personal Text
Person: 3rd
Reference: 3rd at §1175c (P): \( s[t=k] n z=t=k \)
“Your seat is your son’s.”
Type: Transition Text
Transition Motifs:
Enthroned, Throne Established; Turns about (\( nml \)); Is Summoned
Group: N

PT 515
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1176b (M final); \( my \ t w \ sw \) “Do not strand him!”
Recarved: 1st at §1176b (M initial); \( my \ t w \) \( w \) “Do not strand me!”
Vacillation: 1st at §1181a (P): \( sqb=h=s n z=t=k \)
“Your seat is your son’s.”
Advanced Noun: 3 < *1 at §1181a (N): \( sqb=h=s n Ne. h3.t.l=f iz n n z=t=k \)
“That she may for Neferkare make his heart be libated there, for life.”
Personal Motif:
Number above, below
Type: Transition Text
Transition Series:
Sequence 110
Transition Motifs:
Advances (\( l\ww \)); Cross, Ferry; Is Not Stranded (\( l\ww \)); \( NN \) \( p.w \) \( A \); Wing of Thoth/ Seth
Other Attributes:
Provisioning Motif:
Given Offerings by God
Priestly Motifs:
Awakens; Libation (\( qb.k.w \))
Group: N

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1101 Also Transplantation.
1102 Also Transplantation.
1103 \( l=f \) “my father” was recarved to (P second) \( l=f \) “his (sc. Pepi’s) father” and then to (P final) P. “Pepi,” with the text owner thereby assimilating the role of the god.
PT 516

Category: Personal Text

Person: 3rd

Reference: 3rd at §1189b (P): p.w nb-k3w=k hr3y mdw=f=k “Pepi is your herdsman, master of your birth-brick.”

Type: Transition Text

Transition Series:
Sequence 110

Transition Motifs:
Cross, Ferry; NV p.w A; Vocative to Ferryman, Gatekeeper

Other Attributes:
Priestly Motif: Is Herdsman

Group: N

PT 517

Category: Personal Text

Person: 3rd

Reference: 3rd at §1189a (M): M.n p(w) dmsg ib3w nfr “The pygmy of the god’s dance is Merenre.”

Other: 3rd at §1189a (P): dmsg p.w nfr “He is the pygmy of the god’s dance.”

Other: 3rd at §1189e–f (P): hwr p.w nfr<s> ir P. pn n 5nh ir sgm wdl.t mdw “On that day of the summons for Pepi, for life, in order to hear commands.”

Type: Transition Text

Transition Series:
Sequence 110

Transition Motifs:
Cross, Ferry; Is Summoned; NV p.w A; Re Commends to God; It Is NN; Vocative to Ferryman, Gatekeeper

Group: N

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1110 The variation in word order between exemplars P and M shows modification, and suggests that the original was *ink p.w dmsg or *ink dmsg.

1111 Cf. Pyr. §1189e–f (M): hwr p.w n(i) nis=k ir sgm wdl.t mdw “on this day of your being summoned in order to hear commands,” which is correct. The nis r sgm wdl.t “summons to hear commands” is made to the obedient ferryman, who is still being addressed from a vocative at Pyr. §1188a–b. But a nis “summons” is also later made to the beneficiary (Pyr. §1190b). The copyist of P modified the passage to suit that, and in the process made the beneficiary rather than the ferryman the one who is supposed to be obedient. Thus it is an instance of role assimilation.

PT 518

Category: Personal Text

Person: 3 < *1

Reference: 3rd at §1193b (P): in nw n P. pn “Bring this to Pepi!”

Advanced Noun: 3 < *1 at §1193b (M): in n M.n nw “Bring to Merenre this!”

Type: Transition Text

Transition Series:
Sequence 110

Transition Motifs:
Ferryboat Brought; NV p.w A; Vocative to Ferryman, Gatekeeper

Other Attributes:
Sacerdotal Motifs: Mythological Precedent: Horus & Osiris; Officiant Establishes

Group: N

PT 519

Category: Personal Text

Person: 3 < *1

Reference: 3rd at §1203d–e (M): it n=tn M.n hr3f=in lr sf3hra hr swm=f pw n(i) lw$h.w “Take Merenre with you to the field of offerings, at this his *cult-place of the venerated ones!”

Residue: 3 < *1 at §1204a (M): t$h(w)y M.n m 3r “Let Merenre strike (ritually) with the staff.”

Other: 1st at §1206e (N): ink Nk “I am Neferkare.”

Vacillation: 1st at §1206f (N): s$m=f im lr sf3hr f r “That I may go thereby to the horizon, to Re.”

Disagreement: 3rd at §1206f (P): s$mr P. pn im lr sf3hr f r “That Pepi may go thereby to the horizon, to Re.”

Advanced Noun: 3 < *1 at §1216d (M): gr=sn n M.n ht pw n(i) 5nh=sn lm=f “Let them give Merenre the tree of life on which they live.”

Personal Motifs:
Drinks What Gods Drinks; Eats of What You Eat; Goes to Field of Offerings; Lives from What Gods Live; Passes (sw$t); Vocative to Horus

Type: Transition Text

Transition Series:
Sequence 110

1112 An interpolation not present in PM.
**Transition Motifs:**
Boat Assembled; Cross, Ferry to Horizon, Sky; I Am NN (Ink NN); Is a Noble; Is Conveyed (Ink NN); Is in Chemmis; Libates (for God); Ferryboat Brought; NN to A; Taken to Field of Offerings; Vocative to Ferryman, Gatekeeper; Vocative to Morning God

**Other Attributes:**
Apotropaic Motif:
Mafdet Acts Violently for
Sacerdotal Motif:
Mythological Precedent: Horus & Osiris
Priestly Motifs:
Libation (qhpjw); Tomb, Sarcophagus

**Group:** N

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**PT 520**
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1222a (P): m-nj.t tw n P. pn “Bring this ferryboat to Pepi!”
Advanced Noun: 3 < *1 at §1222a (M); in n M.n nj.t tw “This ferryboat bring to Merenre!”

**Type:** Transition Text
**Transition Motifs:**
Cross, Ferry to Horizon, Sky; Ferryboat Brought; Knows Other, Other’s Name

**Group:** N

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**PT 521**
Category: Personal Text
Person: 2–3 < *1
Reference: 3rd at §1225c–d (P): sm P. hr lw=f ljw “May Pepi go to these fathers of his.”
Disagreement: 2nd at §1225c–d (M); M.n sm=k r=f hr lw=k ljw “O Merenre, may you thus go to these fathers of yours.”
Switching: 2nd at §1225b (P): ily=k mr it-hr “May you fly like an I-hau-bird.”
Vocalization: 1st at §1226c (P): nhnc.n(=) sw m=f kann.t “But I have taken it from the Kemmet-bird.”

**Type:** Transition Text
**Transition Series:**
Sequence 111
**Transition Motif:**
Flies

**Other Attribute:**
Sacerdotal Motif:
Vocative to (No Particle)

**Group:** N

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**PT 522**
Category: Personal Text
Person: 3rd
Reference: 3rd at §1227b (P): m-k(lw) P. pn ly n “Pepi is come, for life.”

**Personal Motif:**
Is Not Seized by Other (Non-Aker)

**Type:** Transition Text
**Transition Motifs:**
Ferryboat Brought; Other Opens, Makes Way; Vocative to Ferryman, Gatekeeper

**Other Attributes:**
Apotropaic Motif:
Vocative to Inimical Being (Not Serpent)

**Priestly Motif:**
Vocative to Children of Horus

**Group:** N

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**PT 523**
Category: Personal Text
Person: 2/3 < *1
Reference: 3rd at §1231a (P): snj.t n P. pn “The sky has made the light strong for Pepi.”
Disagreement: 2nd at §1231a (M); snj n=k p.t ljw “The sky has made the light strong for you.”
Residue: 3 < *1 at §1231b (P): l.t=f r=f P. “And Pepi thus rises to the sky as the eye of Re.”
Interp. Voc.: 1st at §1232a–b (N); “Stand, O Neferkare, before the Akhs, just as Horus foremost of the living stands!”

**Personal Motif:**
Rises (Isk)

**Type:** Transition Text
**Transition Series:**
Sequence 111
**Other Attributes:**
Sacerdotal Motif:
Vocative to (No Particle)

**Priestly Motifs:**
Arises, Stands (Exhortation); Before Living

**Group:** N

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**PT 524**
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1233b (P): P. lwq dwq.l nd pn “Pepi is Thoth, the one who saves you.”
Vocalization: 1st at §1242b (P): gm.n(=l) sl(f) m nswa “I found it in Heliopolis.”

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1107 Also with Interpolated Vocative.

1108 Also Quotation.
Personal Motifs:
Has White Crown (ḥtp); Is Not Seized by Other (Non-Aker); Is Strong (nḥt); Passes (sfd); Place is Broad; Vocative to Horus; Vocative to Re
Type: Transition Text
Transition Motifs:
Advances (ḥnḥt); Comes to Addressee = Horus; Flies; Is Not Crossed; Is Summoned; NN pw A; Other Opens, Makes Way
Apotropaic Motif:
Other Is Bound
Other Attributes:
Sacerdotal Motifs:
Given Eye of Horus; Scent of Eye of Horus
Priestly Motif:
Has Jackal-face
Group: N

PT 527
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1249c (M); d=sn n=sn M.n ḫnḥt=sn “Let them put Merenre between them.”
Residue: 3 < *1 at §1249c (M); pny M.n tr p.t “Let Merenre ascend to the sky.”
Type: Transition Text
Transition Series:
Sequence 113; Subsequence 164
Transition Motif:
Ascends to (prḥ r) Sky
Other Attribute:
Offering Motif:
Recite Four Times
Group: N

PT 528
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1250f (P): ḫnḥt=sn n=sn M.n ḫnḥt=sn “Let them put Merenre between them.”
Residue: 3 < *1 at §1251a (M); pny M.n tr p.t “Let Merenre perform for you the utterance of the natron-god.”
Type: Transition Text
Transition Series:
Sequence 113; Subsequence 164
Transition Motif:
Cross, Ferry
Group: N

PT 529
Category: Personal Text
Person: --
Type: Transition Text
Transition Series:
Sequence 113; Subsequence 164
Transition Motif:
Vocative to Ferryman, Gatekeeper
Group: N

1109 Also Quotation.
1110 Also Disagreement.
PT 530
Category: Personal Text
Person: 3rd
Reference: 3rd at §1253b (P); gl = [z] in P.
fn “May you give your hand to Pepi.”
Type: Transition Text
Transition Series:
Sequence 113; Subsequence 164
Transition Motifs:
God Gives Hand to; Ladder Is Set up;
Sit before, beside Gods; Taken to Field of
Offerings; Vocative to Ladder
Group: N

PT 531
Category: Personal Text
Person: 3rd
Reference: 3rd at §1254d (M):
“May you give your hand to Pepi.”

PT 532
Category: Sacerdotal Text (Personal Service)
Person of the beneficiary: 2nd & 3rd
Reference: 3rd at §1256a–b (N):
“This bring to Merenre!”

Other Attribute
Series with Priestly and Coffin Texts:
Type: Transition Text
Transition Motifs:

PT 533
Category: Personal Text
Person: 3rd
Reference: 3rd at §1263c (P):

PT 534
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 3rd at §1266a (P):

Other Attribute
Type: Priestly Recitation
Priestly Motifs:

PT 535
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 3rd at §1280c–d (P):
Sacerdotal Motifs:
- Given Eyes (Dual); Is Mourned; Is Osiris (NN); Primogeniture; Vocative to \( h^3 \);
- Vocative to (No Particle)

Type: Priestly Recitation

Priestly Motifs:
- Comes (Exhortation); In His, Your Name of; Is Anubis; Isis, Nephthys Mourns; Lives (Exhortation); Not Rot, Decay, Stink (2nd Person)
- Sisters Come; Throw off Dust, Sand, Earth; Vocative to Isis; Vocative to Nephthys

Other Attributes:

Transition Motifs:
- Advances \( (\text{full}) \); Other Removed from Place

Groups: C, F, and N

PT 536

Category: Sacerdotal Text

Person: 2nd & 3rd

Reference: 2nd at §1292b (P): \( t\z kw \) “Raise yourself!”

Switching: 3rd at §1296b (P): \( i.n=f hr=k \) “To you has he come.”

Sacerdotal Motif:

What Went forth from Osiris

Type: Priestly Recitation

Priestly Motifs:
- Akhs Given; Anubis Commands; Ascends, Descends as Morning God, Star; Dance Performed for; Day of Reckoning
- Binding Bones; Efflux Be Yours; Fetters Released; Goes around, Travresses, Sits on Mounds; Is God (by Verb \( n\r \)); Is (Power) before Powers; Is Who Is in His House; Jars Filled \( (\text{full}) \); Pure by, Receive Jars; Raises Self (Exhortation); Sit on Khened-Throne; Throw off Dust, Sand, Earth; Water, Flood Be Yours

Group: C

PT 537

Category: Sacerdotal Text

Person: 2nd

Reference: 2nd at §1298b (P): \( h^3 \) hms=k \( hr \) \( hndw \ wsl \) “Stand and sit upon the throne of Osiris.”

Sacerdotal Motifs:
- Power in Body; Vocative to \( h^3 \); Vocative to (No Particle)

Type: Priestly Recitation

Priestly Series:
- Sequence 140; Subsequence 204

Priestly Motifs:
- Announced \( (\text{full}) sglh \); Arises, Stands (Exhortation); Ascends \( (\text{pri}) \) (Exhortation); Has Jackal-face; Lives (Exhortation); Member Is Atum; Nut Protects \( (\text{hmn}, sglh, hucy) \); Sit on Khened-Throne

Groups: B and C

PT 538

Category: Personal Text

Person: --

Type: Apotropaic Text

Apotropaic Motifs:
- Enemy Turns back (Exhortation); Vocative to Inimical Being (Not Serpent)

Other Attributes:

Priestly Motifs:
- Horus Smites Enemy

Group: C

PT 539

Category: Personal Text

Person: 3 < *1

Reference: 3rd at §1303a (P): \( tp n(l) M. pn m \) \( dr.t \) “The head of Merire is as a kite’s.”

Residue: 3 < *1 at §1303b (P): \( pr=f r=f \) \( sy=s r=f p.t \) “Thus let him ascend; thus let him rise to the sky.”

Vacillation: 1st at §1323d (P): \( pri=l r=f \) “Thus let me ascend.”

Personal Motifs:
- Rises \( (\text{full}) \); Vocative to Horus

Type: Transition Text

Transition Motifs:
- Adorn Throne in Bark; Ascends to \( (\text{pri} r) \) Sky; Belly of Nut; Is Conceived to Re; Is Son of Re (Predication); \( A N \) \( p.w \) A; Possession of Magic; Threat; True of Voice

Other Attributes:

Priestly Motifs:
- Has Jackal-face

Group: O

PT 540

Category: Sacerdotal Text (Personal Service)

Person of beneficiary: 2nd

Reference: 2nd at §1331a (P): \( P. pi z3=k \) “Pepi is your son.”

Person of text owner: 3 < *1

Reference: 1st at §1328a (Nt): \( I.n=I hr=k \) “To you have I come.”

Disagreement: 3rd at §1328a (P): \( I.n P. pn \) \( hr<=k \) “To <you> has Pepi come.”
Sacerdotal Motifs:
Is Osiris (Deity); Mouth Is Opened; Mouth Is Opened by Horus; Mythological Precedent: Horus & Osiris; Officiant Establishes; Priest Is Son; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
In His, Your Name of; Is Brushed/Dried; Is Raised (which, thing); Your Thousands of (Thing)
Other Attribute:
Transition Motif:
NN pw A
Group: O

PT 541
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §1333c (P): stp z3 nwh hr l=tn wsir M. “Put the protection of life around your father Osiris Merire!”
Sacerdotal Motifs:
Is My Father (it=f); Is Osiris NN
Type: Priestly Recitation
Priestly Motifs:
Horus Saves (ngw); Is His Father (it=f); Made to Come to Life; Other Saves (ngw); Plural Priest; Vocative to Children of Horus
Group: O

PT 542
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §1335a (P): iwn=f ip=f l=fn wsir P. “He has come even that he reckon his father Osiris Pepi.”
Sacerdotal Motifs:
Horus Comes; Is My Father (it=f); Is Osiris NN; Thoth Exhorted to Go (which)
Type: Priestly Recitation
Priestly Motifs:
Horus Reckons; Is His Father (it=f)
Group: O

PT 543
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 3rd at §1337a (P): l.sm n wsir M. pw “Go to Osiris Merire!”
Switching: 2nd at §1337b (P): iwn=f l=fn wsir P. mn “Make Osiris Merire rise up to me!”
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Enemies Brought, Given by Horus; Exhorted to Maintain Enemy; Plural Priest; Was Smitten, Slain (which, sm3)
Group: O

PT 544
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §1338a (P): l.sm n wsir P.
“Go to Osiris Pepi!”
Sacerdotal Motifs:
Is Osiris NN
Type: Priestly Recitation
Priestly Motifs:
Children of Horus Raise up; Children of Horus Set out (which) Bearing Him; None Depart (which, which); Plural Priest; Vocative to Children of Horus
Group: O

PT 545
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §1339a (P): iwn=f l=fn wsir P.
“Lift up your father Osiris Pepi!”
Sacerdotal Motifs:
Is Osiris NN; Mouth Is Opened; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Arises, Stands (Exhortation); Children of Horus Raise up; Enemies Brought, Given by Horus; Made to Come to Life; Plural Priest; Service Performed (sm3) for; Vocative to Children of Horus; Was Smitten, Slain (which, sm3)
Group: O

PT 546
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §1341a (P): iwn=f l=fn wsir M.
“Make Osiris Merire rise up to me!”
Sacerdotal Motifs:
Is Osiris NN
Type: Priestly Recitation
Priestly Motifs:
Is Drawn Together (dm3, h, inq) by Goddess; Made to Rise to Horus, Nut
Group: O
PT 547
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1342a (P); h3 𝑖(Debe) usir P. pn “O my father Osiris Pepi.”
Sacerdotal Motifs:
Is My Father (Debe); Is Osiris NN; Vocative to (Debe); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Betake Self to Other; Made to Rise to Horus, Nut
Group: O

PT 548
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §1343a (P); wp r3 n(i) n usir P. pn “The mouth of the earth is opened for Osiris Pepi.”
Sacerdotal Motif:
Is Osiris NN
Type: Priestly Recitation
Priestly Motifs:
Is Herdsman; Is Not Weaned; Re Grasps, Receives Hand
Group: O

PT 549
Category: Personal Text
Person: --
Type: Apotropaic Text
Apotropaic Motif:
Enemy Turns back (Exhortation)
Group: O

PT 550
Category: Personal Text
Person: --
Type: Apotropaic Text
Apotropaic Motifs:
Enemy Turns back (Exhortation); Fall, Lie Down, Slither away; Vocative to Inimical Being (Not Serpent)
Group: O

PT 551
Category: Personal Text
Person: 1st
Reference: 1st at §1351c (P); sw3.k(i) sw3.l njf “I have passed the passing of the god.”
Personal Motif:
Passes (sw3)

PT 552
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1352 (P); ḫn M. pn rt “May you live for me, O Merire, for ever.”
Sacerdotal Motif:
Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motif:
Lives (Exhortation)
Group: O

PT 553
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §1352a (P); ḫl gb “Let Geb raise you.”
Switching: 3rd at §1367a (P); ḫl P. ḫr “To you has Pepi come.”
Sacerdotal Motifs:
Is Mourned; Mythological Precedent: Horus & Osiris; Power in Body
Type: Priestly Recitation
Priestly Motifs:
 Akhs Given; Anubis Commands; Ascends, Descends as Morning God, Star; Ascends (pri) (Exhortation); At Great Stair; Cross (Exhortation); Dance Performed for; Day of Reckoning, Binding Bones; Efflux Be Yours; Fetters Released; Goes around, Traverses, Sits on Mounds; Goes as Horus; Is God (by Verb nj); Is in/at God’s Booth; Is Raised (p3, ph); Is Osiris Is Your Father (Debe); Pure by, Receive Jars; Putrefaction of Osiris; Raises Self (Exhortation); Re Grasps, Receives Hand; Sit on Khened-Throne; Throw off Dust, Sand, Earth; Tomb, Sarcophagus Opened; Water, Flood Be Yours; Vocative to (No Particle); What Went forth from Osiris; Without Cease for Ever
Other Attributes:
Personal Motif:
 Is Bull
Transition Motif:
Ascends to (pri r) Sky
Group: O
PT 554
Category: Sacerdotal Text (Personal Service)
Person: 2nd & 3rd
Reference: 3rd at §1370a (P): ln P. pn zi sn.t thm.t wr.t “It is Pepi who is the son of the great wild cow.”
Switching: 2nd at §1370c (P): nm=s siw in=k “Let her traverse the canal with you.”
Group: O

PT 555
Category: Personal Text
Person: 3 < *1
Reference: 3rd at § 1373a (M): pr.m. m p (pri) “From Buto with the gods of Buto has Merenre gone forth.”
Residue: 3 < *1 at §1374a (N): wp-wn “Let Neferkare be on high as Wepwawet.”
Disagreement: 3rd at §1376a (M): z.y a/w=f “His lines are tied.”
Personal Motifs:
Comes from, out of Buto; Has White Crown (i); Hungers
Type: Transition Text
Transition Motifs:
Ascends to (pri r) Sky; Boat Assembled; Is Belted (iy) as Horus; Wing of Thoth/Seth
Groups: N and O

PT 556
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 3rd at §1379c (P): q.l.w mt(=t) wsir P. m w-p-w3.wt m-hnt l.tr.ilt “My father, Osiris Pepi, will be on high even as Wepwawet before the two chapel rows.”
Switching: 2nd at §1380a (P): tz w “Raise yourself!”
Sacerdotal Motifs:
Is My Father (t=ti); Is Osiris NN; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequence 114
Priestly Motifs:
Arises, Stands (Exhortation); Body Part as Jackal (Not Face); Fetters Released; Is Sole Star; Raises Self (Exhortation)
Other Attributes:
Transition Motifs:
Cross, Ferry to Horizon, Sky; Ferryboat Brought
Group: O

PT 557
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1387b (P): pr.tw n pr=k “Turn yourself to your house!”
Sacerdotal Motifs:
Turns Self (wgš, phr, mdj)
Type: Priestly Recitation
Priestly Series:
Sequence 114
Priestly Motifs:
Other Cultivates Grain; Son, Heir upon Throne, Place
Group: O

PT 558
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1390a (M): i3 M.n p(w) l.nd-hr=k hh “Greeting, O Merenre! Hail, O Million!”
Sacerdotal Motifs:
Vocative to (h); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Subsequence 200
Priestly Motifs:
Lives (Exhortation); Vocative to (lnd-hr=k); Vocative to (h)
Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 131
Transition Motif:
Alights
Group: O

PT 559
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1392a (M): m(y) m htp n wsir tt m http tr=k n wsr “Come in peace to Osiris! Come in peace to Osiris!”
Sacerdotal Motifs:
Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Subsequence 200
Priestly Motifs:
Come in Peace to God
Other Attribute:
Mixed Series (Sacerdotal and Personal):
Sequence 131
Group: O
PT 560
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §1395a (M); i.w n r`=k ir `j=k uswr “Open your mouth to your son Osiris”
Type: Priestly Recitation
Priestly Series:
Subsequence 200
Other Attribute:
Mixed Series (Sacerdotal and Personal):
Sequence 131
Group: O

PT 562
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1405a (P); {m} ndr n=k c
n(l) P. n “ndr w3s dl “Take the hand of Pepi, for life and dominion for ever!”
Vacillation: 1st at §1406a-b (P); `wgt(=f) mdt n(l) nfr w3s dl “That I may judge the gods, as sovereign, as the successor, as Horus, who saves the father of Horus Osiris.”
Disagreement: 3rd at §1406a-b (N); `wgt Ne. mdt n(l) nfr w3s dl “That Neferkare may judge the gods, [as sovereign,] as the successor, as Horus, who saves his father Osiris.”
Personal Motifs:
Vocative to Horus; Vocative to Re
Type: Transition Text
Transition Series:
Sequence 119

PT 563
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1409d (N); pr Ne. “That Neferkare ascend.”
Residue: 3 < *1 at §1416b (N); pr Ne. ir p.t “Let Neferkare ascend to the sky.”
Vacillation: 1st at §1419c (P); `r w3 ir p.t “Take me to the sky!”
Type: Transition Text
Transition Motifs:
Ascends to (pri e) Sky; Belly of Nut; Doors, Sky Opened to Other; Mythological Precedent: Osiris and Nut; NN pw A; Pure in the Field of Rushes; Vocative to Hepatj, Hepaf, Heneni
Groups: N and O

PT 564
Category: Personal Text
Person: 3rd
Reference: 3rd at §1421c (P): ndr w=f m mr-i3r.w “Pepi himself is pure in the pool of rushes.”
Type: Transition Text
Transition Motifs:
Pure in the Field of Rushes; Re Is Pure; Shu Lifts up (f3l, stak’); Vocative to Hepatj, Hepaf, Heneni
Groups: O

PT 565
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1423a (P); P. pw “It is Pepi.”
Vacillation: 1st at §1423a (P); s.t(=f) tr p.t lm “I being conveyed to the sky thereby.”
Disagreement: 3rd at §1423a (N); s.t Ne. ir p.t lm “Neferkare being conveyed to the sky thereby.”
Personal Motifs:
Is Appeared; Re Appears
Type: Transition Text
Transition Series:
Sequence 58
Transition Motifs:
God Gives Hand to; Is a Pure One; It Is NN; NN pw A
Groups: J, N, and O
PT 566
Category: Personal Text
Person: 3rd
Reference: 3rd at §1429a (P); sgA. P. pm hŋ = k ḫt. wa. "Convey Pepi with you!"
Personal Motif:
Vocative to Horus

Type: Transition Text
Transition Motifs:
Cross, Ferry; Is Not Stranded (iw); XV pA A; Vocative to Ferryman, Gatekeeper; Wing of Thoth/Seth; Is Conveyed (sgA)
Group: O

PT 567
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1430d (N); im(l) n.n Ne. "Give your hand to Neferkare!"
Vocillation: 1st at §1430c (N); i$p(l) = i i$p(l) = i "Let me fly! Let me fly!"
Disagreement: 3rd at §1430c (P); i$p(l)f = f$p(l)f = f "Let him fly! Let him fly!"

Type: Transition Text
Transition Motifs:
Flies; Pure in the Field of Rushes; Re is Pure; Shu Lifts up (fA, skA); Vocative to Hepatj, HepaA, Heneni
Group: O

PT 568
Category: Sacerdotal Text (Personal Service)
Person: 2nd & 3rd
Reference: 3rd at §1431b (P); z P. pm hr k3=f hr pq.− "Let Pepi go to his Ka, to the sky."
Sketching: 2nd at §1433a (P); n hr=k hr tï "You will not fall to the earth."

Sacerdotal Motifs:
Go to, with (hr, hŋ) Ka; Other Gone to, with (hr, hŋ) Ka; Vocative to (hA)
Personal Motif:
Passes (awA)

Type: Transition Text (!)

Transition Motifs:
Cross, Ferry; Ferryboat Brought; Goes up to Sky on Ladder; Ladder Is Set up
Other Attribute:
Priestly Motif:
In Other’s Name of

Group: O

PT 569
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1440b (P); hyg=k w h3.w M. pm m ‘w3=k pw. "You are not to keep Merire from boarding this your bark."

Vocillation: 1st at §1440c (P); ink sk sn wA(w)-l(l) n(l) f "For I am the one who destroys them, the agent of Re."
Disagreement: 3rd at §1440c (M); M.n pw sk sn wp. ‘w3=l(l) f "Merenre is the one who destroys them, the agent of Re."

Residue: 3 < *1 at §1442c (M); hŋ=f hr "Let him row you."

Personal Motif:
Vocative to Re

Type: Transition Text
Transition Series:

Sequence 115; Subsequence 165

Transition Motifs:
Boat Assembled; Does Not Forget; God Gives Hand to; Knows Other, Other’s Name, XV pA A; Performs tp z for Re, Re, Re
Rows Re

Group: O

sPT 570A
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1450b (P); n n.m n P. pm hr t hr “Pepi does not eat the eye of Horus.”
Vocillation: 1st at §1443b (P); ms nτr in p.t hr-‘wA(l) lw hŋ wn.m t hr-‘wA(l) = f "For the god is born by the sky, before Shu and Tefenu, before me."
Disagreement: 3rd at §1443b (M); ms nτr in p.t hr-‘wA(l) lw hŋ wn.m t hr-‘wA(l) M.n wnh wer gd.w "For the god is born by the sky, before Shu and Tefenu, before Merenre.”
Doubling: 3 < *1 at §1451b (P); [fA] n=t wA(l) {P.} <P.> mnh.t {P.} hr’i=f b hA-t sr lm(l)t tawm "[Protect] {me} <Pepi>,” O Nekhebet who is in the house of the noble which is in Heliopolis!"
Quotation: 2nd at §1450a (M); nfr.wA(l) lw gd.w m.x."f "How beautiful are you!” says his mother.”

Personal Motif:
Lives from What Gods Live; Plowing of Land (Enter Earth); Vocative to Horus

Type: Transition Text

Transition Series:

Sequence 115; Subsequences 165–166

Transition Motifs:
Atum/Shu Takes (idA) out (to Sky); Is Fourth of Four Gods; Is Served (hm); Land Not Free of; Limbs Are Imperishable Stars, XV pA A; Other Commends to God; Other Informed (wA(l) b) Concerning Him; Seth Escapes, Rejects Death; Those upon Their Staves; Vocative to Nu; Vocative to Stars
Other Attributes:
  Sacerdotal Motif: Judgment in House of the Noble
  Priestly Motif: In Other's Name of
  Group: O

PT 570B
Category: Personal Text
Person: 3rd
Reference: 3rd at §1459a (M); M.n pw b6 hdt $p. s.t w$t.A “Mereru is one who grasps the white crown, first one of the curl of the green crown.”
Personal Motifs:
  Has White Crown ($hd.t; Seth's Testicles Seized, Lost, Injured; Vocative to Re
Type: Transition Text
Transition Series:
  Sequence 115; Subsequence 166
Transition Motifs:
  Born before Sky, Earth, Discord Exist; Is Uraeus, Falcon which Came forth;
  Person
  Category
  Other Attributes
  Priestly Motif
  Type: O

PT 571
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1466b (P); ms P. pn in $t=f tm “And Pepi was born by his father Atum.”
Residue: 3 < *1 at §1467a (P); $Nh P. pn htw $ht (i) mw$t mr $Nh t $ht hwa=f $ht (i) mw$t “Pepi will escape the day of death just as Seth escaped his day of death.”
Personal Motifs:
  Re, Thoth Takes (to Sky); Vocative to Re
Type: Transition Text
Transition Motifs:
  Born before Sky, Earth, Discord Exist; Has, Is Given Forked Staff; Is Not against
  King; Is Served ($ht); Is before, beside
  Re; Other Commends to God; Re Gives
  Hand to; Seth Escapes, Rejects Death
Other Attribute:
  Priestly Motif
  Is Imperishable
  Group: O

PT 572
Category: Personal Text
Person: 2/3 < *1
Reference: 3rd at §1475b (P); dl.t=n=f nhw.w(t) gbh n P. pn “He has given the cities of Geb to Pepi.”
Disagreement: 2nd at §1475b (M); dl=f n=k nhw.w(t) gbh “With him giving you the cities of Geb.”
Advanced Noun: 3 < *1 at §1473b (P); in n P. pn nh.w $Nh (t) w.p.t “The gods who are in the sky are brought to Pepi.”
Other: 1112 2nd at §1477a (M); in sm.t=n=sn $t.w “Have they slain you?”
Personal Motifs:
  Is Bull; Enemy Is Questioned
Type: Transition Text
Transition Motifs:
  Ascends to ($pt $t) Sky; Fear ($f.t) at Side, before Him; Gods Witness Ascent; Goes
  up to Sky on Ladder; Ladder Is Set up; $N $t.w A; Possession of Magic
  Group: O

PT 573
Category: Personal Text
Person: 3 < *1
Reference: 2nd at §1479c (P); $t d n=k P. pn $Nh=f n $Nh $Nh
  $Nh=$f $Nh A “Take Pepi out with you to the living one, to your mother Nut!”
Advanced Noun: 3 < *1 at §1480a (P); $t.w(t) n P. pn $f.w A.t “With the doors of the sky
  being opened to Pepi.”
Vacillation: 1st at §1484d (M); dl $w(t) $ml $r.d=f I m=f “My obstructor giving me up
  from him.”
Disagreement: 3rd at §1484d (N); dl $w $ml $r.d=f I m “His obstructor giving him up
  therefrom.”
Personal Motifs:
  Is Bound for God; Re, Thoth Takes (to
  Sky); Vocative to Horus; Vocative to Re
Type: Transition Text
Transition Series:
  Sequence 116
Transition Motifs:
  Enthroned, Throne Established; Flies;
  God Awakens in Peace; Is Fourth of Four
  Gods; Is before, beside Re; Re Commends
  to God; Takes Self away; Those upon
  Their Staves; Vocative to Men

1112 Also Quotation. Cf. Pyr. §1477a (P); in $t.w A “Have you acted against him?” The prior form of the text was presumably *$t w=$f A, necessitating the reconfiguration of the person of the enemies as well.
Other Attributes:
Priestly Motifs:
At Great Stair; Maintain Own House, Gate; Saved from Obstructor, Restrainer
Groups: N and O

PT 574
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1489a (N): [Tw-n.Ne.] ḥȝ=k m lâ’â" gbb “To you [has Neferkare come,] as the heir of Geb.”
Vocalization: 1st at §1491a (N): ẖm ẖn(w) ẖn ẖn(w) “Turn me! Turn me!”
Disagreement: 3rd at §1491a (P): ẖn P. ẖn P.
“Turn Pepi! Turn Pepi!”
Quotation: 2nd at §1489a–b (P):
“[Atum will say,] ‘Let all be yours!’ ”
Type: Transition Text
Transition Series:
Sequence 117
Other Attributes:
Priestly Motifs:
Ihi-exclamation; Turns about (iwró irt)
Exclamation
Group: O

PT 575
Category: Personal Text
Person: 3rd
Reference: 3rd at §1496a (P): ẖf=m hr-ȝw P. pn irt ë “While they stand beside Pepi on the earth.”
Personal Motifs:
Re Appears; Re, Thoth Takes (to Sky); Vocative to Re
Type: Transition Text
Transition Series:
Sequence 117
Transition Motif:
Re Gives Hand to
Group: O

PT 576
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1517a (P): ẖw ‘ n(ś) P. lr t.t “The hand of Pepi is risen to the sky.”
Residue: 3 < *1 at §1517b (P): pry=f rs=f sȝw=m rψ=f lr t.t “Let him thus ascend; let him thus rise to the sky.”
Personal Motifs:
Drinks What Gods Drinks; Lives from What Gods Live; Rises (ḥḏd); Vocative to Re

PT 577
Category: Sacerdotal Text (Personal Service)
Person: 2nd & 3rd
Reference: 3rd at §1520a (P): ṣf ṭw f “Osiris is appeared.”
Switching: 2nd at §1525 (P): ws ṭw “O Osiris.”
Transplantation: 3rd at §1523c–1524a (P):
“Anubis, reckoner of hearts, assigns Osiris Pepi from the gods who are below to the gods who are in the sky, (to be) lord of wine in inundation.”
Sacerdotal Motifs:
Is Osiris (Deity); Vocative to (No Particle); Voice, Words Go forth to
Type: Priestly Recitation
Priestly Motifs:
Atum on High; Comes (Exhortation); God Satisfied upon; Going forth from the Mouth; Is Official; Is Osiris + Interpolated NN
Other Attribute:
Personal Motif:
Is Appeared
Group: O

PT 578
Category: Sacerdotal Text (Personal Service)
Person: 2nd
Reference: 2nd at §1531a (P): ḫm(ś)=k ȝw m ṭḥ.w ḫw ṭḥ.ḥw “May you not go in these eastern lands.”

[111] Presumably a mistake for ṭḏg “Wag ceremony.”
Sacerdotal Motif:
Vocative to (No Particle)

Type: Priestly Recitation

Priestly Motifs:
Announced to Re, Harakhti, Horus; Comes (Exhortation); Embraces Gods, Everything; In His, Your Name of; In Other’s Name of; Is Anubis; Is Herdsman; Is Osiris + Interpolated NN; Stands before/among Gods

Group: O

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PT 579
Category: Sacerdotal Text (Personal Service)

Person of the beneficiary: 2nd
Reference: 2nd at §1539a (N): wsir “O Osiris.”

Person of the text owner: 2nd & 3rd

Transplantation: 2nd at §1539a (P): “O Osiris Merire.”

Disagreement: 3rd at §1541a (N): “May Neferkare cross the shifting waterway.”

Sacerdotal Motifs:
Horus Seeks Osiris; Is Osiris (Deity); Vocative to (hA); Vocative to (No Particle)

Type: Priestly Recitation

Priestly Series:
Subsequence 168

Priestly Motifs:
Announced to Re, Harakhti, Horus; Is Greeted (iA); Is Osiris + Interpolated NN

Other Attributes:
Mixed Series (Sacerdotal and Personal):

Group: O

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PT 580
Category: Sacerdotal Text (Personal Service)

Person: 2nd & 3rd
Reference: 3rd at §1543b (P): “You have smitten my father.”

Switching: 2nd at §1544a (P): “As a bull have I smitten for you the one who smote you.”

Sacerdotal Motifs:
Eats Sethian Part; Is My Father (i=t=f); Vocative to (No Particle)

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PT 581
Category: Sacerdotal Text (Personal Service)

Person of the beneficiary: 2nd
Reference: 2nd at §1551a–b (N): “This is your naos, the broad hall, O Osiris, that which brings breath.”

Disagreement: 3rd at §1552c (N): “[May Neferkare] as Anubis...”

Person of the text owner: 2nd
Transplantation: 2nd at PT 581 §1551a–b (P): “This is your naos, the broad hall, O Osiris Pepi, that which brings breath.”

Sacerdotal Motifs:
Is Osiris (Deity); Vocative to (No Particle)

Type: Priestly Recitation

Priestly Motifs:
Is Osiris + Interpolated NN; Is Anubis

Other Attributes:
Mixed Series (Sacerdotal and Personal):

Group: O

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PT 582
Category: Personal Text

Person: 3rd
Reference: 3rd at §1558a (P): “To you has Merire come.”

Personal Motifs:
Passes (sw); Sees God; Vocative to Horus

Type: Transition Text

Transition Series:
Sequence 159

Transition Motifs:
Comes to Addressee = Horus; Flies; Is Questioned (Non-rhetorical); Is Sobek

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1114 The officiant of the text’s prior form made no first-person self-reference. Exemplar P maintains the second person throughout.

1115 Also Transplantation. Cf. Pyr. §1541a (P): “May you cross the shifting waterway.”

1116 The bottom of a cartouche is represented at N 1350+33, for which see Jéquier 1936, pl. 23, but it could be a mistaken reading for “may you...” If the reading is correct, then it is in disagreement with Pyr. §1552c (P): “May you stand and sit as Anubis, foremost of the sacred land.”
Other Attributes:
Sacerdotal Motif:
Power in Body
Priestly Motifs:
Has Jackal-face; Is Anubis; Is among Akhs;
Sit on Khened-Throne

PT 583
Category: Personal Text
Person: 3rd
Reference: 3rd at §1568a (P); \( \text{pri t w m} \overline{3} \ P \, \text{pn} \)
“Turn your self around and see Pepi.”
Type: Transition Text
Transition Series:
Sequence 150; Subsequence 211
Transition Motifs:
God Gives Hand to

sPT 586D
Category: Personal Text
Person: 3rd
Reference: 3rd at §1585b (Nt); \( \text{pr Nt.} \overline{3} \overline{3} \) r.p.t
“That Neith ascend upon it to the sky.”
Type: Transition Text
Transition Series:
Sequence 150
Transition Motifs:
Ascends to (\( \text{pr} \) r) Sky; Ferryboat Brought;
Ladder Is set up; Performs \( \text{stph} \ z \) for Re;
Vocative to Ferryman, Gatekeeper

PT 587
Category: Sacerdotal Text (Personal Service)
Person: 3rd
Reference: 3rd at §1596c (N): \( \text{Ne.} \overline{3} \overline{3} \) r.K n.[t] \( \text{mr} \) \( \text{mr} \) \( \text{m}.w \)
“Horus is Neferkare, the one who adorned his Eye
with both his hands.”
Advanced Noun: \[^{137}\] 3rd at §1597d (P); \( \text{ir} \approx \overline{3} \overline{3} \text{n} \) M. h.t nh.l.t m[t] \( \text{h t} \) n[l]) M. pn “May you
do for Merire everything which is desired
[of the heart of] Merire.”
Sacerdotal Motif:
Offerings Raised
Type: Priestly Recitation
Priestly Series:
Sequence 120
Priestly Motifs:
Atum on High; Geb Commands; In
His, Your Name of; In Other’s Name
of; Seth Acts against (Someone); Tomb,
Sarcophagus Opened
Other Attribute:
Transition Motif:
\( \text{NN rwp} \) A
Groups: I, M, and O

PT 588
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1607a (M); \( \text{phk s} \) (l)
\( \text{mwr t} = \overline{3} \overline{3} \text{m} \) m=s n(l) s.t-p.t “Your
mother Nut has spread herself over you,
in her name of ‘Shetpet.’ ”

[^137]: Dative and noun advanced ahead of complex
object; not a sign of editing.
Sacerdotal Series:
  Sequences 121–123; Subsequences 176–177, 180
Sacerdotal Motifs:
  Is Osiris NN; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
  Sequences 78, 91; Subsequence 178
Priestly Motifs:
  In His, Your Name of; In His, Your Name
  of God; In Other’s Name of; Is Greatest
  of Nut’s Children; Nut Makes a God to
  Enemy; Nut Protects (hun, sdj, hsdj); Nut
  Spread over; Nut as Shetpet
Other Attribute:
  Series with Priestly and Coffin Texts:
  Sequence 159
Group: E

PT 591
Category: Sacerdotal Text
Person: 2nd
  Reference: 2nd at §1614c (M); s,t0, tw k2=k
  r j3j1w=k “From your enemies has your
  Ka discerned you.”
Sacerdotal Motifs:
  Is Clothed (db3) with Cloth; Judgment
  in House of the Noble; Vocative to (h3);
  Vocative to (No Particle)
Type: Offering Text
Offering Series:
  Sequence 124
Offering Motifs:
  Takes (tm) Eye of Horus
Groups: C and D

PT 592
Category: Sacerdotal Text
Person: 3rd
  Reference: 3rd at §1616a (M): wslr M.n pw
  nn “This one is Osiris Merenre.”
Sacerdotal Motifs:
  Is Osiris NN
Type: Priestly Recitation
Priestly Series:
  Sequence 121; Subsequences 176–177
Sacerdotal Motifs:
  Is Osiris NN; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
  Sequences 94, 97; Subsequences 156, 158
Priestly Motifs:
  Horus Saves (ndj); Is Ka of (All) Gods; Is
  Ka of Horus
Group: E

PT 593
Category: Sacerdotal Text
Person: 2nd
  Reference: 2nd at §1627a (N): tm(l) n=k [t=k]
  n hr “Give [your hand] to Horus!”
Sacerdotal Motifs:
  Gives Hand to Horus, Priest; Is Beloved
  of Horus
Type: Priestly Recitation
Priestly Series:
  Sequences 44, 83, 125, 127–128; Sub-
  sequences 193–197
Priestly Motifs:
  Arises, Stands (Exhortation); Embraces
  Gods, Everything; Enemies Brought,
  Given by Horus; Gods, Ennead Saves (ndj);
  Horus Causes to Arise; Horus Saves (ndj);
  In His, Your Name of; In Other’s Name
  of; Is Around Haunebu; Is Beloved of Isis;
  Is Brushed/Dried; Is Father of Horus;
  Is Greatest of Nut’s Children; Is His
  Father (nt=f); Is Raised (jzj, jzd); Is Strong
(ph.t); It Is Akh for; Not to Be Distant; Nut Protects (by Nun, sdh, ha.d); Other Put under [by Horus]; Others Not Distant from Benef; Sisters Come; Sisters Find; Sister Grasps Hold of

Other Attribute:

Mixed Series (Sacerdotal and Personal):

Sequence 126

Groups: B and C

PT 594
Category: Unclassified Text
Person: 2/3 < *1

Reference: 2nd at §1638a (M): pr.n=k lr r(w).t
“You have ascended at the door.”

Disagreement: 3rd at §1638a (N): pr.n Ne. lr r(w).t “Neferkare has ascended at the door.”

Mixed Series (Sacerdotal and Personal):

Sequence 75

Group: C

PT 598
Category: Sacerdotal Text
Person: 3rd

Reference: 3rd at §1643b (M): im(i) n=k n=f s(i) “Give it to him!”

Sacerdotal Motifs:

Scent Is Sweet; Given Eye of Horus; Provided with Eye of Horus

Type: Offering Text
Offering Motif:

Censing Instruction

Group: A

PT 599
Category: Sacerdotal Text
Person: 3rd

Reference: 3rd at §1645a (N): Ne. pw gbb
“Geb is Neferkare.”

Sacerdotal Motifs:

Has Wereret-crown; Offering of the King, Geb, Anubis; Voice, Words Go forth to

Type: Priestly Recitation
Priestly Motif:

Structure Founded, Built for, Given to

Other Attribute:

Transition Motif:

NN pw A

Group: C

PT 600
Category: Sacerdotal Text
Person: 3rd

Reference: 3rd at §1653b–c (M): d n=k c.wl=k(i) b3 M.n h3 k.t t n h3 mr pn m c.wl k3 “Put your arms around Merenre, this construction, this pyramid, as the arms of a Ka!”

Sacerdotal Motif:

Face Is Brightened

Type: Priestly Recitation
Priestly Series:

Sequence 130

Priestly Motifs:

Atum on High; Embraced by Atum; Gods Brought, Given by Horus; Horus Makes Gods Ascend to; In His, Your Name of; In Other’s Name of; Is Great
PT 601
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §1660a (N): rFj in red Ne.
“Cause that Neferkare be enduring!”
Type: Priestly Recitation
Priestly Series: Sequence 130
Priestly Motifs:
Structure Founded, Built for, Given to
Group: C

PT 602
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §1672b (M): di=k hlby M.n m bwt n(f) hr “May you give the ceremony of Merenre as the ceremony of Horus.”
Advanced Noun: 3rd at §1673b (M):
Accepts (No Particle)
Personal Motifs:
Eyes Opened; Mouth Is Opened
Type: Offering Text
Offering Motifs:
[Passes (swf)]
Group: C

PT 603
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §1675a (M): t` sz tw “Raise yourself!”
Switching: 3rd at §1677a (M): b n Mr n=f Mr hr “He has crossed the lake: he has traversed the netherworld.”
Sacerdotal Motifs:
Is My Father (i=f); Sits (Exhortation); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Himself Draws (incl) Bones Together; Raises Self (Exhortation)
Groups: C, F, and H

PT 604
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1680a (N): t` tw “Raise yourself!”
Sacerdotal Motifs:
Is My Father (i=f); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series: Sequence 139
Priestly Motifs:
O! Hail!; Raises Self (Exhortation); Sits before, beside Gods (Exhortation)
Groups: C and H

PT 605
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §1681a (N): I.n i=f I.n i=f n=k wil(w)w “I have come, even bringing you green eye-paint.”
Switching: 3rd at §1682a (N): d=f tw n l=[=f] Ne. “Let me give you to my father Neferkare.”
Sacerdotal Motifs:
Horus Comes; Is My Father (i=f); Mythological Precedent: Horus & Osiris; Priest (1cs) Gives Offerings; Vocative to (No Particle)
Type: Offering Text
Offering Motifs:
Eye of Horus Filled; Horus Fills
Groups: G

PT 606
Category: Sacerdotal Text (Personal Service)
Person of the beneficiary: 2nd
Reference: 2nd at §1685a (M): sbsr=i n tw Mr s “Let them make Merenre come to be like Re.”
Disagreement: 3rd at §1695a (M): sbsr=i M.n. pr mr s “Let them make Merenre come to be like Re.”
Reversed: 2nd at §1686b (P initial): [sed-em] i=f tw l[f]=f hr ns.t r-tm “[With him] having [installed] you, O my father, upon the throne of Re-Atum.”
Person of the text owner: 2/3 < *1
Reference: 1st at §1685a (M); n lnk is hr nd i=f “For I am Horus savior of his father.”
Disagreement: 3rd at §1685a (M): n Ne. is pr hr // // “For Neferkare is Horus ///.”
Transplantation: 2nd at §1686b (P final): w<dn n f w l[f]=f whr P. hr ns.t r-tm “With him <having> installed you, O my father Osiris Pepi, upon the throne of Re-Atum.”

1118 Not a sign of editing; the advancement of preposition n and proper name is to avoid epexegesis with the subsequent third person pronoun; observe the reverse suppression of advancement in exemplar N: wp=i n r n(f) Ne. n=f.
PT 607
Category: Personal Text
Person: 3rd
Reference: 3rd at §1701a–b (M); m.s.n mw M.n br hr l[t=f lth.]t nbh ny s[t=f lth.]t M.n “Nu bore Merenre upon his left hand, even with him being young, the knowledge of Merenre not existing.”
Personal Motif:
Is Young, a Youth
Group: N

PT 608
Category: Sacerdotal Text (Personal Service)
Person: 2nd
Reference: 2nd at §1702a (M); “hf n it=k wr ‘Arise for your father, the great one!’
Sacerdotal Motifs:
Gives Hand to Horus, Priest; Horus Comes; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motif:
Is Father of Horus
Group: N

PT 609
Category: Personal Text
Person: 2–3 < *1
Reference: 3rd at §1706a (M); d zhn.w4 p.t n M.n pn “The two reed-boats of the sky are given to Merenre.”
Switching: 2nd at §1707a (M); m$w=f k ntr dwt3 “Your offspring is the morning god.”
Disagreement: 3rd at §1707a (N); m$w Nw [ntr dwt3] “The offspring of Neferkare [is the morning god].”
Vocillation: 1st at §1708a–b (M); in m(y) n(=f) fd l[pq] 1t.hw hms.w fr fr m=sn pr.kw m gs lth.(l) n(t) p.t “Bring to me these four of the mounds, who sit upon their staves, who ascend in the eastern side of the sky.”
Advanced Noun: 3 < *1 at §1708c (N); [w=q]=sn l.iw n(l) Ne. pn nfr n nhr[k=k].wN “Let them [raise up] this good speech of Neferkare to Ne[hekau].”
Interp. Voc.:119 2nd at § 1703e (M); l(=l) M.n “O my father Merenre.”
Type: Transition Text
Transition Motifs:
Announced to Nehebkau; Cross, Ferry; Cross, Ferry to Horizon, Sky; Four Gods/ Akhs Brought; Is in Chenmis; Offspring is Morning God; Re Crosses, Ferries; Reed-Boats Given; Reed-Boats Given to Other; Sister is Sothis; Those upon Their Staves
Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 131
Sacerdotal Motifs:
Is My Father (l(=l); Vocative to (No Particle)
Group: O

PT 610
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1719c (M); nis r’ ir=k m izku n(l) p.t “Even as Re summoned you from the Yezeken of the sky.”
Interp. Voc.: 2nd at §1719c (N); nis r’ ir=k Ne. m izku n(l) p.t “Even as Re summoned you, O Neferkare, from the Yezeken of the sky.”
Sacerdotal Motifs:
Eyes Opened; Offering of the King, Geb, Anubis; Scent Is toward (r) Him; Vocative to (No Particle); Voice, Words Go forth to
Type: Priestly Recitation
Priestly Series:
Sequence 132
Priestly Motifs:
Akhjs Given; Doors of Earth, Geb, Aker Opened; Festival Performed for; Goes as Horus; Herdsman Attends; Is (Like) He Who Stands Tirelessly; Is Arisen to Seth; Is Jackal; Is Official; Is Raised (i3l, i3f); Isis, Nephthys Summons; Made an Akh; Raises Self (Exhortation); Sit on Khened-Throne; What Anubis Should Do for;
Awakens to Horus; Going forth from the Mouth; Is Amun; Is Pure, Appeared at Festival; Zizyphus Bows, Turns Head to

**PT 611**

**Category:** Sacerdotal Text  
**Person:** 2nd & 3rd

**Reference:** 2nd at §1724a (M): "nh "nk t(=f) m m=n k pv br(=f) ntr.w "Live! Live, O my father, in your name of 'one who is with the gods!""

**Sacredotal Motifs:**  
Eyes Opened; Is My Father (it=f); Scent of Eye of Horus; Vocative to (No Particle)

**Type:** Priestly Recitation  
**Priestly Series:**  
Sequence: 132; Subsequence: 201

**Priestly Motifs:**  
Door Bolts Opened (nhbbh, wn z); Doors Which Exclude; Enters into Protection; Geb Protects (hsci, spt z); Grasps Hand of Imperishable Stars; In His, Your Name of; Is Appeared as Wepiu, Geb, Jackal; Is Ba Foremost of Living; Is Greeted (hsw); Is Power/Osiris Foremost of Akhs; Lives (Exhortation); Saves (nw) Self; Scent, Air to Nostrils; Vocative to (I3)

**Group:** O

**PT 613**

**Category:** Personal Text  
**Person:** 3rd

**Reference:** 3rd at §1737b (P): in [mln.t] tw n (P) "And bring this [ferryboat] to Pepi!"

**Type:** Transition Text  
**Transition Motifs:**  
Ferryboat Brought; Sees Re; Vocative to Ferryman, Gatekeeper

**Group:** O

**PT 614**

**Category:** Sacerdotal Text (Personal Service)  
**Person:** 2nd

**Reference:** 2nd at §1740b (M): /// "[f]"=k r=k tr t=r r.w t=b "May you [stand] at the gate of the house of the Ba."

**Group:** O

**PT 615**

**Category:** Personal Text  
**Person:** 3rd

**Reference:** 3rd at §1742d (M): M.n pv br(=f) z3 ltm "The son of Atum is thus Merenre."

**Type:** Transition Text  
**Transition Motifs:**  
Boat Assembled; Is Not Stranded (iwd); Wing of Thoth/Seth; NN pv A

**Group:** O

**PT 616**

**Category:** Personal Text  
**Person:** 3rd

**Reference:** 3rd at §1743b (M): ln mw n M.n "Bring this to Merenre!"

**Type:** Transition Text  
**Transition Motifs:**  
Cross, Ferry; Ferryboat Brought; Vocative to Ferryman, Gatekeeper

**Group:** O

**PT 617**

**Category:** Sacerdotal Text  
**Person:** 2nd

**Reference:** 2nd at §1745a (N): htp-dj-ni-su.w t m s.wx=k nb.(u) htp-dj-ni-su.w t s'h.w=k nb.(u) "An offering which the king gives in all your offices; an offering which the king gives in all your titles."

**Sacerdotal Motif:**  
Offering of the King, Geb, Anubis
Type: Priestly Recitation
Priestly Motif: Goes (zi, zkr) (Exhortation)
Group: O

PT 618
Group: O

PT 619
Category: Sacerdotal Text (Personal Service)
Person: 2nd
Reference: 2nd at §1747a (M): tz tw “Raise yourself!”
Sacerdotal Motifs:
Bathes Self; Is Mourned; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Ascends (pri) (Exhortation); Beware the Great Lake; Has Jackal-face; Isis, Nephthys Mourns; Isis, Nephthys Summons; O! Hail! Osiris Is Your Father (it=k); Other Cultivates Grain; Raised from (Left) Side; Raises Self (Exhortation); Saves (n£) Self; Set on Right Side
Group: O

PT 620
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1753a (N): i nk r “I am Horus.”
Sacerdotal Motifs:
Is Osiris NN; Priest Is Horus; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Awakens to Horus; Does Not Suffer; Horus Saves (ng)
Group: D

PT 621
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1754a (N): (i)m st ir.t hr ir=k “Take the scent of the eye of Horus to yourself!”
Sacerdotal Motifs:
Is Osiris NN; Scent Is toward (i) Him; Scent of Eye of Horus; Vocative to (No Particle)
Type: Offering Text
Offering Motifs:
Scent Diffused (pd); Takes (im) Eye of Horus
Group: D

PT 622
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1755a–b (N): db,n(ê) kw m ir.t hr rwn-set./ft ln nr.t.n n=s nfr.w “I have adorned you with the eye of Horus, this garment of which the gods are terrified.”
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Motif:
Adorned with Eye of Horus as Cloth
Groups: A and D

PT 623
Category: Sacerdotal Text
Person: 2nd
Reference: 3rd at §1756 (N): m-n=k ir.t hr ir.t.n(ê) “Take the eye of Horus which I made!”
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Motif:
Takes (im) Eye of Horus
Group: D

PT 624
Category: Personal Text
Person: 3rd
Reference: 3rd at §1762b (Nt): h. n= i hr sw “Neith has ascended upon Shu.”
Personal Motif:
Osiris Ascends
Type: Transition Text
Transition Series: Sequence 133
Transition Motifs:
Ascends to (pri i) Sky; Climbs (hfd, hfd); It Is NN; NN pw A; Other Opens, Makes Way; Shu Lifts up (j3, s¡f)
Group: M

sPT 625A
Category: Personal Text
Person: 3< *1
Reference: 1st at §1762b (Nt): h. n= i hr hpt.w.t “I have descended on the Heputi-*pole.”
Disagreement: 3rd at §1762b (N): h. n Ne. hr hpt.w.t “Neferkare has descended on the Heputi-*pole.”
Type: Transition Text
Transition Series: Sequence 133
Transition Motifs:
Adorn Throne in Bark; Goes up to Sky on Ladder
PT 625B
Category: Personal Text
Person: 3 < *1
Reference: 1st at §1765c (Ibi): hwe.t=f la m-m nb.w n[m;w] “My house being there among the possessors of name[s].”
Disagreement: 3rd at §1765c (N): hwe.t=f t Ne. la m-m nb.w n[m;w] “The house of Neferkare being there among the possessors of names.”
Groups: L and M

PT 626
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1770a (P): pr.n P. [m wr] “Pepi has ascended [as a great one].”
Vacillation: 1st at §1770c (P): t A+f nb.w<t> “My boundary is the islands.”
Disagreement: 3rd at §1770c (N): t A+f nb.wt “His boundary is the islands.”
Type: Transition Text
Transition Series: Sequence 134; Subsequence 202
Transition Motif: NN pw A
Groups: M

PT 627A
Category: Personal Text
Person: 3rd
Reference: 3rd at §1771a (N): Ne. pw b pr ithb hpr “Neferkare is an equipped Akh, who seeks metamorphose.”
Type: Transition Text
Transition Series: Sequence 134; Subsequence 202
Transition Motif: NN pw A
Groups: M

PT 627B
Category: Personal Text
Person: 3rd
Reference: 3rd at §1778a (N): Ne. pw b hkr 3r hr znw.w hwe.t tnm m “Neferkare is a great falcon upon the walls of the house of hidden of name.”
Type: Transition Text
Transition Series: Sequence 134
Transition Motif: NN pw A
Groups: M

PT 628
Category: Sacerdotal Text (Personal Service)
Person: 2nd
Reference: 2nd at §1786a (N): hwer kw Ne. inn “Oh, you Neferkare! Turn about, O Neferkare!”
Type: Priestly Recitation
Priestly Series: Sequence 135
Priestly Motifs:
- Isis, Nephthys Bring Heart; Oh, Ah! (w i h A / A);
- Sisters Come; Sister Grasps Hold of; Turns about (hh i hmd, Exclamation)
Groups: M

PT 629
Category: Sacerdotal Text (Personal Service)
Person: 2nd
Reference: 2nd at §1787 (N): nn k=r=k “I have come, even while rejoicing because of love of you.”
Sacerdotal Motif: Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series: Sequence 135
Priestly Motifs:
- Is Beloved of Isis; Is Osiris + Interpolated NN; Sisters Come
Groups: M

PT 630
Category: Sacerdotal Text (Personal Service)
Person: 2nd
Reference: 2nd at §1788a (N): nn kw=t “The watercourse is still in you.”
Sacerdotal Motif: Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series: Sequence 135
Priestly Motifs:
- Is Osiris + Interpolated NN
Groups: M

PT 631
Category: Sacerdotal Text (Personal Service)
Person: 3rd
Reference: 3rd at §1789 (N): fth.n (=l); sn(=l) “I have united my brother.”
Type: Priestly Recitation
Priestly Series:

Sequence 135

Priestly Motif:
Is Drawn Together (dmg, P7b, Inq) by Goddess

Group: M

PT 632
Category: Sacerdotal Text (Personal Service)
Person: 2nd
Reference: 2nd at §1790b (N): 1b.w(l) st=k
“How pungent is your smell!”

Group: M

PT 633
Category: Sacerdotal Text (Personal Service)
Person: 3rd
Reference: 3rd at §1791 (N):
“Is Mourned”

Group: M

PT 634
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1792 (Amenirdis): in.n(l) n=t.l.hr=f
“To you have I brought the eye of Horus.”

Sacerdotal Motifs:
Horus Comes; Vocative to (No Particle)

Type: Offering Text
Offering Series:
Sequence 87; Subsequences 139–140

Offering Motif:
Priest (1cs) Brings Eye of Horus

Group: A

sPT 635A
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1794a–b (N): in.(n= l) n=k l.r.(l) hr l.m[t] m.(n= l) w(l).l(t) [in m.t.n n= l n.tr.w] “To you I have brought the eye of Horus which is Tait, [this] cloth [of which the gods are terrified].”

Sacerdotal Motifs:
Is Clothed with/by Tait; Is Osiris NN; Vocative to (No Particle)

Type: Offering Text
Offering Series:
Sequence 87; Subsequences 139–140

Offering Motif:
Priest (1cs) Brings Eye of Horus

Group: A

sPT 635B
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1795a (N): in.m(l) n= l= k l.r.(l) f.m m[t] m.r.l.hr “For you has Horus put his eye on your brow, in its name [of great of magic].”

Sacerdotal Motifs:
Given Eye of Horus; Is Osiris NN; Vocative to (No Particle)

Type: Offering Text
Offering Series:
Sequence 87

Offering Motif:
Has Eye of Horus in Brow

Other Attribute:

Priestly Motif:
In Other’s Name of

Group: A

PT 636
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1796 (N):
“I give you your hand!”

Sacerdotal Motifs:
Given Eye of Horus; Gives Hand to Horus, Priest; Horus Comes; Horus Seeks Osiris; Is My Father (lt=l); Is Osiris NN; Vocative to (No Particle)

Type: Priestly Recitation
Priestly Motifs:
Horus Causes to Arise; Horus Protects (r.w); Horus Saves (nd); Lives (Exhortation)

Group: A

PT 637
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1800b–c (N): l.w.n(l) n= l= k l.r=k l.m[t] m. l.nh(=l) [in m. n.l.t m r.t hr “I also have come to you, even that I fill you with the oil which went forth from the eye of Horus.”

Sacerdotal Motifs:
Body Bound up (z); Body Collected (s-lg); Filled with Eye of Horus; Has Wereret-crown; Horus Comes; Horus Finds; Horus Seeks Osiris; Scent Is Sweet; Scent Is toward (r) Him; Scent of Eye of Horus; Vocative to (hj)

Type: Offering Text
Offering Motif:
Horus Fills

Other Attribute:

Priestly Motif:
Akh before/more than Akhs

Groups: A and C
PT 638
Category: Sacerdotal Text  
Person: 2nd  
Reference: 2nd at §1805a (N): ɛz.n n=k ntr.w hr=k “The gods have knit your face together for you.”
Sacerdotal Motifs:  
Eyes Opened; Face Knit Together; Given Eye of Horus; Is Osiris NN; See by Eye; Vocative to (No Particle)
Type: Offering Text  
Offering Series:  
Priestly Motif:  
In Other’s Name of
Group: A

PT 642
Category: Sacerdotal Text  
Person: 3rd  
Reference: 3rd at §1817a (N): ɛn=k n=k t nh.t m hrw=ɛ.ew=k(f) “May you enclose everything in your embrace.”
Sacerdotal Motif:  
Is Osiris NN
Group: A

PT 643
Category: Sacerdotal Text  
Person: 2nd  
Reference: 2nd at §1821b (N): “hr k3=k m-m [ntr.w] “Let your Ka stand among [the gods].”
Sacerdotal Motifs:  
Is Osiris NN; Vocative to (h3); Vocative to (No Particle)
Type: Priestly Recitation  
Priestly Motif:  
Stands before/among Gods
Group: A

PT 644
Category: Sacerdotal Text  
Person: 3rd  
Reference: 3rd at §1823a (N): iz³ ḫ ḫr [Ne.] “Set out bearing [Neferkare]!”
Sacerdotal Motif:  
Is Osiris NN
Type: Priestly Recitation  
Priestly Motifs:  
Children of Horus Raise up; None Depart (i³); Children of Horus Set out (iz³) Bearing Him; Vocative to Children of Horus
Group: A

PT 645
Category: Sacerdotal Text  
Person: 2nd  
Reference: 2nd at §1824d–e (N): ḫm=f ḫw [s₂m.l] m ḫ ḫr ḫn ḫm=s=[m=f] “Let him join you, [you being powerful in] the south as this Horus, [through whom] you are powerful.”
Sacerdotal Motifs:  
Is Osiris NN; Vocative to (No Particle)
Type: Priestly Recitation  
Priestly Series:  
Sequence 153
Priestly Motifs:  
Has Power through (Children of) Horus; Horus Raises up; In His, Your Name of
Group: A
sPT 645B
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1824h (Nt): twt nfr shm w'et. “You are a god, the sole power.”
Sacerdotal Motifs:
Is Osiris NN; Vocative to (h3)
Type: Priestly Recitation
Priestly Series:
Sequences 153
Priestly Motifs:
Children of Horus Raise up; Has Power through (Children of) Horus; Is Power
Other Attribute:
Offering Motif:
Horus Offers (nfr)
Group: A

PT 646
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1825 (Nt): rfr wr kA.w=k m rn=k n.f wr-hk3.w “Horus has caused that your magic be great, even in your name of great magic.”
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequences 137, 153
Priestly Motifs:
In His, Your Name of
Group: A

PT 647
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1827a (B16C): hnm=k im=f “You being provided as him.”
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequence 137
Priestly Motifs:
Horus Raises up; In His, Your Name of
Group: A

PT 648
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1828a (B16C): rgl.n n=k hr ms.w=f “To you has Horus given <his> children.”
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Motif:
Takes (Miscellaneous) Eye of Horus
Group: A

PT 649
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1831c (N): twet k3 n(i) nfr.w “You are the Ka of the gods.”
Sacerdotal Motifs:
Is Osiris NN; Power over Gods (shm m nfr.w); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequences 137–138
Priestly Motifs:
Eye Gone forth from His Head; Gods Brotherly to; Gods Brought, Given by Other; Horus Assembles Gods; Horus Saves (nfr); Is Drawn Together (dm.f, 'lb, 'lng) by God; Is Ka of (All) Gods; Is Ka of Horus; In Other’s Name of; No Disturbance in
Group: A

PT 650
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §1833a (N): wsir pw Ne. pn ms.n [nw.t] “Neferkare is Osiris, one whom [Nut] bore.”
Type: Priestly Recitation
Priestly Series:
Sequence 138
Priestly Motifs:
Is Anubis; Is Foremost of (His) Ennead; Is Khentimentiu; Provided with Life; Structure Founded, Built for, Given to
Group: A

PT 651
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1838 (N): wsr Ne. “O Osiris Neferkare.”
Sacerdotal Motifs:
Is Osiris NN
Type: Offering Text
Offering Motif:
Takes (Miscellaneous) Eye of Horus
Group: A
PT 652
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1839a (N); m-n=k ir(f) hr nfm.t.n=ff m=s slb “Take the eye of Horus which I saved from Seth!”
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Motif:
Takes (im) Eye of Horus
Group: A

PT 653
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1840 (N);
m-n=k ir(f) hr “Take the eye of Horus!”
Sacerdotal Motifs:
Is Osiris NN; Libation Instruction; Libation (zAt); Vocative to (No Particle)
Type: Offering Text
Offering Motif:
Object Direction; Takes (im) Eye of Horus
Group: A

PT 654
Category: Sacerdotal Text (Personal Service)
Person: 2nd
Reference: 2nd at §1841a (N); h3 Ne. “O Neferkare.”
Sacerdotal Motifs:
Mouth Is Opened; Vocative to (h3)
Type: Priestly Recitation
Priestly Motif:
Comes (Exhortation)
Group: M

sPT 655B
Category: Personal Text
Person: 3rd
Reference: 3rd at §1845a (N); səw.t n(īf) Ne. [m] ḫpd “The plumage of Neferkare [is] that of a bird.”
Type: Transition Text
Transition Series:
Sequence 145
Transition Motif:
Reaches (pḥ) Sky, Height
Group: M

sPT 655C
Category: Unclassified Text
Person: 3rd
Reference: 3rd at §1847b (N); zkr Ne. zkr.t ir=tn “Let Neferkare truly *go to you.”

PT 656
See fPT 736.

PT 657
See fPT 737 and sPT 738A.

PT 658
Category: Sacerdotal Text
Person: 2–3 < *2
Reference: 3rd at §1864a (N); m(ī) sw i “Behold: he is come.”
Switching: 2nd at §1867b (N); h3 n=k zḥb sn“ Is ḫn=f ḫr(ī) mḥw “Return as the jackal of Upper Egypt, as Anubis master of the herdsman’s tent!”
Advanced Noun: 3rd at §1862b (N); ḫf Ne. r=f m ḫt.t ḫ.t “May Neferkare thus stand at the two chapel rows of the horizon.”
Disagreement: 2nd at §1862b (P); [’ff”]=k r=k m ḫt.t ḫ.t “May you [stand] at the two chapel rows of the horizon.”
Pseudo-Vacillation: 3rd at §1863a (N); sḏm=k mnu<i>f> r nṯr is “May you hear <his> words, O Re, (he) being a god.”
Sacerdotal Motifs:
Horus Seeks Osiris; Mythological Precedent: Horus & Osiris
Personal Motif:
Vocative to Re
Type: Priestly Recitation
Priestly Series:
Sequence 139
Priestly Motifs:
Announced to Re, Harakhti, Horus; Arises, Stands (Exhortation); At Great Stair; Embraces Gods, Everything; Goes as Horus; In Other’s Name of; Is Foremost of (His) Ennead; Is Herdsman; Is Jackal; Maintain Own House, Gate
Group: C
PT 660
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 3rd at §1870a (N); m n=k
"Osiris Neferkare is Shu the son of Atum."
Switching: 2nd at §1870b (N): i t= i
"You are the eldest son of Atum, his oldest."
Sacerdotal Motif: Is Osiris NN
Type: Priestly Recitation
Priestly Motifs: In His, Your Name of; Made to Come to Life
Groups: A and C

PT 661
Category: Sacerdotal Text (Personal Service)
Person: 2nd
Reference: 2nd at §1873a–b (N):
"Take this your water, the milk which is in the breasts of your mother Isis!"
Sacerdotal Motifs: Is My Father (i= i); Vocative to (No Particle)
Type: Offering Text
Offering Motif: Takes (im) Water
Other Attribute: Priestly Motif: Vocative to Nephthys
Groups: H and L

hPT 662A §1874–1877b
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1874b (N): i w Ne. i=r=k
"Neferkare is bound for you."
Vocillation: 1st at §1874b (Ibi); 2nd at §1876a (Ibi):
"I am bound for you."
Doubling: 3 < *1 at §1876a (Ibi): i w hw {n ms]a.t {=i] i bi "The abundance-god belongs to {my} [the dinner] of Ibi."
Personal Motifs: Is Bound for God; Is Not Burned; Is Strong (msr); Lives from What Gods Live; Vocative to Re
Groups: H

hPT 662B §1877c–1881
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1877c (N): i(t= i) Ne. "My father Neferkare."
Sacerdotal Motifs: Eye of Horus Nekhekh-*given; Given Eye of Horus; Is My Father (i= i); Lifts up Sight; Priest Is Son; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs: Arises, Stands (Exhortation); Fetters Released; Hand over Offerings; Libation (qibhu); Other Cultivates Grain; Raised from (Left) Side; See What Is Done; Set on Right Side; Structure Founded, Built for; Given to; Throw off Dust, Sand, Earth
Groups: G

PT 663
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1882a (N): i w t=k
"Your bread is from me every day."
Sacerdotal Motif: Priest (1cs) Gives Offerings; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series: Sequence 146
Priestly Motif: Priest (1cs) Gives Bread
Groups: F

fPT 664
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1885 (N): n gi(= i) n=k lb=k
"And I give you your own heart."
Sacerdotal Motif: Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs: Isis, Nephthys Bring Heart; Oh, Ah! (kwi h3/t); Sister Grasps Hold of Sisters Come; Turns about (kwi lmn, Exclamation)
Groups: F

fPT 664A
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1886a (N): i w.n(= i) <hr>-
"I have come even in the middle of [th]is land, into the place where you are."
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)

Type: Priestly Recitation

Priestly Motifs:
Sisters Come; Sister Grasps Hold of

Group: F

IPT 664B

Category: Sacerdotal Text

Person: 2nd

Reference: 2nd at §1887a (N): hr hw m hw\-\-n\(w\) \(\text{hy}=\text{k(l)}\) “Horus who protects is within your embrace.”

Type: Priestly Recitation

Priestly Motifs:
Embraces Horus; Horus Saves (\(n\)\(\text{m(l)}\)); In His, Your Name of; In Name of Horizon of Re; Is Akh in the Horizon; It Is Akh for; Horus Protects (\(\text{j(l)}\);

Group: F

IPT 664C

Category: Sacerdotal Text

Person: 2nd & 3rd

Reference: 2nd at §1891 (N): \(m\ \text{g}^3\) / / / ... \(/ / “Do not lack!”

Sistering: 3rd at §1897b (N): \(\text{Lsk}(=\text{l})\) \(r\ \text{m(l)}\) \(\text{wstr}\ \text{Ne.} / / / “Let me dry the mouth of Osiris Neferkare / / /.”

Sacerdotal Motifs:
Body Bound up (\(\text{i}\)); Horus Comes; Is Osiris NN; Priest Is Horus; Vocative to (No Particle)

Type: Priestly Recitation

Priestly Motifs:
Does Not Lack; Heart Brought, Given; Horus (Priest) Gives Heart or Hearts; Is Brushed/Dried; Is Drawn Together (\(\text{dmd}, \text{Fb}, \text{inq}\) by Goddess; Is Raised (\(\text{z}\), \(\text{t}\)); Seth Acts against (Someone)

Group: F

IPT 665

Category: Sacerdotal Text

Person: 2nd

Reference: 2nd at §1898a (N): \(\text{rs} \text{rs} \text{“Awaken! Awaken!”}

Sacerdotal Motifs:
Exhorted to Beware; Priest Is Horus; Priest Is Son; Scent Is Sweet; Vocative to (\(h\)).; Vocative to (No Particle)

Type: Priestly Recitation

Priestly Series: Sequence 140; Subsequence 203

Priestly Motifs:
Arises, Waits to Offerings; Arises, Waits (Exhortation); Himself Collects Body (\(\text{sg}\)); Is Khentimentiu; Is Strong (\(\text{p}\)\(\text{.t}\)); Is upon Throne of Osiris (\(\text{rs} \text{ns.t} \text{wstr}\)); Raises Self (Exhortation); Saves (\(\text{m}\)); Self; Service Performed (\(\text{sm}\)) for; Tomb, Sarcophagus Opened; Water Gone forth; Your Thousands of (Thing)

Group: B

IPT 665

Category: Sacerdotal Text

Person: 2nd & 3rd

Reference: 2nd at §1908a (Nt): \(\text{z}\) \(<>(\text{w}^\wedge)\) “Raise yourself!”

Sacerdotal Motifs:
Enemies Brought, Given by Other; Vocative to (No Particle)

Type: Priestly Recitation

Priestly Series: Sequence 140; Subsequence 203

Priestly Motifs:
Arises, Waits to Offerings; Arises, Waits (Exhortation); Himself Collects Body (\(\text{sg}\)); Is Khentimentiu; Is Strong (\(\text{p}\)\(\text{.t}\)); Is upon Throne of Osiris (\(\text{rs} \text{ns.t} \text{wstr}\)); Raises Self (Exhortation); Saves (\(\text{m}\)); Self; Service Performed (\(\text{sm}\)) for; Tomb, Sarcophagus Opened; Water Gone forth; Your Thousands of (Thing)

Group: B

IPT 665B

Category: Sacerdotal Text

Person: 2nd & 3rd

Reference: 2nd at §1913a (Nt): \(\text{nh.\(\text{nh}\) \(\text{nh}\\(\text{.k}\))} \text{m} \text{m} \text{hr} \text{hr} \text{hr}\) \(\text{mtr.w}\) “Live! Live! Live! in your name of ‘one who is with the gods!’”
PT 666

Category: Sacerdotal Text

Person: 2nd

Reference: 2nd at §1916a (Nt): lmq n=k qsw=k "Draw together your bones!"

Sacerdotal Motifs:
- Eye of Horus Nekhekh-given; Given Eye of Horus; Has Wereret-crown; Mythological Precedent: Horus & Osiris; Priest (1cs) Gives Offerings; Vocative to (h3); Vocative to (No Particle)

Type: Priestly Recitation

Priestly Series:
- Sequence 140; Subsequences 203–204

Priestly Motifs:
- Ba to: Body Joined (f3); Comes (Exhortation); Enters into Protection; Fetters Released; Geb Protects (hwik slp z); Hand over Offerings; Heart Brought, Given; Himself Draws (lnq) Bones Together; Horus Who Smites, Drowns, Destroys; Is Appeared as Wepiu, Geb, Jackal; Is before Gods; Is Foremost of (His)
- Neith; Is Sole Star; Is Greeted (w); Doors Which Exclude; Grasps Hand of, Your Warm Bread Is with (nb)
- Given Eye of Horus; Vocative to (h3);
- Let them not take your hand to that house of that Ba.

Group: B

PT 666A

Category: Sacerdotal Text

Person: 2nd & 3rd

Reference: 2nd at §1929a (Nt): m k(w) nw in.n=fl n=k “See this which I did for you!”

Switching: 3rd at §1929e (Nt): s=k l=fl fr Nt. tw & rf "Your warm bread is with Neith every day."

Sacerdotal Motifs:
- Exhorted to Beware; Is Osiris (NN); Vocative to (h3); Vocative to (No Particle)

Type: Priestly Recitation

Priestly Series:
- Sequence 140; Subsequences 203–204

Priestly Motifs:
- Announced (hwik sdb); At Great Stair; Goes around, Traverses, Sits on Mounds; Has Warm Bread (i srf); Is Foremost of (His) Ennead; Is Wepiu; Isis, Nephthys Summons; Knife Gone forth from Seth; Maintain Own House, Gate; Raises Self (Exhortation); See What Is Done

Group: B
Sacerdotal Motifs:
- Eats Sethian Part; Horus Seeks Osiris; Vocative to (ḥ3); Vocative to (No Particle)

Type: Priestly Recitation
Priestly Series:
- Sequence 140; Subsequences 203–204

Priestly Motifs:
- Ascends (pri) (Exhortation); Doors Which Exclude; Hand over Offerings; Has Bread from Broad Hall; Has Meat from Slaughter-block; Has Warm Bread (t sf); Is Hidden of Place; Is Khentimentiu; Other Cultivates Grain; Raised from (Left) Side; Raises Self (Exhortation); Set on Right Side; Sit on Khened-Throne; Sits before, beside Gods (Exhortation); Take, Receive Head; Your Thousands of (Thing); Vocative to (Ink-hr=k)

Other Attributes:
Transition Motifs:
- His Place Made; Is Questioned (Non-rhetorical)

Group: B

**PT 667A**
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §1984a (Nt); n mwt. n=k is mwt.t “You cannot truly die.”

Switching: 3rd at §1985b (Nt); w5h Nt. pw m-t h.t nb.t) dw.t hr(t)w=f “Let Neith be purified from everything evil pertaining to <her>.”

Sacerdotal Motifs:
- Horus Seeks Osiris; Take, Receive Efflux; Vocative to (ḥ3); Vocative to (No Particle); What Went forth from Osiris

Personal Motif:
- Is Appeared

Type: Priestly Recitation
Priestly Series:
- Sequence 140; Subsequences 203–204

Priestly Motifs:
- Dance Performed for; Doors Which Exclude; Has Bread from Broad Hall; Has Meat from Slaughter-block; Himself Draws (inq) Bones Together; Is among Akhs; Is Hidden of Place; Is Official; Is Sole Star; Isis, Nephthys Summons; Lives (Exhortation); Raises Self (Exhortation); Seth Acts against (Someone); Sit on Khened-Throne; Take, Receive Head

Other Attributes:
Transition Motifs:
- Other Opens, Makes Way; Flies

Group: B

**PT 667B**
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1949a (Nt); i.n(gy-hr=k) Nt. pw št{ṣ}t 3 s.w “Hail to you, O Neith, one hidden of places!”

Sacerdotal Motifs:
- Vocative to (No Particle); Voice, Words Go forth to

Type: Priestly Recitation
Priestly Series:
- Sequence 140; Subsequences 203–204

Priestly Motifs:
- Ascends (pri) (Exhortation); Is Hidden of Place; Other Cultivates Grain; Vocative to (Ink-hr=k)

Group: B

**PT 667C**
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1952a (Nt); tj.l.w “Raise yourself!”

Sacerdotal Motifs:
- Lifts up Sight; Turns Self (wṣb, pḥr, mdḥ); Vocative to (No Particle)

Type: Priestly Recitation
Priestly Series:
- Sequence 140; Subsequences 203–204

Priestly Motifs:
- Heart Brought, Given; Himself Collects Body (ṣq); Himself Draws (inq) Bones Together; Is Hidden of Place; Raises Self (Exhortation); Take, Receive Head

Group: B

**PT 667D**
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1958a (N): htm lw mn ṭmr “Provide yourself as a god!”

Sacerdotal Motifs:
- Provided as God (mr)

Type: Priestly Recitation
Priestly Series:
- Sequence 140; Subsequence 204

Priestly Motif:
- Your Thousands of (Thing)

Group: B

**PT 668**
Category: Personal Text
Person: 3rd
Reference: 3rd at §1962a (N): lw Ne. r gs Bb.(f) n(f) mwt.t “Neferkare is bound for the eastern side of Nut.”
PT 669
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1963a (N): n nt[f] Ne. Is faw sn fr m sbq “For Neferkare is a brother who
would go forth from the shin.”
Residue: 3 < *1 at §1971 (N); |j| |j| Ne. hyn Ne. |j| |j| fr t=g|f ghb “And then Neferkare
will fly up and Neferkare will alight upon
the wings of his father Geb.”
Personal Motif:
Is in Egg
Sacerdotal Motif:
Body Bound up (z)
Type: Transition Text
Transition Motifs:
Alights; Flies; NN faw A; Travels (qgt)
Groups: B and L

PT 670
Category: Sacerdotal Text (Personal Service)
Person of the beneficiary: 2nd & 3rd
Reference: 3rd at §1973a (N): mdw wsir n hr fd.n=f gwc t [b(t)] Ne. m 1124] flt-nw=f hrc “Let Osiris speak to Horus, for he
has removed the evil [which pertains to
Neferkare] in his fourth day.”
Switching: 2nd at §1976a (N): |h| m=3=k |t|.n n=k z=k “Arise, and see what your son
has done for you!”
Person of the text owner: 2nd & 3rd
Transplantation: 3rd at §1973a (N): kw sn Nm Ne. hr hwn nnm 3.t hr sbh nfr-hwa.t “They come to Osiris Neferkare, 1125 upon
the sound of the weeping of Isis, upon the
wailing of Nephthys.”
Sacerdotal Motifs:
Body Bound up (z); Body Collected (shj); Enemies Brought, Given by Other;
Is Mourned; Libation (zltj); Mouth Is
Opened; Vocative to (No Particle)

Type: Priestly Recitation
Priestly Motifs:
Arises, Stands (Exhortation); Awakens;
Children of Horus Raise up; Comes
(Exhortation); Dance Performed for;
Enemies Brought, Given by Horus; Horus
Smites Enemy; Is Brushed/Dried; Is His
Father (it=f); Is Osiris + Interpolated NN;
Isis, Nephthys Mourns; Lives (Exhortation);
Mourning Prevented/Ceased; Other Put
under (by Horus); See What Is Done; Ser-
vice Performed (sin) for; Seth Acts against
(Someone); Was Smitten, Slain (hx[i], sm3)

PT 671
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1987a (N): |j| |j| k Ne. sd.ti
“You have gone, O Neferkare, with a tail.”
Switching: 3rd at §1989a (N): |i| |j| |j| Ne. |j| lqm|l| w hpr zht “Neferekar has inherited
the end of mourning and the beginning
of laughter.”
Sacerdotal Motif:
Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequence 141
Priestly Motifs:
Mourning Prevented/Ceased; Vocative to
(l.qg-hr=k)

PT 672
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §1988b (N): z.n=k Ne. sd.ti
“You have gone, O Neferkare, with a tail.”
Switching: 3rd at §1989a (N): |i| |j| |j| Ne. |j| lqm|l| w hpr zht “Neferekar has inherited
the end of mourning and the beginning
of laughter.”
Sacerdotal Motif:
Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequence 141
Priestly Motifs:
Mourning Prevented/Ceased; Vocative to
(l.qg-hr=k)

Group: B

PT 673
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1990a (N): |j| |j| k Ne.
“Greeting, O my father Neferkare!”

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1124 For the restoration, see Pyr. §1978c (P) = P/S/ Sw B 9–10: [fd.n=f qgt t=f t] P. m fd.n=f hwn “[he has removed the evil which pertains] to Neferkare in his four¬<t>h day.”
1125 Interpolation by virtue of the differentiation of the text owner from the god Osiris (the beneficiary) at Pyr. §1978b–c.
Sacerdotal Motif:
Is My Father  (it=i)

Type: Priestly Recitation

Priestly Series:
Sequence 120

Priestly Motifs:
Announced to Re, Harakhti, Horus;
Arises, Stands (Exhortation); Is Who Is in His House; Enemy Raises up; Libation (qbiwt); Vocative to (it)

Groups: C and I

PT 674
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1994a (N): i|nk|t=k r "I am Horus."
Mistake: 3rd at §1995a (N): ph=f k m qbiwt "Your rear is Qebehut."
Disagreement: 2nd at §1995a (N): ph=k m qbiwt "Your rear is Qebehut."

Sacerdotal Motifs:
Face Knit Together; Horus Comes; Horus Finds; Priest Is Horus; Priest Is Son; Vocative to (No Particle)

Type: Priestly Recitation

Priestly Series:
Sequences 84A, 142; Subsequences 185A, 205–207

Priestly Motifs:
Arises, Stands (Exhortation); Come in Peace to God; Has No Father, Mother among Men; Is Jackal; Is Not Weaned; Is Wepiu; Lives from What Gods Live; Others Not Distant from Benen; Raises Self (Exhortation); Your Thousands of (Thing)

Group: I

PT 676
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §2012a (N): ëq tw "Raise yourself!"
Switching: 3rd at §2014c (N): i.n=f k r=k "To you has he come."

Sacerdotal Motifs:
Is Mourned; Is Osiris (NN); Vocative to (No Particle); What Went forth from Osiris

Type: Priestly Recitation

Priestly Series:
Sequences 84A, 142; Subsequences 185A, 205, 208

Priestly Motifs:
Akhs Given; Anubis Commands; Descends as Morning God, Star; Ascends (pri) (Exhortation); At Great Stair; Ba within; Dance Performed for; Day of Reckoning, Binding Bones; Efflux Be Yours; Fetters Released; Gods Brought, Given by Horus; Goes around, Traverse, Sits on Mounds; Himself Collects Body; Is (Power) before Powers; Is God (by Verb n ëq); Isis, Nephthys Mourns; Isis, Nephthys Summons; Libation (qbiwt); Pure by, Receive Jars; Raises Self (Exhortation); Sit on Khened-Throne; Throw off Dust, Sand, Earth; Tomb, Sarcophagus Opened; Water, Flood Be Yours

Group: I

PT 675
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2000a (N): m(y) m http lr=k n wdr "Come in peace to Osiris!"

Sacerdotal Motifs:
Is Clothed (gbi) with Cloth; Vocative to (h3); Vocative to (No Particle)

Type: Priestly Recitation

Priestly Series:
Sequences 84A, 142; Subsequences 185A, 205–206, 208

PT 677
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 3rd at §2019a (N): hr Ne. pn hr qz=f "Neferkare was fallen upon his side."

Sacerdotal Motifs:
Has Wereret-crown; Vocative to (h3)

Type: Priestly Recitation

Priestly Series:
Subsequences 183, 193–196, 198–199
Priestly Motifs:
Fear (泞,); Inspiring; Great One Is Fallen;
Has Jackal-face; Is Khentimentiu; In His,
Your Name of; Is Pure (Exhortation);
Issues Commands to Hidden of Place;
Osiris Is Your Father (i=k); Raises Self
(Exhortation); Receives Staff, Crook, Flail;
Your Thousands of (Thing)

Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 126

Personal Motif:
Lives from What Gods Live

Group: I

PT 678
Category: Personal Text
Person: 3rd
Reference: 3rd at §2029d (N): i.m(im)=k dbh
hk3 n(t) Ne. m=t Ne. “May you not seek the
magic of Neferkare from Neferkare.”

Type: Transition Text
Transition Motifs:
NN pw A; Possession of Magic

Group: J

PT 679
Category: Sacerdotal Text (Personal Service)
Person: 2–3 < 2
Reference: 2nd at §2032a (N): wp=k sn
wp-w3 wt is “May you open them, as
Wepwawet.”

Switching: 3rd at §2032b (N): n.Ne. is wr z1
wr “For Neferkare is a great one, son of
a great one.”

Disagreement: 2nd at §2032b (N): n tct is wr
z1/wr “For you are a great one, son of a
great one.”

Sacerdotal Motif:
What Went forth from Osiris

Type: Priestly Recitation
Priestly Motifs:
Efflux Be Yours; Water, Flood Be Yours

Groups: J and L

PT 680
Category: Sacerdotal Text (Personal Service)
Person: 2nd
Reference: 2nd at §2033 (N): m-n=k ml.t hr
“Take the eye of Horus!”

Sacerdotal Motif:
Vocative to [No Particle]

Type: Offering Text
Offering Motif:
Takes (im) Eye of Horus

Other Attribute:
Priestly Motif:
Is Osiris + Interpolated NN

Group: J

PT 681
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §2036a (N): l.n Ne. lm=f
“Neferkare has come with him.”

Advanced Noun: 3 < *1 at §2036c (N): smn=f
n Ne. nfr.wl=f “That he establish for
Neferkare his two divine eyes.”

Residue: 3 < *1 at §2037a (N): pry Ne. hr=f
“Let Neferkare ascend to him.”

Personal Motif:
Is Appeared

Type: Transition Text
Transition Motifs:
Ascends to (pri r) Sky; Bestows, Takes
away Kas; Himself Opens Doors, Sky;
Horns Are Grasped; NN jw A

Other Attribute:
Sacerdotal Motif:
Given Eyes (Dual)

Group: L

PT 682
Category: Sacerdotal Text (Personal Service)
Person: 2nd & 3rd
Reference: 2nd at §2042a (N): nd hr=k ln zkr
“Your face has been touched by Sokar.”

Switching: 3rd at §2042c (N): l.g h Ne. m
bik nfr t “Let Neferkare fly as a divine
falcon.”

Sacerdotal Motifs:
Body Bound up (bq); Vocative to (No
Particle)

Type: Transition Text (!)
Transition Motifs:
Cross, Ferry to Horizon, Sky; Flies

Group: L

PT 683
Category: Personal Text
Person: 3rd
Reference: 3rd at §2047a (N): m(l)-k(w) mn
gd.n=sn ir Ne. gd.n nfr.w ir Ne. “Behold this
which they said concerning Neferkare, what
the gods said concerning Neferkare.”

Personal Motif:
Is Bull

Type: Transition Text
Transition Motif:
Is Uraeus, Falcon which Came forth

Group: L
PT 684
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §2054 (N): 5nh Ne. “Neferkare lives.”
Residue: 3 < *1 at §2054 (N): tr Ne. s.t=f wsır is “Let Neferkare make his place as Osiris.”
Personal Motif: Vocative to Horus
Type: Transition Text
Transition Motifs:
Ascends to (pri i) Sky; Atum/Shu Takes (ﬁd) out (to Sky); Embalmed; Is for Sky; His Place Made; Is Fourth of Four Gods; Limbs Are Imperishable Stars; NN pw A; Not Rot, Decay (3rd Person); Sit before, beside Gods; Turns about (iin)i
Groups: L and O

PT 685
Category: Sacerdotal Text (Personal Service)
Person: 2nd & 3rd
Reference: 2nd at §2063b (N): nb i n=k p.t “The sky burns for you.”
Switching: 3rd at §2064b (N): pr Ne. pn “Neferkare is come to be.”
Sacerdotal Motifs:
Bathes Self; Is Osiris (Deity); Power in Body; Scent Is toward (r) Him; Scent of Eye of Horus; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Herdsmen Attends; Libation (qbh»w); Other Cultivates Grain
Group: L

PT 686
Category: Sacerdotal Text (Personal Service)
Person: 3rd
Reference: 3rd at §2073a (N): mrh.t p(aw) n Ne. pn “It is the unguent for Neferkare.”
Sacerdotal Motifs:
Eye, Crown Wrested away; Scent Is toward (r) Him; Scent of Eye of Horus; Vocative to (No Particle)
Type: Offering Text
Offering Motifs:
Horus Fills; Takes (Miscellaneous) Eye of Horus
Group: L

PT 687
Category: Sacerdotal Text (Personal Service)
Person: 2nd
Reference: 2nd at §2074a (N): h3 Ne. pw “O Neferkare.”
Sacerdotal Motifs:
Body Bound up (kz); Has Wereret-crown; Horus Comes; Provided as God (nfr); Scent Is toward (r) Him; Scent of Eye of Horus; Vocative to (k); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Is before Gods; Is Greeted (ihr); Powerful through Eye of Horus
Other Attribute:
Personal Motif: Re Appears
Group: L

PT 688
Category: Personal Text
Person: 3rd
Reference: 3rd at §2079a (N): q=f=sn q=s n Ne. pn “Binding the rope ladder for Neferkare.”
Type: Transition Text
Transition Motifs:
Is Not Crossed; Ladder Is Set up; Made to Rise (to Other)
Other Attribute:
Provisioning Motif: Does Not Eat, Drink Detestable
Group: L and O

PT 689
Category: Personal Text
Person: 3rd
Reference: 3rd at §2089b (N): gm.n Ne. i-r.t “Neferkare has found the eye of Horus.”
Type: Transition Text
Transition Motifs:
Is Not Stranded (iwr); True of Voice
Other Attribute:
Priestly Motif: Sit on Khened-Throne
Group: L

PT 690
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 3rd at §2093a (N): rs Ne. pn “Let Neferkare awaken.”
Switching: 2nd at §2095a (N): jfr “Arise!”
Sacerdotal Motifs:
Body Bound up (kz); Has Wereret-crown; Horus Comes; Provided as God (nfr); Scent Is toward (r) Him; My Father (i=t); Mythological Precedent: Horus & Osiris; Power in Body; Priest Is Geb (1cs); Provided as God (nfr); Take, Receive Efflux; Vocative to (k); Vocative to (No Particle); Voice, Words Go forth to
**Type:** Priestly Recitation  
**Priestly Series:**  
Sequences 84A, 142, 147; Subsequence 185A  
**Priestly Motifs:**  
Arides, Stands (Exhortation); Ascends (pri) (Exhortation): At Great Stair; Awakens; Ba within; Before Living; Come in Peace to God; Comes (Exhortation); Does Not Cry out; Does Not Lack; Fetters Released; Goes around, Travesses, Sits on Mounds; Has Jackal-face; Heart Brought, Given; Herdsman Attends; Is Appeared as Wepiu, Geb, Jackal; Is Born/Conceived with/as Orion; Is Foremost of (His) Ennead; Is Greeted (iA); Is Imperishable; Is (One Who Is) in Nedit; Is in/at God’s Booth; Is Power; Is (Power) before Powers; Is Power/Osiris Foremost of Akhs; Issues Commands to Akhs; Issues Commands to Gods (n)r.w; Lives (Exhortation); Made an Akh; Member Is Atum; Raises Self (Exhortation); Saves (nd) Self; Was Smitten, Slain (jack, sm3)  
**Other Attributes:**  
Mixed Series (Sacerdotal and Personal): Sequence 126  
**Transition Motif:**  
Ascends to (pri e) Sky  
**Groups:** B, G, and L

**fPT 691**  
**Category:** Sacerdotal Text (Personal Service)  
**Person:** 2nd  
**Reference:** 2nd at §2127c (Nt): in lsır n=f im=k “Has he rejoiced over you?”  
**Person of the text owner:** 3 < *1  
**Reference:** 1st at §2127a (Nt): ink z=f mrw tw “I am your son who loves you.”  
**Disagreement:** 3rd at §2127a (N): z=f k /// /// “Neferkare is your son /// ///.”  
**Sacerdotal Motifs:**  
Is My Father (ht=f); Is Osiris (Deity); Priest Is Horus; Priest Is Son  
**Type:** Priestly Recitation  
**Priestly Motifs:**  
Body Part as Jackal (Not Face); Does Not Suffer; Is Beloved of Isis; Other Cultivates Grain  
**Other Attribute:**  
Mixed Series (Sacerdotal and Personal): Sequence 143  
**Group:** L

**sPT 692A**  
**Category:** Sacerdotal Text (Personal Service)  
**Person:** 2nd  
**Reference:** 2nd at §2136a (P): [wn] dık t r̥ wdí mág.t “The redness is [opened], O Re: a ladder is placed.”  
**Sacerdotal Motifs:**  
Mythological Precedent: Horus & Osiris; Vocative to (No Particle)  
**Personal Motif:**  
Vocative to Re  
**Type:** Transition Text  
**Transition Motifs:**  
Ladder Is Set up; Re Crosses, Ferries; Vocative to (Non-inimical) Bull  
**Groups:** L and O

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1126 Jéquier 1936, pl. 11, l. 1009.
sPT 692B–D

Group: L

PT 693

Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2143 (N): hm=k lw m wrr. t=f wmm=k t “May you provide yourself with his Wereret-crown; may you eat bread.”
Sacerdotal Motif:
Has Wereret-crown
Groups: B and G

sPT 694A

Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2147a (N): i n=k imw nww nmnm n=k tnm.t “Those who are in Nu come to you: the sun-folk shake because of you.”
Sacerdotal Motif:
Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Raises Self (Exhortation); Sisters Find
Groups: G and O

hPT 694B §2149a–2156

Category: Personal Text
Person: 3 < *1
Reference: 3rd at §2150c (N): i sn n Ne. w1t Ne. 1r w3.t n Ne. “Open a way for Neferkare; make a way for Neferkare.”
Personal Motifs:
Is Anubis; Is Bull; Number above, below
Type: Transition Text
Transition Motifs:
Is Protected (mk1); NN pw A; Other Opens, Makes Way
Groups: G

1127 Leclant et al. 2001, p. 186, distinguish a PT 694A §2144a–2149a. The present study divides Pyr. §2149a and labels half of it through Pyr. §2156 as hPT 694B.

1128 Also Advanced Noun.
Person: 2nd  
Reference: 2nd at §2178b (N); \(\text{in} \_	ext{n} \_	ext{fr} = f = k\)
“Anubis takes your hand.”

Type: Priestly Recitation  
Priestly Motifs:  
Lives (Exhortation); Nut Gives Heart;  
Osiris Is Your Father \(\text{(} t = k \text{)}\)

Other Attribute:  
Transition Motif:  
Flies 

Group: O

PT 700  
Category: Sacerdotal Text  
Person: 2nd  
Reference: 2nd at §2182c (N); \(\text{s} \_	ext{Fr} \_	ext{n} = k \_	ext{fr} = k\)

“Collect your flesh!”

Sacerdotal Motifs:  
Is My Father \(\text{(} t = f \text{)}\); Vocative to \(\text{(} \text{No Particle} \text{)}\)

Type: Priestly Recitation  
Priestly Motifs:  
Grasps Hand of Imperishable Stars;  
Himself Collects Body \(\text{(sFr)}\); Raised from \(\text{(} \text{Left} \text{)}\) Side; Raises Self \(\text{(Exhortation)}\)

Group: O

sPT 701A  
Category: Sacerdotal Text  
Person: 2nd  
Reference: 2nd at §2193a (N); \(\text{tz} \_	ext{Fr} \_	ext{Fr} \text{= Fr}\) “Raise [yourself]!”

Sacerdotal Motif:  
Vocative to \(\text{(} h\text{)}\)

Type: Priestly Recitation  
Priestly Series:  
Sequence 144  
Priestly Motifs:  
B a to; Fetters Released; Has No Father,  
Mother among Men; Lives \(\text{(Exhortation)}\);  
Saved from Obstructor, Restrainer

Groups: B and O

sPT 701B  
Group: O

PT 702  
Category: Personal Text  
Person: 3rd  
Reference: 3rd at §2200a (N); \(\text{wFr} \_	ext{Fr} \_	ext{Fr} \text{= FrFr}\) “To you has Neferkare returned.”

Type: Transition Text  
Transition Motif:  
Shu Lifts up \(\text{(} f\text{Fr}, \text{sFrFr}\text{)}\)

Group: O

sPT 703  
Category: Sacerdotal Text  
Person: 2nd  
Reference: 2nd at §2201a (N); \(\text{bFr} = k \_	ext{n} = k \_	ext{Fr} = k\)

“Your Ba is yours with you.”

Sacerdotal Motifs:  
Horus Comes; Vocative to \(\text{(} h\text{)}\)

Type: Priestly Recitation  
Priestly Series:  
Sequence 144  
Priestly Motifs:  
Ba to; Fetters Released; Has No Father,  
Mother among Men; Lives \(\text{(Exhortation)}\);  
Saved from Obstructor, Restrainer

Groups: B and O

1129 This text can be divided into three separate parts, as noted by J. Allen 2004, p. 16.
Type: Priestly Recitation
Priestly Motifs:
Does Not Lack; Does Not Cry out

Group: A

sPT 716A
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at N 709 + 1 (N); |f.t| m wp(i).w /// [b3 hmtl] ṣ nh.w [is] “May you appear as Wepiu, /// [as the Ba foremost of] the living.”

Type: Priestly Recitation
Priestly Series:
Sequence 146; Subsequence 209
Priestly Motifs:

Group: F

sPT 716B
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2224d (N); \( i.r s t g \ w \) “Awaken! Raise yourself!”

Sacerdotal Motifs:
Scent Is Sweet; Scent of Eye of Horus; Vocative to (No Particle)

Type: Priestly Recitation
Priestly Series:
Sequence 146; Subsequence 209
Priestly Motifs:
Awakens; Doors Which Exclude; Grasps Hand of Imperishable Stars; Is Sleeper (i.b[h]); Raises Self (Exhortation); Door Bolts Opened (nhhhb, \( \w n z \)); Goes around, Traverses, Sits on Mounds; Isis, Nephthys Summons; Made an Akh; Maintain Own House, Gate; Saved from Obstructor, Restrainer; See What Is Done

Group: F

sPT 717
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2225a (N); \( i.r s t g \ w \) “Wash yourself!”

Sacerdotal Motifs:
Bathes Self; Eye of Horus Nekhekh-*given; Given Eye of Horus; Has Wereret-crown; Mythological Precedent: Horus & Osiris; Priest (1cs) Gives Offerings; Vocative to (No Particle)

Type: Priestly Recitation
Priestly Series:
Sequence 146; Subsequence 209

Group: F

sPT 718
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2232a (N); \( m k(w) n w \) \( i.r.n[-i] n=k \) “Behold this which I have done for you.”

Sacerdotal Motifs:
Is My Father (i=\( t \)); Vocative to (No Particle)

Type: Priestly Recitation
Priestly Series:
Sequence 146; Subsequence 209
Priestly Motifs:
At Great Stair; Door Bolts Opened (nhhhb, \( \w n z \)); Goes around, Traverses, Sits on Mounds; Isis, Nephthys Summons; Made an Akh; Maintain Own House, Gate; Saved from Obstructor, Restrainer; See What Is Done

Group: F

sPT 719
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2234b (N); \( r i .n g b b \ w \) \( n w.t \) “Geb has given you; Nut has received you.”

Sacerdotal Motif:
Vocative to (No Particle)

Type: Priestly Recitation
Priestly Motifs:
Arises, Stands (Exhortation); Ascends (pr\( i r \)) (Exhortation)

Other Attribute:
Transition Motif:
Ascends to (pr\( i r \) r) Sky

Group: F

sPT 720
See PT 458.

sPT 721A
See Pierre-Croisiau 2004, p. 265 with n. 11.
SPT 721B (CT 516)\textsuperscript{1130}

Category: Sacerdotal Text  
Person: 2nd  
Reference: 2nd at §2241a (N): iz tw ḫwr.w ḫr-z=k “Raise yourself to those who are greater than you!”

Sacerdotal Motifs:  
Power over Gods (sḥm m nṯr.c.w); Vocative to (ḥḥ); Vocative to (No Particle)

Type: Priestly Recitation  
Priestly Series:  
Sequence 84A; Subsequences 193–194

Priestly Motifs:  
Has Jackal-face; Is Anubis; Horus Raises up; In His, Your Name of; Is Sleeper (lḥbn); Isis, Nephthys Summons; Maintain Own House, Gate; Mourning Prevented/Ceased; Raises Self (Exhortation)

Other Attributes:  
Mixed Series (Sacerdotal and Personal):  
Sequence 126

Groups: B and G

fPT 722

Category: Sacerdotal Text  
Person: 2nd & 3rd  
Reference: 2nd at §2243c (Nt): zl.t] k A t n Ne. “Make a way for Neferkare [that he] may pass [upon it]!”

Advanced Noun: 3 < *1 at §2251a (N): i.tr.t “Opened for Neferkare is the naos: spread open for Neferkare is the chapel row.”

Type: Transition Text  
Transition Motifs:  
Other Opens, Makes Way

Groups: G and L

fPT 725

Category: Personal Text  
Person: 3 < *1  
Reference: 3rd at §2251c (N): i tr n=k w A ḫw A “He makes Neith rise up to the great god.”

Personal Motif:  
Vocative to Horus

Type: Transition Text  
Transition Motifs:  
Ascends to (prỉ r) Sky; Is Not against King; Made to Rise (to Other); Performs sḥp z3 for Re

Groups: K

fPT 726

Category: Personal Text  
Person: 3rd  
Reference: 3rd at §2253b (Nt): sỉ=f N.t n Ne. “He makes Neith rise up to the great god.”

Personal Motif:  
Vocative to Horus

Type: Transition Text  
Transition Motifs:  
Ascends to (prỉ r) Sky; Is Not against King; Made to Rise (to Other); Performs sḥp z3 for Re

Group: K

fPT 727

Category: Personal Text  
Person: --  
Personal Motif:  
Other Is Burned

Type: Apotropaic Text  
Apotropaic Series:  
Sequence 62

Apotropaic Motifs:  
Reciprocal Violence; Serpent Is Fallen; Vocative to Serpent

Group: K

\textsuperscript{1130} PT 721B (= fPT 721 end, Prv. §2240c–2242c) is CT 516; concerning the nomenclature, see Pierre-Croisiau 2004, pp. 264–265 with n. 11. The presence of CT 516 in an Old Kingdom pyramid was observed by J. Allen 1988, p. 40; and idem 1984, pp. 697–698.
PT 728
See PT 286.

sPT 729A
Group: K

sPT 729B
Category: Personal Text
Person: --
Personal Series: Sequence 148
Type: Apotropaic Text
Apotropaic Motifs:
- Fall, Lie Down, Slither away; Vocative to Serpent
Group: K

PT 730
Category: Personal Text
Person: --
Personal Series: Sequence 148
Type: Apotropaic Text
Apotropaic Motifs:
- Vocative to Inimical Being (Not Serpent)
Group: K

PT 731
Category: Personal Text
Person: --
Personal Series: Sequence 148–149
Type: Apotropaic Text
Apotropaic Motifs:
- Enemy Exhorted to Go; Vocative to Serpent
Group: K

PT 732
Category: Personal Text
Person: --
Personal Series: Sequences 148–149
Type: Apotropaic Text
Apotropaic Motifs:
- Serpent Attacked; Vocative to Serpent
Group: K

PT 733
Group: K

PT 734
Category: Sacerdotal Text (Personal Service)
Person: 2nd
Reference: 2nd at §2262d (N): "孽 Ne. "Greeting, O Neferkare!"

Sacerdotal Motifs:
- Face Knit Together; Libation ($\exists$); Mythological Precedent: Horus & Osiris;
- Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
- Horus Saves (u$\exists$); Has Jackal-face; Is His Father (u$\exists$f);
- Is Who Is in Henet; Is Who Is in His House; Made an Akh; Maintain Own House, Gate; Mourning Prevented/Ceased; Raised from (Left) Side; Receives Staff, Crook, Flail; Set on Right Side; Sit on Khened-Throne; Tomb, Sarcophagus Opened; Your Thousands of (Thing);
- Vocative to (u$\exists$)
Group: K

PT 735
See PT 626.

PT 736
Category: Personal Text
Person: 3rd
Reference: 3rd at §2266a (Nt): Nt. $\text{ pw } ur pr m w.t \text{ htw.t} "\text{ Neith is the great one who went forth from the brow of Thoth.}"
Type: Transition Text
Transition Series:
- Sequences 145, 150; Subsequence 211
Transition Motifs:
- NN $\text{ pw } A$; Other Opens, Makes Way
Group: M

PT 737
Category: Personal Text
Person: 3rd
Reference: 3rd at §2267a (Nt): Nt. $\text{ pw } z\exists \text{ tm sn-mw n(i) nfr-m\ddot{a}.t} "\text{ Neith is the son of Atum, the companion of Neferma\textquoteleft at.}""
Type: Transition Text
Transition Series:
- Sequences 145, 150; Subsequence 211
Transition Motifs:
- Climbs (hfd, Bd); NN $\text{ pw } A$
Group: M

sPT 738A
Category: Unclassified Text
Person: 3rd
Reference: 3rd at §2268a–b (Nt): i.n Nt. $\text{ hr=tn nfr.w lwq htm<-mv} h\text{ wwr } \text{ tf.w m [htc]} \text{ t.wi htm-mw } \text{ sct } "\text{ To you has Neith come, O gods, (as) the third, the one who protects the great one who stands at the [riverside] of the two lands, the third of Shu."}
Transition Series:
Sequences 145, 150; Subsequence 211
Group: M

sPT 738B
Category: Personal Text
Person: 3rd
Reference: 3rd at §2268c (Nt): n fd n Nt. qa m s.t=f “Neith does not remove the high one from his place.”
Type: Transition Text
Transition Series:
Sequences 145, 150; Subsequences 211–212
Transition Motifs:
Is Fourth of Four Gods; NN pw
Group: M

sPT 738C
Category: Personal Text
Person: 3rd
Reference: 3rd at §2268c (Nt): n fd n Nt. qa m s.t=f “Neith does not remove the high one from his place.”
Type: Transition Text
Transition Series:
Sequences 145, 150; Subsequences 211–212
Transition Motifs:
Vocative to Stars
Group: M

sPT 739A
Category: Personal Text
Person: 3rd
Reference: 3rd at §2269a (Nt): [ln] Nt. m 5–nw=ln “Neith is your fifth.”
Type: Transition Text
Transition Series:
Sequences 145, 150; Subsequences 211–212
Transition Motifs:
Vocative to Stars
Group: M

sPT 739B
Category: Unclassified Text
Person: --
Transition Series:
Sequences 145, 150; Subsequences 211–212
Group: M

sPT 740
Category: Personal Text
Person: 3rd
Reference: 3rd at §2270a (Nt): hmn Nt. s<3b> {q} ni ln4 nbnw “Neith does not know the crookedness of the lord of Hermopolis.”
Personal Motif:
Vocative to Re
Type: Transition Text
Transition Series:
Sequences 145, 150; Subsequences 211–212
Transition Motif:
NN pw A
Group: M

sPT 746
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2276a (Nt): m-n=k hr t hr n=t m=ln=k “Take the sole eye of Horus, that you may see by it!”
Sacerdotal Motifs:
Is Osiris NN; See by Eye; Vocative to (No Particle)
Type: Offering Text
Offering Motifs:
Object Direction; Regalia Offering Direction; Takes (im) Eye of Horus
Group: A

sPT 747
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2277a (Nt): s<3z=s s<3n=s h3.t=k “She causes to be raised up and makes your brow live.”
Type: Offering Text
Offering Motifs:
Object Direction; Regalia Offering Direction
Group: A

sPT 748
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2278a (Nt): d=tl n=k hwn tl hm 4lm it tl hr “Let me give you the two pupils which are the eyes of Horus.”
Sacerdotal Motifs:
Given Eye of Horus; Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Motifs:
Object Direction; Regalia Offering Direction
Group: A
**PT 749**

*Category:* Sacerdotal Text  
*Person:* 2nd  
*Reference:* 2nd at §2279b (Nt): unn=m(l) n=k “They will even be upon you for you.”  
*Sacerdotal Motifs:*  
Is Osiris NN; Vocative to (No Particle)  
*Type:* Offering Text  
*Offering Motifs:*  
Object Direction; Regalia Offering Direction  
*Group:* A

**PT 752**

*Category:* Sacerdotal Text  
*Person:* 2nd  
*Reference:* 2nd at §2282 (Nt): m-n=k ir,(i) hr lmr.tn st “Take the eye of Horus which Seth hid!”  
*Sacerdotal Motifs:*  
Is Osiris NN; Vocative to (No Particle)  
*Type:* Offering Text  
*Offering Series:*  
Sequence 151  
*Offering Motifs:*  
Object Direction; Regalia Offering Direction; Takes (lm) Eye of Horus  
*Group:* A

**PT 753**

*Category:* Sacerdotal Text  
*Person:* 2nd  
*Reference:* 2nd at §2283 (Nt): l.say s(i) “Make it stretched!”  
*Type:* Offering Text  
*Offering Series:*  
Sequence 151  
*Offering Motifs:*  
Object Direction; Regalia Offering Direction  
*Group:* A

**PT 754**

*Category:* Sacerdotal Text  
*Person:* 2nd  
*Reference:* 2nd at §2283 (Nt): l.say s(i) “Make it stretched!”  
*Type:* Offering Text  
*Offering Series:*  
Sequence 151  
*Offering Motifs:*  
Object Direction; Regalia Offering Direction  
*Group:* A

**PT 755**

*Category:* Sacerdotal Text  
*Person:* 2nd  
*Reference:* 2nd at §2283a (Nt): m-n=k ir,(i) hr lmr.tn k “Take the eye of Horus concerning which you said!”  
*Sacerdotal Motifs:*  
Is Osiris NN; Vocative to (No Particle)  
*Type:* Offering Text  
*Offering Series:*  
Sequence 151  
*Offering Motifs:*  
Object Direction; Regalia Offering Direction; Takes (lm) Eye of Horus  
*Group:* A

**PT 756**

*Category:* Sacerdotal Text  
*Person:* 2nd  
*Reference:* 2nd at §2286 (Nt): m-n=k ir,(i) hr wdl.t “Take the whole eye of Horus!”  
*Sacerdotal Motifs:*  
Is Osiris NN; Vocative to (No Particle)  
*Type:* Offering Text  
*Offering Series:*  
Sequence 151  
*Offering Motifs:*  
Object Direction; Regalia Offering Direction; Takes (lm) Eye of Horus  
*Group:* A

**PT 759**

*Category:* Sacerdotal Text  
*Person:* 2nd  
*Reference:* 2nd at §2291a (Nt): m=k nw n=k “See which I did for you!”  
*Sacerdotal Motifs:*  
Vocative to (h3)  
*Type:* Priestly Recitation  
*Priestly Series:*  
Sequence 140; Subsequences 203–204  
*Priestly Motifs:*  
Horus Protects (h3); Nuteknu Nullified; Saved from Obstructor, Restrainer; See What Is Done  
*Group:* B

**sPT 1001**

*Category:* Sacerdotal Text  
*Person:* 2nd  
*Reference:* 2nd at P/S/Se 38: sdm=k m ldn.wl=k “May you hear with both ears.”  
*Type:* Priestly Recitation  
*Priestly Motifs:*  
Arises, Stands (Exhortation)  
*Group:* B
sPT 1002 (CT 517)\textsuperscript{1131}

Category: Sacerdotal Text  
Person: 2nd  
Reference: 2nd at P/S/Se 45: \[\beta=\varepsilon\] mng=\(\kappa\) \(\langle\mathrm{Hr}\rangle\) m \(\mathrm{r}=\kappa\). “With her drawing] her breast to your mouth.”  
Type: Priestly Recitation  
Priestly Series: Sequence 84A; Subsequences 190, 193  
Other Attribute: Mixed Series (Sacerdotal and Personal); Sequence 126  
Groups: B and D

sPT 1003

Category: Sacerdotal Text  
Person: 2nd  
Reference: 2nd at P/S/Se 49: \(\zeta=\nu\) \(\mathfrak{1}=\nu\) \(\mathfrak{1}=\nu\) “Raise yourself to this your bread which cannot grow stale.”  
Type: Priestly Recitation  
Priestly Motifs: Arises, Awakens to Offerings; Raises Self (Exhortation)  
Group: B

sPT 1004

Category: Sacerdotal Text  
Person: 2nd  
Reference: 2nd at P/S/Se 51: \(\mathrm{ds}=\kappa\) smn.s\(\mathfrak{1}\)=\(\mathfrak{1}\) t \(\mathfrak{1}\)=\(\mathfrak{1}\) t is \(\mathfrak{1}=\kappa\) \(\mathfrak{1}=\kappa\). “The mourning goddess call out to you as Isis, while you are before the gate.”  
Type: Priestly Recitation  
Priestly Motif: Isis, Nephthys Summons  
Group: B

sPT 1005

Category: Sacerdotal Text  
Person: 2nd & 3rd  
Reference: 3rd at P/S/Se 90: \(\mathfrak{1}=\kappa\) \(\mathfrak{1}=\kappa\) \(\mathfrak{1}=\kappa\) \(\mathfrak{1}=\kappa\) “Look: he has come as [Orion].”  
Switching: 2nd at P/S/Se 91: \(\zeta=\kappa\) \(\mathfrak{1}=\kappa\) smn=\(\kappa\) \(\mathfrak{1}=\kappa\) hm=\(\kappa\) “And receive [your] staff in Heliopolis.”  
Type: Priestly Recitation  
Priestly Motifs: Arises, Stands (Exhortation); Awakens to Horus; Great One Is Fallen; Is Arisen to Seth; Receives Staff, Crook, Flail  
Group: B

sPT 1006

Category: Sacerdotal Text  
Person: 3rd  
Reference: 3rd at P/S/Se 92: \(\mathfrak{1}=\kappa\) \(\mathfrak{1}=\kappa\) \(\mathfrak{1}=\kappa\) P. \(\mathfrak{1}=\kappa\) P. \(\mathfrak{1}=\kappa\) “For Re, that he may ascend thereby, for Horus, that [he] may ascend [thereby, for] Pepi, that Pepi may ascend thereby.”  
Type: Priestly Recitation  
Priestly Motifs: Is (Like) He Who Stands Tirelessly; Isis, Nephthys Summons  
Group: B

sPT 1007

Category: Sacerdotal Text  
Person: 3rd  
Reference: 3rd at P/S/Se 96: i.n=\(\kappa\) \(\mathfrak{1}=\kappa\) “To you has he come.”  
Type: Priestly Recitation  
Priestly Series: Sequence 152  
Priestly Motifs: In His, Your Name of; Is Anubis; Is Herdsman; Is Not Weaned; Sisters Find; Stands before/among Gods  
Group: B

sPT 1008

Category: Sacerdotal Text  
Person: 2nd  
Reference: 2nd at P/S/Se 96: \(\mathfrak{1}=\kappa\) \(\mathfrak{1}=\kappa\) \(\mathfrak{1}=\kappa\) \(\mathfrak{1}=\kappa\) \(\mathfrak{1}=\kappa\) “Arise before the gods as Anubis chief of the herdsman’s tent!”  
Type: Priestly Recitation  
Priestly Motifs: Given Eye of Horus  
Group: B

sPT 1009\textsuperscript{1132}

Category: Sacerdotal Text  
Person: 2nd  
Reference: 2nd at P/S/Se 99: \(\mathfrak{1}=\kappa\) \(\mathfrak{1}=\kappa\) \(\mathfrak{1}=\kappa\) “May you go to the great stair.”  
Sacerdotal Motif: Given Eye of Horus  
Type: Priestly Recitation  
Priestly Motifs: Awakens; At Great Stair; Raised from (Left) Side; Set on Right Side  
Group: B

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\textsuperscript{1131} Concerning the nomenclature, see Leclant et al. 2001, p. 47. The presence of CT 517 in an Old Kingdom pyramid was observed by J. Allen 1988, p. 40; and idem, pp. 697–698.  

\textsuperscript{1132} The latter part of this text appears to be CT 66, as noted by J. Allen 2004 p. 15.
sPT 1010
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at P/S/E 39: i.n=f h=f.k [k(l)] m n=sw.t q3.k(i) m wr-ap3.wt “I have come to you even as king, on high as Wepwawet.”
Sacerdotal Motif:
Horus Comes
Group: C

sPT 1011
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at P/S/E 39: [zwr]=k mw=k wnm=k b$a.r=k “May you [drink] your water and your abundance.”

sPT 1012
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at P/S/Ne III 63: get k3 n(i) [nb.iw] nb:iw “You are the Ka of all the gods.”
Sacerdotal Motifs:
Is Beloved of Horus; Is Osiris NN; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Eye Gone forth from His Head; Is Ka of (All) Gods
Group: A

sPT 1013
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at P/S/Ne III 87: ft=f z=f wr smaw n(i) gbb “You are the son of a great one, the eldest of Geb.”
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequence 153
Group: A

sPT 1014
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at P/S/Ne III 94: wtw=s3 tw “Let them raise you up.”
Type: Priestly Recitation
Priestly Series:
Sequences 153, 154
Priestly Motif:
Children of Horus Raise up
Group: A

sPT 1015
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at P/S/Ne IV 82: dj=t sjb=f 5$[f] “You have caused that he come to life even that [he] live.”
Sacerdotal Motif:
Is Osiris NN
Type: Priestly Recitation
Priestly Motif:
Made to Come to Life
Group: A

sPT 1016
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at P/S/Ne IV 86: wn r3=k /// /// “And your mouth is opened /// ///.”
Sacerdotal Motif:
Mouth Is Opened
Group: A

sPT 1017
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at P/S/Ne IV 86: /// st=f fn n=f sjd=t=f /// /// “[Horus] who causes you to rise up to him in order that you brighten /// ///.”
Type: Priestly Recitation
Priestly Motif:
Horus Makes Gods Ascend to
Group: A

sPT 1018
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at P/S/Ne IV 91: ln.n(=f) n=k sw st “I have brought him cut up for you.”
Sacerdotal Motifs:
Is Osiris NN; Priest Is Horus; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Enemies Brought, Given by Horus; Exhorted to Maintain Enemy
Group: A

sPT 1019
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at P/S/Ne IV 92: /// … /// /// w ir P. “/// … /// against Pepi.”
Sacerdotal Motif:
Priest Is Horus
Type: Priestly Recitation
Priestly Motif:
None Depart (ḥqd, ḫd)
Group: A

sPT 1020
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at P/S/Ne IV 94: zẖn=k sn n ḫḥ[t]=f[i] im=sn
“May you embrace them, without there being one [of them who will] be distant.”

Sacerdotal Motifs:
Is Osiris (NN); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Others Not Distant from Benef
Group: A

sPT 1021
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at P/S/Ne IV 96: i[n.w][=i] n=k nṯw ḥn “I have brought you these gods.”
Switching: 3rd at P/S/Ne IV 97: sn=ḏn pw P.[m] m=ḏn n[i] sn.wt “Pepi is your brother, in your name of ‘chapels.’”

Sacerdotal Motifs:
Is Osiris NN; Priest Is Horus; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Gods Brought, Given by Horus; In His, Your Name of; Others Not Distant from Benef
Group: A

sPT 1022
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at P/A/Ne IV 99–100: /// . . . /// t=k i[n]. ḫ[i] k šr[=i] “/// . . . /// what you have ///, your body being round by it.”

Sacerdotal Motif:
Priest Is Thoth
Type: Priestly Recitation
Priestly Motif:
Is Round
Other Attributes:
Offering Motif:
Action Instruction (Miscellaneous)
Personal Motif:
Lamp, Fire Lit
Group: A

sPT 1023
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at P/P/S 13: lrs n ḫr “Awaken to Horus!”
Sacerdotal Motif:
Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Ares, Stands (Exhortation); Awakens to Horus; Festival Performed for; Is Anubis; Is Greeted (ḥw); Is Herdsman; Is Jackal; Is (Like) He Who Stands Tirelessly; Is Official; Is Pure, Appeared at Festival; Isis, Nephthys Summons; Zizyphus Bows, Turns Head to
Group: I

sPT 1024
Group: J

sPT 1025
Category: Personal Text
Person: 3 < *1
Reference: 3rd at P/A/S 7 (final): pr P. pn pr /// “If Pepi ascends, /// ascends.”
Recarved: 1st at P/A/S 7 (initial): pr=l pr /// “If I ascend ///.”
Type: Transition Text
Transition Series:
Sequence 57
Transition Motifs:
Ascends to (pr i) Sky; Is before, beside Re; Pure in the Field of Rushes
Group: J

sPT 1026–1029
Group: J

sPT 1030
Category: Unclassified Text
Person: 3rd
Reference: 3rd at P/A/S 50: P. pn [p]w /// /// n nṯw=f nsw.t īm “Pepi is /// /// for his city god thereby.”
Group: J

sPT 1031
Category: Personal Text
Person: 3rd
Reference: 3rd at P/A/S 51: P. Pr P. “As Pepi rises.”
Type: Transition Text
Transition Motifs:
Flies; XV ḫw A; Rises (īr)
Group: J
sPT 1032
Category: Personal Text
Person: 3rd
Reference: 3rd at P/A/S 56: P. pi n n m q.t.w ir l.m.w sk “Pepi is this youth, who is more hidden of form than the imperishable stars.”
Reference: 3rd at P/A/S 59: P. pw hr(f) s.t wr,i “The one who is upon the great seat is Pepi.”
Personal Motif:
Is Young, a Youth
Type: Transition Text
Transition Motifs:
NN pw A; Other Opens, Makes Way
Group: J

sPT 1033–1034
Group: J

sPT 1035
Category: Personal Text
Person: --
Type: Apotropaic Text
Apotropaic Motifs:
Fall, Lie Down, Slither away; Vocative to Serpent
Group: K

sPT 1036
Group: K

sPT 1037
Category: Personal Text
Person: --
Type: Apotropaic Text
Apotropaic Motifs:
Go forth from Earth; Vocative to Serpent
Group: K

sPT 1038–1040
Group: K

sPT 1041
Category: Personal Text
Person: --
Type: Apotropaic Text
Apotropaic Motif:
Serpent Is Fallen
Group: K

sPT 1042
Category: Personal Text
Person: --
Type: Apotropaic Text
Apotropaic Motif:
Sight Is Upon Another
Group: K

sPT 1043–1045
Group: L

sPT 1046
Category: Personal Text
Person: 3rd
Reference: 3rd at P/A/N 45: qd m(y) n m[i] P. pw n r “Say the name of Pepi to Re!”
Type: Transition Text
Transition Motifs:
Announced to Nehebkau; Cross, Ferry to Horizon, Sky; Name Said to Re, Harakhht, Horus; Re Crosses, Ferries; Reed-Boats Given
Group: L

sPT 1047
Category: Unclassified Text
Person: 3rd
Reference: 3rd at P/A/N 55: i.n P. pn r=f P. pn “Pepi has come to you.”
Transition Motif:
Cross, Ferry
Priestly Motif:
Sit on Khened-Throne
Group: L

sPT 1048
Category: Personal Text
Person: 3rd
Reference: 3rd at P/A/N 59: pr r=f P. pn "And thus Pepi will ascend to the sky in the station of netherworld Horus.”
Type: Transition Text
Transition Motifs:
Ascends to (pr r) Sky; Is Living One; Is Not against King
Group: L

sPT 1049
Category: Personal Text
Person: 3rd
Reference: 3rd at P/A/N 61: qm=k P. pn [i.m] r-hk.t t=f=k m /// ... /// “May you find Pepi [there] before your writ as /// ... ///.”
Type: Transition Text
Transition Motif:
Has Writ of Re
Groups: L and M

sPT 1050–1051
Group: L
sPT 1052
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at P/Ser/S 2: h3 P. pw “O Pepi.”
Sacerdotal Motifs:
Is Clothed with/by Tait; Vocative to (h3);
Vocative to (No Particle)
Type: Offering Text
Offering Motif:
Adorned with Eye of Horus as Cloth
Other Attribute:
Priestly Motif:
Is Satisfied with Offerings
Group: G

sPT 1053
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at P/Ser/S 10–11: dd=m tw m rr.t li “In the eye of my father do I put you.”
Switching: 3rd at P/Ser/S 11: m3=f ntr.w “That he may see the gods.”
Sacerdotal Motifs:
Mythological Precedent: Horus & Osiris; Without Cease for Ever; Is My Father (i t=i)
Type: Offering Text
Offering Motif:
Paint Eye of Horus
Group: G

sPT 1054
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at P/Ser/S 19: h3 P. p/// l/// /// ltr.t=k /// “O Pepi, /// . . .”
Sacerdotal Motif:
Vocative to (h3)
Type: Offering Text
Offering Motifs:
Eye of Horus Filled; Horus Fills
Group: G

sPT 1055
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at P/Ser/S 20: hﬁ Ne. “O Neferkare.”
Sacerdotal Motif:
Vocative to (h3)
Group: G

sPT 1056
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at P/Ser/N 3: /// i [it] t=f r tw=f web=f ltr[m]=s “/// Take [to] his arm and to his head, that he may be anointed with [it].”
Sacerdotal Motif:
Is My Father (it=f)
Type: Offering Text
Offering Motif:
Action Instruction (Miscellaneous)
Group: G

sPT 1058
Category: Sacerdotal Text (Personal Service)
Person of the beneficiary: 2nd
Person of the text owner: 1st
Vacillation: 1st at P/V/E 29: 3zh.m=n[i] it n hbnm.wt=f “I have harvested barley for your Hebenenet-bread.”
Sacerdotal Motifs:
Mythological Precedent: Horus & Osiris; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Arises, Stands (Exhortation); Dance Performed for; Isis, Nephthys Summers; Maintain Own House, Gate; Raised from (Left) Side; Sit on Khened-Throne; Is Osiris + Interpolated NN; Is His Father (it=f); Lives (Exhortation); Other Cultivates Grain; Plural Priest
Groups: N and O

sPT 1059
Category: Sacerdotal Text (Personal Service)
Person: 2nd
Reference: 2nd at P/V/E 33: wn n=k tpt.t ptr sR n=k nmt=k lbyw <in> w “The cavern of seeing is opened for you, and your stride of sunlight is broadened for you.”
Group: O

133 And Transplantation. The presumed prior form was *it=i wshr “O my father Osiris,” with =i replaced by P. and P. inserted after wshr as well. The text owner in the first person emerges at P/V/E 29 as well as in the other exemplar of this text at P/Cpost/E x+7.
sPT 1060–1061
Group: O

sPT 1062
Category: Sacerdotal Text (Personal Service)
Person: 2nd
Reference: 2nd at P/V/E 38: wn n=k 3.wl p.t zn n=k 3.wl qbh “The doors of the sky are opened to you; the doors of the firmament are opened to you.”

sPT 1063
See PT 614.

sPT 1064
Category: Personal Text
Person: 3 < *1
Reference: 3rd at P/V/E 41: iw n P. pn hr=k “Pepi has come to you.”
Residue: 3 < *1 at P/V/E 42: pry P. [pn r]
“That Pepi may ascend [to the sky].”
Personal Motifs:
oSiris Ascends; Is Appeared
Type: Transition Text
Transition Motifs:
Ascends to (pri) Sky; Cross, Ferry; Is Belted (f) as Horus; Ladder Is Set up; XN pw A; Performs stp z for Re; Wing of Thoth/Seth; Rises (f); Those Who Have Gone to Their Kas
Other Attribute:
Mixed Series (Sacerdotal and Personal): Sequence 155
Group: O

sPT 1065–1068
Group: O

sPT 1069
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at P/V/E 73: iz tw ir=k hym=k hr 3w /// /// “Raise yourself and sit upon the shade!”
Sacerdotal Motif:
Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Awakens; Raises Self (Exhortation); Is Anubis
Group: O

sPT 1070
Category: Personal Text
Person: 3 < *1
Reference: 3rd at P/V/E 82; in nw n P. q=f “Bring this to Pepi himself!”
Vacillation: 1st at P/V/E 83: l.wd w(l) n m3.i k3=f “Commend me to the one whose Ka is seen!” Doubling: 3 < *1 at P/V/E 83;
“Let Pepi do the Henu-gesture, the Henu-gesture, among you, for {my} his Ka.”
Type: Transition Text
Transition Motifs:
Alights; Cross, Ferry; Ferryboat Brought; Henu to Beneficiary and Ka; Himself Does Henu-gesture; Other Flies; Flies; Other Commends to God
Group: O

sPT 1071
Category: Sacerdotal Text (Personal Service)
Person: 2nd
Reference: 2nd at P/V/E 86: sm=m tw /// /// /// “Let them serve you /// /// ///.”
Type: Priestly Recitation
Priestly Motif:
Service Performed (sm) for
Other Attribute:
Mixed Series (Sacerdotal and Personal): Sequence 155
Group: O

sPT 1072–1073
Group: O

sPT 1074–1078
Group: M

sPT 1079–1080
Group: H

sPT 1081
Group: O

N 306+11–14
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at N 306+13 (N): /// … /// l.z l by Ne. pn “/// … /// go under Neferkare.”
Type: Offering Text
Offering Series:
Sequence 23
Offering Motif:
Action Instruction (Miscellaneous)

Group: A

CT 66
See sPT 1009.

CT 208
Category: Personal Text
Person: 3 < *1
Reference: 1st at III 162f (S2C); in daa+w $[ms] wT r* nb “It is Duau who follows me every day.”
Disagreement: 3rd at III 162f (B1Bo); in daw $ms NN pn r* $ms NN pn “It is Duau who follows NN and Re who follows NN.”

Personal Motifs:
Is Bull; Is Scribe; Night-, Day-Bark Brings, Conveys; Number above, below

Type: Provisioning Text
Provisioning Series:
Sequence 108

Provisioning Motif:
Does Not Eat, Drink Detestable

Other Attributes:
Series with Provisioning and Coffin Texts:
Sequences 188, 224; Subsequence 293

Group: K

CT 516
See sPT 721B.

CT 517
See sPT 1002.

CT 518
See fPT 722.

CT 519
See fPT 723.

CT 530
Category: Sacerdotal Text
Person: 2–3
Reference: 3rd at VI 121b (BH1Ox); $w$ $NN$ nn k3=s $n$ k3=s “NN is pure for her Ka, for her Ka.”

Switching: 2nd at VI 121e (BH1Ox); bd.t nPr r lauf.w=f “With the censing of the god at your flesh.”
Disagreement: 3rd at VI 121e (T1C); bd.t nPr r lauf.w=f “With the censing of the god at his flesh.”

Sacerdotal Motifs:
Provided as God (nPr); Scent Is toward (r) Him; Is Osiris NN; Vocative to (No Particle)

Type: Offering Text
Offering Series:
Sequences 9, 158

Offering Motif:
Scent Diffused (pdl)

Group: A

CT 862
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at VII 64a (L1Li): $db1.n=l$ $tw$ m br.t-hr iml $db1.t.n=f$ li=f lm=s $db1.t.n=f$ asir lm=s “I have adorned you with the eye of Horus which is Tait, with which he adorned his father, with which he adorned Osiris.”

Sacerdotal Motifs:
Eye of Horus Nekhekh-­*given; Provided as God (nPr); Is Osiris NN; Vocative to (No Particle); Provided with Eye of Horus

Type: Offering Text
Offering Motif:
Adorned with Eye of Horus as Cloth

Group: A

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Information concerning person from Middle Kingdom exemplars is given for this and CT 530 and 862, but they were not included in the core personal and sacerdotal sets, because of differences in editorial treatment in that period.
LISTING TWO

SEQUENCES OF PYRAMID TEXTS

A sequence is a series of texts which is found on at least two sources having the same component texts in the same order. The present listing identifies 161 sequences containing 595 texts repeated throughout 73 sources of Pyramid Texts. As the sources come from all major phases of Egyptian history, many of the sequences are identified through consultation of post-Old Kingdom evidence.

This and the following listing offer information found in my dissertation’s Appendix B “Recurring Series of Pyramid and Coffin Texts.” The appendix’s recurring series have been divided between sequences here and subsequences in the following listing. The present work leaves out series consisting purely of Coffin Texts.

The names were assigned to the sequences after sorting them according to the numerical values of the first texts appearing in them. Refinements and corrections subsequent to the dissertation have resulted in differences in nomenclature.

Under the heading of each sequence are enumerated the component texts, its group membership (if it is attested in a kingly pyramid), the person of the texts as an aggregate according to the code of Listing One, the typology of component texts, dependent subsequences (for which see Listing Three), and details for each attesting source: source sigla, location of attestation, and period.

For references to source sigla and abbreviations of location and period, see vol. i, pp. xxiii ff. and 13.

Sequence 1
PT8–9
Person: 3rd
Components: Titulary

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<th>Location</th>
<th>Period</th>
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<td>Sarc</td>
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</tr>
<tr>
<td>N</td>
<td>Sarc</td>
<td>OK</td>
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Sequence 2
PT23–30
Group: A
Person: 2nd & 3rd
Components: Offering Texts
Dependencies: Subsequences 1–2

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<td>N</td>
<td>S/N XI</td>
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Sequence 3
PT23–25 PT32
Group: A
Person: 2nd & 3rd
Components: Offering Texts
Dependency: Subsequence 10

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<td>Nt</td>
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</tr>
<tr>
<td>Ibi</td>
<td>Frag. E</td>
<td>OK</td>
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Sequence 4
PT23 PT25 PT32 PT34–42 PT32 PT43–57
Group: A
Person: 2nd & 3rd
Components: Offering Texts
Dependencies: Subsequences 3–10, 13–14

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Sequence 5
PT25 PT32 PT34–42 PT32 PT43–57 PT72–79
Group: A
Person: 2nd & 3rd
Components: Offering Texts
Dependencies: Subsequences 3, 10–23

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<thead>
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<tr>
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<tr>
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\[1136\] Ibid.
Sequence 6
PT25 PT32 PT82–96 PT108–171 PT223
Group: A
Person: 2nd & 3rd
Components: Sacerdotal Texts
Dependencies: Subsequences 24–39
Source Location Period
P S/Ne II–III OK
B2Bo FR MK
TT 33 – Late

Sequence 7
PT25 PT32 PT267 PT269–270
Person: 2–3 < *1
Components: Mixed: Sacerdotal and Personal
Dependencies: Subsequences 10, 40–41
Source Location Period
Pedyenit – Late
Ps. – Late

Sequence 8
PT25 PT223 PT222
Person: 2nd & 3rd
Components: Sacerdotal Texts
Source Location Period
TT 95 Pillars B–C NK
TT 29 Pillars 3–4 NK

Sequence 9
PT25 CT530
Person: 2nd & 3rd
Components: Offering Texts
Source Location Period
T1C S/E MK
BH1Ox FR-H MK

Sequence 10
PT26–30 PT32–33
Group: A
Person: 2nd
Components: Sacerdotal Texts
Dependencies: Subsequences 1–2
Source Location Period
P S/Ne I OK
N S/N XII OK

Sequence 11
PT29–31
Group: A
Person: 2nd
Components: Offering Texts
Source Location Period
N S/N OK
Sq2Sq S/N MK

Sequence 12
PT32–42 PT32
Group: A
Person: 2nd
Components: Sacerdotal Texts
Dependencies: Subsequences 13, 42
Source Location Period
P S/Ne I OK
N S/N XI OK

Sequence 13
PT32 PT25
Person: 2nd
Components: Offering Texts
Source Location Period
M1Ba FR MK
Sarenenuti1137 – NK

Sequence 141138
PT34–42 PT32–33
Group: A
Person: 2nd
Components: Sacerdotal Texts
Dependency: Subsequence 13
Source Location Period
P S/Ne I OK
S S/N MK

Sequence 151139
PT43–57 PT32 PT72–79
Person: 2nd & 3rd
Components: Offering Texts
Dependencies: Subsequences 14–17, 20–23, 43
Source Location Period
S S/N MK
TT 33 – Late

Sequence 16
fPT57A-I PT106–107
Group: A
Person: 2nd & 3rd
Components: Offering Texts
Dependencies: Subsequences 44–47
Source Location Period
P S/Ne OK
B16C H MK

Sequence 17
PT58–59
Group: A
Person: 2nd
Components: Offering Texts

1137 For this source, see Clère 1981, pl. 27, 1–2.
1139 Ibid.
### Sequences of Pyramid Texts

**Sequence 18**

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Person: 2nd

Components: Offering Texts

Dependency: Subsequence 48

**Sequence 19**

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**Sequence 24**

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Person: 2nd

Components: Offering Texts

Dependencies: Subsequence 48

**Sequence 25**

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Person: 2nd & 3rd

Components: Offering Texts


**Sequence 26**

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**Sequence 27**

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**Sequence 28**

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Sequence 29
PT81 PT25 PT32 PT82–96 PT108–198
Group: A
Person: 2nd & 3rd
Components: Offering Texts
Source | Location | Period
--- | --- | ---
Ibi | S/Nm | OK
S | S/N | MK

Sequence 30
PT81 PT414
Person: 2nd & 3rd
Components: Offering Texts
Source | Location | Period
--- | --- | ---
KH1KH | E | MK
Amenirdis | – | Late
Pediniiese | – | Late

Sequence 31
PT172–198 PT223
Group: A
Person: 2nd & 3rd
Components: Sacerdotal Texts
Dependencies: Subsequences 63–66
Source | Location | Period
--- | --- | ---
N | S/N XIV | OK
S | S/N | MK

Sequence 32
PT191–198 PT223–225
Group: A
Person: 2nd & 3rd
Components: Sacerdotal Texts
Dependencies: Subsequences 67–68
Source | Location | Period
--- | --- | ---
N | S/N XIV | OK
Oudj | S/N | OK

Sequence 33
PT199 PT32
Group: A
Person: 2nd
Components: Offering Texts
Source | Location | Period
--- | --- | ---
W | P/Nw | OK
N | S/N | OK

Sequence 34
PT204–205 PT207 PT209–212
Group: H
Person: 3 < *1
Components: Provisioning Texts
Dependencies: Subsequences 69–72
Source | Location | Period
--- | --- | ---
W | S/Eg | OK
S | S/N | MK
Q1Q | S/E | MK
L-JMH1 | S/E | MK
SIBas | B–H | MK
Deir el-Bahri | – | NK
TT 39 | N chapel, S | NK
Rameses I Temple | NK
Cg | – | TIP
TT 36 | court, W wall | Late
TT 279 | court | Late

Sequence 35
PT206 PT404 PT350–351 PT405 PT353
PT401–403
Group: H
Person: 3rd
Components: Provisioning Texts
Dependencies: Subsequences 73–74
Source | Location | Period
--- | --- | ---
P | D post/E 3–24 | OK
Ibi | S/E | OK

Sequence 36
PT206 PT404–405
Group: H
Person: 3rd
Components: Provisioning Texts
Source | Location | Period
--- | --- | ---
T | A/Es | OK
N | S/E XVII–XIXs | OK

Sequence 37
PT213–222 PT245–246
Group: B
Person: 2nd & 3rd
Components: Priestly Recitations
Dependencies: Subsequences 75–91
Source | Location | Period
--- | --- | ---
T | A/Es | OK
N | S/E XVII–XIXs | OK


1143 Cf. Sequence E1 of ibid., p. 12, and Liturgie PT A of Assmann 2001b, p. 335; and see idem 2002, p. 40; idem 2000, p. 38; idem 1990, p. 14; and idem 1986b, col. 1000.

1141 Cf. Sequence C2 of ibid., p. 12.
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<td>S/Ne</td>
<td>OK</td>
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**Sequence 38**  
PT213–217 PT220–222  
Person: 2nd & 3rd  
Components: Priestly Recitations  
Dependencies: Subsequences 79–84, 88–90

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<td>MK</td>
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<tr>
<td>B10C</td>
<td>F</td>
<td>MK</td>
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<tr>
<td>L-A1</td>
<td>BO</td>
<td>MK</td>
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<th>Period</th>
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<td>BO-L</td>
<td>MK</td>
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<tr>
<td>BH3C</td>
<td>B-L</td>
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**Sequence 39**  
PT213–215 PT220–222  
Person: 2nd & 3rd  
Components: Priestly Recitations  
Dependencies: Subsequences 80–81, 88–90

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<tr>
<td>Ab1le</td>
<td>BO-FR</td>
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**Sequence 40**  
PT215 PT219  
Person: 2nd & 3rd  
Components: Priestly Recitations

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**Sequence 41**  
PT219 PT215  
Person: 2nd & 3rd  
Components: Priestly Recitations

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<td>Pedimise</td>
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**Sequence 42**  
aCT4.5–6 PT220–222 PT94–95 CT723 CT751  
aCT4.12  
Person: 2nd & 3rd  
Components: Sacerdotal and Coffin Texts  
Dependencies: Subsequences 29, 88–90

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<td>S/N</td>
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**Sequence 43**  
PT220–222 PT213–217  
Person: 2nd & 3rd  
Components: Priestly Recitations  
Dependencies: Subsequences 79–84, 88, 89–90, 92–94

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<td>S/Se-S</td>
<td>NK</td>
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**Sequence 44**  
PT220–222 PT593  
Person: 2nd & 3rd  
Components: Priestly Recitations  
Dependencies: Subsequences 88–90

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**Sequence 45**  
PT220–222 CT1–17  
Person: 2nd & 3rd  
Components: Priestly and Coffin Texts  
Dependencies: Subsequences 88–90, 95–104

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<td>MK</td>
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**Sequence 46**  
PT220 PT222  
Person: 2nd & 3rd  
Components: Priestly Recitations

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**Sequence 47**  
PT223 PT199 PT244 PT32 PT23 PT25 PT224–225  
Group: A  
Person: 2nd & 3rd  
Components: Sacerdotal Texts  
Dependencies: Subsequences 8, 105–106

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1144 On this sequence, see further Assmann 1986b, col. 999 (Liturgie Nr. 7); idem 1990, pp. 22–23 (no. 7); idem 2002, pp. 469–515 (Liturgie CT.4); and Kahl 1999, pp 53–185.

1145 Less PT 220–222, CT 1–17 is considered to be a portion of Gruppe I, itself a part of a larger set consisting of CT 1–27 by Jürgens 1996, p. 57; on this set, see further Kahl 1999, pp. 189–191.

Sequence 48
PT223 PT25 PT32
Person: 2nd & 3rd
Components: Sacerdotal Texts
Dependency: Subsequence 10
Source | Location | Period
--- | --- | ---
Pedinieit | – | Late
Pediniese | – | Late
Tchamnehibu | – | Late

Sequence 49
PT226 PT228–229
Person: –
Components: Apotropaic Texts
Dependency: Subsequence 107
Source | Location | Period
--- | --- | ---
Sq B | Y | Late
Nesuqedu vault | – | Late

Sequence 50
PT226 PT236
Person: –
Components: Apotropaic Texts
Source | Location | Period
--- | --- | ---
Pedinieit | – | Late
Tchamnehibu | – | Late

Sequence 51
PT234 PT242
Person: –
Components: Apotropaic Texts
Source | Location | Period
--- | --- | ---
Pediniese | – | Late
Ps | – | Late

Sequence 52
omitted

Sequence 53\(^{1147}\)
PT247–258 PT260–263 PT267–273
Person: 2–3 < *1
Components: Mixed: Sacerdotal and Personal
Dependencies: Subsequences 41, 108–118, 121
Source | Location | Period
--- | --- | ---
Sie | S/E-S-W | MK
S | S/S-E | MK

Sequence 54
PT 273–276
Group: K
Person: 3rd
Components: Personal Texts
Dependencies: Subsequences 119–120

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| W | W/A/Esup | OK
| S | S/E | MK

Sequence 55
PT277–301
Group: K
Person: 3 < *1
Components: Personal Texts
Dependencies: Subsequences 121–126
Source | Location | Period
--- | --- | ---
W | A/Einf | OK
S | S/E | MK

Sequence 56
PT251–253 PT249
Group: O
Person: 3 < *1
Components: Transition Texts
Source | Location | Period
--- | --- | ---
P | V/W | OK
M | C/Wn | OK

Sequence 57
PT267 sPT1025
Group: J
Person: 3 < *1
Components: Transition Texts
Source | Location | Period
--- | --- | ---
P | A/S | OK
Ibi | S/Se | OK

Sequence 58
PT269 PT565
Group: O
Person: 3 < *1
Components: Transition Texts
Source | Location | Period
--- | --- | ---
P | V/W | OK
M | C/Wn | OK

Sequence 59\(^{1148}\)
PT270–272 PT302–304
Person: 3 < *1
Components: Transition Texts
Dependency: Subsequence 127
Source | Location | Period
--- | --- | ---
Q1Q | S/Sw-W | MK
TT 33 | – | Late

Sequence 60
PT280 PT292–293
Group: K
Person: 3rd
Components: Apotropaic Texts

\(^{1147}\) Cf. Sequence F1–3 of *ibid.*, p. 12; and Gruppe A2 and Gruppe D of Osing 1986, pp. 132 and 140–141.

## SEQUENCES OF PYRAMID TEXTS

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**Sequence 61**

PT283 PT285

*Group: K*

*Person: 3 < *1*

*Components: Apotropaic Texts*

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**Sequence 62**

PT290 PT727

*Group: K*

*Person: –*

*Components: Apotropaic Texts*

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**Sequence 63**

PT298 PT295

*Group: K*

*Person: 3rd*

*Components: Apotropaic Texts*

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**Sequence 64**

PT302–312

*Group: L*

*Person: 3 < *1*

*Components: Transition Texts*

*Dependencies: Subsequences 127–130*

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**Sequence 65**

PT305 PT308 PT304 PT303

*Group: L*

*Person: 3rd*

*Components: Transition Texts*

*Dependencies: Subsequences 131–133*

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**Sequence 66**

PT313–321

*Person: 3 < *1*

*Components: Personal Texts*

*Dependencies: Subsequences 134–136*

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**Sequence 67**

PT320 PT267

*Group: 3rd*

*Components: Transition Texts*

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**Sequence 68**

PT326–327

*Group: M*

*Person: 3rd*

*Components: Transition Texts*

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**Sequence 69**

PT330–331

*Group: M*

*Person: 3rd*

*Components: Transition Texts*

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**Sequence 70**

PT335–336

*Group: D & M*

*Person: 3 < *1*

*Components: Transition Texts*

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**Sequence 71**

PT338–339 PT210–212 PT340–346 PT208

*Group: H*

*Person: 3 < *1*

*Components: Provisioning Texts*

*Dependencies: Subsequences 71–72, 137*

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### Sequence 72
**PT347–349**  
**Group:** H  
**Person:** 3 < *1  
**Components:** Provisioning Texts  
**Dependency:** Subsequence 138  

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### Sequence 73
**PT348–351 PT353**  
**Group:** H  
**Person:** 3 < *1  
**Components:** Provisioning Texts  

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### Sequence 74
**PT348–349 PT206 PT404**  
**Group:** H  
**Person:** 3 < *1  
**Components:** Provisioning Texts  

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### Sequence 75
**PT357 PT407 PT594**  
**Group:** C  
**Person:** 2–3 < *1  
**Components:** Mixed: Sacerdotal and Personal  

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### Sequence 76
**PT357 PT366**  
**Person:** 2nd & 3rd  
**Components:** Priestly Recitations  

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### Sequence 77
**PT360–361**  
**Group:** I  
**Person:** 3 < *1  
**Components:** Transition Texts  

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### Sequence 78
**PT364 PT588**  
**Person:** 2nd  
**Components:** Priestly Recitations  

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### Sequence 79
**PT365–366**  
**Group:** D  
**Person:** 2nd  
**Components:** Priestly Recitations  

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### Sequence 80
**PT366 PT368**  
**Person:** 2nd  
**Components:** Priestly Recitations  

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### Sequence 81
**PT367 PT356**  
**Person:** 2nd  
**Components:** Priestly Recitations  

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### Sequence 82
**PT368 PT373**  
**Person:** 2nd  
**Components:** Priestly Recitations  

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### Sequence 83
**PT368 PT593**  
**Person:** 2nd  
**Components:** Priestly Recitations  

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### Sequence 84
**PT373 PT72–76**  
**Person:** 2nd  
**Components:** Sacerdotal Texts  
**Dependency:** Subsequence 21  

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SEQUENCES OF PYRAMID TEXTS

Sequence 84A
PT373 sPT721B PT422 PT374 sPT 1002
PT424 PT365–369 PT423 PT370–372
PT722 PT468 PT412 PT723 PT690
PT674–676 PT332 PT477 CT838–839

Person: 2nd & 3rd
Components: Priestly Recitations
Dependencies: Subsequences 141, 147, 185, 185A, 186, 188–190, 192

Source | Location | Period
--- | --- | ---
pSchmitt | | Ptolemaic
pBM 10081 | – | Dyn 30-
pBM 10319 | – | Ptolemaic

Sequence 85
PT375–377

Group: K & O

Person: 3rd
Components: Apotropaic Texts

Source | Location | Period
--- | --- | ---
T | A/E | OK
P | D/En | OK

Sequence 86
PT400 PT208 PT406

Group: H

Person: 3 < *1
Components: Provisioning Texts

Source | Location | Period
--- | --- | ---
N | S/E XVII | OK
Ibi | S/E | OK

Sequence 87
PT414 iPT634 sPT635A–B

Group: A

Person: 2nd
Components: Offering Texts
Dependencies: Subsequences 139–140

Source | Location | Period
--- | --- | ---
N | S/N | OK
Amenirdis | 97–106 | Late

Sequence 88
PT421 PT418

Group: G

Person: 2nd & 3rd
Components: Sacerdotal Texts

Source | Location | Period
--- | --- | ---
M | A/E | OK
N | A/E | OK

---

Sequence 89
PT422 PT365

Group: D

Person: 2nd
Components: Priestly Recitations

Source | Location | Period
--- | --- | ---
P | S/W I | OK
N | S/W III | OK

Sequence 90
PT423 PT371–372 PT424

Group: D

Person: 2nd
Components: Priestly Recitations
Dependency: Subsequence 141

Source | Location | Period
--- | --- | ---
P | S/W I | OK
N | S/W-S/S | OK

Sequence 91
PT429–430 PT429 PT588 PT431–432

Person: 2nd & 3rd
Components: Priestly Recitations

Source | Location | Period
--- | --- | ---
S1C | xL | MK
Da1C | FR | MK
Da3X | FR | MK

Sequence 92
PT443–445

Group: E

Person: 3rd
Components: Priestly Recitations

Source | Location | Period
--- | --- | ---
P | S/W III | OK
All | S/W | OK

Sequence 93
PT443 CTtemp361 PT444 CT788 CTtemp331

PT433–434

Person: 3rd
Components: Priestly and Coffin Texts
Dependency: Subsequence 146

Source | Location | Period
--- | --- | ---
Da2X | H-F-B | MK
Da4X | H-F-B | MK

---

1152 Otherwise known as pBerlin 3057.
1153 Texts derived from PT 429 §779b, PT 430, PT 429 §779c, PT 386 §1608a, PT 431 §781a, and PT 432 §782b–d.
1154 See de Morgan 1903, p. 75 (côté gauche, l. 2).
1155 See ibid., p. 57 (côté gauche, second line).
**Sequence 94**
PT446–448 PT450–451 PT367–368
PT389–590 PT426–434 PT443–444 PT454
PT425 PT455 PT452–453 PT356

*Group:* E  
*Person:* 2nd & 3rd  
*Components:* Priestly Recitations  
*Dependencies:* Subsequences 142–156

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**Sequence 95**
PT446 PT428 PT447–448

*Group:* E  
*Person:* 2nd & 3rd  
*Components:* Priestly Recitations  
*Dependencies:* Subsequences 149, 157

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**Sequence 96**
PT448 PT451

*Person:* 2nd & 3rd  
*Components:* Priestly Recitations

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**Sequence 97**
PT450–451 PT589–590 PT426–431

*Group:* E  
*Person:* 2nd & 3rd  
*Components:* Priestly Recitations  
*Dependencies:* Subsequences 144, 151, 158

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**Sequence 98**
PT450–453

*Group:* E  
*Person:* 2nd & 3rd  
*Components:* Priestly Recitations  
*Dependencies:* Subsequences 151, 153

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**Sequence 99**
PT451–453 PT367

*Group:* E  
*Person:* 2nd  
*Components:* Priestly Recitations  
*Dependencies:* Subsequences 153, 159

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**Sequence 100**
PT465–466

*Group:* J  
*Person:* 2–3 < *2  
*Components:* Priestly Recitations

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**Sequence 101**
PT465 PT488

*Group:* J  
*Person:* 2nd & 3rd  
*Components:* Priestly Recitations

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**Sequence 102**
PT466 PT364

*Group:* G  
*Person:* 2–3 < *2  
*Components:* Priestly Recitations

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**Sequence 103**
PT471–472

*Group:* J  
*Person:* 3 < *1  
*Components:* Transition Texts

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**Sequence 104**
PT473–477 PT270

*Group:* J  
*Person:* 2–3 < *1  
*Components:* Mixed: Sacerdotal and Personal  
*Dependencies:* Subsequences 160–161

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### Sequences of Pyramid Texts

**Sequence 105**  
PT477 PT270 PT478–479  
*Group:* J  
*Person:* 3 < *1  
*Components:* Mixed: Sacerdotal and Personal  
**Source** | **Location** | **Period**  
--- | --- | ---  
P | A/W | OK  
M | A/W | OK

**Sequence 106**  
PT478–480  
*Group:* J  
*Person:* 3 < *1  
*Components:* Transition Texts  
**Source** | **Location** | **Period**  
--- | --- | ---  
P | A/W | OK  
N | A/W XXXIII | OK

**Sequence 107**  
PT484–485  
*Group:* J  
*Person:* 3 < *1  
*Components:* Transition Texts  
**Source** | **Location** | **Period**  
--- | --- | ---  
P | A/W | OK  
M | A/S | OK

**Sequence 108**  
PT493 CT208  
*Group:* K  
*Person:* 3 < *1  
*Components:* Provisioning Texts  
**Source** | **Location** | **Period**  
--- | --- | ---  
M | A/E | OK  
N | A/E | OK

**Sequence 109**  
PT499 PT289 PT500 PT297 PT233 PT284–287 PT280 PT292  
*Group:* K  
*Person:* 3 < *1  
*Components:* Apotropaic Texts  
*Dependencies:* Subsequences 122, 124, 162–163  
**Source** | **Location** | **Period**  
--- | --- | ---  
M | A/E inf | OK  
N | A/E | OK

**Sequence 110**  
PT515–519  
*Group:* N  
*Person:* 3 < *1  
*Components:* Transition Texts  
**Source** | **Location** | **Period**  
--- | --- | ---  
P | C/Wn | OK  
M | C/Emid | OK  
N | C/Em | OK

**Sequence 111**  
PT523 PT521  
*Group:* N  
*Person:* 2–3 < *1  
*Components:* Transition Texts  
**Source** | **Location** | **Period**  
--- | --- | ---  
M | C/Wmid | OK  
N | C/Wm | OK

**Sequence 112**  
PT525 PT507  
*Group:* N  
*Person:* 2–3 < *1  
*Components:* Transition Texts  
**Source** | **Location** | **Period**  
--- | --- | ---  
M | C/Wmid | OK  
N | C/Wm | OK

**Sequence 113**  
PT526–531  
*Group:* N  
*Person:* 3 < *1  
*Components:* Transition Texts  
*Dependency:* Subsequence 164  
**Source** | **Location** | **Period**  
--- | --- | ---  
P | C/Wn | OK  
M | C/Wmid | OK

**Sequence 114**  
PT556–557  
*Group:* O  
*Person:* 2nd & 3rd  
*Components:* Priestly Recitations  
**Source** | **Location** | **Period**  
--- | --- | ---  
P | V/E | OK  
M | V/W | OK

**Sequence 115**  
PT569 sPT570A–B  
*Group:* O  
*Person:* 3 < *1  
*Components:* Transition Texts  
*Dependencies:* Subsequences 165–166  
**Source** | **Location** | **Period**  
--- | --- | ---  
P | V/W | OK  
M | V/E | OK

**Sequence 116**  
PT573 PT539  
*Group:* N & O  
*Person:* 3 < *1  
*Components:* Transition Texts  
**Source** | **Location** | **Period**  
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P | V/W | OK  
N | C/En | OK
Sequence 117
PT574–575
Group: O
Person: 3 < *1
Components: Transition Texts

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Sequence 118[1158]
PT579 PT538 CT63–74
Person: 2–3 < *2
Components: Priestly and Coffin Texts
Dependencies: Subsequences 167–172

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Sequence 119
PT582 PT562
Group: O
Person: 3 < *1
Components: Transition Texts

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Sequence 120
PT587 PT463–464 PT673
Group: I
Person: 2nd & 3rd
Components: Priestly Recitations
Dependency: Subsequence 173

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Sequence 121[1159]
PT588 PT446 PT449 PT428 PT447 PT449
PT448
Person: 2nd & 3rd
Components: Sacerdotal Texts
Dependencies: Subsequences 175, 178–180

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Sequence 122
PT588 PT446 PT449 PT428 PT447 PT449
PT448
Person: 2nd & 3rd
Components: Sacerdotal Texts

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Sequence 123
PT588 PT446 PT449 PT447–448
Group: E
Person: 2nd & 3rd
Components: Sacerdotal Texts
Dependencies: Subsequences 149, 178

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Sequence 124
PT591 PT414
Group: D
Person: 2nd
Components: Offering Texts

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Sequence 125
PT593 PT213–215
Person: 2nd & 3rd
Components: Priestly Recitations
Dependencies: Subsequences 80–81

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Sequence 126[1160]
PT593 PT356–357 PT364 PT677 PT365
PT373 sPT721B PT422 PT374 sPT1002
PT424 PT366–369 PT423 PT370–372
PT332 sPT722 PT468 PT412 sPT723 PT690
PT674
Person: 2–3 < *1
Components: Mixed: Sacerdotal and Personal
Dependencies: Subsequences 141–142, 181–190, 192–199

---


[1160] Cf. Spruchfolgen E and F at ibid., p. 50; the series discussed at Pierre-Croisiau 2004, p. 265 (with the series PT 393 through PT 366); sITC II. Nr. 14 of Assmann 1990, pp. 8–11 and 35 fig. 5; and Liturgie PT.B of idem 2001b, p. 335 (emending his “539” to “593” and his “364” to “363”); see also idem 2002, p. 40 with n. 6.
SEQUENCES OF PYRAMID TEXTS

Sequence 127
PT593 PT357
Group: C
Person: 2nd & 3rd
Components: Priestly Recitations

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Sequence 128
PT593 PT447
Components: Priestly Recitations

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Sequence 129
PT596 PT355
Group: C
Person: 2nd
Components: Priestly Recitations

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Sequence 130
PT600–601
Group: C
Person: 3rd
Components: Priestly Recitations

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Sequence 131
PT609 PT558–560
Group: O
Person: 2–3 < *1
Components: Mixed: Sacerdotal and Personal
Dependency: Subsequence 200

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Sequence 132
PT610–612
Group: O
Person: 2nd & 3rd
Components: Priestly Recitations
Dependency: Subsequence 201

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Sequence 133
PT624 PT268 spT625A
Group: M
Person: 3 < *1
Components: Transition Texts

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Sequence 134
PT626–631
Group: M
Person: 3 < *1
Components: Transition Texts
Dependency: Subsequence 202

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Sequence 135
PT638–639
Group: A
Person: 2nd
Components: Offering Texts

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Sequence 136
PT646–649 PT364
Person: 2nd
Components: Priestly Recitations

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Sequence 138
PT649–650
Group: A
Person: 2nd & 3rd
Components: Priestly Recitations

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Sequence 139
PT659 PT604
Group: C
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Components: Priestly Recitations
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**Sequence 140**

PT665 B PT665A-C, PT666, PT759
   fPT666A-B, fPT667, fPT667A-D, PT537
   Group: B
   Person: 2nd & 3rd
   Components: Priestly Recitations
   Dependencies: Subsequences 203–204

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**Sequence 141**

PT671–672
   Group: B
   Person: 2nd & 3rd
   Components: Priestly Recitations

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**Sequence 142**

PT690, PT674, PT462, PT675–676
   Group: B & O
   Person: 2nd
   Components: Priestly Recitations
   Dependencies: Subsequences 205–208

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**Sequence 143**

fPT691, fPT691A–691B
   Group: L
   Person: 3 < *1
   Components: Mixed: Sacerdotal and Personal

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**Sequence 144**

PT703, sPT701A
   Group: B & O
   Person: 2nd
   Components: Priestly Recitations

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1161 As indicated by J. Allen 2004 pp. 14–15, the texts fPT 665C, 666, 739, and 666A can be deemed to be a single text.

1162 On this sequence, see Leclant et al. 2001, pp. 149–150; and Mathieu 2004, p. 250 with nn. 20 and 21.
SEQUENCES OF PYRAMID TEXTS

Sequence 150

fPT736–737 sPT738A–C sPT739A–B fPT740
sPT386A–D PT474

Group: M

Person: 3 < *1

Components: Transition Texts

Dependencies: Subsequences 211–212

Source | Location | Period
--- | --- | ---
P | D/Wn | OK
Nt | S/N | OK

Sequence 151

fPT752–756

Group: A

Person: 2nd

Components: Offering Texts

Source | Location | Period
--- | --- | ---
N | S/N | OK
Nt | S/N | OK

Sequence 152

sPT1007–1008

Group: B

Person: 2nd & 3rd

Components: Priestly Recitations

Source | Location | Period
--- | --- | ---
P | S/Sc | OK
Oudj | Frag. G | OK

Sequence 153

sPT1013 PT646 sPT645A–B sPT1014

Group: A

Person: 2nd

Components: Priestly Recitations

Source | Location | Period
--- | --- | ---
P | S/Ne III | OK
Nt | S/N | OK

Sequence 154

sPT1014 PT592

Person: 2nd & 3rd

Components: Priestly Recitations

Source | Location | Period
--- | --- | ---
Nt | S/N | OK
Ibi | S/Sc | OK

Sequence 155

sPT1064 PT581 sPT1071

Group: O

Person: 2nd

Components: Mixed: Sacerdotal and Personal

Source | Location | Period
--- | --- | ---
M | V/E | OK
N | V/W | OK

Sequence 156

CT63–74 CT832 PT670 PT532 CT837–839

Person: 2nd & 3rd

Components: Priestly and Coffin Texts

Dependencies: Subsequences 169–172, 213–214

Source | Location | Period
--- | --- | ---
T9C | BO | MK
B10C | H | MK

Sequence 157

CT397 PT226–243

Person: 3 < *1

Components: Priestly and Coffin Texts

Dependencies: Subsequences 215–231

Source | Location | Period
--- | --- | ---
Sq28q | S/W | MK
Sq18q | S/N-W | MK

Sequence 158

CT350 PT25

Person: 2nd & 3rd

Components: Offering Texts

Source | Location | Period
--- | --- | ---
T9C | H | MK
Sq10C | L | MK

Sequence 159

CT788 PT588

Person: 2nd & 3rd

Components: Priestly and Coffin Texts

Source | Location | Period
--- | --- | ---
Da3C | xF?–xL2 | MK
Da4C | xF?–xL2 | MK
L2Li | L2–ext. L2 | SIP

Sequence 188

CT108 CT208

Person: 3 < *1

Components: Provisioning and Coffin Texts

Source | Location | Period
--- | --- | ---
S2C | B | MK
H2H | – | MK

---

1163 See the literature cited above at n. 1158.
1164 On this sequence, see Pierre-Croisiau 2004, pp. 265–266.
**Sequence 224**  
CT208–212  
*Person:* 3 < *1  
*Components:* Provisioning and Coffin Texts  
*Dependencies:* Subsequences 293–294

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**LISTING THREE**

**SUBSEQUENCES OF PYRAMID TEXTS**

A subsequence is defined as a segment of a longer sequence. It is attested on a different source than those bearing the ‘parent’—the term is used as a taxonomical metaphor rather than as a genetic description—and it consists of some but not all of the parent’s texts while retaining the same order. Thus a subsequence is attested as such on at least one source, but by virtue of its match with a parent, its texts in that order are also attested on at least two other sources. For abbreviations of source sigla, location, and period, see the introductory remarks at the head of Listing Two.

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**Subsequence 37**

PT148–163

*Group: A*  
*Person: 2nd*  
*Components: Offering Texts*  
*Dependent on: Sequences 6, 25*

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**Subsequence 38**

PT148–150

*Person: 2nd*  
*Components: Offering Texts*  
*Dependent on: Sequences 6, 25*

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**Subsequence 39**

PT167–168

*Person: 2nd*  
*Components: Offering Texts*  
*Dependent on: Sequences 6, 25*

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**Subsequence 40**

PT267 PT269–270

*Person: 3 < *1*  
*Components: Transition Texts*  
*Dependent on: Sequence 7*

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**Subsequence 41**

PT269–270

*Person: 3 < *1*  
*Components: Transition Texts*  
*Dependent on: Sequences 7, 53*

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**Subsequence 42**

PT33–38

*Person: 2nd*  
*Components: Sacerdotal Texts*  
*Dependent on: Sequence 12*

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**Subsequence 43**

PT32 PT72

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*Components: Offering Texts*  
*Dependent on: Sequence 15*

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**Subsequence 44**

fPT57A–I

*Person: 2nd*  
*Components: Offering Texts*  
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**Subsequence 45**

fPT57A–H

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*Dependent on: Sequences 16, 23*

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**Subsequence 46**

fPT57F–I PT106–107

*Person: 2nd & 3rd*  
*Components: Offering Texts*  
*Dependent on: Sequence 16*

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**Subsequence 47**

PT106–107

*Group: A*  
*Person: 2nd & 3rd*  
*Components: Offering Texts*  
*Dependent on: Sequence 16*

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**Subsequence 48**

PT61–62

*Group: A*  
*Person: 2nd*  
*Components: Offering Texts*  
*Dependent on: Sequence 18*

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**Subsequence 49**

PT63–64

*Group: A*  
*Person: 2nd*  
*Components: Offering Texts*  
*Dependent on: Sequence 22*

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<sup>160</sup> For this source, see de Morgan 1895, p. 36 fig. 73.

<sup>170</sup> For this source, see Clère 1981, pl. 27, 1-2.

<sup>171</sup> Ibid.
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### Subsequence 136

**PT318–321**

*Person:* 3 < *1

*Components:* Transition Texts

*Dependent on:* Sequence 66

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### Subsequence 137

**PT338–339, PT210–212, PT340–346**

*Group:* H

*Person:* 3 < *1

*Components:* Provisioning Texts

*Dependent on:* Sequence 71

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### Subsequence 138

**PT347–348**

*Person:* 3rd

*Components:* Provisioning Texts

*Dependent on:* Sequence 72

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### Subsequence 139

**PT414, fPT634, sPT635A**

*Group:* A

*Person:* 2nd

*Components:* Offering Texts

*Dependent on:* Sequence 87

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### Subsequence 140

**fPT634, sPT635A**

*Group:* A

*Person:* 2nd

*Components:* Offering Texts

*Dependent on:* Sequence 87

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### Subsequence 141

**PT371–372**

*Group:* D

*Person:* 2nd

*Components:* Priestly Recitations

*Dependent on:* Sequences 90, 84A, 126

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### Subsequence 142

**PT367–368**

*Group:* D & E

*Person:* 2nd

*Components:* Priestly Recitations

*Dependent on:* Sequences 94, 121, 126

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### Subsequence 143

**PT426–434**

*Group:* E

*Person:* 2nd & 3rd

*Components:* Priestly Recitations

*Dependent on:* Sequences 94, 121

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### Subsequence 144

**PT428–430**

*Person:* 3rd

*Components:* Priestly Recitations

*Dependent on:* Sequences 94, 97, 121

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### Subsequence 145

**PT431–434**

*Person:* 3rd

*Components:* Priestly Recitations

*Dependent on:* Sequences 94, 121

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### Subsequence 146

**PT433–434**

*Person:* 3rd

*Components:* Priestly Recitations

*Dependent on:* Sequences 93–94, 121

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### Subsequence 147

**PT443–444**

*Group:* E

*Person:* 3rd

*Components:* Priestly Recitations

*Dependent on:* Sequences 94, 84A, 121

1172 J. Allen 2006, p. 353, n. *4 indicates that these texts appear on xB, but Lesko 1979, p. 83 with nn. 1–2, is correct in showing that they appear on FR; see sheet S10[C]/90 of the Coffin Texts Project.

1173 See de Morgan 1903, p. 75 (côté droit, l. 2).

1174 See *ibid.*, p. 57 (côté droit, second line).
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**Subsequence 148**

PT447–448 PT450–451  
Group: E  
Person: 2nd & 3rd  
Components: Priestly Recitations  
Dependent on: Sequences 94, 121  
Source Location Period  
M S/W OK

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**Subsequence 149**

PT447–448  
Person: 2nd & 3rd  
Components: Priestly Recitations  
Dependent on: Sequences 94–95, 121, 123  
Source Location Period  
Sq10C L MK

**Subsequence 150**

PT448 PT450–451  
Person: 2nd & 3rd  
Components: Priestly Recitations  
Dependent on: Sequences 94, 121  
Source Location Period  
T1C S/S MK

**Subsequence 151**

PT450–451  
Person: 2nd & 3rd  
Components: Priestly Recitations  
Dependent on: Sequences 94, 97–98  
Source Location Period  
AII S/W OK

**Subsequence 152**

PT452–453 PT356  
Group: E  
Person: 2nd  
Components: Priestly Recitations  
Dependent on: Sequence 94  
Source Location Period  
P S/W III OK  
L-MH1A B MK

**Subsequence 153**

PT452–453  
Person: 2nd  
Components: Priestly Recitations  
Dependent on: Sequences 94, 98–99  
Source Location Period  
P V/E OK

**Subsequence 154**

PT454 PT455  
Group: E  
Person: 2nd & 3rd  
Components: Priestly Recitations  
Dependent on: Sequences 94, 121  
Source Location Period  
P S/W III–IV OK

**Subsequence 155**

PT455 PT452–453  
Person: 2nd & 3rd  
Components: Priestly Recitations  
Dependent on: Sequence 94  
Source Location Period  
AII S/W OK

**Subsequence 156**

PT589–590 PT426–434 PT443–444 PT454 PT425 PT455 PT452–453  
Group: E  
Person: 2nd & 3rd  
Components: Priestly Recitations  
Dependent on: Sequence 94  
Source Location Period  
M S/W OK

**Subsequence 157**

PT446 PT428 PT447  
Person: 2nd & 3rd  
Components: Priestly Recitations  
Dependent on: Sequence 95  
Source Location Period  
Sq4Sq L MK

**Subsequence 158**

PT451 PT589  
Person: 2nd  
Components: Priestly Recitations  
Dependent on: Sequence 97  
Source Location Period  
Sq10C BO MK

**Subsequence 159**

PT452–453 PT367  
Person: 2nd  
Components: Priestly Recitations  
Dependent on: Sequence 99  
Source Location Period  
L-MH1A L MK

**Subsequence 160**

PT473–476  
Group: J  
Person: 2–3 < *1  
Components: Transition Texts  
Dependent on: Sequence 104
### Subsequences of Pyramid Texts

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**Subsequence 161**

PT473–474  
Person: 2–3 < *1  
Components: Transition Texts  
Dependent on: Sequence 104

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**Subsequence 162**

PT233 PT284–287 PT280 PT292  
Group: K  
Person: 3 < *1  
Components: Apotropaic Texts  
Dependent on: Sequence 109

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**Subsequence 163**

PT499 PT289  
Group: K  
Person: 1st  
Components: Apotropaic Texts  
Dependent on: Sequence 109

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**Subsequence 164**

PT527–531  
Group: N  
Person: 3 < *1  
Components: Transition Texts  
Dependent on: Sequence 113

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**Subsequence 165**

PT569 sPT570A  
Group: O  
Person: 3 < *1  
Components: Transition Texts  
Dependent on: Sequence 115

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**Subsequence 166**

sPT570A–B  
Group: O  
Person: 3 < *1  
Components: Transition Texts  
Dependent on: Sequence 115

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**Subsequence 168**

PT579 PT358  
Person: 2–3 < *2  
Components: Priestly Recitations  
Dependent on: Sequence 118

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**Subsequence 169**

PT463–464  
Group: I  
Person: 2nd  
Components: Priestly Recitations  
Dependent on: Sequence 120

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**Subsequence 170**

PT428 PT447–448 PT450–451  
Group: E  
Person: 2nd & 3rd  
Components: Sacerdotal Texts  
Dependent on: Sequence 121

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**Subsequence 171**

PT449 PT428  
Group: E  
Person: 2nd & 3rd  
Components: Sacerdotal Texts  
Dependent on: Sequences 121–122

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**Subsequence 172**

Group: O  
Person: 2nd & 3rd  
Components: Sacerdotal Texts  
Dependent on: Sequence 121

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¹¹⁷⁵ For these texts, see Russo 2004, p. 121.
Subsequence 177
PT588 PT446 PT449 PT428 PT447–448
PT450–451 PT367–368 PT589–590
PT426–434 PT443–444 PT454
Person: 2nd & 3rd
Components: Sacerdotal Texts
Dependent on: Sequence 121
Source Location Period
Sq5C L MK

Subsequence 178
PT588 PT446
Group: E
Person: 2nd
Components: Priestly Recitations
Dependent on: Sequences 121–123
Source Location Period
Nt S/W OK
Sq5Sq L MK

Subsequence 179
PT449 PT448
Person: 2nd & 3rd
Components: Sacerdotal Texts
Dependent on: Sequence 122
Source Location Period
T1Be H MK

Subsequence 180
PT588 PT446 PT449 PT428 PT447
Person: 2nd & 3rd
Components: Sacerdotal Texts
Dependent on: Sequence 122
Source Location Period
L-MH1A L MK

Subsequence 181
PT356–357 PT364
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequence 126
Source Location Period
Sq13C L MK

Subsequence 182
PT356–357
Group: C
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequence 126
Source Location Period
T S/E IV's OK
P S/E OK
Sq5Sq BO MK

Subsequence 183
PT364 PT677
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequence 126
Source Location Period
Ap Frag. 8 + 24 OK
Mutirdis S/E Late

Subsequence 184
PT365 PT373
Group: D
Person: 2nd
Components: Priestly Recitations
Dependent on: Sequence 126
Source Location Period
N S/W III OK
All S/W OK

Subsequence 185
PT366–369
Group: D
Person: 2nd
Components: Priestly Recitations
Dependent on: Sequences 84A, 126
Source Location Period
T A/W OK

Subsequence 185A
PT366–369 PT423 PT370–372 PT722 PT468
PT412 PT723 PT690 PT674–676 PT532
PT477 CT838–839
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequence 84A
Source Location Period
pBM 10255 – Ptolemaic

Subsequence 186
PT366–367
Person: 2nd
Components: Priestly Recitations
Dependent on: Sequences 84A, 126
Source Location Period
Oudj Frag. Sec. 1 OK
TT 353 (Tm) A (ceiling) NK

Subsequence 187
PT368–369
Person: 2nd
Components: Priestly Recitations
Dependent on: Sequence 126
Source Location Period
Sq13C L MK
### Subsequence 188
PT370–372
- **Group:** D
- **Person:** 2nd
- **Components:** Priestly Recitations
- **Dependent on:** Sequences 84A, 126

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### Subsequence 189
PT370–371
- **Group:** D
- **Person:** 2nd
- **Components:** Priestly Recitations
- **Dependent on:** Sequences 84A, 126

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### Subsequence 190
PT374 sPT1002
- **Group:** B
- **Person:** 2nd
- **Components:** Priestly Recitations
- **Dependent on:** Sequences 84A, 126

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<td>Ibi</td>
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### Subsequence 192
PT468 PT412
- **Person:** 2nd
- **Components:** Priestly Recitations
- **Dependent on:** Sequences 84A, 126

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### Subsequence 193
PT593 PT356–357 PT364 PT677 PT365
- **PT373 sPT721B PT422 PT374 sPT1002 PT424 PT366
- **Person:** 2nd & 3rd
- **Components:** Priestly Recitations
- **Dependent on:** Sequence 126

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### Subsequence 194
PT593 PT356–357 PT364 PT677 PT365
- **PT373 sPT721B
- **Person:** 2nd & 3rd
- **Components:** Priestly Recitations
- **Dependent on:** Sequence 126

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### Subsequence 195
PT593 PT356–335 PT364 PT677 PT365
- **PT373
- **Person:** 2nd & 3rd
- **Components:** Priestly Recitations
- **Dependent on:** Sequence 126

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### Subsequence 196
PT593 PT356–335 PT364 PT677
- **Person:** 2nd & 3rd
- **Components:** Priestly Recitations
- **Dependent on:** Sequence 126

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PT593 PT356–335
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- **Person:** 2nd & 3rd
- **Components:** Priestly Recitations
- **Dependent on:** Sequence 126

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### Subsequence 198
PT677 PT365 PT373
- **Person:** 2nd & 3rd
- **Components:** Priestly Recitations
- **Dependent on:** Sequence 126

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- **Components:** Priestly Recitations
- **Dependent on:** Sequence 126

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PT558–560
- **Group:** O
- **Person:** 2nd & 3rd
- **Components:** Priestly Recitations
- **Dependent on:** Sequence 131

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As indicated by J. Allen 2004 pp. 14–15, the texts fPT 665C, 666, 759, and 666A can be deemed to be a single text.

See the preceding note.
### SUBSEQUENCES OF PYRAMID TEXTS

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<th>Person</th>
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<td>Priestly and Coffin Texts</td>
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<td>397-231</td>
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<td>Apotropaic and Coffin Texts</td>
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Subsequence 227
PT229–230
Person: 3rd
Components: Apotropaic Texts
Dependent on: Sequence 157
Source Location Period
Ahmose – Late

Subsequence 228
PT230–238
Person: 3 < *1
Components: Apotropaic Texts
Dependent on: Sequence 157
Source Location Period
L-PW1A B MK

Subsequence 229
PT232–234
Person: 1st
Components: Apotropaic Texts
Dependent on: Sequence 157
Source Location Period
Pediniiese – Late

Subsequence 230
PT233–234
Person: 1st
Components: Apotropaic Texts
Dependent on: Sequence 157
Source Location Period
Sq B – Late

Subsequence 231
PT237–242
Person: 3 < *1
Components: Apotropaic Texts
Dependent on: Sequence 157
Source Location Period
Sq B A Late

Subsequence 293
CT208–211
Person: 3 < *1
Components: Provisioning and Coffin Texts
Dependent on: Sequence 224
Source Location Period
B1Bo BO MK
S1C L MK
LISTING FOUR

TYPOLOGICAL MOTIFS OF PYRAMID TEXTS

A typological motif is a recurring expression shared by at least two texts of the same category or one of a category’s types, an expression which serves to distinguish them from the members of the opposing category. Motifs comprise empirical connections in propositional content. To note that two or more texts share the same kind of statement is to observe that they are connected. It is to identify features of familial resemblance and to sketch out lines of difference.

This listing organizes motifs in alphabetical order according to the English labels applied to them. The beneficiary as an entity is present in most, and so normally he is not explicitly mentioned in the labels. Usually pregnancy of subject or object indicates him. Thus, for example, the motif called ‘Adorned with Eye of Horus as Cloth’ means “the beneficiary is adorned with the eye of Horus in the form of cloth.”

The labels should not be regarded as having much importance beyond the purpose of indexing similar statements under a single heading. The actual connections visible in the cited passages are what are important. In the case of ‘Adorned with Eye of Horus as Cloth,’ one finds the beneficiary donning or being adorned (wnh, gb3) with (m) the eye of Horus (ir.t hnw) in the form of cloth (tlt, m wn-rt tlt). If there is any doubt as to the connection, the cited text and section number give direction to the place of verification. This listing is not a substitute for the texts but marks them.

A few motifs—the most abundant—have been subdivided. For instance the motif ‘Object Direction’ covers a number of other motifs under its umbrella, and thus certain passages get listed twice for that reason. Also, frequently encountered phraseology can be approached from different angles. For instance the notion of ascending, very often indicated by the verb pr, is found in different combinations, and therefore the same passage of a text is sometimes cited under more than one motif. For instance the motif ‘Ascends, Descends as Morning God, Star’ twice overlaps with ‘Ascends to (pr r) Sky.’ Thus the same passages from two texts sometimes figure under both.

As argued in Chapter Three, different divisions of content are possible. But the argument is that, carried out globally, such differences in division will not yield a typological articulation substantially different from what has been yielded here.

Superficially similar concepts and sentiments are excluded from a particular motif. As an example of such differentiations, there are some citations attached as a footnote to the example motif ‘Adorned with Eye of Horus as Cloth.’ The citations have to do with two motifs with some similar phraseology and ideas, but they also have important differences, so they are not included under the heading of ‘Adorned with Eye of Horus as Cloth.’ The tangentially related motifs indicated in that footnote are not attested in enough proportional difference to have qualified as typologically diagnostic. As explained in Chapter Three, about 1,500 motifs were isolated, and criteria were set up so as to identify those of particular relevance in making distinctions between the categories of personal and sacerdotal texts.

As explained in the Coda and in the introduction to Listing One, the categories are subdivided by series and motifs. Thus offering and priestly motifs are still distinctive to the sacerdotal category, while apotropaic, transition, and provisioning motifs are distinctive to the personal. There are also a number of motifs which are more generic to the categories,
thus found in more or less equal distribution among its types. The listing marks them simply as sacerdotal and personal motifs.

The listing assembles 531 typological motifs, represented in 5,190 quoted passages of Pyramid Texts. Citations normally indicate just one specific source as representative.

**Action Instruction (Miscellaneous)**

*Offering Motif*

**Offering Texts with motif:**
- PT 72 §50b (N): wr “Anoint.”
- PT 92 §38b (N): gi pry.t-brw “Give the going-forth-of-the voice.”
- PT 93 §63b (N): wi4 r t m-bkt=f “Set down before him.”
- PT 94 §64a (N): gi ih “Give a meal.”
- PT 99 §66b (N): hst (t) r[f] “Descend thus.”
- PT 105 §66b (N): hr “Anoint.”
- PT 172 §101a (T): wdn h.t n T. “Consecrating offerings for Teti.”
- PT 197 §113b (N): m-bk=f “Set down before him.”
- PT 244 §249b (W): st.w “Breaking of two red pots.”
- sPT 1036 P/Ser/N 3: “/// Take [to] his arm and to his head, that he may be anointed with [it].”
- N 306+11 (N): d m “Put around.”

Priestly Recitation with motif:
- sPT 1022 P/A/Ne IV 99: st. t “Lighting a lamp.”

Provisioning Text with motif:
- PT 340 §554d (T): wi4 “Set down.”

**Adores God**

*Transition Motif*

**Transition Texts with motif:**
- PT 476 §951c (M): d=nb=f “With him adoring the god.”
- PT 504 §1087d; sim. §1087c (P): d=nb M. hr li.b.t “Merire has adored eastern Horus.”

**Adorn Throne in Bark**

*Transition Motif*

**Transition Texts with motif:**
- PT 467 §889a (N): hst Ne. m ns.t=f “Let Neferkare go on board to his throne (sc. in his bark).”
- PT 469 §906b (P): d=nb=f “Him adorning his throne (sc. in his bark).”
- PT 513 §1171a (P): d=nb m w=f “Adorn your throne in the bark of Re!”
- PT 539 §1325c (P): ns. t=f m w=f “As for any god who will (cause that he) adorn his throne in his bark.”
- sPT 625A §1764c; sim. §1765a (Nt): bjw=f li m li.b.t “Let me receive my throne which is in the god’s boat.”

**Adorned with Eye of Horus as Cloth**

*Offering Motif*

**Offering Texts with motif:**
- PT 414 §737c (M): wn h t=f bl.t “Be clothed in the eye of Horus which is Tait!”
- PT 597 §1642 (M): st mice= st d=nb t “Come and don the whole eye of Horus which is Tait!”

---

1178 Superscript to PT 94–96.
1179 Subscript to PT 97–99.
1180 This motif is in contrast to being adorned (db.t) as a god (cf. PT 217 §157b; PT 365 §625b; PT 539 §1325c; PT 576 §1507a; PT 576 §1507a; PT 576 §1507a; PT 576 §1507a; sPT 1064 P/V/E 44), and it is in contrast to being adorned with or born by a crown (cf. PT 221 §198b–c; and PT 453 §844b and §845a).
PT 622 §1755a-b (N); db3;n=zd kav m ir.t hr rnm-w.t.k lm n.r.t.n n=s ngr.w “I have adorned you with the eye of Horus, this garment of which the gods are terrified.”
sPT 1032 P/Ser/S 2–3: m(y) wnh n=k ir.t hr yr=k lmt tSl.t “Come and don the eye of Horus for yourself, that which is in Tait!”
CT 862 VII b:4a (L1.1x); db3;n=zd m ir.t hr lmt tSl.t db3;l.n=f iw=zd im=s db3;t.l.w=f wsdr im=s “I have adorned you with the eye of Horus which is Tait, with which he adorned his father, with which he adorned Osiris.”

Advances (hntt)

Transition Motif

Transition Texts with motif:
- PT 268 §375b (W); hnt W. pn hnt.t spr k3=f r=f “Let Unas be truly advanced, his Ka reaching him.”
- PT 511 §1159b (P); hntt=f r=f ir-hnt lnt.t.t “Let him advance to the front of the two chapel rows.”
- PT 515 §1182c (P); hntt P. pn ir-hnt lnt.t.t “Let Pepi advance to the front of the two chapel rows.”
- PT 524 §1214b (P); hnt M. pn Gry=s “With Merire advancing bearing it.”

Priestly Recitation with motif:
- PT 535 §1285b; sim. §1288a (P); hnt “Advance!”

Akhs before/more than Akhs

Priestly Motif

Priestly Recitations with motif:
- PT 365 §624a (I): h3=f k Ir r.l.w nb.w “And be more an Akh than all the Akhs.”
- PT 450 §833b (P); l.h3=f hntt r.l.w “And be an Akh before the Akhs.”
- PT 457 §833b (N); l.h3=f hntt r.l.w “Be an Akh before the Akhs!”
- PT 460 §869a (M); h3=f hntt r.l.w “That he be an Akh before the Akhs.”
- PT 465 §880c (P); r.3 n=zn h3=f n-m r.l.w “Place his Akh among the Akhs!”
- PT 468 §899c; sim. §903b (N); l.h3=f k. Ne. pw hntt r.l.w “May you be an Akh, O Neferkare, before the Akhs.”

Offering Text with motif:
- PT 637 §1804b (N); l.h3=f k lm (I) r.l.w m wq.t Ir gr=f nb f.t.t “Being an Akh thereby more than the Akhs, by the command of Horus himself, lord of princes.”

Transition Text with motif:
- PT 439 §813d (P); wmn P. l.b Ir r.l.w “That Pepi is more an Akh than the Akhs.”

Akhs Given

Priestly Motif

Priestly Recitations with motif:
- PT 437 §795c; sim. §795d (P); r.w=f h3=f m-hnt ngr.w hr is z3 wsdr “And he will receive his Akh before the gods, as Horus the son of Osiris.”
- PT 457 §857c (N); h3=f lm “His Akh being given to him thereby.”
- PT 536 §1294a-b (P); k.l.w=f n=k h3;w=f z3h.l.w Ir hr is lmr pr=f hntt k. Is bn.l.t) lhm.w “He having given you his jackal Akhs, (you being) as Horus who is in his house, as the foremost one, foremost of powers.”
- PT 553 §1354b (P); t3f n=k wsmr r.l.w “Osiris has given you Akh-ness.”
- PT 610 §1714b; sim. §1716b (M); s m h3=k k. pw wJ.n ngr.w wmn(=f) n=k “As this your Akh which the gods commanded be yours.”
- PT 676 §2011d (N); h3=f n=k s3.h.w=k “Let there be given to you your Akhs.”

Alights

Transition Motif

Transition Texts with motif:
- PT 267 §366a (W); hmn=f m hpr “He alights as Kheprer.”
- PT 626 §1770a (N); hmn.Ne. m hkk “Neferkare has alighted as a falcon.”
- PT 669 §1971 (N); Lpt Ne. hny Ne. hr s.w.l. t l+f gbh “And then Neferkare will fly up and Neferkare will alight upon the wings of his father Geb.”
490

Listing Four

sPT 1070 P/V/E 82: \( \text{i.p3=f hny=f m gs 1\text{h.t n(\text{i}) p.t n nfr.w} \) “That he may fly up and alight in the eastern side of the sky for the gods.”

Priestly Recitation with motif:
PT 558 §1390c (M): \( \text{bn=}\text{k bn.t nfr sms} \) “You alight the alighting of the eldest god.”

Announced (\text{hwl sd_f})

Priestly Motif

Priestly Recitations with motif:
PT 246 §255c (W): \( \text{fq=sn(\text{i}) l.h(w)=sn(\text{i}) sd_f} \) “Let them go in making announcement.”
PT 461 §872b c (N): \( \text{hw n=k mn.t wtr.t sd_f wsfr} \) “And the great mooring post announce as ‘Osiris in his own place.’”
PT 537 §1299b (P): \( \text{.i.(w)=f n=k sd_f ir i.dd.t=k} \) “That he may announce you according to what you said.”
PT 666A §1927e (Nt): \( \text{dw n=k mn.t} \) “Thoth announcing report as what he would do for you.”

Announced to Nehebkau

Transition Motif

Transition Texts with motif:
PT 263 §340b (W): \( \text{sw=sn W. pn n nhb-k3.w} \) “With them announcing Unas to Nehebkau.”
PT 265 §356b (P): \( \text{w=sn n} \) “Let them raise the good name of Pepi to Nehebkau.”
PT 266 §361a (P): \( \text{d=sn n fr n} \) “And say it, the good name of Pepi, to Nehebkau!”
PT 609 §1708c (M): \( \text{wzt=sn n fr n} \) “Let them raise up this good speech of yours to Nehebkau.”
PT 1014 P/A/N 45: \( \text{wzt=sn n fr n} \) “Raise up the name of Pepi to Nehbeckau!”

Announced to Re, Harakhti, Horus

Priestly Motif

Priestly Recitations with motif:
PT 246 §253d (W): \( \text{hw=sn W. pn n nhb-k3.w} \) “With them announcing Unas to Nehebkau.”
PT 424 §769b (P): \( \text{w=sn} \) “And announce him to the one upraised <of arm> in the east.”
PT 578 §1532c (P): \( \text{w=sn n fr} \) “That they may announce you to Re, upraised of arm in the east.”
PT 579 §1540a (P): \( \text{d=sn n fr} \) “And they speak to Re.”
PT 659 §1862a (N): \( \text{d=sn n fr} \) “And speak to Re, upraised of arm in the east.”
PT 673 §1991b (N): \( \text{d=sn n fr} \) “And they speak to Re.”
PT 697 §2174b (N): \( \text{d=sn n fr} \) “And they speak to Re.”
PT 722 §2243b (N): \( \text{d=sn n fr} \) “Speak to Re!”

Transition Text with motif:
PT 359 §597c (T): \( \text{sw T. n fr} \) “Announce Teti to Re!”

Anointed by God’s Anointing

Priestly Motif

Transition Texts with motif:
PT 473 §937d (M): \( \text{wrh M.n m wtr.t fn im} \) “Let Merenre be anointed from that by which you are anointed.”
PT 576 §1512a (P): \( \text{wrh P. pn m wtr.t fn im} \) “Let Pepi be anointed with that by which you are anointed.”
Anubis Commands

Priestly Motif

Priestly Recitations with motif:
- PT 457 §797b (P): m s3=k pr n lsm.t p.t lhn=f “Through this your Sakhu which Anubis commanded.”
- PT 536 §1193a (P): lsm.t n p pr m nq.t khy=k m s3 m n q.t d3 “Anubis, foremost of the god’s booth, has commanded that you descend as a star, as the morning god.”
- PT 533 §116b (P): lsm.t n lsm.t lsm.t “The command of Anubis, foremost of the god’s shrine.”
- PT 676 §2012b (N): lsm.t n lsm.t “For Anubis, foremost of the chapel of the god, has commanded.”

Arises, Stands (Exhortation)

Arises, Awakens to Offerings

Arises at Place

Transition Motif

Transition Texts with motif:
- PT 439 §814b (P): lsm.t n lsm.t “Pepi has stood up upon the north of the sky with him.”
- PT 509 §1125a (P): lsm.t n lsm.t f thw.t nq.t lsm.t lsm.t “Let {me} arise thus into his empty place which is between the two great gods.”
- PT 513 §1168b (P): lsm.t n lsm.t “Standing thus at the great plateau.”

Arises, Awakens to Offerings

Priestly Motif

Priestly Recitations with motif:
- PT 457 §815a-b (N): lsm.t n lsm.t “Raise yourself, to this your bread, which cannot grow stale, your beer, which cannot grow stale!”
- PT 665A §1190a–1191a (N): lsm.t n lsm.t lsm.t “Raise yourself, O Neith, to your thousand of bread, whom are horns, the double wild bull!”
- PT 412 §731c (T): lsm.t n lsm.t “Arise!”
- PT 419 §747b (T): lsm.t n lsm.t “Arise! Throw off your earth! Cast off your dust! Raise yourself!”
- PT 422 §759a (P): lsm.t n lsm.t “May you arise, O Pepi, saved, provided as a god.”

Arises, Stands (Exhortation)

Priestly Motif

Priestly Recitations with motif:
- PT 222 §199a (W): lsm.t n lsm.t “May you stand upon it, this land which went forth as Atum, the spittle] which went forth as Khepri.”
- PT 223 §217a (W): lsm.t “Arise!”
- PT 246 §252a; sim. §255a (W): lsm.t n lsm.t “Arise, O Unas, as one upon whom are horns, the double wild bull!”
- PT 247 §260b (W): lsm.t lsm.t “Arise, O one who is in Nedit!”
- PT 355 §974d (T): lsm.t n lsm.t “Arise! Raise yourself like Osiris!”
- PT 364 §699a (T): lsm.t “Arise!”
- PT 365 §625b (T): lsm.t “Arise!”
- PT 366 §626a (T): lsm.t “Arise! Raise yourself!”
- PT 369 §640a (T): lsm.t “Arise!”
- PT 373 §655b (M): lsm.t n lsm.t “And stand at the doors which keep out the people.”
- PT 412 §731c (T): lsm.t n lsm.t “Arise, O Teti, before the two chapel rows!”
- PT 419 §747b (T): lsm.t n lsm.t “Arise! Throw off your earth! Cast off your dust! Raise yourself!”
- PT 422 §759a; sim. §763c (P): lsm.t n lsm.t “May you arise, O Pepi, saved, provided as a god.”

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1181 For lsm.t employed with hortatory force, see Pyr. §1232a (and elsewhere); lsm.t lsm.t lsm.t “Stand at the front of the Akhs!” Because the immediately following statement of Pyr. §252b is circumstantial (beginning with a preposition), and since it addresses the beneficiary in the second person, then it must be the case that W. pr of Pyr. §252b is a vocative.
PT 437 §793c (P): "May you ascend as Anubis master of the herdsman’s tent."
PT 451 §837a-b (P): "May you ascend as the morning star."
PT 452 §841a (P): "Arise!"
PT 453 §844a (P): "Arise!"
PT 457 §856b (N): "Arise upon your feet!"
PT 459 §867b (M): "Arise! Raise yourself!"
PT 468 §955a (N): "Arise! Raise yourself!"

PT 482 §1007a; sim. §1007a-b (N): "Arise! Rise up to the sky, as the great star in the middle of the east."

PT 357 §1290c (P): "Arise!
PT 545 §1340b (P): "Arise!
PT 556 §1380c; sim. §1380d–1381a (P): "Arise!"
PT 593 §1627a (N): "Arise!
PT 612 §1731b (P): "Arise! Raise yourself!"
PT 659 §1868a-b (N): "Arise!"

PT 665 §1907c (N): "Arise!"
PT 665 §1908d-e (N): "Stand before the two chapel rows, before the jackal gods!"
PT 670 §1976a (N): "Arise, and see what your son has done for you!"
PT 673 §1992a (N): "Arise! You will stand in the two chapel rows of the horizon, over Shu, for the city [or: Nut]."
PT 674 §1998a; sim. §1998c and §1999a (N): "Arise! May you arise before the chapels as Min."
PT 675 §2005a (N): "Stand before the two chapel rows!"
PT 690 §2095a (N): "Arise!"
PT 719 §2235d (N): "Arise, that they may replace what is against you!"

PT 1001 P/S/Se 39: "Arise and traverse the [firmament(?)]!"
PT 1005 P/S/Se 90: "Arise! Arise for eternity!"
PT 1023 P/P/S 13:1181 "And arise [as Anubis, master of the] herdsman’s tent."
PT 1058 P/V/E 27: "Arise! Remove yourself from upon your left side."

Transition Text with motif:
PT 523 §1232a-b (P): "Stand before the Akhs, just as Horus foremost of the living stand!"

Priestly Motif

PT 461 §871b (N): "May you ascend as the morning star."
PT 536 §1295a (P): "May you ascend as the morning star."
PT 555 §1366c (P): "May you ascend to the sky as a star, as the morning god."
PT 676 §2014b (N): "May you ascend here as a star, as the morning god."

Transition Text with motif:
PT 483 §1038 (P): "Let him ascend, thus let him rise up to the sky, as the great star in the middle of the east."

1181 Completed by Leclant et al. 2001, pl. 22, l. 12.
1183 Completed by PT 437 §793c.
Ascends from/upon Thighs

Transition Motif

Transition Texts with motif:
PT 248 §262a (W): pr.n W. lmt(l) mn.tl psd.t “Unas has ascended even from between the thighs of the Ennead.”
PT 269 §379c (W): pr W. hr mn.tl ls.t hfl W. pn hr mn.tl nb.t-hw.t “Unas will ascend upon the thighs of Isis: Unas will climb up upon the thighs of Nephthys.”
PT 480 §996c (N): pr Ne. hr mn.tl ls.t hfl.w Ne. hr mn.tl nb.t-hw.t “Neferkare will ascend upon the thighs of Isis: Neferkare will climb up upon the thighs of Nephthys.”
PT 504 §1087c (P): pr=f lmt(w) mn.tl psd.t “He ascending from between the thighs of the two Enneads.”

fPT 704 §2206b (Nt): pr.n Nt. lmt(w) mn.tl psd.t[f] “Neith has ascended right from between the thighs of the two Enneads.”

Ascends (prf) (Exhortation)

Priestly Recitations with motif:
PT 218 §162b (W): pr “Ascend!”
PT 222 §208a; sim. and §210a §209a (W): pr=k “May you ascend.”
PT 374 §659a-b (T): pr=k lm=mr hr is z1b ls hr(l)=gs=f zn ir.w=f ir hflw?[=f] “May you go out through them, as Horus, and the jackal beside him, whose form passes by [his] opponents.”
PT 412 §733c (T): pr=k n r “And ascend to Re.”
PT 422 §756a (P): pr=k r=k mr.t=k m.w.t. “May you ascend to your mother Nut.”
PT 437 §800a (P): pr=r A ir p.t m hr hr(l) sfd p.t “Ascend to the sky as Horus upon the Shedshed of the sky!”
PT 466 §883a (M): pr=k m gs l3d.tl n(i) p.t “May you ascend in the eastern side of the sky.”
PT 482 §1009c (N): pr=k r=k ir p.t “May you ascend to the sky.”
PT 537 §1301a (P): pr=k m hr d3.tl(l) lmtl l.hm.w-sk “May you go out as netherworld Horus, the one before the imperishable stars.”
PT 553 §1366c (P): pr=k ir p.t m sb3 m nfr dw3 “May you ascend to the sky as a star, as the morning god.”
PT 619 §1749b (M): pr=k “May you go out.”
PT 667 §1935a (Nt): pr=k “May you ascend.”
PT 690 §2106b sim. §2099b and §2116a (N): pr=k r=k ir p.t “May you ascend to the sky.”
PT 719 §2234c (N): pr=k l mr d3.tl n=k 3.wi p.t “And may you ascend to the sky as the doors of the sky are opened for you.”

Transition Texts with motif:
PT 306 §479a (W): pr=r k W. ir p.t “May you ascend, O Unas, to the sky.”
PT 470 §913a (N): pr=r ir p.t m bkw “Ascend to the sky as (do) falcons!”

Ascends to (pri r) Sky184

Transition Motif

Transition Texts with motif:
PT 267 §365a (W): pr=f lm r p.t “That he ascend thereby to the sky.”
PT 302 §461a (W): pry r=f W. r p.t hr=k “Thus let Unas ascend to the sky, to you.”
PT 306 §476b; sim. §479a (W); pr.r t=f W. r p.t “That Unas ascends thus to the sky.”
PT 321 §517b (W): pr W. hr=s r p.t “That Unas ascend upon it to the sky.”
PT 330 §539a (T): pr T. ir p.t hr sfd lmt wpt.t “Let Teti ascend to the sky upon the Shedshed which is in the horns.”

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184 Cf. PT 247 (TT 87; Gursch 1995, pl. 15 ll. 28–29): r1 n(i) sd1(t) pr th m sb3 m p.t “utterance of causing that an Akh go forth (ascend) from the gate in the sky.” And cf. BD 174 (< PT 247–250 in Af) 1: r1 n(i) sd1(t) pr th m sb3 sf m p.t “utterance of causing an Akh to ascend from the great gate of the sky.”
PT 331 §540a (T): pr T, ir p.t hr šldl iml up.t “Let Teti ascend to the sky upon the Shedshed which is in the horns.”

PT 333 §546c (T): pr=f r=f ir p.t m-m sn.w=f nfr.w “Him ascending thus to the sky among his brothers the gods.”

PT 439 §812c (P): pr N 隰 l P. r p.t “(I) Pepi has ascended to the sky.”

PT 470 §913a (N): pr r=f ir p.t m bkt.w “Ascend to the sky as (do) falcons!”

PT 471 §922a (P): pr P. pn ir p.t n “ny wš’t “That Pepi might ascend to the sky, for life and dominion.”

PT 473 §927b; sim. passim (M): pr M.n hr=sn(l) hr r’ r ḫh.t “That Merenre ascend upon them to Re, to the horizon.”

PT 474 §940a (M): pr=f r=f r p.t m-m sbšt.w m-m l.ḥm.w-sk “When he thus ascends to the sky to be among the stars, among the imperishable stars.”

PT 478 §974c; sim. passim (N): pr=f hr=s ir p.t “That he may thus ascend to it the sky.”

PT 480 §992b (N): pr=f nfr pn Ne. ir p.t “The ascending of this god Neferkare to the sky.”

PT 484 §1020a (P): P. ḫw w ḫr ir p.t ḫyfr pr ir /// “Pepi is a great one who ascends to the sky, Kheper who ascends to the ///.”

PT 485 §1025d; sim. passim (P): swt pr=f ir ḫw.t-hr ir(i) p.t “He will ascend to Hathor who is in the sky.”

sPT 491A §1056b (P): prw=sn(l) r [p.t m nr.set pr=zl ḫr] ḫtw-dḥw=sn(l) “When they ascend to [the sky as vultures, then I will ascend upon] their wingtits.”

PT 503 §1079a (P): pr=f r=f ir p.t “That he may thus ascend to the sky.”

PT 508 §1114a; sim. passim (P): ir p.t ir p.t m-m b nfr.w pr.tsw “To the sky! To the sky among the gods of the ascent!”

PT 511 §1149b (P): pr P. ir p.t “As Pepi ascends to the sky.”

PT 513 §1168a (P): pr r=f [l] (P) ir p.t m-m nfr.w imšw p.t “Let Pepi ascend to the sky among the gods who are in the sky.”

PT 527 §1249c (P): pr P. pn ir p.t “Let Pepi ascend to the sky.”

PT 539 §1303b; sim. passim (P): pr=f r=f šcy=f r=f ir p.t “Thus let him ascend; thus let him rise to the sky.”

PT 555 §1378b (M): pr=n M.n ir p.t m mnh “Merenre has ascended to the sky as Montu.”

PT 563 §1416b (N): pry Ne. ir p.t “Let Neferkare ascend to the sky.”

PT 572 §1472b (P): pr=f nfr pn Ne. ir p.t “That this god ascends to the sky.”

PT 576 §1517b (P): pry=f r=f šcy=f r=f ir p.t “Let him thus ascend; let him thus rise to the sky.”

sPT 586D §1585b (N): pr M. nfr=s r p.t “That Neith ascend upon it to the sky.”

PT 624 §1761d (N): N. ǹw wṣr pr m škt.t “Osiris is Neith, the one who ascends from the night sky.”

PT 681 §2035a (N): l.n Ne. pr=f ir p.t “Neferkare has come, even that he ascend to the sky.”

PT 684 §2062a (N): pry Ne. ir p.t “Neferkare ascends to the sky.”

fPT 726 §2252b (N): ḫy=f w- ḫw w- ḫw p.t k3 n[l] Ṣt. r p.t “And do not close its doors until the Ka of Neith ascends to the sky.”

sPT 1025 P/N/9: pr=f ir p.t “That he may ascend to the sky.”

sPT 1048 P/N/N 59: pr r=f P. pn ir p.t m ḫw w ḫt.t “And thus Pepi will ascend to the sky in the station of netherworld Horus.”

sPT 1064 P/V/E 42; sim. 43; pry P. [pr n p.t] “That Pepi may ascend [to the sky].”

Priestly Recitations with motif:

PT 215 §149a (W): ḫbk=ḫk ṣr=k r p.t prr=k “When you ask to ascend to the sky of your ascending.”

PT 422 §756a (P): pr=k r=k ḫr mw.t=k mw.t “May you ascend to your mother Nut.”

PT 437 §800a (P): pr=k r=k ir p.t m hr ū[s] “Ascend to the sky as Horus upon the Shedshed of the sky!”

PT 482 §1009c (N): pr=k r=k ir p.t “May you ascend to the sky.”

PT 512 §1162a-b (P): ṣd n=姝 ḫk=f ir pr=f r=f ir p.t “He has removed its complaint even that he thus ascend to the sky.”

PT 534 §1276b (P): ḫbk=f pr=f ir p.t “As he asks to ascend to the sky.”

PT 553 §1366c (P): pr=k ir p.t m sbšt m nfr da3 “May you ascend to the sky as a star, as the morning god.”

PT 690 §2106b; sim. §2116a (N): pr=k r=k ir p.t “May you ascend to the sky.”

fPT 719 §2234c (N): prl=k r=k ir p.t l.wn.t n=k ḫw p.t “And may you ascend to the sky as the doors of the sky are opened for you.”
At Great Stair

Priestly Motif

Priestly Recitations with motif:
PT 533 §1368c (P): n(l) smnh pb.wt n(l) ḏ.t rd-wr “Of making the sandals excellent, of crossing the [great] stair.”
PT 659 §1668a-b (N): ẖr=f k r-r ḏ.t ḏ.wr [ḥbb is ḫnm] ḏḏ.ḵ.t “And stand at the great stair [as Geb, foremost of] his Eneanet!”
PT 664 §1928a (N): ḫw ḫ.ḏ.n ḏ.t [n nb.t ḫm.wt ḫr ḫm] ḏ.t rd-wr “The mourning goddess calling out to you [as Nephthys, you being appeared] upon the great stair.”
PT 674 §1999a (N): [ẖr=f k ḫr] ḏ.t rd-wr “[May you stand at] the great stair.”
PT 676 §2016b (N): n(l) smnh pb.w.t n(l) ḏ.t rd-wr “Of embellishing sandals, of crossing the great stair.”
PT 690 §2103a-b (N): wꜥḥ[n ṭw] sn.t=k qhḥ.t ḏ.t rd-wr m ršt “Your sister Qebehut [has] purified [you], even upon the great stair, even at the entrance to the water course.”
PT 718 §2232d-2233a (N): [ẖw ḫm sn ḫr=m ḫrr ḫ.t ḫw n=k ḫm(l).t nb.t ḫm.wt ḫr ḫm] ḏ.t rd-wr “[The mourning goddess summoning you] as Isis, the mooring post calling out to you as Nephthys, [you] being appeared upon the great stair.”
PT 1009 P/S/Se 99: ṭn=ṛ ḏ.t rd-wr “May you go to the great stair.”

Transition Text with motif:
PT 573 §1481b (P): ḏḥ=s ṭḥ3 ḏ.t ṭ.n P ḏ.t rd-wr ḏ.t qḥḥ “That she cause that place to be cleared for Pepi at the great stair under the firmament.”

Attacks (ḥḏ) Enemy

Apotropaic Motif

Apotropaic Texts with motif:
PT 282 §423a (W): ršt ḫk ḫ ḫ ḫ “My utterance, it is that which Ik-attacks and Tek-attacks.”
PT 283 §424a; sim. §424b (W): ḫt ṭ ṭ ṭ “Unas will indeed thrust this talon of his against you, the left.”
PT 287 §428b (W): ḫk(=ṱ) ḫt ṭ ṭ ṭ “I will indeed attack with this: I will indeed attack with this.”

Atum on High

Priestly Motif

Priestly Recitations with motif:
PT 222 §207c (W): ḫ.t=f ḫ ḫ ḫ ḫ “That you be on high with [your father Atum].”
PT 577 §1520a-b (P): ḫ.t nb ḫm ḫ ḫ ḫ ḫ “The lord of Ma’at is on high at the first of the year, the lord of years (sc. Atum).”
PT 587 §1587c (N): ḫt=k ḫ ṭ ṭ ṭ ṭ “May you be on high, in this your name of height.”
PT 600 §1652a (N): ḫ.t ḫ ṭ ṭ ṭ “You have come to be on high as the height.”

Atum/Shu Takes (ḥḏ) out (to Sky)

Transition Motif

Transition Texts with motif:
PT 325 §531b (T): šḏḏ ṭ ṭ ṭ ṭ “Shu takes him out even to be the companion of Shu.”
PT 361 §604c (T): ṭ ṭ ṭ ṭ ṭ ṭ ṭ “Take Teti out to the sky!”
PT 526 §1247d (M): ṭ ṭ ṭ ṭ ṭ ṭ ṭ “Take Merenre out to the sky!”
PT 570A §1447c (M): ṭ ṭ ṭ ṭ ṭ ṭ ṭ “Take Merenre out with you!”
PT 684 §2053b (N): ṭ ṭ ṭ ṭ ṭ ṭ ṭ “Let them take Neferkare out to the sky, to the sky upon the smoke of incense.”

Awakens

Priestly Motif

Priestly Recitations with motif:
PT 364 §612a (T): ṭ ṭ ṭ “Awaken!”
PT 496 §651a (T): \textit{rs} \, i \, r=k \, “Awaken!”

PT 413 §735b (T): \textit{rs} \, “Awaken!”

PT 451 §837a–b (P): \textit{rs} \, “Awaken! Raise yourself! Arise!”

PT 468 §894c (N): \textit{rs} \, “Awaken!”

PT 482 §1006 (N): \textit{rs} \, “Awaken, having passed the night, enduring in life!”

PT 498 §1068a (P): \textit{rs} \, “Awaken, Osiris! Awaken!”

PT 561B P/V/E 24: \textit{rs} \, “Awaken, awaken!”

PT 665 §1898a; sim. §1898b (Nt): \textit{rs} \, “Awaken! Awaken!”

PT 670 §1975b; sim. §1976b (P) and §1986a (N): \textit{rs} \, “May you pass the night. May you awaken.”

PT 690 §2093a (N): \textit{rs} \, “Awaken, the inert god wake up.”

PT 716B §2224d (N): \textit{rs} \, “Awaken! Raise yourself!”

PT 1009 P/S/Se 97: \textit{rs} \, “Awaken to Horus!”

PT 1023 P/P/S 13: \textit{rs} \, “Awaken to Horus!”

PT 515 §1180d (P): \textit{rs} \, “Awaken to Horus!”

PT 532 §1259a (N): \textit{rs} \, “Awaken to Horus!”

PT 610 §1710a (M): \textit{rs} \, “Awaken to Horus!”

PT 620 §1753b (N): \textit{rs} \, “Awaken to me!”

PT 665 §1898a; sim. §1898b (N): \textit{rs} \, “Awaken to me!”

PT 1005 P/S/Sc 91: \textit{rs} \, “Awaken to Horus!”

PT 1023 P/P/S 13: \textit{rs} \, “Awaken to Horus!”

PT 437 §793a (P): \textit{rs} \, “Awaken to Horus!”

PT 532 §1259a (N): \textit{rs} \, “Awaken to Horus!”

PT 610 §1710a (M): \textit{rs} \, “Awaken to Horus!”

PT 620 §1753b (N): \textit{rs} \, “Awaken to me!”

PT 666 §1921e (Nt): \textit{rs} \, “Let your Ba be yours around you.”

PT 703 §2201a (N): \textit{rs} \, “Your Ba is yours with you.”

PT 676 §2010b (N): \textit{rs} \, “Your Ba is inside you.”

PT 690 §2098b (N): \textit{rs} \, “Your Ba within you.”

PT 93 §63a (W): \textit{ia} \, “Wash yourself!”

PT 436 §789b (P): \textit{f} \, “Wash yourself, that your Ka may wash itself!”

PT 619 §1748a (M): \textit{f} \, “Wash [your hands with this] fresh [water] which your father Osiris gave to you!”

PT 683 §2068a (N): \textit{f} \, “Then you are to wash your hands.”

PT 717 §2225a (N): \textit{f} \, “Wash yourself!”
Typological Motifs of Pyramid Texts

Transition Text with motif:
PT 268 §370a (W); F sw W, pn “Let Unas wash himself.”

Before Living

Priestly Motif

Priestly Recitations with motif:
PT 422 §763c (P); ūf P, pn hr rs.t=k ḫnḫ ḫnh.w “Stand, O Pepi, upon your throne of the one foremost of the living!”
PT 468 §899b (N); ḫnh rs=k ḫnh.w “May your name live before the living.”
PT 487 §1043c (M); ḫnh rs=k ḫnh.w “Issuing commands as foremost of the living.”
PT 690 §2103c–d (N); ḫnh rs=k ḫnh.w “You being appeared to them as a jackal, as Horus, foremost of the Ennead, as Osiris, foremost of Akhs.”

Transition Text with motif:
PT 523 §1232a–b (P); ūf ḫnh ḫnh.w “Stand before the Akhs, just as Horus foremost of the living stands!”

Behold, Is Ascended

Transition Motif

Transition Texts with motif:
PT 262 §333a (W); ḫnh ḫnh.w “Behold: Unas is come; behold: Unas is come; behold: Unas is ascended.”
PT 475 §949a (M); ḫnh ḫnh.w “Behold: Merenre is come; behold: Merenre is ascended.”
PT 508 §1112b (P); ḫnh ḫnh.w “Behold: I am ascended.”

Belly of Nut

Transition Motif

Transition Texts with motif:
PT 325 §303b; sim. §332a (T); ūf ḫnh ḫnh.w “Let [him] stretch out his imperishable [limbs] which are in the womb of his mother Nut.”
PT 479 §990a (N); ḫnh ḫnh.w “Impregnate the belly of Nut with the seed of the Akh who is in you.”
PT 539 §1311a (P); ḫnh ḫnh.w “The belly of Meryre is as Nut.”
PT 563 §1416c (N); ḫnh ḫnh.w “A pressure is at your womb, O Nut, through the god’s seed which is in you.”

Priestly Recitation with motif:
PT 430 §780b (P); ūf ḫnh ḫnh.w “You moving in the womb of your mother, in your name of ‘Nut.’ ”

Bestows, Takes away Kas

Transition Motif

Transition Texts with motif:
PT 258 §311a (W); ḫnh ḫnh.w “Let Unas bestow Kas; let him take away Kas.”
PT 259 §315b (T); ḫnh ḫnh.w “Just as he bestows Kas, so does he take away Kas.”
PT 318 §124d (T); ḫnh ḫnh.w “He having bestowed your Kas.”
PT 681 §2040a (N); ḫnh ḫnh.w “Neferkare bestow Kas.”

Priestly Recitation with motif:
PT 218 §161b (W); ḫnh ḫnh.w “Taking away Kas and bestowing Kas.”

Betake Self to Other

Priestly Motif

Priestly Recitations with motif:
PT 223 §216a (W); ḫmr ḫmr ḫmr “Betake yourself to me!”
PT 357 §586b (T); ḫmr ḫmr “Betake yourself to him!”
PT 370 §645c (M): \textit{i.mz(3) k(w) lr=f “Betake yourself to him!”}
PT 547 §1342b (Pt: i.mz(3) k(w) lr=l “Betake yourself to me!”

Offering Text with motif:
PT 174 §101g (N): \textit{i.mz(3) kw lr gbb “Betake yourself to Geb!”}

Beware the Great Lake

Priestly Motif

Priestly Recitations with motif:
PT 214 §136a (W): \textit{z=f k “May you beware the lake.”}
PT 461 §872d (N): \textit{z=f tw s wr “Beware the great lake!”}
PT 466 §885 (P): \textit{hkw ls k “Row, reach, and beware the great lake!”}
PT 619 §1752c (M): \textit{z=f tw s wr “Beware the great lake!”}

PT 666B §1930c–d (N): \textit{[z=f k “Beware this great lake against the Akhs and this Kheneis-lake against the dead!”}

Boat Assembled

Transition Motif

Transition Texts with motif:
PT 519 §1206c; sim. §1209b (M): \textit{sp=sn zhn.wt n M.n “Let them lash together the two reed-boats for Merenre.”}
PT 555 §1376a–c (M): \textit{zm.ty mhn.wt M.n n z=s tlm bhr lb=hr bhr m fn gs rs (t) mr-nhkti “Put together are the ferryboats of Merenre, for the son of Atum, hungry and thirsty, thirsty and hungry, on this southern side of the shifting waterway.”}
PT 569 §1441a (P): \textit{zm.tn n=f bhr=f bhr=f mhn.tl ni mr-nhkti “For Herehaf, ferryman of the shifting waterway, has put (it) together for him.”}
PT 615 §1742b–c (M): \textit{zm.ty mhn.wt n z=s tlm “Assembled are the ferryboats for the son of Atum.”}

Body Bound up (\textit{ts})

Sacerdotal Motif

Offering Text with motif:
PT 637 §1801b–c (N): \textit{ts=s n=k qg.s=w=k dmd=s n=k \textit{u.wt=k s=g=s n=k iuf=k “That it bind up your bones for you, gather together your limbs for you, collect your flesh for you.”}

Priestly Recitations with motif:
\(\textit{PT 664C §1890 (N): ts n=k (qg.s=w=k) dmd=n n=k \textit{u.wt=k “[Your bones] have been bound up for you: your limbs have been united for you.”}
\)
PT 670 §1961b–1982a (N): \textit{[sn.tl=k(t) wr.t-bkkl.w s] sq.tl iuf=k ts.tl u.wt=k l.dq.tl lr.tl=k(t) m tps=m k msk.tl(t) mnhd.t “[As for your two sisters, the two greats of magic, who collect your flesh, who bind up your limbs, who make your eyes appear in your head, the night-bark and the day-bark.”}
PT 687 §2076c (N): \textit{ts qg.s=w=f m wsfr “His bones having been bound up as Osiris.”}
PT 690 §2097a (N): \textit{ts qg.s=w=f m wsfr “His bones having been bound up as [Osiris].”}

Transition Texts with motif:
PT 669 §1966c–d (N): \textit{m-k rr sw mgy m-k sw ts m-k sw bhr “Behold: he is born. Behold: he is tied together. Behold: he has come into being.”}
PT 682 §2043c (N): \textit{ts qg.s=w.Ne. wt “Let the bones of Neferkare be bound up unwrapped.”

Body Collected (\textit{s=sg)}

Sacerdotal Motif

Offering Text with motif:
PT 637 §1801b–c (N): \textit{ts=s n=k qg.s=w=k dmd=s n=k \textit{u.wt=k s=g=s n=k iuf=k “That it bind up your bones for you, gather together your limbs for you, collect your flesh for you.”}

Priestly Recitations with motif:
PT 415 §739b (T): \textit{s=sg=t qg.s w T. “And collect the bones of Teti.”}
PT 482 §1008h–c (N): \textit{n.t=k wr.t sq.tl iuf=k qhn.t fr.wt=k zhn.t tw “Your eldest sister is she who collects your flesh, she who closes (lit. bends) your hands, she who sought you.”}
PT 606 §1684c (M): s\(lq\)\(=\)\(n\) \(n=k\) \(nk\) \(n\) \(k\) \(n\) \(b\) \(l\) \(=\) \(k\) “That I collect your loose parts for you.”

PT 670 §1981b–1982a (N): \(sn.w=k(l)\) \(wr.t-hk3.w\) s\(lq.t\) \(luw=f=k\) \(iz.t\) \(”w.t=k\) \(lsf.t\) \(lr.t=k(l)\) \(m\) \(ty=k\) \(msk.t\) \(m.\) \(”m\) “As for your two sisters, the two greats of magic, who collect your flesh, who bind up your limbs, who make your eyes appear in your head, the night-bark and the day-bark.”

Transition Text with motif:
PT 478 §940b (N): \(dm=\) \(qs.w\) Ne. \(n=f\) s\(Aq\) s\(Aq\) “Who gathers together the bones of Neferkare for him, and gathers his limbs for him.”

Body Joined (\(Fb\))

Priestly Motif

Priestly Recitations with motif:
PT 364 §617a (T): \(Fb.n\) \(n=k\) \(hr”w.t=k\) “Horus has joined your limbs to you.”
PT 367 §635a (M): \(Fb.n\) \(n=k\) \(hr”w.t=k\) “Horus has joined your limbs to you.”
PT 447 §828b (P): \(Fb=s\) \(n=k\) \(qs.w=k\) “Let her join your bones to you.”
PT 450 §835b (P): \(Fb=s\) \(n=k\) \(qs.w=k\) “Let her join your bones to you.”
PT 451 §840b (P): \(Fb\) \(n=k\) \(qs.w=k\) \(\$p\) \(n=k\) \(ty=k\) “Join your bones to yourself! Receive your head!”
PT 452 §843a (P): \(\$p\) \(n=k\) \(ty=k\) \(Fb\) \(n=k\) \(qs.w=k\) “Receive your head! Join your bones to yourself!”

Body Part as Jackal (Not Face)\(^{1185}\)

Priestly Motif

Priestly Recitations with motif:
PT 215 §148d (W): \(fn\) \(m z\) \(A b\) “Your nose is a jackal.”
PT 424 §769d (P): \(rmn.w\) \(i\) \(m wp\) \(i\) \(b.w\) “Your arms are Wepiu.”
PT 459 §865b (M): \(A.t=k m z\) \(A b\) “Your front is a jackal.”
PT 556 §1380c; sim. §1380d (P): \(rd.w\) \(i\) \(m z\) \(A b\) “Your feet are a jackal.”
PT 691B §2128b (N): \(A.t=k m z\) “Your front is a jackal.”

Born before Sky, Earth, Discord Exist

Transition Motif

Transition Texts with motif:
PT 486 §1040b; sim. §1040c–d (N): \(n hpr.t p.t n hpr.t t\) “With the sky not yet existing, the earth not yet existing.”
SP 570B §1463c–d; sim. §1463c (M): \(ms.t n hpr.t sng.t ms.t n hpr.t hnm.w\) “Which was born before strife had come into being, which was born before discord had come into being.”
PT 571 §1466c (P): \(n hpr.t p.t n hpr.t t\) “Before the sky had come into being, before the earth had come into being.”

Bread Offering Direction

Offering Motif

Offering Texts with motif:

Censing Instruction

Offering Motif

Offering Texts with motif:
PT 25, 28–29, 36, 39, 200, 598

Children of Horus Raise up

Priestly Motif

Priestly Recitations with motif:

PT 364 §619b (T): \(wz=sn\ tw\ “That they may lift you up.”

PT 368 §637c (M): \(j3=sn\ tw\ “While raising you up.”

PT 544 §1336c (P): \(\beta=sw\ “Lift him up!”

PT 545 §1340a (P): \(j3=wn\ wsr\ P.\ “Lift up your father Osiris Pepi!”

PT 644 §1823b; sim. §1823c (N): \[\(fA=sn\ kw\ “[With you lifting him up].”

PT 645B §1824i (Nt): \(\beta=sn\ kw\ “Let them upraise you.”

PT 648 §1829b; sim. §1829d (N): \[\(fA=sn\ kw\ “[And you lift [him] up.”

PT 670 §1829a-c (Nt): \[\(wA=mw\ sw\ “Lift him up!”

PT 675 §2000a; sim. §2000b (N): \(m(w) m\ btp\ nsr\ “Come in peace to Osiris! Come in peace to Osiris!”

PT 677 §2095a (N): \(m(w) m\ btp\ nsr\ “Come in peace to the two Enneads!”

PT 726 §237b (N): \(m(w) m\ btp\ nsr\ “Come in peace to the two Enneads!”

PT 737 §237b (N): \(m(w) m\ btp\ nsr\ “Come in peace to the two Enneads!”

Come in Peace to God

On the ritualistic connotations of the phraseology \(l m btp\), see Oréal 2010, pp. 135–150.
Comes (Exhortation)

Priestly Motif

Priestly Recitations with motif:
PT 223 §215b (W): "Come to your Ba!"
PT 225 §224d (N): "And come to me."
PT 369 §642c (T): "But come to your form."
PT 482 §1006 (N): "Go! Come!"
PT 535 §1290a–b (P): "Come! Live your life here from season to season in these years, you being satisfied."
PT 577 §1525; sim. §1525 (bis); §1526a (P): "Come!"
PT 578 §1536b (P): "Come upon them, in this your name of 'Mehyt.' "
PT 654 §1841b (N): "Come to him! Come to him!"
PT 666 §1921a (Nt): "Come likewise!"
PT 670 §1975a (N): "May you go and may you come."
PT 690 §2097c; sim. §2119 (N): "[Come,] O Neferkare, from Heliopolis!"

Offering Texts with motif:
PT 32 §23b (W): "Recite four times. Come, and let the voice be sent forth to you!"
PT 597 §1642 (M): "Come and don the whole eye of Horus which is Tait!"

Transition Motif

Comes to Addressee = Horus

Personal Motif

Transition Texts with motif:
PT 254 §282c (W): "Come!"
PT 513 §1169b; sim. §1170b (P): "Come!"

Conceived at Night

Provisioning Motif

Provisioning Texts with motif:
PT 211 §132a (W): "Unas being conceived in the night."
PT 351 §568a–b (P): "The vulture is pregnant [with] Merire in the night sky with you (fem.)."
PT 352 §569a–b (N): "The vulture is pregnant with Neferkare in the night-sky with you (fem.)."
PT 402 §698d (T): "Teti is this Eye of Re, which passes the night, conceived and born every day."
PT 405 §705c (T): "Let Teti pass the night, conceived and born every day."

Comes from, out of Buto

Provisioning Motif

Provisioning Texts with motif:
PT 353 §570 (N): "Nefertare has gone forth from Buto, red of flame."
PT 401 §697a (N): "Nefertare has gone forth from Buto, red of flame."

Comes to Addressee = Horus

Transitional Motif

Transition Texts with motif:
PT 264 §394a (T): "He has come to you: he has come to you!"
PT 301 §450b; sim. §450c (bis); §450c (W): "To you has Unas come."
PT 524 §1243b; sim. §1243c (P): "When Pepi comes to you, for life."
PT 582 §1558a (P): "To you has Merire come."
Cross (Exhortation)

Priestly Motif

Priestly Recitations with motif:
PT 574 §636a (T): ḏ.t [I] “Cross!”
PT 436 §792a–b (P): ḏ.t=/md t wdm lr šq.wt r  ḫt.w.t=f “May you cross as the great bull, pillar of the serpent-nome, to the field of Re which he loves.”
PT 533 §1359a–b (P): ḏ.t=k t wdm lr šq.wt wḏ.t r swt r ḫt.w.t “May you cross, O great bull, to the green field, to the pure places of Re.”

Cross, Ferry

Transition Motif

Transition Texts with motif:
PT 262 §334b (T): ḏ.t.n T. (m) ḫn.t ḫr.t “Teti has crossed by the great ferryboat.”
PT 263 §337d (W): ḏ.t=f ḫr ḫt ḫw ḫr ḫr ḫr “That he cross thereby to Harakhti, to Re.”
PT 270 §381a–b (W): Lw  ḫ.t=md t wdm ḫt.w.t ḫt.w.t “Unas has come to you, even that you ferry him in this ferryboat in which you ferry the gods.”
PT 481 §999a (N): ḏ.t ḫ.t. “Ferry Neferkare!”
PT 505 §1092a (P): ḏ.t sw “Ferry him!”
PT 509 §1121a (P): ḏ.t=f ḫt. ḫ.t “And cross the distant realm, for life and dominion.”
PT 515 §1176b (P): ḫ.t P. ḫm “Ferry Pepi across!”
PT 516 §1187a–b (P): ḏ.t ḫw ḫt ḫm ḫ.t. ḫt.w.t ḫw ḫt “Ferry him quickly to the landing place of this field of which the gods made!”
PT 517 §1188a–b; sim. §1911a–b (M): ḏ.t ḫw ḫt ḫw ḫt ḫw ḫt ḫm “O one who ferries the true stranded one, O ferryman of the field of rushes.”
PT 519 §1202a (M): ḫ.t P. ḫ.t “Let Merenre cross by it.”
PT 528 §1250c (P): ḫ.t=k ḫw ḫt ḫt ḫm “And ferry him in this lake.”
PT 566 §1429b–c (P): ḏ.t ḫw ḫt ḫw ḫt “May you cross, O great bull, to the horizon.”
PT 568 §1433c (P): ḏ.t=f ḫw ḫt ḫw ḫt “Let me board and cross.”
PT 569 §1709b (M): ḫ.t=ḏ ḫ.t=f “Let me board and cross.”
PT 616 §1743b (M): ḫ.t=k M.n “And ferry Merenre across.”
sPT 1064 P/V/E 43: ḏ.t sw ḫt “Ferry this for him!”
sPT 1070 P/V/E 83: ḏ.t=f ḫw ḫt “He will cross with you.”

Unclassified Text with motif:

Cross, Ferry to Horizon, Sky

Transition Motif

Transition Texts with motif:
PT 263 §337c; sim. §341a–b (W): ḏ.t=f ḫw ḫt ḫr ḫr “That he cross thereby to the horizon, to Re.”
PT 264 §342h; sim. §342d; §344a–b (T): ḏ.t=f ḫw ḫt ḫr ḫr “That he cross thereby to the horizon, to Harakhti.”
PT 265 §351d; sim. §353a–b (P): ḏ.t=f ḫw ḫt ḫr ḫr “That he cross thereby to the horizon, to Re, to Harakhti.”
PT 266 §355h; sim. §358h; §360a (P): ḏ.t=f ḫt ḫw ḫt ḫr ḫt ḫt “That he cross thereby to the horizon, to Harakhti.”
PT 270 §387c (P): swt ṣḏw=f P. ḫm ḫt “He is the one who will ferry Pepi to that side, the horizon.”
PT 301 §448c (W): ḏ.t=f ḫw “When he crosses to him, to the horizon.”
PT 303 §465a (W): ḏ.t=f ḫw “That he cross to the firmament.”
PT 359 §596a–b; sim. §600a–b (T): ḫ.t T. ḫr ḫw ḫw ḫt “Teti would cross with you upon the wing of Thoth to that side of the shifting waterway, to the eastern side of the sky.”
PT 363 §507c–d (T): m.ḥ ḫ.t ḫw ḫt ḫw ḫt “Come! Ferry Teti to that side, just as you ferry your follower Weneg, beloved of you!”
PT 475 §947b (P): sḏj P. fm m ḫr ḥt n(ᑤ f) ṭt “Let Pepi travel in the eastern side of the sky.”

PT 481 §999b; sim. §1000b-d (N): gšy Ne. ḫ r ḫ t “That Neferkare cross thereby to Re, to the horizon.”

PT 504 §1086b (P): ḫ y=f ḫ ḫ ḫ t “That he thus cross to Re, to the horizon.”

PT 519 §1206f (M): ṭm ḫ ḫ ḫ t “That he may go thereby to the horizon, to Re.”

PT 520 §1222c (P): ṭm ḫ ḫ ḫ t “That he may travel to that side where the imperishable stars are.”

PT 609 §1704c; sim. §1706b (M): “That he cross thereby to the horizon, to the place where the gods are born.”

PT 682 §2046a (N): sm ḫ ḫ ḫ t “Let Horus sail in it to the horizon.”

sPT 1058 P/V/E 27: “Do for him what was done for his father Osiris on that day of binding the bones!”

Priestly Recitation with motif:
PT 556 §1368b (P): ṭm ḫ ḫ ḫ t “That they ferry [my fath]er Osiris Pepi to that eastern side of the sky.”

Day of Reckoning, Binding Bones

Priestly Recitation with motif:
PT 419 §743d (T): ṭm ḫ ḫ ḫ t “Arms will be linked for you, legs dance for you, and hands clap for you.”

PT 436 §791b (P): n ḫ ḫ ḫ t “For your feet stamp your ceremony.”

PT 482 §1005a (N): ṭm ḫ ḫ ḫ t “With the Bas of Buto dancing for you.”

PT 536 §1296a (P): ṭm ḫ ḫ ḫ t “With the mighty ones clapping their hands before your place.”

PT 533 §1356b; sim. §1366b (P): ṭm ḫ ḫ ḫ t “Your legs stamp out for you their dance.”

PT 665 §1906c (N): ṭm ḫ ḫ ḫ t “The dance being danced for you.”

PT 667 A §1947a (N): ṭm ḫ ḫ ḫ t “With your watchers dancing for you.”

PT 670 §1974a; sim. §1974b (N): ṭm ḫ ḫ ḫ t “The Bas of Buto dance for you.”

PT 676 §2014a (N): ṭm ḫ ḫ ḫ t “Hands dancing for you, feett stamping for you.”

sPT 1058 P/V/E 27: ṭm ḫ ḫ ḫ t “Let hands clap and dancing stamp.”

Does Not Cry out

PT 357 §90a (T): ḫ ḫ ḫ ḫ ḫ t “Do not lack; do not cry out!”

PT 367 §634c (M): ḫ ḫ ḫ ḫ ḫ t “May you not cry out.”

PT 468 §903a (N): ḫ ḫ ḫ ḫ ḫ t “May you not cry out.”

PT 690 §2107b (N): ḫ ḫ ḫ ḫ ḫ t “May you not cry out.”

sPT 715B §2221c (N): ḫ ḫ ḫ ḫ ḫ t “Do not lack; do not cry out!”

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187 Cf. the personal text PT 572 §1473a (P); ṭm /// f y n P. fm “Dance(?)//// for Pepi.”
Does Not Eat, Drink Detestable

Provisioning Motif

Provisioning Texts with motif:

- PT 210 §128a–b (W):  "He cannot eat what is detested, these two things, just as Seth rejects poison."
- PT 211 §131a; sim. §131b (W):  "He will not drink it."  
- CT 208 III 162b; sim. III 162e (B1Bo):  "He will not eat (it)."

Transition Text with motif:
- PT 688 §2083a (N):  "Neferkare not eating the Djas-plant (sc. what gods detest)."

Does Not Forget

Transition Motif

Transition Texts with motif:
- PT 262 §327b; sim. passim (T):  "Do not let Teti forget you!"
- PT 311 §495c (W):  "He will not forget the offering which is to be given."
- PT 470 §910a (N):  "Neferkare has not forgotten his mother."
- PT 569 §1434a (P):  "I am not ignorant of your name."

Does Not Lack

Priestly Motif

Priestly Recitations with motif:
- PT 357 §590a (T):  "Do not lack; do not cry out!"
- PT 367 §634c (M):  "That you not lack."
- PT 447 §827a; sim. passim (P):  "Even that you not lack."
- PT 450 §834a; sim. passim (P):  "Even that you not lack."
- PT 451 §838b (P):  "Even that she prevent that you lack."
- PT 468 §903a (N):  "May you not lack."
- PT 620 §1753a (N):  "I will not permit that you suffer."
- PT 691B §2127g (Nt):  "May you not suffer."

Does Not Suffer

Priestly Motif

Priestly Recitations with motif:
- PT 364 §617a (T):  "Not permitting that you suffer."
- PT 368 §637a (M):  "Horus not permitting that you suffer."
- PT 412 §725a (T):  "And your flesh not sicken."
- PT 468 §903a (N):  "May you not suffer."
- PT 620 §1753a (N):  "I will not permit that you suffer."

Transition Text with motif:
- PT 469 §909d (P):  "Never will Pepi suffer."

Door Bolts Opened

Priestly Motif

Priestly Recitations with motif:
- PT 220 §194a (W):  "Its bolts slid back."
- PT 355 §572d (T):  "The great bolts are made drawn for you."
Mathieu 2004, p. 258, and Pavlova 1999, pp. 91–104: the beings excluded from access are not supposed to be of relation to a demographic limitation to access to the afterlife (contra e.g. Krauss 1997, p. 284 with n. 283), see the doors of the sky (for instance PT 325 §526a [T]:

\[
\text{Doors Which Exclude}
\]

1192

the lower classes, as opposed to the king, but the impure, criminals, and the nameless dead.


1190 Read this passage after Edel 1975, p. 36.

1191 This motif indicates the opening of doors specifically for a personage. The more generic motif of opening the doors of the sky (for instance PT 325 §326a [T]: \(\text{un r} \textit{3.w hsf rh.wt} \) “the doors of the sky are opened”) occurs in one sacerdotal text (fPT 1062), twenty-five priestly recitations (PT 220, 246, 355, 374, 412, 422, 437, 458, 461, 463, 482, 536, 548, 553, 610, fPT 666A, 667, 667A, PT 670, 675–676, 697, fPT 718–719, sPT 1004) and twenty-one transition texts (PT 272, 273, 311, 313, 322, 325, 360–361, 469–470, 479, 485, 503, 510–511, 519, 563, 572–573, 681, fPT 692A). On this more general motif, see Hays 2009d, pp. 212–217. The simple opening of doors (not necessarily those of the sky or the earth) occurs in PT 322, sPT 586A, PT 387, and fPT 666A.

1192 The door being referred to must first of all be the cultic (“false”) door. On these statements and their lack of relation to a demographic limitation to access to the afterlife (contra e.g. Krauss 1997, p. 284 with n. 283), see Mathieu 2004, p. 258, and Pavlova 1999, pp. 91–104: the beings excluded from access are not supposed to be the lower classes, as opposed to the king, but the impure, criminals, and the nameless dead.
fPT 665C §1915a (Nt): *wn n=k z m zr.w hsf.w thnw*\(^{1193}\) “Open the doorbolt of the gate which keeps Libya out.”

fPT 667 §1934e (Nt): *wn n=k z m zr.w hsf.w rd.t*n d.t g.t* “The doors which keep out the masses are opened to you, even with you enduring for ever and ever.”

fPT 667A §1945f (Nt): *wn n=k z m zr.w hsf.w [fnkh.w]* “May you open the doorbolt of the gate which keeps out the [Fenekhu].”

Drinks What Gods Drinks

**Personal Motif**

**Transition Texts with motif:**

PT 519 §1218b (M): *zwr M.n m zwr.t=k im* “Let Merenre drink of what you drink.”

PT 576 §1512d (P): *zwr P. pn [m zr]r,f.t=fn im* “Let Pepi drink of that of which you drink.”

**Provisioning Texts with motif:**

PT 210 §129a (W): *zwr=f m zwr.t=fn im* “That he drink of which you drink.”

PT 212 §133c (W): *zwr.t=f im zwr=f im* “As for that of which he (Horus) drinks, let him drink thereof.”

Earth Is Opened

**Transition Motif**

**Transition Texts with motif:**

PT 254 §891b (W): *wp.n=f t A m r t=n=f hrw m.n=f t.w im* “For he has opened the earth through what he knows on the day on which he wished to come.”

PT 322 §318a (P): *wn t* “The earth is opened.”

Eats of What Gods Eat

**Provisioning Motif**

**Provisioning Texts with motif:**

PT 212 §133c (W): *wnm.t=f im wnm=f im* “As for that of which he (sc. Horus) eats, let him eat thereof.”

PT 339 §553d (T): *wnm T. wnm.t thnw.t im* “Teti eating from that from which Tefenut eats.”

PT 341 §555c (M): *wnm M.n [b]r=fn m hrw pn* “And Merenre eats with him sc. (Aker) today.”

sPT 491B §1058b (P): *wnm=f im=f hsr=fn* “And let me eat of it with them.”

PT 493 §1062c (Nt): *wnm Nt. m t=f bk.ls.t mr lmtw lmtw* “Even while Neith eats of the pregnant cow, like those who are in Heliopolis.”

Eats of What You Eat

**Personal Motif**

**Transition Texts with motif:**

PT 473 §937a (M): *wnm M.n m wnm=fn im* “Let Merenre eat of what you eat.”

PT 519 §1218a (M): *wnm M.n m wnm.t=k im* “Let Merenre eat of what you eat.”

**Provisioning Text with motif:**

PT 210 §129a (W): *wnm=f m wnm.t=fn im* “That he eat of what you eat.”

Eats Person

**Personal Motif**

**Apotropaic Text with motif:**

PT 299 §444c (W): *gmy W. m w3.t=f wnm=fn=f sw mwmw* “As for the one whom Unas might find in his way, he will eat him, he being *devoured.”

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\(^{1193}\) Read this passage after Edel 1975, p. 36.
Transition Texts with motif:
PT 254 §278a (W): gmy W. m w.t=f wnm=f n=f sw mwmw “As for one whom Unas might find in his way, he will eat him, he being *devoured.”
PT 273 §394a–b; sim. passim (W): m3n=sn W. h³ m nfr ³nh m l.t=x=f wh=³ w=³ m mwmw=f “Let them (sc. planets/earth/sky) see Unas, appeared and a Ba as a god who lives on his fathers, who is nourished of his mothers!”

Priestly Recitation with motif:
frPT 665 §1899e (Nt): wnm n=f “The one who eats his enemy for himself.”

Eats Sethian Part
Sacerdotal Motif
Priestly Recitations with motif:
PT 413 §736b (T): wnm=k n=k “And eat for yourself the foreleg.”
PT 477 §666d (N): wnm=f “Me eating a limb from your enemy.”
PT 509 §1550a–b (P): wnm=n iš dîr n(n) =m n(r) m w=³ w=³ r “Let us eat the red bull of the traversing the lake (ritual) which Horus did for his father Osiris Pepi.”
frPT 676 §1939d (Nt): wnm=k “May you eat the foreleg.”

Efflux Be Yours
Priestly Motif
Priestly Recitations with motif:
PT 336 §838a–b (P): ḫw³=k n=k ṣgw pr m nfr hws[t] pr.t m w=³r “Your flood be yours—the efflux which went forth from the god, the putrefaction which went forth from Osiris.”
PT 536 §1291a (P): ṣgw=k n=k pr.m.w=³r “Your efflux which went forth from Osiris be yours!”
PT 553 §1360b (P): ṣgw=k n=k pr.m hws[t] w=³r “Your efflux be yours, that which went forth as the putrefaction of Osiris!”
PT 676 §2007a–b (N): ṣgw=k n=k pr.m w=³r “You have your efflux which went forth from Osiris.”
PT 679 §2031a (N): ṣgw=k n=k “Your efflux be yours.”

Embalmed
Transition Motif
Transition Texts with motif:
PT 509 §1122c (P): ṣn m=n=k pr.m w=³r “His entrails have been washed even by Anubis.”
PT 684 §2052a (N): ir ṣg.w=³ r N.e. “If it is caused that Neferkare is embalmed.”

Embraced by Atum
Priestly Motif
Priestly Recitations with motif:
PT 215 §140c (W): ṣn m=n=k sw m hws=³.w=³=k(³) “Enclose him in your embrace!”
PT 216 §151c (W): m hws=³.w=³=k(³) m=hws=³. w=³=³ =m “Even in the embrace of his father, in the embrace of Atum!”
PT 217 §160b (W): ṣn m=n=k sw m hws=³.w=³=k(³) “Enclose him in your embrace.”
PT 222 §212b; sim. §213a (W): h³. m n(³) =k m hws=³. w=³=k m hws=³. w=³=³=³ “You have become cooled, in the embrace of your father, in the embrace of Atum.”
PT 600 §1653b–c (M): d n=k w=³.w=³=k(³) h³. M.n h³ k.t m h³ m w=³.m=³ k³ “Put your arms around Merenre, this construction, this pyramid, as the arms of a Ka.”

1195 On the embrace of Atum, see Billing 2002, pp. 50–52.
Embraces Gods, Everything

Priestly Motif

Priestly Recitations with motif:
PT 454 §847a–b (P): sn n=k nb r m hnte=-w=r(if) b.w=m <rmt> r.r.w=r sn nb(rw=) rmt “Enclose every god in your embrace, and their lands, and all their possessions.”
PT 578 §1332b sim. §1354a: §1366a (P): d.n=k sn m hnte=-w=r(if) mntw hhz,w=k “You have put them (the followers of Re) in your embrace, even as the herdsman of your calves.”
PT 593 §1631a sim. §1632c (N): sn=k h.t nb(rw=) m hnte=-w=r(if) m rt=k sn(m) dbn h3,w-nb.w “May you enclose everything in your embrace, in your name of ‘one who goes around the Haunebu!”
PT 595 §1865a–b (N): sdr=k t=r n hnte=-w=r(if) ir dr.w rw=k “Then you pass the night in his embrace until your efflux ends.”

Embraces Horus

Priestly Motif

Priestly Recitations with motif:
PT 357 §585b sim. §585c: §636d (T): m hnte=-w=r(if)=k(i) m m=k n(i) hnte=r “(While he, Horus, is) in your embrace, in your name of ‘he of the interior of the palace.’”
PT 368 §636a (M): hr nw m hnte=-w=r(if) “This is Horus within your embrace.”
PT 664B §1887a sim. §1888 (N): hr lw m hnte=-w(rw=)k “Horus who protects is within your embrace.”

Enduring Eye

Sacerdotal Motif

Offering Texts with motif:
PT 197 §113a (N): ir(i) hr tn rscg.t d(=t) n=k s(i) “As for the enduring eye of Horus, let me give it to you.”
PT 244 §249a–b (W): ir(i) lw mn [n(i)t hr] rscg.t “This is the [enduring] eye of Horus.”

Priestly Recitation with motif:
PT 364 §614b (T): [rgf]n n=k hr i(i)-t=f rscg.t “Horus has [given] you his enduring eye.”

Enemies Brought, Given by Horus

Priestly Motif

Priestly Recitations with motif:
PT 372 §651b (T): rgl.n hr in.t n=k dlwc.t hflt=k “Horus has caused that Thoth bring you your enemy.”
PT 543 §1337b sim. §1337c–d (P): in.(n=) n=k sm3 kw “To you have I brought the one who slew you.”
PT 545 §1339a (P): in.(n=) n=k sm3 kw k “To you have I brought the one who slew you, he being cut apart.”
PT 593 §1632a (N): ln.(n=) n=k hr stz rgl.n=f n=k sw “Horus has brought Seth to you: he has given him to you.”
PT 595 §1639c (M): rgl.n(i)=l n=k nw-nw “I have given you Nuteknu.”
PT 670 §1979c (N): rgl.n=f n=k ntr.rw hfl.lw=k “He has given you the gods who oppose you.”
PT 1018 P/S/Ne IV 90 sim. 91: /// [in.(n=)] n=k hfl(i)=k h=s “[I have brought for] you your enemy under you.”

Enemies Brought, Given by Other

Sacerdotal Motif

Offering Texts with motif:
PT 23 §16b (W): ln ndw m m W. dw “Bring the one who would speak evilly of the name of Unas.”
PT 24 §16f (N): ll hfl(i) n(i) n.t [n wr] “Take the enemy of Neith [to Osiris]!”
PT 82 §58b (W): dlwc.t ln sw h=s “It is Thoth who brought him while carrying it.”
Priestly Recitations with motif:

PT 366 §626d (T): [r]i.n=sn n=k hfrw=k hr=k “They [having put] your enemies under you.”

PT 372 §651b (T): r.k.n hr l.t n=k djtw.t hfrw=k “Horus has caused that Thoth bring you your enemy.”

PT 663A §1509a (Nt): l.h(w)=k =k fr hfrw=k rjd.x.n n=k inp hmtl zh-ntr “And smite your hand against your enemies, whom Anubis foremost of the god’s booth, gave to you.”

PT 670 §1979c (N): l.n n=k htw.t “Thoth having brought them to you.”

Enemy Bound (bi)1196

Apotropaic Motif

Apotropaic Texts with motif:

PT 236 §240a (W): kbb hi(w) t.b t.b t “Be *restrained, O serpent, being trampled, and *bound.”

PT 237 §241a (W): tf l.m in(w) l.b.w zkr l.r n(t) mw.t=f “O spitter who does not lament, who is *bound, who would *go to the house of his mother.”

PT 281 §242a (W): l.kt h(kw) t.w “Then the Hiu-serpent is *restrained and the Au-(serpent) *bound.”

PT 283 §426c; sim. §426d (W): h(w) t l.bl “Who would smite, who would trample, being *bound.”

Enemy Exhorted to Go

Apotropaic Motif

Apotropaic Texts with motif:

PT 243 §248b (W): =f “Run away!”

PT 281 §422d (W): n.a n.a “Go, go!”

PT 287 §423b (W): =f “Run away!”

PT 288 §429a; sim. §429c (W): l.zt r=k “Go!”

PT 377 §662e (T): l.zt r=k h=f “Go then!”

PT 399 §694 (T): l.z “Go!”1197

PT 731 §2259 (N): pr n=k m.w “Go out into the darkness!”

Transition Text with motif:

PT 508 §1113b (P): l.z “Go! Go!”

Enemy Is Questioned

Personal Motif

Apotropaic Texts with motif:

PT 295 §438c (W): zr h(b) t(l) =f “Who is it who will survive?”

PT 296 §439a; sim. §439c (W): h(w) b “Where is the serpent?”

PT 383 §671b; sim. §671c (T): mw.t l=k “Is your father to die?”

PT 388 §681a (T): l.n h(r) m n “Where is Horus, who went forth as the serpent?”

PT 390 §685a; sim. §685b (T): l. r =f “Are you Horus?”

Transition Texts with motif:

PT 324 §322b; sim. §323b (T): [l. n] l=n l r T. m db.t nh(w) f w “Have you come to Teti, being an eternal she-hippopotamus?”

PT 572 §1477a (P): l.n l=n l=f d.d n=f mw.t=f “Have you acted against him, that he is to die?”

1196 For the meaning of the word bi, see PT 690 §2105a-b (N); h.u wr t ... w Bound the god is released“ and CT 756 VI 386f-g (B1C): h.w t sw r m db.t nh(w) f w “Oh, ah, that he (sc. Seth) is slaughtered with knives, having been bound in the limbs, in the presence of Anubis, foremost of his god’s booth, in his gaze.” The translations of the passages bearing this motif are conjectural.

Enemy Raises up

Priestly Motif
Priestly Recitations with motif:
PT 356 §381b (T): \( wz=f tw \) "That he bear you up."
PT 357 §388a (T): \( wz=f wr br=f lm=k \) "Let him raise up one greater than him in you."
PT 366 §627a (T): \( f n=k wr br=k \) "Lift up one who is greater than you!"
PT 369 §642b (T): \( wz=f \) "That he bear you."
PT 371 §649a (T): \( m rn=k n \) (i) \( wz=k \) (i) "Horus has caused that he lift you, in your name of 'great lifted one.'"
PT 477 §960a (N): \( z.n sw st \) "Seth has raised him."
PT 532 §1258c (N): \( n m w.n st \) "With Seth indeed never free of raising you up!"
PT 606 §1699c (M): \( n m r i=n wyt st \) "Indeed we will prevent that Seth be free of lifting you for ever."
PT 673 §1993d (N): \( n m wdn.w=k \) "Indeed Seth cannot be free of lifting your weight."

Transition Text with motif:
PT 510 §1148a (P): \( s z tw st \) "Let Seth raise him up!"

Enemy Turns back (Exhortation)

Apotropaic Motif
Apotropaic Texts with motif:
PT 280 §421b (W): \( r=k \) "Your face behind you!"
PT 293 §434a; sim. §434c; §435a (W): \( A=k \) "Back!"
PT 314 §504a (W): \( A=k \) "Back!"
PT 377 §662e (T): \( m i \) "Fall back!"
PT 385 §667a; sim. passim (T): \( A=k \) "Back!"
PT 391 §668b (T): \( rd=k \) "Your foot behind you!"
PT 393 §669b (T): \( phr phr=k \) "Turn truly around!"
PT 499 §1070a (P): \( h i=k \) "Back!"
PT 500 §1071b (P): \( h i=k \) "Back!"
sPT 502A P/A/E 34: \( h t n=k \) "Turn back!"
PT 538 §1302a (P): \( h i=k \) "Back!"
PT 549 §1349a (P): \( h i=k \) "Back!"
PT 550 §1350a (P): \( h i=k \) "Back!"
PT 551 §1351b; sim. §1351b (bis) (P): \( h i=k \) "Back!"

Enters into Protection

Priestly Motif
Priestly Recitations with motif:
PT 611 §1727b (M): \( lq i=k hr pr hu.t \) "Enter into the house of protection!"
\( \text{PT } 666 \) §1922a (N): \( q.t(i) m \) "Being entered into <the house of> protection."
\( \text{PT } 717 \) §2222a (N): \( q.t(i) m \) "Being entered into the house of protection."

Enthroned, Throne Established

Transition Motif
Transition Texts with motif:
PT 302 §460c (W): \( ns.t W. hr=k \) "The throne of Unas is yours."
PT 359 §602b–c (T): \( gm.n T. ns.="f lw f" m wncg=t st t r' n(l) nhw "Teti having found his empty throne in the *hold of the golden bark of Re."
PT 469 §906e (P): \( smn="f ns.t P. pt np nb.w k=t.w "With him establishing the throne of Pepi above the Possessors of Kas."
PT 503 §1079c (P): \( hns.t l w(f) hr=s nhu.t mst.t "Seating myself upon it, the Anekhet-ma'at."
PT 504 §1086c (P): \( ":f n="f ns.t l bmt slt lhr.w "Let him receive for himself that throne which is in the field of rushes."
PT 510 §1138b (P): "And his throne is his."

PT 511 §1153b (P): "She guiding him to the great seat which the gods made, which Horus made, which Thoth begot."

PT 514 §1175c (P): "Your (fem.) seat is your (fem.) son’s; your (masc.) seat is your (masc.) son’s."

PT 573 §1482b (P): "He having set up for Pepi a throne in the sky."

Priestly Recitation with motif:
PT 671 §1987c (N): "May you receive your throne in the field of rushes."

Exhortation to Be Overturned

Apoptragic Motif
Apoptragic Texts with motif:
PT 226 §226b (W): "Be overturned!"
PT 227 §227c (W): "Overturn yourself!"
PT 234 §238a (W): "Down on your back!"
PT 240 §245a (W): "Lie down on your back!"
PT 390 §685b; sim. §685b (T): "Be overturned!"
PT 499 §1070b (P): "Lie down on your back!"

Transition Text with motif:
PT 322 §518c (P): "May you be overturned for him."

Exhorted to Beware

Sacerdotal Motif
Offering Text with motif:
PT 68 §47d (Nt): "Beware!"

Priestly Recitations with motif:
PT 665 §1905c–1906a (Nt): "Let this one say to you, ‘Beware (you two)!’ as Isis."
PT 666A §1929c (Nt): "Take care!"
PT 666B §1930e–1931a (Nt): "Beware the people, those of the house of Ba, terrible and transgressing, in this their name of ‘transgressors.’ ”

Exhorted to Maintain Enemy

Priestly Motif
Priestly Recitations with motif:
PT 356 §382a (T): "Do not let him go forth from you!"
PT 369 §642b (T): "Do not release him!"
PT 372 §652a (T): "Do not (permit) that he escape you!
PT 543 §1337b (P): "Do not let him go forth from you!"
PT 638 §1853a; sim. §1856b (N): "Do not let him escape from you!"

Exhorted to Maintain Item

Offering Motif
Offering Texts with motif:
PT 62 §43a (Nt): "Do not let go of it!"
PT 68 §47c; sim. §47d (Nt): "May you not let go of it!"
PT 71A §49b+1 (Nt): "Do not let it be far from you!"
Eye, Crown Wrested away

Sacerdotal Motif

Offering Texts with motif:

PT 47 §36a-b (W): m-n=k i.r.t h.r h.p.t m=r sē ḫ.t=k i.r ṣ=k ḫ.t ṣ=t k i.m=f “Take the eye of Horus, which was recovered from Seth, that which you should take to your mouth, that by which you open your mouth!”

PT 54 §39a (W): m-n=k i.r.t h.p.t m=r sē ḫ.h.t n=k “Take the eye of Horus, which was recovered from Seth, which was wrested away for you!”

PT 56 §40a (W): m-n=k i.r.t h.nm.t n=k “Take the eye of Horus, which was wrested away for you!”

PT 91 §61b (W): m-n=k i.r.t i.h hm.t.n=m ṣ=f “Take the eye of Horus, which they took away from him!”

PT 147 §89c (W): m-n=k i.r.t h.nm.t.n=sn i.r=f “Take the eye of Horus, which they took away from him!”

PT 134 §83c (W): m-n=k i.r.t i.h hm.t.n=sn i.r=f “Take the eye of Horus, which they took away from him!”

PT 254 §290a; sim. §290b “The [eye] has gone forth from your head as [the southern great of magic].”

PT 443 §823a (P): pr.n i.r.t ḫ.t) m ṣ=f “The eyes have gone forth from your head.”

PT 529 §1624b; sim. §1624c (M): pr.n i.r.t) m ṣ=f k m ḫ.t-hk3.w ṣm=f “The eye has gone forth from your head as the southern great of magic.”

PT 649 §1832b (P): pr.n i.r.t) m ṣ=f k m ḫ.t-hk3.w ṣm=f “The eye has gone forth from your head as the southern great of magic.”

PT 356 §378d (T): nḥ.m n=f i.t=f m=r “Horus has wrested his eye from him.”

PT 357 §391b (T): nḥ.m n h r i.t=f m=r “Horus has wrested his eye from Seth.”

PT 606 §2071b (N): nḥ.m n=f i.(t) m bh=k ṣ “He has wrested it from his opponents.”

Priestly Recitations with motif:

PT 77 §50b (W): mḥ nḥ ṣ (m) ṣ=f “Oil have I filled your empty eye with.”

PT 126 §320b (W): i.w nh=f W i.w ṣ=f i.w ḫ.w ṣm=f “The [eye] has gone forth from your head as the southern great of magic.”

PT 254 §290a; sim. §290b “For his strength is as the strength of the eye of Tchti.”

PT 256 §301c (W): i.w i.r=f m nh=f “His eye is his strength.”

PT 260 §320b (W): i.w nh=f W i.w i.t=f i.w ḫ.w ṣm=f “The strength of Unas is his eye; the Weser-strength of Unas is his eye.”

PT 72 §50b (W): mḥ n (m) ṣ=f “(With) oil have I filled your empty eye with.”

PT 605 §1628b (N): mḥ n h r i.t=f ṣr.t m i.t=f mḥ t “After Horus filled his empty eye with his full eye.”

PT 1054 P/Scr/S 19: mḥ n h r i.t=f m ṣ “With oil has Horus filled his eye.”

Offering Texts with motif:

PT 77 §50a; sim. §52b (W): ḫ=t h.t h.v “O that which is in the brow of Horus.”

PT 134 §83c (W): m-n=k i.r.t ḫ m=t h.t i.t “Take the eye of Horus, that which is in his brow!”

PT 418 §742b (T): ḫ=t h.t h v ṣ = (m) ḫ.t h.t h ṣ m ṣ “Hail to you, O one who is in the brow of Horus, one which Horus put on the brow of his father Osiris!”

Eye Gone forth from His Head

Priestly Motif

Priestly Recitations with motif:

PT 443 §823a (P): pr.n i.r.t ḫ.t) m ṣ=f “The eyes have gone forth from your head.”

PT 529 §1624b; sim. §1624c (M): pr.n i.r.t) m ṣ=f k m ḫ.t-hk3.w ṣm=f “The eye has gone forth from your head as the southern great of magic.”

PT 649 §1832b (P): pr.n i.r.t) m ṣ=f k m ḫ.t-hk3.w ṣm=f “The eye has gone forth from your head as the southern great of magic.”

PT 356 §378d (T): nḥ.m n=f i.t=f m=r “Horus has wrested his eye from him.”

PT 357 §391b (T): nḥ.m n h r i.t=f m=r “Horus has wrested his eye from Seth.”

PT 606 §2071b (N): nḥ.m n=f i.(t) m bh=k ṣ “He has wrested it from his opponents.”

Priestly Recitations with motif:

PT 254 §290a; sim. §290b “For his strength is as the strength of the eye of Tchti.”

PT 256 §301c (W): i.w i.r=f m nh=f “His eye is his strength.”

PT 260 §320b (W): i.w nh=f W i.w i.t=f i.w ḫ.w ṣm=f “The strength of Unas is his eye; the Weser-strength of Unas is his eye.”

Eye Gone forth from His Head

Transition Motif

Transition Texts with motif:

PT 254 §290a; sim. §290b “For his strength is as the strength of the eye of Tchti.”

PT 256 §301c (W): i.w i.r=f m nh=f “His eye is his strength.”

PT 260 §320b (W): i.w nh=f W i.w i.t=f i.w ḫ.w ṣm=f “The strength of Unas is his eye; the Weser-strength of Unas is his eye.”

Eye of Horus Filled

Offering Motif

Offering Texts with motif:

PT 72 §50b (W): mḥ n (m) ṣ=f “(With) oil have I filled your empty eye for you.”

PT 605 §1628b (N): mḥ n h r i.t=f ṣr.t m i.t=f mḥ t “After Horus filled his empty eye with his full eye.”

PT 1054 P/Scr/S 19: mḥ n h r i.t=f m ṣ “With oil has Horus filled his eye.”

Eye of Horus in Brow of Horus

Sacerdotal Motif

Offering Texts with motif:

PT 77 §50a; sim. §52b (W): ḫ=t h.t h.v “O that which is in the brow of Horus.”

PT 134 §83c (W): m-n=k i.r.t ḫ m=t h.t i.t “Take the eye of Horus, that which is in his brow!”

PT 418 §742b (T): ḫ=t h.t h v ṣ = (m) ḫ.t h.t h ṣ m ṣ “Hail to you, O one who is in the brow of Horus, one which Horus put on the brow of his father Osiris!”
**Typological Motifs of Pyramid Texts**

Eye of Horus Returns

Priestly Recitation with motif:

PT 214 §139c (W); d=f n=k lm t h f t hr “And let him give you that which is in the brow of Horus.”

Transition Text with motif:

PT 301 §453a (W); d n=k s(I) r h f t=k m m=ns pw n(l) h f t t “Place it in your brow, in this its name of ‘finest (oil)!’”

Eye of Horus Nekhekh-*given

Offering Motif

Offering Texts with motif:

fPT 571 §40-9 (Nt); [f ’b n=k s(I) t “[Join them]!”

PT 87 §60a (W); f ’b n=k s(I) r r=k “[Join it to your mouth!”

PT 107 §71b (= CT 855 VII 58d); sim. §71f (Sq6C); sim. n=t n=k s(I) f’b n=k s(I) “Take hold of them for yourself; join them to yourself!”

PT 110 §72c (W); f’b n=k s(I) r r=k “[Join it to your mouth!”

Eye of Horus Nekhekh-*given

Sacerdotal Motif

Offering Texts with motif:

PT 29 §21a (Nt); nh n=k ir l t hr sn l t hr=k “The whole eye of Horus is *given to you for you.”

PT 171 §100c (W); h t nh n=k s(I) hr=k hr=k “Oh, for you it is *given to you, to you!”

PT 196 §112 (Nt); h(w) h t nh n=k s(I) hr=k “Ah, oh, (it, the eye of Horus) is *given to you!”

PT 199 §115b (M); h w nh hr t hr hr=k “Oh, the eye of Horus is *given to you!”

CT 862 VII 64c (L1L); nh s(I) n=k hr(hr)=k “It is *given to you for you, for you.”

Priestly Recitations with motif:

PT 223 §216c (W); h t nh n=k s(I) hr=k “Oh, (it) is *given to you for you!”

PT 225 §224d (Nt); nh n=k / / / / / / “Let it be *given / / / / / /.”

PT 357 §59c (T); h(w) h t nh n=k s(I) hr=k “Ah, oh, (it) is *given to you!”

PT 534 §1278a (P); h w nh n=k s(I) n=k “Oh, (it) is *given to <you>!”

hPT 662B §1881a (Nt); nh s(I) hr=k “It is *given to you.”

iPT 666 §1923a (Nt); nh ir l t hr “Let the eye of Horus be *given.”

PT 717 §2229d (N); nh n=k [I r l t hr “Let the eye of Horus be *given.”

Transition Text with motif:

PT 562 §1407b (P); nh n ir l t hr hr=yn “To you (pl.) has the eye of Horus been *given!”

Eye of Horus Returns

Sacerdotal Motif

Offering Texts with motif:

PT 66 §46a (Nt); s(I) nh n=k ir l t hr hr=k “Make the eye of Horus return to you!”

PT 86 §99d (W); sh n=s s(I) hr=k “Make it return to you!”

PT 169 §100a (W); sh n=k s(I) “Make it return to you!”

PT 194 §111a (Nt); ir l t hr in h n t s(I) n=k s(I) “As for this sweet eye of Horus, make it return to you!”

Priestly Recitation with motif:

PT 357 §391c (T); s(I) n=k s(I) “Make it return to you!”

Eye of Horus Tasted

Offering Motif

Offering Texts with motif:

PT 34 §26b (W); l dp=k dp t=f h n t zh w nty “May you taste the taste of it before the god’s booths.”

PT 51 §38a (W); m a n=k ir t hr dp t=k “Take the eye of Horus, which you are to taste!”

PT 115 §74c (W); d . n=I ir t=k hr dp t=k “I have placed your eye your eye of Horus which you are to taste.”
Eye of Horus Torn out \((ithl)\)

**Offering Motif**

**Offering Texts with motif:**

PT 89, 112, 121, 124, 141: \(m-n=k\) \(i\.r\) \(h\) \(r\) \(l\h\) \(k\) \(m-n=f\) “Take the eye of Horus, which he tore out!”

Eye of Horus, Your Pat-cake

**Offering Motif**

**Offering Texts with motif:**

PT 46 §35b–c (W): \(m-n=k\) \(i\.r\) \(h\) \(p\) \(l\h\) \(k\) “Take the eye of Horus, your Pat-cake!”

PT 123 §78a (W): \(m-n=k\) \(i\.r\) \(h\) \(p\) \(l\h\) \(n\) \(i\.t\) \(n\) \(t\) \(n\) \(m\) \(w\) \(t\) \(n\) \(i\.m\) “Take the eye of Horus, the Pat-cake of the gods, wherefrom they are nourished!”

Eyes Opened

**Sacerdotal Motif**

**Sacerdotal Texts with motif:**

PT 602 §1673a (M): \(s\.h\) \(m\) \(n\) \(n\) \(M\) \(n\) \(i\.r\) \(h\) \(t\) \(i\.r\) \(i\) \(=f\) “Open for Merenre his eyes!”

sPT 715A §2221a (N): \(w\.p\) \(n\) \(=k\) \(i\.r\) \(t\) \(i\) \(=k\) \(m\) \(w\) \(t\) “He had opened for you your two eyes with the adze of the palace of the god, with the great of magic.”

PT 21 §13b (N): \([w\.p\) \(n\) \(=k\) \(i\.r\) \(t\) \(i\) \(=k\) \(m\) \(w\) \(t\) “So have your eyes been opened].”

PT 167 §99a (W): \(i\.w\) \(=k\) \(i\.r\) \(t\) \(i\) \(=k\) \(m\) \(w\) “Let me open your eyes.”

PT 638 §1806a (N): \(w\.p\) \(n\) \(=k\) \(h\) \(i\.r\) \(t\) \(i\) \(=k\) “Horus has opened your eye for you.”

PT 639 §1809a (N): \(w\.p\) \(n\) \(=k\) \(h\) \(i\.r\) \(t\) \(i\) \(=k\) “I have opened your eye.”

PT 638 §1807c (N): \(s\.h\) \(m\) \(n\) \(n\) \(r\) \(w\) “That they may brighten your face in the white shrine.”

Face Is Brightened

**Sacerdotal Motif**

**Sacerdotal Texts with motif:**

PT 43 §33a (W): \(s\.h\) \(d\) \(m\) \(h\) \(r\) \(k\) “That they make your face bright.”

PT 639 §1807c (N): \(s\.h\) \(d\) \(m\) \(h\) \(r\) \(t\) \(i\) \(=k\) “Let your face be brightened at dawn.”

PT 364 §613a (T): \(s\.h\) \(d\) \(m\) \(h\) \(r\) \(k\) “With them brightening your face.”

PT 369 §641a (T): \(l\.t\.d\) \(h\) \(k\) “That they brighten your face.”

PT 600 §1659b (N): \(s\.h\) \(d\) \(m\) \(h\) \(r\) \(t\) \(i\) \(=k\) \(m\) \(m\) \(t\) \(h\) \(w\) \(t\) \(h\) “That they may brighten your face in the white shrine.”

Face Knit Together

**Sacerdotal Motif**

**Sacerdotal Texts with motif:**

PT 369 §642c (T): \(l\.t\.d\) \(h\) \(k\) “The gods have knit your face together for you.”

PT 674 §1995a (N): \(l\.t\.d\) \(h\) \(k\) “With your face knit together.”

PT 734 §2262a (N): \(h\) \(r\) \(k\) \(l\.t\) \(n\) \(i\.t\) \(b\) \(w\) \(p\) \(w\) \(t\) \(h\) \(w\) \(t\) “Your face is knit together as the jackal, as Wepwawet.”

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\(^{1198}\) For this passage, read by P/P/N 3.
Fall, Lie Down, Slither away

**Apotropaic Motif**

**Apotropaic Texts with motif:**

- PT 226 §225c (W): sfd r zbn “Lie down! Slither away!”
- PT 227 §227c (W): bbd {n} “Slither into <the earth>!”
- PT 229 §229c (W): lhr zbn “Fall! Slither away!”
- PT 233 §237b (W): lhr zbn “Fall! Slither away!”
- PT 237 §241b (W): sfd “Lie down!”
- PT 240 §245b (W): zbn “Slither away!”
- PT 246 §427b (W): k(w) bn.w zbn.w “Then, O Benu, who slithers away, praised of the red crowns.”
- PT 289 §430b (W): sfd r zbn “Lie down!”
- PT 292 §504b (W): sfd r zbn “Lie down!”
- PT 306 §477a (W): sfd r-gs.w “Dread of him is on either side of him.”
- PT 474 §940c (M): sfd r-gs.w “Dread of him is on either side of him.”
- PT 480 §992c (N): sfd r rd.w “And his dread before him.”
- PT 572 §1472c (P): sfd r-gs.w “Dread of him is on either side of him.”

Fear (**f.t**) at Side, before Him

**Transition Motif**

**Transition Texts with motif:**

- PT 306 §477a (W): sfd r-gs.w “Dread of him is on either side of him.”
- PT 474 §940c (M): sfd r-gs.w “Dread of him is on either side of him.”
- PT 480 §992c (N): sfd r “And his dread before him.”
- PT 572 §1472c (P): sfd r “Dread of him is on either side of him.”

Fear (**f.t**) Inspiring

**Priestly Motif**

**Priestly Recitations with motif:**

- PT 221 §197a (W): dš=f ḫš.t W. mš ḫš.t “May you cause that dread of Unas be like the dread of you.”
- PT 337 §549a (P): sfd r “The earth trembles because of dread of you.”
- PT 412 §724a (T): lhr ḫš.t=k r lb npr.w “And dread of you come to be in the hearts of the gods.”
- PT 422 §755b-c: sim. §763d (P): sn=r-šd.w “Them kissing the ground before you because of dread of you, O Pepi, in the towns of Sia.”

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1199 See the personal text PT 486 §1039c (N): hš.t(i)w n-ḥš ḫš.t “let (your) hearts follow dread.”
Ferryboat Which Ferries Gods/Akhs

PT 468 §900a–b; sim. §900c (N): š̱.t=k pw ir.t hr wgd.t bgt.t w[.l]t imt nhb “Dread of you is the whole eye of Horus, the white one, Wedit who is in el-Qab.”
PT 677 §2025b (N): š̱.t=k r lr[.w mr š̱.t r Ʌ] “With dread of you in heart[s like the dread of Re].”

Offering Text with motif:
PT 77 §35a–b (W); ḏ:f = š̱.t=m lr.[.l]t bš.[.w nb(.w) mšš.t]sn n=f šhm.t(l) =f nb m=f Ʌ “That you put dread of him in the eyes of all the Akhs who will look upon him, and any who might hear his name.”

Ferryboat Brought

Transition Motif

Transition Texts with motif:
PT 266 §363c (P): ln nw n P. pn “Bring this to Pepi!”
PT 300 §455b; sim. §445d (W): ln nw n W. “Bring this to Unas!”
PT 310 §494a; sim. §494a (bis); §494b (W): ln nw n W. “Bring this to Unas!”
PT 321 §517a (W): ln n W. sřt bht.t brjt|m|šp.w wšw “Bring to Unas the *Hetep*-clinen (sc. a boat) which is on the back of Osiris!”
PT 359 §599b (T): lnLf=m šm.t y nLf|m=\nlh(l) n T. “That he might bring that ferryboat of the shifting waterway to Tetti.”
PT 470 §913c (N): ln nw n Ne. “Bring this to Neferkare!”
PT 472 §925c (P): ln nw n P. pn “Bring this to Pepi!”
PT 475 §946b; sim. §946c (M): ln nw n hr “Bring this to Horus!”
PT 518 §1193b (P): ln nw n P. pn “Bring this to Pepi!”
PT 519 §1201b–c (M): imLt im.t(l)=l n M.n wšš=k ðš.šš wš.r= k Ʌ “Cause that I bring to Merenre this bark of yours in which your pure ones are ferried!”
PT 520 §1222a; sim. passim (P): ln mšn.t tw n P. pn “Bring this ferryboat to Pepi!”
PT 522 §1227d; sim. §1228b–c (P): ln nw n P. pn br.t-hm “Bring this to Pepi, the ‘that which Chnum built’-boat!”
PT 531 §1254c (P): ln nw n P. pn “Bring this to Pepi!”
PT 568 §1432a (P); ḏš n=ʃ mš.š=l=s l n ḏš.m.w lۚm.w-sk “Let his ferryboat be ferried to him by the staves of the imperishable stars.”
PT 586D §1585b (N); ln [mšq].t n M.t br.t-hm “Bring the [ladder] to Neith, the ‘that which Chnum built’-boat!”
PT 613 §1736d; sim. §1737b (P); ln [mšn].t (w n P. p) “Bring th[l]s ferry[boat to Pepi]!”
PT 616 §1743b (M): ln nw n Mn “Bring this to Merenre!”
PT 696 §2163a–b; sim. §2164 (N): ln nw n Ne. // // // in m(y) nw n Ne. // // // // “Bring this to Neferkare // // // please bring this to Neferkare // // // //!”
PT 1070 P/V/E 82: in nw n P. ḏš=f “Bring this to Pepi himself!”

Priestly Recitation with motif:
PT 556 §1381b (P): lnLf=n=k wLf šhm.t(l) “That he bring you the sole one, the double crown.”1200

Ferryboat Which Ferries Gods/Akhs

Transition Motif

Transition Texts with motif:
PT 270 §384a–b (W); ln W. hr=k ḏš=k šw (m) mšn.t tw ḏš.t=k nš.w im=s “Unas has come to you, even that you ferry him in this ferryboat in which you ferry the gods.”
PT 359 §599b (T): lnLf=m šm.t y nLf|m=\nlh(l) n T. “That he might bring that ferryboat of the shifting waterway to Tetti.”

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1200 See the wider context of Pyr. §1381b–c.
Festival Performed for

Priestly Motif

Priestly Recitations with motif:
PT 373 §657b; sim. §657c (M): *ir n ṭḥ(ḥ)w=ḥd.w=k im “(This) being done at your monthly ceremonies thereby.”
PT 437 §794a; sim. §794b (P): ir.w n=k ṭḥ(ḥ)-3 “The third-day ceremony will be performed for you.”
PT 458 §861a; sim. passim (P): ir.w n=k *pfgm.tlw “The new moon ceremony will be performed for you.”
PT 468 §897c (N): btp lb=k Ne. ḫw im=f m ṭhd m smdl.ḥ “May your heart be satisfied, O Neferkare, with him, at the monthly and half-monthly ceremonies.”
PT 483 §1012c (N): ḫw n=k *pfgm.tlw ir.ḥ(t) n=k ṭḥ(ḥ)-3 “You will appear at the new moon ceremony: the third-day ceremony will be performed for you.”
PT 532 §1260a (N): ir.w n=k *pfgm.tlw ḫw=k n smdl.t “The new moon ceremony will be performed for you: you will appear at the half-month ceremony.”
PT 610 §1711a (M): ir.w n=k ṭḥ(ḥ)-3 “The third-day ceremony will be performed for you.”
sPT 1023 P/P/S 14: ir.ḥu n=k ṭḥ(ḥ)-[3] “The [third]-day ceremony will be performed for you.”

Fetters Released

Priestly Motif

Priestly Recitations with motif:
PT 358 §593b (T): whf ỉz.wt=k in nb.čw ṩw “Your knots have been untied even by the two lords of Nu.”
PT 536 §1292c (P): whf n=k qs.w=k “Release your fetters!”
PT 553 §1363b; sim. §1363c (P): whf n=k qs.w=k “Loosen your fetters!”
PT 556 §1386b (P): whf.n=f q tj=sf sjḥh.n=f w[t],w “Having loosened his fetters, having released his mummy bindings.”
hPT 662B §1878a (N): sjḥh.w ṩt.w=ṭn “Release your mummy bindings!”
fPT 665 §1904d; sim. §1904c (Nt): whf n=k z3r.w=k ḫ ṯ is im ṯpr=f “Loosen your bonds, as Horus the one who is in his house!”
fPT 666 §1912f; sim. §1921g (Nt): whf n=k z3r.w=k ḫ ṯ is im ṯpr=f “Cut your bonds as Horus who is in his house!”
PT 676 §2008b (N): whf n=k qs.w=k “Loosen your fetters!”
PT 690 §2105c; §2114b (N): whf Ne. pn “Neferkare is released.”
PT 703 §2202a; sim. §2202b (N): i n=k ḫ ṯ pr=f ḫr ṭw=ḥ m bhr[w]w=k bhr=f md.w=k “Horus comes to you even that he cut the *byre from your bonds, that he cast off your bonds.”
fPT 717 §2228c; sim. §2228d (N): whf n<=k> ḫr[w]=k ḫ ṯ is iml ṯpr=f “Cut your bonds [as] Horus [who is in his house!”]

Fighting, Disorder Ended

Personal Motif

Apotropaic Text with motif:
PT 229 §229a-b (W): ṣr.tw nn n iht ḫ ṭw(ḥ)w ḫ ṭw nhb.w=k3.w ṭz.t ḫw.w m  ámb “This is the talon of Atum, that which is upon the spine of Nehebukau, which ends the discord in Hermopolis.”

Transition Texts with motif:
PT 260 §318b; sim. §319a (W): ṭw=f ṭw.w m  ámb “He has put an end to the matter in Heliopolis.”
PT 510 §1144c; sim. §1144d (P): ṭw=ḥ ṭw.w m  ámb “And they have broken their staves.”

Figs and Wine

Transition Motif

Transition Texts with motif:
PT 440 §416c–d (R): ḫw.w m ṭkm t ḫ ṭw nhb.w m ṭfb ḫw.w m ṭp ṭw.w m ṭz.t “Those dressed in linen, those who live on figs, who drink wine, who are anointed with finest-(oil).”
PT 489 §1050b (P): ṭ w ṭm.w ṭb.w ḫw.w ir[ḥ] “To those who eat figs and those who drink wine.”
PT 508 §1112c-d (P): \( \text{i} \text{f} \text{y} \text{=} \text{f} \text{m} \text{d} \text{b} \text{h} \text{m} \text{d} \text{r} \text{p} \text{w} \text{l} \text{n} \text{i} \text{m} \text{k} \text{m} \text{n} \text{f} \text{r} \) “Let him make his natron (i.e. purification) out of figs, out of the wine which is in the vineyard of the god.”

PT 576 §1511a-b (P): \( \text{w} \text{h} \text{w} \text{=} \text{s} \text{m} \) “Who are anointed <with> finest-oil, who are clothed in linen, who live on figs, who drink wine.”

Priestly Recitation with motif:

sPT 721B §2241b (N): \( \text{w} \text{n} \text{m} \text{k} \text{d} \text{b} \text{z} \text{w} \text{k} \) “That you eat figs and drink wine.”

Filled with Eye of Horus

Sacerdotal Motif

Offering Texts with motif:

PT 31 §21b (N): \( \text{m} \text{=} \text{f} \text{t} \text{m} \text{t} \text{i} \text{r} \text{=} \text{f} \text{m} \text{=} \text{f} \text{m} \text{r} \text{t} \text{=} \text{f} \text{m} \text{=} \text{f} \text{m} \text{r} \text{t} \text{=} \text{f} \text{m} \text{r} \text{t} \text{=} \text{f} \) “With his eye has Horus filled you completely.”

PT 198 §114 (N): \( \text{m} \text{=} \text{f} \text{t} \text{m} \text{t} \text{i} \text{r} \) “Upon the oblation has Horus filled you completely with his eye.”

PT 637 §1800a; sim. §1801a (N): \( \text{m} \text{=} \text{f} \text{t} \text{m} \text{t} \text{i} \text{r} \text{=} \text{f} \text{m} \text{t} \text{=} \text{f} \) “Osiris has filled himself even with the eye of the one born to him.”

Priestly Recitation with motif:

PT 364 §614d (T): \( \text{m} \text{=} \text{f} \text{t} \text{m} \text{t} \text{i} \text{r} \text{=} \text{f} \text{m} \text{=} \text{f} \text{n} \text{r} \text{=} \text{f} \text{m} \text{r} \text{t} \) “<Horus> has filled you completely with his eye, in its name of ‘god’s offering.’ ”

Finds Other in Way

Personal Motif

Apotropaic Text with motif:

PT 299 §444e (W): \( \text{g} \text{m} \text{y} \text{W} \text{.} \text{m} \text{w} \text{=} \text{f} \text{w} \text{n} \text{m} \text{=} \text{f} \text{w} \text{m} \text{w} \text{w} \text{m} \text{w} \text{w} \) “As for the one whom Unas might find in his way, he will eat him, he being *devoured.”

Transition Texts with motif:

PT 254 §278a (W): \( \text{g} \text{m} \text{y} \) “As for one whom Unas might find in his way, he will eat him, he being *devoured.”

PT 274 §407c (W): \( \text{g} \text{m} \text{y} \text{=} \text{f} \text{m} \text{w} \text{=} \text{f} \text{w} \text{n} \text{m} \text{=} \text{f} \text{w} \text{m} \text{w} \text{w} \text{m} \text{w} \text{w} \) “As for the one whom he might find in his way, he will eat him for himself, he being *devoured.”

Flies

Transition Motif

Transition Texts with motif:

PT 267 §366a; sim. §366b (W): \( \text{i} \text{p} \text{W} \text{.} \text{p} \text{m} \text{=} \text{f} \text{f} \text{d} \) “Unas flies as a bird.”

PT 302 §459b; sim. §463a; §463d (W): \( \text{s} \text{p} \text{A} \text{w} \text{r} \text{p} \text{t} \text{m} \text{=} \text{f} \text{m} \text{=} \text{f} \text{m} \text{=} \text{f} \text{m} \text{=} \text{f} \text{m} \text{=} \text{f} \text{m} \text{=} \text{f} \) “For Sothis has made Unas fly to the sky among his brothers the gods.”

PT 467 §890a; sim. §891b (N): \( \text{p} \text{A} \text{n} \text{=} \text{f} \text{m} \text{=} \text{f} \text{m} \text{=} \text{f} \text{m} \text{=} \text{f} \text{m} \text{=} \text{f} \text{m} \text{=} \text{f} \text{m} \text{=} \text{f} \text{m} \text{=} \text{f} \) “Let Neferkare fly away from you.”

PT 470 §913a (N): \( \text{p} \text{r} \text{k} \text{t} \text{p} \text{t} \text{m} \text{=} \text{f} \) “Ascend to the sky as (do) the falcons!”

PT 521 §1225a; sim. §1225b (P): \( \text{l} \text{g} \text{P} \text{.} \text{m} \text{r} \text{f} \text{f} \text{w} \) “Let Pepi fly like an Ahau-heron.”

PT 567 §1430c (P): \( \text{l} \text{p} \text{f} \text{=} \text{f} \text{p} \text{f} \text{=} \text{f} \) “Let him fly, let him fly.”

PT 573 §1484a; sim. §1484a (bis) (P): \( \text{l} \text{p} \text{f} \text{=} \text{f} \) “Let him fly.”

PT 582 §1560a (P): \( \text{l} \text{g} \text{f} \text{=} \text{f} \text{f} \text{r} \text{p} \text{t} \text{m} \text{=} \text{f} \text{f} \text{w} \) “That he fly to the sky as an Ahau-heron.”

PT 669 §1970a; sim. §1970c; §1971 (N): \( \text{s} \text{p} \text{w} \text{r} \text{=} \text{f} \text{N} \text{e} \text{.} \text{m} \text{i} \text{s} \text{t} \text{t} \text{w} \) “With what then will Neferkare be made to fly up?”

PT 682 §2042c; sim. §2042d (N): \( \text{l} \text{g} \text{N} \text{e} \text{.} \text{m} \text{b} \text{k} \text{n} \text{f} \text{r} \text{j} \) “Let Neferkare fly as a divine falcon.”

fPT 704 §2206f (Nt): \( \text{l} \text{p} \text{k} \text{N} \text{t} \text{.} \text{w} \) “Neith has flown.”

sPT 1031 P/A/S 54: \( \text{P} \text{.} \text{m} \text{w} \text{=} \text{p} \text{t} \text{m} \) “Pepi is the one who flies.”

sPT 1070 P/V/E 82: \( \text{l} \text{p} \text{f} \text{=} \text{f} \text{b} \text{n} \text{y} \text{=} \text{f} \text{m} \text{g} \text{s} \text{b} \text{h} \text{t} \text{n} \text{l} \text{t} \text{=} \text{f} \text{m} \text{t} \text{=} \text{f} \text{m} \text{f} \text{r} \text{r} \text{w} \) “That he may fly up and alight in the eastern side of the sky for the gods.”

Priestly Recitations with motif:

fPT 667A §1948b (N): \( \text{l} \text{p} \text{=} \text{f} \text{r} \text{t} \text{m} \) “May you fly up to the sky.”

PT 699 §2179a (N): \( \text{l} \text{g} \text{=} \text{f} \text{m} \text{b} \text{k} \text{i} \text{z} \text{y} \text{=} \text{f} \text{m} \text{r} \text{w} \) “That you fly like a falcon, that you soar up like a Nur-heron.”
Flourishes, Is Green (Predication)

Provisioning Motif

Provisioning Texts with motif:

PT 209 §129b (W): wsd W “Unas flourishes.”
PT 348 §365c (P): s’d=s m M “That they make Merire flourish.”
PT 350 §367c (T): wsd=t wsd T “If you flourish, [then Teti flourishes] then the rush of the living [flourishes].”
PT 351 §368c (P): wsd=t wsd M wsd bn “If you flourish, then Merire flourishes, then the rush of the living flourishes.”
PT 352 §369c sim. §369d (N): wsd=t wsd Ne “If you flourish, then Neferkare flourishes.”
PT 400 §365c (T): swsd=k T “May you make Teti flourish.”
PT 403 §701b (T): swsd T “Make Teti flourish!”
PT 404 §702d (T): wsd T bns=k “Teti flourishes with you.”
PT 405 §704d (T): s’d T sh’w T “Make Teti flourish, and Teti will make you flourish!”

Priestly Recitation with motif:

PT 366 §628c (T): wsd d l wr d l m m=k n=l wsd wr “Flourish and be great, in your name of ‘great green’!”

Four Gods/Akhs Brought

Transition Motif

Transition Texts with motif:

PT 263 §339b–c (W): in=n=m n=f jdw fpw thw smsw hntiw hnkz.k.tiw thw m gs lh l=ni=l p t dsw hr g’m.w=sn “To him have they brought these four elder Akhs, foremost of those of the side-lock, who stand in the eastern side of the sky, who are supported upon their staves.”
PT 264 §348a–b (T): in n=sn n=P pn jd fpw sw.t lw hnkz.k.tiw thw hr g’m.w=sn m gs lh l=ni=l p t “These four gods who stand upon their staves of the sky have brought themselves to him.”
PT 265 §355b–c (P): in=sn n=P pn jd fpw sw.t lw hnkz.k.tiw thw hr g’m.w=sn m gs lh l=ni=l p t “Bringing to Pepi these four of the passing-by, the side-lock wearers, who stand upon their staves in the eastern side of the sky.”
PT 266 §360b–c (P): in n=l j=l fpw sw.t lw hnkz.k.tiw hms w hr g’m.w=sn m gs lh l=ni=l p t “Do bring to Pepi these four brothers, the ones of passing-by, the ones of the side-lock, who sit upon their staves in the eastern side of the sky!”
PT 609 §1708a–b (M): in n=l j=l fpw h1 l.t lw hms w hr g’=sn m=pr lw m gs lh l=ni=l p t “Bring to me these four of the mounds, who sit upon their staves, who ascend in the eastern side of the sky!”

Fruit Offering Direction

Offering Motif

Offering Texts with motif:


Geb Brings Horus to

Priestly Motif

Priestly Recitations with motif:

PT 357 §590b; PT 364 §612a; PT 367 §634a: in=n=k gbb hr “Geb has brought Horus to you.”

Geb Commands

Priestly Motif

Priestly Recitations with motif:

PT 214 §138a (W): wsd n sw gbb m twt m ntwt ir(l) “And Geb has commanded him to be an inferior in the town thereof.”
PT 373 §557d (M): m wsd T i=l k n=l t=k gbb “As that which was commanded to be done by your father Geb!”
PT 477 §967c (N): iry n=k Ne msw wsd n gbb iry f n=k “That Neferkare may do for you this which Geb commanded that he do.”
PT 587 §1596b (N): wgl.n gbb nml.w = t m r = d gw n(i) ntw.t “For Geb has commanded that you return, in this your name of ‘city.””

Geb Delegates to Other God

Priestly Motif

Priestly Recitations with motif:
- PT 357 §583c: sim. §590b (T): rfg.n gbb dl n= k sn(f) hr “Geb has caused that Horus give them to you.”
- PT 364 §612a (T): i.n n=k gbb hr “[Geb] has brought you Horus.”
- PT 367 §634a (M): i.n n=k gbb hr “Geb has brought you Horus.”
- PT 369 §640b (T): rfg.n gbb mj hr li=f im=m[k m n]=k n(i) hsc.t-ltw “Geb has caused that Horus see his father in you, [in] your [name] of ‘house of the sovereign.”
- PT 375 §657d (M): m wddt it.t n=k in li=k gbb “As that which was commanded to be delivered by your father Geb.”

Geb Protects (jw.t, stp z’t)

Priestly Motif

Priestly Recitations with motif:
- PT 368 §639a (M): jw.n=f tw “He having protected you.”
- PT 392 §1619c (N): jw=k sw iI fbiI=f “That [you] protect [him from] his enemy.”
- PT 611 §1727b (N): jw.n tw li=k gbb “Your father Geb having protected you.”
- PT 625 §1812b (N): [stp=k z’t]=k n(i) nh h3 wsfr Ne. pn “[And put] your [protection] of life around Osiris Neferkare.”
- PT 666 §1922a (N): jw.n tw li=k gbb “Your father Geb having protected you.”

Given Eye of Horus

Sacerdotal Motif

Sacerdotal Text with motif:
- PT 98 §65c (N): i.e.g.l n=k hr i.t=f m = k “Into your hand has Horus put his eye for you.”

Offering Texts with motif:
- PT 25 §18c (W): rfg.n(=l) n=k i.t I f m、“To you have I given the eye of Horus.”
- PT 28 §19c (N): dl.n n=k hr i.t=f “To you has Horus given his eye.”
- PT 36 §29b (W): dl.n(=l) n=k i.t k“I you have given the eye of Horus.”
- PT 57H §40+7 (N): rfg.n(=l) [pd.I] lI stI “For I have given [that which pleases Seth].”
- PT 57H §40+8 (F): d.l.n(=l) s[m] [n=k]1203 “[To you] have I given them.”
- PT 83 §58c (W): lnm[=l] n=f i.t hr “Give him the eye of Horus!”
- PT 99 §66a: sim. §66a (his) (N): h3 dl(=l) n(=l) n=k i.t hr “Oh, let me give you the eye of Horus!”
- PT 106 §70b (N): d.n(=l) I mlhr tpd.wl.w Ne. pn “Horus [has] [put] them even before Neferkare.”
- PT 115 §74c (W): dl.n(=l) I i.t=k “I have placed your eye.”
- PT 143 §87c (W): s[l] n=k i.t hr “To you has the eye of Horus been allotted.”
- PT 244 §249b (W): d(=l) n=k s(l) “Let me give it to you.”
- PT 298 §1643b (M): lnm(=l) n=k n=f s(l) “Give it to him!”
- PT 635B §1795a (N): d.n n=k hr i.t=f m h3.t=k m m[=s n(l) wrr.t-hk3.w] “For you has Horus put his eye on your brow, in [its] name [of great of magic].”
- PT 638 §1805b (N): rfg.n n=k hr i.t=f “Horus has given you his eye.”
- PT 639 §1808a: sim. §1808b (N): dl.n(=l) n=k i.t hr “I have given you the eye of Horus.”
- PT 748 §2278a (N): d(=l) n=k hwn.t li hm lmtk i.t hr “Let me give you the two pupils which are the eyes of Horus.”

1201 Cf. the personal text PT 385 §675a (T): sfn n li=k gbb “listen to your father Geb!”
1202 Sc. i.t.k hsr “the eye of Horus”; see PT 107 §71a (B16C). For the restoration, see CT 858 VII 62cc (S3C).
1203 Restore by CT 858 VII 62dd (S3C).
Priestly Recitations with motif:

PT 214 §139c (W):

And let him give you that which is in the brow of Horus.”

PT 223 §216c; sim. §216c (hi): [d.t n=k hr t hr “I have given you the eye of Horus.”

PT 356 §578k (T):

“Him having given it to you.”

PT 357 §590c (T): [d.t n=f n=k s(i) hr t=f m n=f “He has given you it, this his sweet eye.”

PT 364 §614h; sim. §614k (T): [d.t n=k hr t=f m n=f “Horus has [given] you his enduring eye.”

PT 367 §634h (M):

“Horus has given you his eye.”

PT 369 §641b (T): [d.t n=k hr t=f m n=f “Horus has given you his eye.”

PT 448 §830b (P): d n=f hr t hr “Give him the eye of Horus.”

PT 498 §1068c (P):

“I come even that I may give you the [eye] of Horus.”

PT 636 §1798b (N): [s(i)=k hr t hr “As I give you the eye of Horus for you.”

PT 658 §1858a (N): [d.t n=k hr t=f m “I have given you it, namely this eye of his.”

hPT 662B §1881a (N): [s(i)=k hr t hr “To you do I present the eye of Horus.”

fPT 666 §1923b-c (N): [s(i)=k hr t=f m n=f “Let me present you with your bread, as Horus presents him with his eye.”

fPT 717 §2229d–2230a (N): [s(i)=k hr t=f m n=f “Let me present you with] this bread of yours, just as Horus presents him with his eye.”

sPT 1009 P/S/Se 97: [d.t n=k s(i) hr t=f m n=f “I have placed it before you for you.”

Transition Text with motif:

PT 524 §1240c (P): [d.t n=f s(i) n P pn “He has given it to Pepi.”

Given Eyes (Dual)

Sacerdotal Motif

Offering Texts with motif:

PT 14 §9c (N): [d.t n=f s(i) hr t=f m “Let me give him his eyes.”

PT 15 §9d (N): [d.t n=k hr t=f m “Geb has given you your eyes precisely that you be satisfied.”

PT 175 §102a (N): [d.t n=k gbb ir t=f m “Geb has given you your eyes.”

Priestly Recitations with motif:

PT 357 §583b; sim. §583c (T): [d.t n=k gbb ir t=f m “Geb has given you your eyes.”

PT 369 §641c (T): [d.t n=k ir t=f m “It is your son who is beloved of you who has repaired your eyes for you.”

PT 535 §1287b (P): [d.t n=k ir t=f m “Your eyes having been given to you as your two uaraæ.”

Transition Text with motif:

PT 681 §2036c (N): [s(i)=f n Ne. ntr v=f “That he establish for Neferkare his two divine eyes.”

Given Head

Sacerdotal Motif

Sacerdotal Text with motif:

PT 13 §9b (N): [d.t n=k “Let me place your head for you.”

Offering Text with motif:

PT 17 §10b (N): [d.t n=f “Place his head on him!”

Priestly Recitations with motif:

PT 368 §639b (M): [d.t n=f “He having given you your head.”

PT 447 §828a (P): [d.t n=f “Let her place her head for you.”

PT 450 §835a (P): [d.t n=f “Let her place your head for you.”

Given Offerings by God

Provisioning Motif

Provisioning Texts with motif:

PT 205 §120d; sim. §120d (bi); §121a; §123d (W): [d.t n=f “Let them grasp and give to him.”

Typological Motifs of Pyramid Texts

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PT 345 §560c (N): *im(i) n Ne. wr “Give Neferkare meat!”*  
PT 349 §566c (N): *im(i) n Ne. wr “Give Neferkare meat!”*  
PT 400 §695c; sim. §695c (bis) (T): *dî=k t n T. “May you give bread to Teti.”*  
*Transition Text with motif:*  
PT 515 §1177a; sim. §1177b (P): *î=k t n P. pn “But give bread to Pepi.”*  

Gives Hand to Horus, Priest  
*Sacerdotal Motif*  
*Sacerdotal Text with motif:*  
PT 102 §68b (N): *im(i) (i) n “Give me your hand!”*  
*Offering Text with motif:*  
PT 99 §66a (N): *im(i) (i) n “Give me your hand!”*  
*Priestly Recitations with motif:*  
PT 593 §1627a (N): *î=k t n [a] “Give [your hand] to Horus!”*  
PT 608 §1702b (M): *î=a k n z “Give your hand to your son Horus!”*  
PT 636 §1796 (N): *î=m (i) “Give me your hand!”*  

Go forth from Earth  
*Apotropaic Motif*  
*Apotropaic Texts with motif:*  
PT 233 §237a (W): *rÎ.t pr.t m tî “Let fall the cobra which rose from the earth; “*  
PT 290 §442a–b (W): *ih.r=f tp=f ir hj=fw pn pr m tî hîr dîr ãw W. “With his diadem upon him, against this serpent, which rose from the earth, which is under the fingers of Unas.”*  
PT 393 §673b (T): *dwn ãw pr.m tî “As Horus spreads his Nine Bows against this Akh which rose from the earth.”*  
\[PT 1037 P/A/E 33: =f=k hj=fw pr m br.t /// “Would you spit, O serpent who went forth from the // eye?”*  
*Priestly Recitations with motif:*  
PT 670 §1986b (N): *ân hj pr m dÎ.t wÎr Ne. pr m gb “[For this Akh who comes out of] the netherworld: Osiris Neferkare, who comes out from Geb.”*  

God Awakens in Peace\(^\text{1204}\)  
*Transition Motif*  
*Transition Texts with motif:*  
PT 270 §383a (W): *rs=k m hîp “May you awaken in peace.”*  
PT 359 §597a; sim. §597b (T): *rs=k m hîp m=f=f m hîp “May you awaken in peace, O Mahaf, in peace.”*  
PT 573 §1478a; sim. passim (P): *rs=k m hîp ̀hÎzÎ.m âw m hîp “May you awaken in peace, O Hezmenu, in peace.”*  
PT 576 §1502a–b; sim. §1518b–c (P): *rs=k m hîp rs uÎsÎr m hîp rs imî ndî.m tî m hîp “May you awaken in peace; awaken, Osiris, in peace; awaken, O one who is in Nedit, in peace!”*  
*Offering Text with motif:*  
PT 81 §56a; sim. §56b (W): *rs=î m hîp rs tÎl.t m hîp rs tÎ(î).tî.r tî m hîp “May you awaken in peace; awaken, O Tait, in peace; awaken, O Taitit, in peace!”*  

God Gives Hand to  
*Transition Motif*  
*Transition Texts with motif:*  
PT 478 §980a (N): *̀hÎ nîr nh wÎn.(î) “And every Akh and every god whose hand will be Neferkare’s at the ladder of the god.”*  
PT 481 §1001c (N): *imî “Give your hand to Neferkare!”*  

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\(^{1204}\) On this phraseology, see Goedicke 2006, pp. 187–204.
Gods Brought, Given by Horus

Priestly Motif

PT 508 §1111c (P): rdl hr(t)-t-bh dpl t.wl=s(t) lr=f “She who is in Dep has put her hands on him.”

PT 530 §1253b (P): dlt=t "May you give your hand to Pepi."

PT 565 §1427c (P): rdl sp. t xwy lr P. fn “Serqet having put (her) hands on Pepi.”

PT 569 §1440e (P): rdl m kt t xwy=I ls(t) lr P. fn ir(t)t k n[t] p.t “For the Matjet-tree has given her hands to Pepi, (she) the doorkeeper of the sky.”

PT 580C §1503a (Nt): rdl k "ir. Nt. “While you put a hand on Neith.”

Provisioning Text with motif:

PT 341 §355b (M): rdl b'h.t t.wl(s(t)=I) r M.tn “Abundance has given her hands to Merenre.”

Priestly Recitation with motif:

PT 437 §903a (P): rdl n k k p.t "For the bull of the sky has given you his hand.”

God Satisfied upon

Priestly Motif

PT 220 §195a; sim. §195a (his); §195b (W): htp=t hr=f “May you be satisfied with him.”

PT 247 §258c (W): htp hr hr lr=f “Let Horus be satisfied with his father.”

PT 357 §384c (T): htp=f hr=k “And he is satisfied with you.”

PT 577 §1521a; sim. passim (P): htp m n t nfr.w “Satisfied is Atum, father of the gods.”

Gods Brotherly to

Priestly Motif

PT 356 §577c (T): m=sn lr=k m m=k n(t) sn.wf(t) “Even with them being brothers to you, in your name of ‘he of the chapels.’”

PT 370 §645b (M): sum=sn lr=k m m=k n(t) sn.wf(t) “Even that they be brotherly to you, in your name of ‘he of the chapels.’”

Gods Brought, Given by Horus

Priestly Motif

PT 356 §575c (T): m=k n=k sn kwn “Him having brought them to you together.”

PT 357 §390c (T): m=k n=k nfr.t nb(t) m zp “He has brought all the gods to you at once.”

PT 364 §613a; sim. §619b; §620a (T): rdl n=f n=k sn “He has given them to you.”

PT 368 §637b (M); rdl n=k lr ms.wf=t “Horus has given you his children.”

PT 369 §641a (T): rdl n=k hr nfr.w “Horus has given you the gods.”

PT 370 §647a (M): in<n.=f n=k nfr.w m zp “He has brought you the gods at once.”

PT 425 §775a-c (P): rdl n(t)=k nfr.t nb(t) k w=t I sn bt dfl k.w=sn ls t k.wl=sn nb(t) bt “I have given you all the gods, and their inheritance, and their provisioning, and their rites.”

PT 600 §1659a (Nt); dfl n k hr nfr.w “Horus has given you all the gods.”

PT 648 §1828a-b (N): dfl n k hr fr=f lwq ms]; w sm=k m sn “[To you has Horus given these four children of his], through whom you are powerful.”

PT 676 §2011d (N): zbh.w rdl n.m n=k hr nfr(t) “The jackals which Hierakonpolis Horus would give to you.”

sPT 1021 P/S/Ne IV 96: in<n.=f n=k nfr.w lw “I have brought you these gods.”

Offering Text with motif:

PT 76 §51c (W): m-n=k hr(t) fr in t n=f nfr.w lw “Take the eye of Horus, by which he brought the gods!”
Goes around, Traverses, Sits on Mounds

Gods Witness Ascent

1025 On this motif, see Assmann 2002, pp. 423–424.
Our goal is to support the use of ancient Egyptian texts. Here's a transcription of the text in natural language:

**Goes to, with (Horus)**

*Provisioning Texts with motif:*

PT 666A §1928b–d (N): *dmn=k bɔ[t]=k br.[iw]t dbn=k bɔ[t]{t}=k st.s.[iw]t m.mw is hnty h.t pod.t* “May you go around your Horus mounds, around your Seth mounds, as Min foremost of the body of the Ennead.”

PT 676 §2011b (N): *ddnb=k bɔ wsl.[iw]t [ddnb=k bɔ] mb.[iw]t* “And traverse the southern mounds, the northern [mounds].”

PT 690 §2099a (N): *dbn=k bɔ br.[iw]t ddnb=k bɔ [st.s][iw]t* “May you go around the Horus mounds and traverse the Seth mounds.”

**PT 519 §1216a–b (M):** *z P. nfn* “May you likewise go to your Ka.”

**PT 676 §2011b (N):** *ddnb=k bɔ br.[iw]t ddnb=k bɔ [st.s][iw]t* “May you go around [your Horus mounds, your] Seth [mounds].”

**Goes as Horus**

**Priestly Recitations with motif:**

PT 424 §768a–b (P): *sm=k psc ss.m.bw=k lptc ss pw fsw n(f) hr* “This your going, these your goings—it is this going of Horus.”

PT 436 §790a (P): *sm.n=k k n.t ss.m.bw* “This going of yours is as the successor of Osiris.”

PT 437 §798a (P): *lsjn=k k lsj hr* “If you go, Horus goes.”

PT 553 §1355a; sim. §1358a (P): *sm.wt 4=f k lptcPrivis ss.m.bw* “May you likewise go with your Ka.”

PT 610 §1715a (M): *sm=k k sm hr* “May you go as Horus goes.”

PT 659 §1860b–c (N): *iw-swc sm.m.bw=k lptn sm.m.bw hr m zfn.w it=f sswr* “Indeed these your goings are the goings of Horus in seeking his father Osiris.”

**Goes to Field of Offerings**

**Personal Motif**

*Transition Texts with motif:*

PT 254 §824b (W): *hr=k r sh.t-htp* “And row to the field of offerings.”

PT 504 §1087a (P): *hš=f r=f hr srs s=mr k] sh.t-htp* “Let him thus descend to the southern part of the field of offerings.”

PT 519 §1216a–b (M): *sm.n n=f M.n hr iw t=f hr[t]-hb sh.t-htp sm.n.w ntw.w wsw.w hr=f* “Merenre has gone even to the great island within the field of offerings, upon which the gods the swallows alight.”

**Provisioning Texts with motif:**

PT 347 §563b (N): *ks Nk. m sh.t kš=f r sh.t-htp* “Let Neferkare descend from the field of your Ka to the field of offerings!”

PT 402 §698c (T): *wswm T. m sh.t-htp* “With Teti traveling in the fields of offerings.”

**Goes to, with (hr, hnf) Ka**

**Sacerdotal Motif**

*Offering Text with motif:*

PT 25 §17c (W): *z šmr [d] m[k] hnb kš=f k* “May you likewise go with your Ka.”

**Priestly Recitations with motif:**

PT 447 §826b (P): *z šmr [d] m[k] hr kš=f k* “May you likewise go to your Ka.”

PT 450 §832b (P): *z P. hr kš=f* “Let Pepi go to his Ka.”

**Transition Text with motif:**

PT 568 §1431b (P): *z P. fn hr kš=f hr=p.t* “Let Pepi go to his Ka, to the sky.”

**Goes up to Sky on Ladder**

**Transition Motif**

*Transition Texts with motif:*

PT 271 §390a (W): *fr W. hr mšq.t m[t] i.e.t n=f it=f*r* “And Unas ascend upon this ladder which his father Re made for him.”

PT 306 §479a (W): *hš=mr m n=mr psw n(f) mšq.t* “Climb up it in this its name of ‘ladder!’”

PT 474 §491b (M): *hš=mr m n=mr psw n(f) mšq.t* “May you climb up her in this her name of ‘ladder.’”
PT 478 §974c; sim. passim (N): pr=f hr=s ir p.t “That he ascend upon it to the sky.”
PT 568 §1431c (P): l.ṣq=f hr=s m m=s n(l) ṣq.t r p.t “That he may climb it, in its name of ‘what is climbed to the sky.’”
PT 572 §1474b (P): i… Aq=f r=s m rn=s n (i) Aq.t r p.t “That he may climb up it to the sky.”
sPT 625A §1763b (Nt): pr.n= i… Aq.t “I have ascended upon the ladder.”

Goes (ṣz, zkr) (Exhortation)

Priestly Motif
Priestly Recitations with motif:
PT 214 §137a (W): l.ṣz m-ḥt hew=k “Go after your day!”
PT 512 §1167c (P): i… Aq=m r… Aq.t “Go as your Akh!”
PT 532 §1256c (N): zkr m ḫhr m=f m zkr “Who *goes when your (Egyptian: his) name of ‘Sokar’ came to be.”
PT 534 §1269c; sim. passim (P): i… Aq=f r… n.t “Go to Henet!”
PT 617 §1744a (N): i… Aq=m (y) zżz i… Aq.t “Go and capture!”

Transition Text with motif:
PT 254 §284b (W): i… Aq.t “Go!”

Going forth from the Mouth

Priestly Motif
Priestly Recitations with motif:
PT 437 §800b–c (P): m s̄m=k pn pr r… A n(i) r… A m “In this your title which came forth from the mouth of Re, as ‘Horus foremost of Akhs.’”
PT 455 §850a; sim. §850a–b (P): i… Aq=m r… Aq.t “In this your title which went forth from the mouth of Re.”
PT 483 §1015a (N): s̄θ=k pr m r̄ n(l) ḫn “Your title gone forth from the mouth of Anubis.”
PT 561B P/V/E 25: pr m r̄ n(l) “With this twice-great word gone forth from the mouth of Thoth to Osiris.”
PT 610 §1720d (M): m s̄θ=k pw pr m r̄ n(l) ḫn “In this your title which went forth from the mouth of Re.”

Apotropaic Text with motif:
PT 241 §246b (W): n̄=i nw pr m r̄=k ḫn “I will cast down this which goes forth from your mouth against you yourself.”

Grain Offering Direction

Offering Motif
Offering Texts with motif:
PT 163–164, 173–174,192

Grasps Hand of Imperishable Stars

Priestly Motif
Priestly Recitations with motif:
PT 412 §724d (T): n̄dr=k is(l) ḫm.w-sk “May you thus grasp the hand of the imperishable stars.”
PT 459 §866d (M): n̄dr=k n̄=k is(l) ḫm.w-sk “May you grasp the hand of the imperishable stars.”
PT 611 §1726d (M): tz̄p=k is(l) ḫm.w-sk “And receive the hand of the imperishable stars.”
PT 665 §1900c (N): ẖl=k ḫm.w-sk “And you take your hand away to the imperishable stars.”
PT 665C §1915c (N): tz̄p=k ḫm.w-sk “And receive the hand of the imperishable stars.”
Great One Is Fallen

Priestly Motif

Priestly Recitations with motif:
PT 412 §721a (T): hr wr hr gs=f “The great one is fallen on his side.”
PT 442 §819a (P): hr r=f tl wr lw hr gs=f “This great one is thus fallen upon his side.”
PT 677 §2018a (N): hr wr hr gs=f “The great one was fallen upon his side, even arisen as a god.”

sPT 1005 P/S/Se 89: hr wr /// /// /// /// “The great one is fallen /// ... ///.”

Apotropaic Text with motif:
PT 387 §680a (T): hr wr hr hm-psdq.t “If the great one should fall, then the pelican would fall.”

Greater than Enemy

Priestly Motif

Priestly Recitations with motif:
PT 356 §376a (T): gtw wr ir=f “You are one greater than him.”
PT 357 §367c; sim. §386a (P): gtw wr ir h pyl=f “You are one greater than your opponent.”
PT 366 §627a; sim. §627b (T): f3 n=fk wr h=fk “Lift up one who is greater than you!”
PT 371 §649d (T): [ns] wr ir=f “For you are one greater than him.”
PT 580 §1543a; sim. §1543b (P): hw hti=f sm3 wr hr=f “O one who smote my father, O one who slew one who is greater than him.”

Hand of Beneficiary Comes against

Apotropaic Motif

Apotropaic Texts with motif:
PT 297 §440a (W): dr.t n(i)t W. iws.t(i) hr=k “The hand of Unas is come upon you.”
PT 298 §442a-b (W): hlr.t=f hpl=f ir h3lw pn pr m b hpi dbr.w W. “With his diadem upon him, against this serpent, which rose from the earth, which is under the fingers of Unas.”
PT 384 §672a-b (T): dr.t n(i)t T. tl lr=k dr.t ghl.t r(i)t hr(i)t=r-ib hw.t=snh “This hand of Teti which came against you is the hand of the great binder, resident in the house of life.”
PT 385 §676b; sim. §677d (T): npt T. r=f ir=k mst=f “If Teti takes his hand to you, you will die.”
PT 390 §685d (T): gty f(i) n(i) T. wgt=f hr=k m[i]d.t hr(i)t=r-ib hw.t=snh “[That] hand of Teti which he sets upon you is the hand of Mafdet, resident in the house of life.”

Hand over Offerings

Priestly Motif

Priestly Recitations with motif:
PT 596 §1641c (M): f i xl=fk hr kkl=t=k “Let your hands be over your offerings.”
hPT 662B §1881b (N): f=k hr ixl=t=k “Let your hand be over your offerings.”
PT 666 §1923a (Nt): f=k hr t=k “And your hand be over your bread.”
hPT 667 §1938d–1939b (Ni): f=k hr hql=t=k hkl=k m h mng.t h=f=k m k h3=k m 3pd h3=k m mnh.t hnh.t h3=k m h.t nhm.t 3unn.t nrf “With your hand over your altar, and your thousand of bread, beer, beef, fowl, every clothing, everything which a god eats.”

Hand Raises up

Personal Motif

Personal Text with motif:
PT 328 §357c (T): ln dr.t T. wdz=s sw “It is the hand of Teti which will exalt himself.”

Transition Text with motif:
PT 330 §399b (T): ndr thw.t=s ln dr.t=f] wdz=t “Its sandal having been grasped by my hand which exalts.”
Has Abundance (ṣgbḫ)

Provisioning Motif
Provisioning Texts with motif:
PT 210 §130b (W): 3ṣjb nb ı  W. m ṣḥt-hḥp “The abundance of Unas is in the field of offerings.”
PT 338 §51b (T): ṣn r=k lr 3ṣgb “Give way to abundance!”
PT 403 §701b–c (T): ṣṣjb T. r n.t ṭḥ=f r 3ṣgb ṭḥ=f mṣ.f=t=f r hny.wt ḫḥ=f “Refresh Teti in respect to the red crown which is upon him, to the abundance upon his knee, to the sweetness in his grasp.”
PT 406 §707a (T): ṭ=f r n.t ṭḥ=f mṣ.f=t=f r Aṣgb n.f-t ṭḥ=f “Bring the milk of Isis to Teti, and the abundance of Nephthys!”

Has Bread from Broad Hall

Priestly Motif
Priestly Recitations with motif:
PT 223 §214b–c (W): ḥrs r ḥṣ t ḥṣ hŋq.t 3š.t lsw=k m pr ın.m t-rṣḥ m ṣḥt.f “Arise! Be seated at a thousand bread and a thousand beer, and roasted meat, your ribs from the slaughterhouse, and bread from the broad hall!”
PT 437 §807a (P): ḥṣ=t k m ḥṣ=k m hŋq.t ḥṣ=k m t-ṣḥ pr m ṣḥt “Your thousand of bread; your thousand of beer; your thousand of Wer-bread come forth from the broad hall.”
PT 459 §866a (M): ṭ=k m ṭ ṭ=t ṭ=m ṭ’ét “Your thousand of bread; your thousand of beer; your thousand of bread which is from me inside the broad hall.”
PT 460 §869c (M): ṭ=t ṭ=m ṭ’ét “Your bread being bread, your bread from the broad hall.”

Has Eye of Horus in Brow

Offering Motif
Offering Texts with motif:
PT 77 §52b (W): ḏ[=ij] ṭ=m ḥṣ.t W. ṭ= “In the brow of Unas do I put you.”
PT 78 §54a (W): ṭ=m ṭ= ṭ=r ṭ=m ṭ=m ṭ=m “To you I have brought the eye of Horus, which he took away to your forehead.”
PT 81 §57e (W): ṭ=r ḥṣ.t ṭ=r ṭ=m ṭ= “To the brow! To the brow, to Osiris!”
PT 418 §742b (T): ṭ=m ṭ=m ṭ=m ṭ=m “Hail to you, O one who is in the brow of Horus, one who Horus put on the brow of his father Osiris!”
PT 633B §1793a (Nt): ṭ=m ṭ=m ṭ=m ṭ=m “For you has Horus put his eye on your brow, in [its] name [of great of magic].”

Has, Is Given Forked Staff

Transition Motif
Transition Texts with motif:
PT 476 §955a–b (M): ḏ M.n ṭ=m ṭ=m ṭ=t ṭ=m ṭ= “And set Merenre in his place, him being cleared and bearing a forked staff!”
PT 571 §1471c (P): ṭ=m ṭ=m “Give your forked staff to Pepi!”

Has Jackal-face1206

Priestly Motif
Priestly Recitations with motif:
PT 213 §135b (W): ḥr=k m ṭ=t ṭ=m “And your face is Anubis.”

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1206 On the form of the jackal adopted by the beneficiary, see above at n. 1185.
Has Meat from Slaughter-block
Priestly Motif

Priestly Recitations with motif:
PT 223 §214b-c (W): “h₃ I ḫms r ₂t m t ḫ₃ ḫ₃.f.t I ḫ₃.f.w₃=k m ḫ₃.f.w₃.m i t=r₃ m wshf.f. “Arise! Be seated at a thousand bread and a thousand meat, your ribs from the slaughterhouse, and Retesh-bread from the broad hall!”
PT 438 §811d-c (N): ḫ₃.l(t) n=k ḫ₃.f.m t ḫ₃-h₃.m.t ḫ₃.i.l.t ḫ₃.i.l.w₃=k n ḫ₃.i.l.t ḫ₃.i.l.w₃ “The rib being yours from the slaughter-block of the foremost of the westerners, at your *cult-place of the possessors of veneration.”
PT 459 §865e (M): ḫ₃.i.l.w₃=k ḫ₃.f.m t ḫ₃.i.l.w₃ ḫ₃.i.l.w₃=m ḫ₃.i.l.w₃ “May you draw (to your mouth) the thigh from the slaughter-block of Osiris, and the two rib-pieces from the slaughter-block of Seth.”
PT 460 §869e (M): ḫ₃.i.l.w₃=k ḫ₃.f.m t ḫ₃.i.l.w₃ “Your two rib-pieces from the god’s slaughterhouse.”

PT 667 §1939e (N): ḫ₃.i.l.w₃=k ḫ₃.f.m t ḫ₃.i.l.w₃ “May you receive the ribs from upon the slaughter-block for ever and ever.”

PT 667A §1947f; sim. §1947f (bis) (N): ḫ₃.i.l.w₃=k ḫ₃.i.l.w₃ “And that you are to butcher the foreleg upon the great slaughter-block.”

Has No Father, Mother among Men
Priestly Motif

Priestly Recitations with motif:
PT 374 §659c; sim. §659d (T): i l₃=t₃ ḫ₃.m t₃ ḫ₃.m w₃ “[For] you do not have a father who could bear you among men.”
PT 412 §728b; sim. §728c (T): i l₃=t₃ ḫ₃.m t₃ ḫ₃.m w₃ “[For you have no mother among men who could bear you.”
PT 438 §809b (N): i l₃=t₃ ḫ₃.m t₃ ḫ₃.m “For you have no father among men, and no mother among men.”
PT 675 §2002b (N): i l₃=t₃ ḫ₃.m t₃ ḫ₃.m “There is [no] father who bore you among men.”
PT 703 §203b (N): i l₃=t₃ ḫ₃.m t₃ “You have no father among men; you have no mother among men.”

Has Power through (Children of) Horus
Priestly Motif

Priestly Recitations with motif:
sPT 645A §182d-e (N): ḫ₃.m=t₃ ḫ₃.m t₃ ḫ₃.m ḫ₃.m “Let him join you, [your being powerful in] the south as this Horus, [through whom] you are powerful.”
Listing Four

sPT 645B §1824j (Nt): sŷm ūm=šn “Have power through them!”
PT 648 §1828a–b (N): [ḏr n=k ḫl ḫl=f ḫw maš]w sŷm=k ūm=šn “[To you has Horus given these
four children of his], through whom you are powerful.”

Has Warm Bread (t sf)

Priestly Motif

Priestly Recitations with motif:
PT 460 §870b–c (M): ḥp n=k ḫw t=k ḫw.t ḫw.t ḫr t ḫw n=t ša n=k “Receive this your
warm bread, and this your warm beer which went forth from your house, and this which is
given to you!”
PT 482 §1003b–c (N): wš n=k ḫw.t ḫw.t “To you has Horus given these
four children of his, through whom you are powerful.”

Has Wereret-crown

Sacerdotal Motif

Sacerdotal Text with motif:
PT 693 §2143 (N): tm=k ḫr ḫw ḫr.t “May you provide yourself with his Wereret-
crown; may you eat bread.”

Offering Texts with motif:
PT 21 §14d (N): ḫr ḫr.t “That he seize hold of the Wereret-crown by Horus, lord
of princes.”
PT 414 §737e; sim. §737f (M): ḫr ḫr.t = ḫr “May you seize the Wereret-crown by it
before the gods.”
PT 419 §749a (T): ḫr ḫr.t “For Teti is the great one, sound of Wereret-crown.”
PT 422 §753b (P): ḫw ḫw.t “Your Wereret-crown yours upon you.”
PT 453 §845b (P): ḫr ḫr.t “Seize the great Wereret-crown!”

Provisioning Text with motif:
PT 342 §556c (M): ḫr ḫr.t “And [has gone around (i.e. taken possession of)] the Wereret-
crown.”
Has White Crown (ḥḏt)

**Personal Motif**

**Transition Texts with motif:**
- PT 524 §1234b (P): ḫḏt P. ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt “That Pepi may raise up (i.e. wear) the white crown, the eye of Horus by which one is strong.”
- PT 555 §1374b (M): ṣḏw n=f ḫḏt ḫḏt ḫḏt “With him having received the white and green crowns.”
- sPT 570B §1439a (M): ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt “Merenre is one who grasps the white crown, first one of the curl of the green crown.”

Has Writ of Re

**Transition Motif**

**Transition Texts with motif:**
- PT 250 §267b; sim. §267d (W): ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt “The one bearing the god’s book, Sia, the one at the right of Re.”
- PT 253 §275e (W): ṣḏw ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt “The writ of Unas is the writ of Re.”
- PT 254 §286a (W): ṣḏw ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt “The lord of offerings (i.e. Re) giving you your writ.”
- PT 274 §408c (W): ṣḏw ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt “A writ [for] being the great power (sc. Re) has been given to him by Orion, father of the gods.”
- PT 576 §1519 (P): ṣḏw ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt “Let him (sc. Medj, i.e. Re) give a writing to Pepi to be his writ, the one who is upon sweetness of scent.”
- sPT 1049 P/A/N 61: ṣḏw ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt “May you find Pepi [there] before your writ as / / / . . . / / / .”

Heart Brought, Given

**Priestly Motif**

**Priestly Recitations with motif:**
- PT 512 §1162a (P): ṣḏw ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt “My father has made his heart for himself.”
- sPT 666C §1091 (N): ṣḏw ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt “And your heart is set in its place for you.”
- sPT 666 §1916b; sim. §1921c (N): ṣḏw ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt “Receive your own heart (lit. your heart of your body)!”
- sPT 667C §1932b (N): ṣḏw ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt “Your heart having been put into [your] body.”

Henu to Beneficiary and Ka

**Transition Motif**

**Transition Texts with motif:**
- PT 257 §307c (W): ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt “Henu-exultation to Unas!”
- PT 266 §361b (P): ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt “Henu-exultation to Pepi, Henu-exultation to his Ka!”
- PT 473 §935b; sim. §935b (N): ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt “Henu-exultation to Merenre!”
- sPT 1070 P/V/E 83: ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt “Let Pepi do the Henu-gesture, the Henu-gesture, among you, for {my} his Ka, for the controller of the two lands, for the prince of the gods in / / / / / / .”

**Provisioning Text with motif:**
- PT 405 §703a (T): ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt “Henu-exultation to Teti, Henu-exultation to the Ka of Teti!”

Herdsmen Attends

**Priestly Motif**

**Priestly Recitations with motif:**
- PT 458 §861a (P): ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt “The Herdsman will attend you.”
- PT 468 §896c (N): ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt “With the Herdsman attending you before the two chapel rows, [he] being Ambius foremost of the god’s booth.”
- PT 532 §1262a (N): ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt ḫḏt “The Herdsman will attend you.”
The Herdsman will attend you.

Then the Herdsman attends (sc. him).

As the Herdsman attends and the two Enneads sit.

The Herdsman attends (sc. him).

As the Herdsman attends and the two Enneads sit.

Collect your limbs!

Collect your bones!

Collect your bones!

Collect your bones!

Collect your bones!

Collect your bones!

Collect your bones!

Collect your bones!

Collect your bones!

Collect your bones!

Collect your bones!

Let Unas make Henu-gesture and again for you.

And Unas makes Henu-gesture and that which pertains to it.

Let Pepi do the Henu-gesture, the Henu-gesture, among you, for {my} his Ka, for the controller of the two lands, for the prince of the gods in /// ///.

Let Pepi do the Henu-gesture, the Henu-gesture, among you, for {my} his Ka, for the controller of the two lands, for the prince of the gods in /// ///.

Let Neferkare open the firmament.

That Neferkare open the firmament.

The hand of Unas pure by the one who made his place.

Make a place for Unas!

Then he will make the place of Neferkare.

Let Neferkare make his place as Osiris.

For your place has been made for you as foremost of the westerners.
His Purification Is That of Gods  

**Sacerdotal Motif**

*Offering Texts with motif:*

PT 34 §26f (W): ꜖ꜣm=m nꜣ nꜣñw hr “Your natron (i.e. purification) is the purification of the followers of Horus.”

PT 35 §27a–b; sim. §27c (W): ḫs nꜣw sbꜣ “Your purification is the purification of Horus, of Seth, of Thoth, of Dun’uwi.”

**Priestly Recitations with motif:*

PT 447 §829d; sim. §829e (M): ḫs nbꜣ “Your purification is the purification of the gods who have gone to their Kas.”

PT 450 §836d–e (P): ḫs nbꜣ “Your purification is the purification of the gods, the lords of things, those who have gone to their Kas.”

PT 452 §842a; sim. §842b (P): ḫs nbꜣ “Your purification is the purification of Shu: your purification is the purification of Tefenut.”

PT 477 §970b (N): ḫs nbꜣ “The purification of Neferkare is their purification.”

Horns Are Grasped  

**Transition Motif**

*Transition Texts with motif:*

PT 273 §401a (W): lꜣnꜣw nbꜣ “It is the one who grasps the horns of those who are in Kehau, who lassoes them for Unas.”

PT 336 §547b (T): ḫs nbꜣ “Let Teti take hold of you by your shinings (i.e. by your horns).”

PT 681 §2037a (N): ḫs nbꜣ “With Horus *grasping Nut by the horns.”

Horus Assembles Gods

**Priestly Motif**

*Priestly Recitations with motif:*

PT 33 §24c; sim. §24d (N): ḫs nbꜣ “Horus has caused that the gods be gathered for you, even at the place you went.”

PT 364 §615a; sim. §615c (T): ḫs nbꜣ “Horus has gathered the gods for you.”

PT 423 §766b; sim. §766d (P): ḫs nbꜣ “For Horus has caused that the gods be gathered for you, at every place you went.”

PT 649 §1831a (N): ḫs nbꜣ “For you has Horus the uniter reckoned (i.e. assembled) them.”

Horus Causes to Arise

**Priestly Motif**

*Priestly Recitations with motif:*

PT 369 §640a (T): ḫs nbꜣ “Horus has caused that you arise.”

PT 593 §1627a (N): ḫs nbꜣ “That he may cause that you arise.”

PT 636 §1796 (N): ḫs nbꜣ “That I may cause you to arise.”

Horus Comes

**Sacerdotal Motif**

*Sacerdotal Texts with motif:*

PT 641 §1813a; §1813b (N): ḫs nbꜣ “I have come in [approaching] you, for I am Horus.”

sPT 1010 S/E 39: ḫs nbꜣ “I have come to you even as king, on high as Wepwawet.”

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1207 Cf. the personal texts PT 474 §941c and §942a; and PT 574 §1486a and §1490b.
Offering Texts with motif:
PT 20 §11a (N): \( m \, zhn= k \) “I have come even in seeking you.”

PT 29 §20a (N): \( m \, k \, n \, lr.\, l \) “I have come, even bringing you the eye of Horus.”

PT 106 §69a-b (N): \( \text{[illegible]} \) “I have come, even bringing you Horus’s own eyes.”

PT 107 §71f (B16C): \( \text{[illegible]} \) “I have come, even bringing you the eyes of Horus, that which pleases him.”

PT 173 §101c (T): \( \text{[illegible]} \) “Horus has come, only that he may unite you.”

PT 503 §1681a; sim. §1681b (N): \( \text{[illegible]} \) “I have come, even bringing you green eye-paint.”

Priestly Recitations with motif:
PT 634 §1793 (Amenirdis): \( \text{[illegible]} \) “Horus coming by it.”

PT 637 §1799a; sim. §1800b-c (N): \( \text{[illegible]} \) “I have come, even filling [sought] his father Osiris.”

PT 216 §150a; sim. §150b-c (W): \( \text{[illegible]} \) “To you have I come.”

PT 246 §253a (W): \( \text{[illegible]} \) “Horus blue of eyes comes toward the two of you.”

PT 356 §375a (T): \( \text{[illegible]} \) “Horus has come, only in seeking you.”

PT 357 §587a; sim. §589a (T): \( \text{[illegible]} \) “I have come even that you give you the [eye] of Horus.”

PT 364 §609b (T): \( \text{[illegible]} \) “Horus comes that he may reckon you among the gods.”

PT 373 §655c (M): \( \text{[illegible]} \) “As Khentimentuf [sc. Horus] comes forth to you.”

PT 477 §956b (N): \( \text{[illegible]} \) “For Horus comes.”

PT 498 §1068c (P): \( \text{[illegible]} \) “I have come even that I may give you the [eye] of Horus.”

PT 534 §1266a (P): \( \text{[illegible]} \) “I have come: I have presented this house to Pepi.”

PT 542 §1335a (P): \( \text{[illegible]} \) “He has come even that he reckons his father Osiris Pepi.”


PT 595 §1639b (M): \( \text{[illegible]} \) “To you have I come, on this your day at twilight.”

PT 606 §1684a; sim. §1686a (M): \( \text{[illegible]} \) “I have come to you, even that I may purify you.”

PT 608 §1702b (M): \( \text{[illegible]} \) “Behold, he is come that he meet you.”

PT 636 §1797a (N): \( \text{[illegible]} \) “I have come only in seeking you: I have come even that I may protect you.”

PT 664C §1893; sim. §1895 (N): \( \text{[illegible]} \) “I have come, only that we may protect you.”

PT 574 §1994a (P): \( \text{[illegible]} \) “I have come to you.”

PT 687 §2074a; sim. §2076a (N): \( \text{[illegible]} \) “I have come, even bringing you the eye of Horus which is in its shroud.”

PT 690 §2101a; sim. §2115a (N): \( \text{[illegible]} \) “Horus comes to you, even provided with [his] might.”

Transitional Text with motif:
PT 478 §973a (N): \( \text{[illegible]} \) “Thus does Horus come.”

Unclassified Text with motif:
SP 502I P/A/E 40: \( \text{[illegible]} \) “Come to Zepa!”

Horus Fallen

Personal Motif

Horus Thrice fallen with motif:
PT 277 §418a (W): \( \text{[illegible]} \) “Horus is fallen because of his eye; the serpent is slithered away because of his testicles.”
PT 386 §679d (T): *hr hr hr ir.t=f p₂₃ st₃ *hr *hr(i)=f(di) “Horus is fallen because of his eye; Seth suffers because of his testicles.”

Transition Texts with motif:
PT 359 §594b; sim. §594f (T): *hr m pff gs n(i) mr-ntb(di) “When he is landed on that side of the shifting waterway.”
PT 475 §947a (M): *hr m gs A₂₃ “When he is landed in the eastern side of the sky.”

Horus Fills
Offering Motif
Offering Texts with motif:
PT 31 §21b (N): *n nkw i₄ r m “With his eye has Horus filled you completely.”
PT 198 §114 (N): *n nkw i₄ r t=f m-tp w “Upon the oblation has Horus filled you completely with his eye.”
PT 605 §1682b (N): *n nkw i₄ r t=f m-tp w “After Horus filled his empty eye with his full eye.”
PT 686 §2072a (N): *n nkw i₄ r t=f m-tp w “With oil has Horus filled his eye.”

Horus Finds
Sacerdotal Motif
Offering Text with motif:
PT 637 §1799b (N): *m=f sw *n gs=bs t “Having found him upon his side in Gehesti.”
Priestly Recitations with motif:
PT 364 §612b (T): *m=f n=f “Horus has found you.”
PT 371 §648c (T): *m=f n=f “Horus has found you.”
PT 674 §1995a (P): *m=f n=f s “As I find you.”
Transition Text with motif:
PT 485 §1031b (P): *m=f n=f s “Finding him put upon his side.”

Horus Makes Gods Ascend to
Priestly Motif
Priestly Recitations with motif:
PT 364 §613a (T): *s₃₄₅n k=l k hr n=f sn “Horus has made the gods rise up to you.”
PT 369 §641a (T): *s₃₄₅n k=l k “He has made them rise up to you.”
PT 600 §1659a (N): *s₃₄₅n k=l k sn m “He has caused that they rise up with brushes.”
sPT 1017 P/Ser/S I 19: *m=f n=f m₄₅ s “With oil has Horus filled his eye.”

Horus Offers (rdi)
Offering Motif
Offering Texts with motif:
PT 180–182, 184, 186–192: *l=n(i)=l n=f n “As Horus has given to you.”
Priestly Recitation with motif:
sPT 645B §1824ii (N): *l=n(i)=l n=f n “As Horus has given to you.”

Horus (Priest) Gives Heart or Hearts
Priestly Motif
Priestly Recitations with motif:
PT 357 §598b (T): *p₃₄₅f n=k lb.w=sn “That he may reckon (i.e. assemble & give) their hearts to you.”
PT 367 §634b (M): *l=n(i)=l n=k lb.w “He has brought you the hearts of the gods.”
PT 595 §1640a; sim. §1640b (M): *l=n(i)=l n=k lb=k d(i)=l n₄₅ sw “I have brought you your heart, that I put it in your body.”
Horus Protects (ḫušš) 
Priestly Motif 
Priestly Recitations with motif:

PT 664B §1887a (N): hr lw m ḫnw- Tổ "$Horus who protects is within your embrace.

PT 759 §2291d (N): lw.n=t lw m=f n.w- lkw  m  $n$t  Iš Iš  "$I have protected you from Nuteknu, by that which repels which is at my face.

Horus Raises up 
Priestly Motif 
Priestly Recitations with motif:

PT 364 §620b; sim. §620c (T): f.j.n tw hr m n=f n(l) ḫnw "$Horus has raised you, in his name of the Henu-bark.

PT 1824b (N); §1824c (Nt): f.j.n kw hr m ḫnw "$Horus has lifted you in the Henu-bark.

PT 367 §634a (M): f.j.n lw hr m n=f n(l) "$That he may save you.

Horus Reckons 
Priestly Motif 
Priestly Recitations with motif:

PT 33 §25c (N): Iš lw hr ṱp.w  m n=k msw ṱp.w "$Let Horus the rejuvenated reckon you, you being rejuvenated, in your name of ‘fresh water.’

PT 356 §580a (T): Iš=f It=f Iš=k m n=k n(l) b3 It ṉp.t "$Reckoning his father in you, in your name of ‘litter of the father’s Ba.’

PT 357 §587a; sim. §589a (T): lw.n hr Iš=f kw "$Horus has come, even that he may reckon you.

PT 364 §609b; sim. §612a (T): l hr Iš=f tw m=f ṱp.w "$Horus comes that he may reckon you among the gods.

PT 423 §767a; sim. §767b (P): Iš kw ṱp.w  m n=k ṱp.w  m n=k ṱp.w "$Let Horus the rejuvenated reckon you, you being rejuvenated, in this your name of ‘fresh water.

PT 542 §1335a (P): lw.n=f Iš=f It=f Iš wsr P "$He has come even that he reckon his father Osiris Pepi.

Horus Saves (nd) 1206
Priestly Motif 
Priestly Recitations with motif:

PT 366 §618b (T): nd.n tw hr n ṱd.n nd=f tw "$For Horus has saved you, once and for all.

PT 366 §633b (T): lnd=f tw m n=f n(l) hr z=f "$Him saving you, in his name of ‘Horus, the son who saves his father.

PT 367 §634a (M): lnd=f tw "$That he may save you.

PT 368 §636b (M): lnd=f tw "$Him saving you.

PT 371 §649c (T): nd.n=f tw m ṱd.m tr=f "$He has saved you as one who is to be saved in his time.

PT 422 §758c; sim. §758d (P): nd.n z=f ḻl=f nd.n hr uslr "$The son has saved his father: Horus has saved Osiris.

PT 468 §897b; sim. §898b (N): lnd tw hr "$Let Horus save you.

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1206 On the meaning of the term nd “to save,” see Griffiths 1951, pp. 32–37.
Horus Smites Enemy

Horus Seeks Osiris

1209 For this word, see Wb v 165.3.
Horus Who Smites, Drowns, Destroys

Priestly Motif

Priestly Recitations with motif:

PT 612 §1734a–b; sim. §1734c (M): šw lr=k r lr (.,t) r f l(,) lr n(k) plw lr n(w n[.] lr d3] lti n(l) lr sk sn

“Rise to the eye of Re, to this your name which the gods made, of ‘netherworld Horus,’ [of ‘Horus who destroys them’]!”

fPT 666 §1925e–f (Nt): n(l) r d3] lti n(l) lw sn n(l) ʰb³ sn n(l) sk sn

“Rise to the sky among the gods, because of <th>is your name [of ‘Horus who destroys them,’ ‘who drowns them’]!”

Hungers

Personal Motif

Personal Text with motif:

PT 494 §1063c (P): i=lw=f i=qr=f

“As he is hungry.”

Transition Texts with motif:

PT 467 §893c (N): i=qr Ne.

“Then Neferkare will be hungry.”

PT 555 §1376a–c (M): zm³ f mRN.t M.n n(z) i lw hqr i lw hqr m pn gs rs sn n(l) mr-nhḥ[t]i]i] “Put together are the ferryboats of Merenre, for the son of Atum, hungry and thirsty, thirsty and hungry, on this southern side of the shifting waterway.”

Provisioning Texts with motif:

PT 339 §553a (T): i=qr T m-a

“The hunger of Teti is from Shu.”

PT 400 §696c (T): i=qr T i=qr rw.t

“If Teti hungers, then Ruty hungers.”

I Am NN (Ink NN)1210

Transition Motif

Transition Texts with motif:

PT 470 §913d (N): ink Ne. smt-wr “For I am Neferkare, the great wild bull.”

PT 473 §930f (N): ink Ne. i-h m=r=f “I am {Neferkare} [1211] one who is an equipped Akh through his utterance.”

PT 519 §1206e (N): ink Ne. “I am Neferkare.”

fPT 691 §2121a; sim. §2124a (bis) (Nt): ink Nt. “I am Neith.”

Ihi-exclamation

Priestly Motif

Priestly Recitations with motif:

PT 223 §214a (W): i=h th “Ah! Ah!”

PT 373 §654a (M): i=h i=h “Ah! Ah!”

PT 438 §809a (N): i=h i=h i=l] i=k sw ith pt “Ah! Ah! Let me make it for you, this cry.”

PT 512 §1164a (P): i=h “Ah!”

Transition Text with motif:

PT 574 §1491a (P): i=h i=h “Ah! Ah!”

In His, Your Name of

Priestly Motif

Priestly Recitations with motif:

PT 33 §24a–b; sim. §25b–c (N): qh n=k lr m n=k n(l) pr m qh “Be cool because of Horus, in your name of ‘one who came forth from the libation!’ ”

PT 215 §143a; sim. §147b (W): ms=k lr m n=f n(l) wrw rew n=f tI sd3 w n=f p.t “May you bear Horus, in his name of ‘great one, the one for whom the land *shook, the one for whom the sky trembled.’ ”

1210 See also the motif ‘NN pw A.’

1211 See exemplar M.
PT 356 §577c; sim. passim (T): sn=sn hr=k m m=k n(l) sn.wt(l) “Even with them being brothers to you, in your name of ‘he of the chapels.’”

PT 357 §65a; sim. passim (T): 3h n=f (a) n hr=km m=k n(l) 3h.t pr.t r f lm “(It) is Akh for Horus with you, in your name of ‘horizon in which Re ascends.’”

PT 364 §614a; sim. §620c; §621b (T): sȝw.n tw hr m m=k pw n(l) nȝ.t “Horus has made you live, in this your name of ‘Andjeti.’”

PT 366 §627a; sim. passim (T): ln=sn hr=f m m=k n(l) ifȝ-ur “Say they to him, in your name of ‘house of’ the great saw.”

PT 368 §636c; sim. §636b (M): 3h n=f (a) n hr=km m=k n(l) 3h.t pr.t r f lm “(It) being Akh for him again because of you, in your name of ‘horizon, you in whom Re ascends.’”

PT 369 §640b; sim. §644d–e (T): rȝL.n gbh mȝ lIr=lm=k [m m]=k n(l) hw.t-liw “Geb has caused that Horus see his father in you, [in your [name] of ‘house of the sovereign.’”

PT 370 §645b; sim. §645d; §647d (M): sn=sn hr=k m m=k n(l) sn.wt(l) “Even that they (the gods) be brotherly to you, in your name of ‘he of the chapels.’”

PT 371 §649a; sim. §650b–c (T): rȝL.n hw wȝ=f tw m m=k n(l) wȝr “Horus has caused that he lift you, in your name of ‘great lifted one.’”

PT 372 §653d (T): m m=k n(l) nzr-m “In your name of ‘bull.’”

PT 417 §741c (T): fȝ=f ȝw r p.t m m=ȝw n(l) gr.t “And lift you up to the sky, in this her name of ‘kite.’”

PT 423 §765a-b; sim. passim (Ps): gbh n=k hr hr m m=k n(l) pr m gbh “The libation to you, from Horus, in your name of ‘one who came forth from the libation.’”

PT 532 §1257a; sim. §1257b–c; §1257d (N): hw=sn(m(l)) nṯw=k Ir=m=k pw n(l) nṯpw “Let them prevent that you rot, in accordance with this your name of ‘Anubis.’”

PT 535 §1287a (Ps): ḫp lh=ȝw=n m m=k pw n(l) int ḫp lh=ȝw “Assess their hearts, in this your name of ‘Anubis, reckoner of hearts!’”

PT 540 §1331b (Ps): ṣȝ tȝ z=f lt=f m m=f pw n(l) zȝ m=f “Pepi is a son who loves his father, in his name of ‘loving son.’”

PT 578 §1536b; sim. §1537a–b (Ps): ṣȝy r=k hr=ȝw m m=k pw n(l) mbȝ,ȝt “Come upon them, in your name of ‘Mehyt!’”

PT 587 §1587d (N): ḫp=ȝw=k m m=k pw n(l) ḫpr “May you come into being, in this your name of ‘Khepri.’”

PT 588 §1607b (M): rȝL.n=ȝw=k m m=ȝw n rȝL=k=k m m=k n(l) ȝw “She has caused that you be a god to your opponent, in your name of ‘god.’”

PT 593 §1630c–d; sim. passim (N): mȝ t=f tw km.t(w) <w(w),t(w)> m m=k n(l) km-wr “She having found you complete and <great>, in your name of ‘great black.’”

PT 600 §1657d; sim. §1658a–d (N): m hr=f m m=f pw n(l) mr “Do not be far from him, in his name of ‘pyramid!’”

PT 606 §1695a; sim. §1695b–c (M): ṣḥpr=ȝw M.n pn mr r=f m m=f pw n(l) ṣḥpr “Let them make Merenre come to be like Re in this his name of ‘Khepri.’”

PT 611 §1724a (M): ṣḥȝ ṣḥȝ.t li=ȝt(m(l)) m m=k pw hr(l) ṣḥȝ “Live! Live, O my father, in your name of ‘one of the gods!’”

sPT 643A §1824c (Nc): zȝ tw wȝ=f lt=f [m m=k n(l) hnw mr w]ȝtw=f lt=f “For he is a son raising his father, [in your name of ‘Henu-bark,’ even as] he [raised] his father.”

PT 646 §1825 (Nc): rȝL.n hr=ȝw ḫkȝ.ȝw=k m k m=k n(l) ḫkȝ.ȝw “Horus has caused that your magic be great, even in your name of great of magic.”

PT 647 §1826b–1827a (B16C): ṣȝw=f ṣȝw m m=k ḫkȝ.ȝw(f) ḫkȝ.ȝw “With him raising you in your name of ‘Sokar,’ you being powerful in the south as this Horus, the power.”

PT 660 §1871a; sim. §1871b (N): ṣḥȝ ṣḥȝ.tw lm m r=f m m=k n(l) ṣḥȝ “Atum has spat with you from his mouth even in your name of ‘Shu.’”

rPT 664B §1887b (N): ṣḥȝ n=f (a) n hr=km m=k n(l) ṣḥȝ.t pr.t r f lm=k “It is Akh for him again with you, in your name of ‘horizon, in whom Re ascends.’”

rPT 665 §1898c–1899a (Nc): ṣḥȝ ṣḥȝ Nt pn m m=k pw hr(l) ṣḥȝ “Live! Live, O Neith, in this your name of ‘one of whom is the Akhs!’”

rPT 665B §1913a (Nc): ṣḥȝ ṣḥȝ ṣḥȝ.t(w) ṣḥȝ.t(w) m m=k pw hr(l) ṣḥȝ “Live! Live! Live! Live, in your name of ‘one of whom is the gods!’”

PT 677 §2025a (N): ṣḥȝ tw r=f m m=k pw ṣḥȝ n=f ṣḥȝ nb(w) “Let Re summon you in this your name of ‘one of whom all the Akhs fear.’”
In Name of Horizon of Re

In Other’s Name of

In His, Your Name of God

Priestly Motif

Priestly Recitations with motif:

PT 33 §32b (N): rdn n sec.t w n=k m ntr n hfr=kh k m n=k n(l) ntr “Nut has caused that you be a god to your opponent, even in your name of ‘god.’”

PT 215 §147b (W): m m=k n(l) ntr “in your name of ‘god.’”

PT 356 §580b (T): d.n n sec.t m ntr n st=x m n=k n(l) ntr “Just as Nut has placed you as a god to Seth, in your name of ‘god.’”

PT 366 §630c (T): n ntr=s n(l) i n=k m n=k n(l) ntr “Because their god is you, in your name of ‘god.’”

PT 368 §633b (M): rdn n=s w n=k m ntr n hfr=kh k m n=k n(l) ntr “She has caused that you be a god to your opponent, in your name of ‘god.’”

PT 423 §765c (P): d.n n sec.t w n=k m ntr n hfr=kh k m n=k n(l) ntr “For your mother Nut has caused that you be a god to your opponent, in your name of ‘god.’”

PT 388 §1607b (M): rdn n=s w n=k m ntr n hfr=kh k m n=k n(l) ntr “She has caused that you be a god to your opponent, in your name of ‘god.’”

In Name of Horizon of Re

Priestly Motif

Priestly Recitations with motif:

PT 357 §585a (T): kh n hr hr=kh k m n=k n(l) 3kh t pr.r t r’ f m “(It) is Akh for Horus with you, in your name of ‘horizon in which Re ascends.’”

PT 364 §621b (T): kh t pr.r t r’ f m=s “Be an Akh, in your name of ‘horizon in which Re ascends!’”

PT 368 §636c (M): kh n=s s=f s=k n hr=kh k m n=k n(l) 3kh t pr.r t r’ f m=”(It) is Akh for him again because of you, in your name of ‘horizon, you in whom Re ascends.’”

sPT 664B §1887b (N): kh n=s s=f s=k n hr=kh k m n=k n(l) 3kh t pr.r t r’ f m=”(It) is Akh for him again with you, in your name of ‘horizon, you in whom Re ascends.’”

In Other’s Name of

Priestly Motif

Priestly Recitations with motif:

PT 214 §138c (W): hz=k hr nsw.t w hz hr m=f lm(l) lw “As you descend upon the (tow)-lines of metal beside Horus, in his name of ‘one who is in the Henu-bark.’”

PT 219 §181a; sim. passim (W): m m=k lml w “In your name of ‘one who is in Heliopolis.’”

PT 356 §580c (T): ps n s l m=kh t pr.r t r”f m=s n(l) s t-p.t “So has your mother Nut spread herself over you, in her name of ‘Shetpet.’”

PT 364 §614d; sim. passim (T): nhr.n kw <hr> t m=kh t pr.r t r”f m=s nw n(l) w nhr n tpr “<Horus> has filled you completely with his eye, in its name of ‘god’s offering.’”

PT 368 §638a; sim. §638c (M): ps n s l m=kh t pr.r t r”f m=s n(l) s t-p.t “Your mother Nut has spread herself over you, in her name of ‘Shetpet.’”

PT 369 §643a (T): m=k lm=s m m=s n(l) s t-p.t r”f m=s “That you see by it in its name of ‘Wepetwaut.’”

PT 430 §780b (P): nsw.n w m b t m=kh t pr.r t r”f m=s n(l) m=kh t pr.r t r”f m=s “You moving in the womb of your mother, in your name of ‘Nut.’”
Injury (ii) Dealt

Personal Motif

Apotropaic Text with motif:

PT 285 §426b (W): l₃Œ i₃l b₃(j)₃(y) n₃ s₃d₃w “O (eye)-injurer, O Babay, O one whom Shesau bound.”

Transition Texts with motif:

PT 271 §391a (W): il₃ n₃f “O one who dealt an injury (of the eye).”

PT 359 §394a (T): h₃l n₃fr i₃l x₃t “The cry of Horus for his eye.”
Is a Noble

**Transition Motif**

**Transition Texts with motif:**

PT 264 §347b (T): *s3ml n=f m nbk sr* is “Him having judged as a noble.”

PT 309 §1127b (P): *s3ml n=f nb* “He is the noble of every noble.”

PT 319 §1220a–b (M): *sw=k k=kn m n(i) lfb.w tpsw k.lbm.w-sk mrt.w pr.t* “Ah, may you place

Merenre as a noble of these Akhs, the imperishable stars of the north of the sky!”

Is a Pure One

**Transition Motif**

**Transition Texts with motif:**

PT 510 §1139c (P): *n P. is w3b zt w3b* “For Pepi is a pure one, the son of a pure one.”

PT 565 §1423a (M): *M n=f w3b* “Merenre is a pure one.”

Is Akh in the Horizon

**Priestly Motif**

**Priestly Recitations with motif:**

PT 217 §152d; sim. passim (W): *wsr b3 lmt(l) lh.t m hwk lh n=f[m(r)] (s) lm “Shining in the horizon, in the place where it is Akh for you.”

PT 357 §385a (T): *lh (s)f n fr fr=k m m=k n(i) lh.t pr.t r lm “(It) is Akh for Horus with you, in your name of ‘horizon in which Re ascends.’”

PT 364 §621b (T): *lh.t lm m m=k n(i) lh.t pr.t r lm “Be an Akh, in your name of ‘horizon in which Re ascends!’”

PT 368 §636c (M): *lh n=f (s)f n fr=k m m=k n(i) lh.t pr.t r lm “It is Akh for him again because of you, in your name of ‘horizon, you in whom Re ascends.”’

PT 487 §1046b (M): *lh.t lm lh.t “Be an Akh in the horizon!”

PT 532 §1261b (N): *lh.t lm lh.t “Be an Akh in the horizon!”

PT 644B §1887b (N): *lh n=f (s)f n fr=k m m=k n(i) lh.t pr.t r lm “It is Akh for him again with you, in your name of ‘horizon, you in whom Re ascends.’”

**Transition Text with motif:**

PT 264 §350c (T): *lh.n=f m lh.t “For he has become an Akh in the horizon.”

Is among Akhs

**Priestly Motif**

**Priestly Recitations with motif:**

PT 229 §215b–c (W): *w3r b3 lmt(l) lh.w shm lm(l) s.wt=f nh.w psq.t m hwk(l)y sr “O Osiris (Unas), a Ba who is among the Akhs, a power who is in his offices, one whom the Ennead saves in the house of the noble!”

PT 355 §574c (T): *w3r=k k=fn m=m lh.w “And may you move in him among the Akhs.”

PT 419 §748a (T): *lhn=k m=f lh.w “That you travel in the company of the Akhs.”

PT 422 §758b; sim. §759c (P): *l n=k shm=k lm(l) lh.w “Your power which is among the Akhs comes to you.”

PT 451 §895b (P): *w3r shm=k lm lh.w “May your power which is among the Akhs be pure.”

PT 667A §1944b (N): *n nh n=k nh.t m=f=m lh.w l.lbm.w-sl “But live among them, the Akhs, the imperishable stars!”

**Transition Text with motif:**

PT 582 §1566c–d (P): *n w3r nh.n=i(r)<i>s sw ir b3 m=m nfr.w lh lw “She not setting him down upon the earth—among the gods and those who are Akhs.”

Is Anubis

**Priestly Motif**

**Priestly Recitations with motif:**

PT 213 §135b (W): *fr=k m inps “And your face Anubis.”

PT 217 §157b (W): *l r=k W. nh lh.lbm-sk dh3 m inps fr wsr lwml q.t lmn(l)f “Thus does Unas come, an Akh, an imperishable star, one adorned as Anubis upon the neck, foremost of the western height.”
PT 224 §220b-c (T): mdw=k hntš bꜣw. imw is hntš-ımm.tıw ıng.tı is hntš spš.מי(ב) tšb.tıt| “With your staff before the Akhs, as Anubis foremost of the westerners, as Andjeti, foremost of the nomes of the east.”

PT 225 §224b (S): mdw=k hntš bꜣw. imw is hntš-ımm.tıw ıng.tı is hntš spš.מי(ב) tšb.tıt| “May you speak before the Akhs as Anubis foremost of the westerners, as Andjeti foremost of the eastern districts.”

PT 412 §727b-c (T): hš n<ś=k> T. m zšb śmt| imw is hš|ı-mt| wpl.tıw is hntš-ımov “Descend, O Teti, as the jackal of Upper Egypt, as Anubis, the one upon his belly, as Wepiu, foremost of Helopoli!”

PT 437 §793c; sim. §804d (P): “And arise as Anubis master of the herdsman’s tent!”

PT 468 §896a; sim. §897d (N): hš. ꜣšš. ir.x=|f imw is “O Neferkare, mysterious of form as Anubis.”

PT 532 §1257a (N): ḫw=|m| ṣpw=k Ṣ r m=k ṣpw n|l| impw “Let them prevent that you rot, in accordance with this your name of ‘Anubis.’”

PT 533 §1282b; sim. §1287a; §1287c (P): ḫw hš|ı-mt| wšr m sw.t=|f imw hntš ımm “Anubis who is upon his belly, Osiris in his injury, Anubis foremost of grasp.”

PT 578 §1357a (P): ḫw=sn Ṣ r m=k ṣpw n|l| imw “Let them assign you, in this your name of ‘Anubis.’”

PT 581 §1552c (P): ḫ”=k ḫw=nh=|m| k Ṣ m hntš tš-dšr “May you stand and sit as Anubis, foremost of the sacred land.”

PT 610 §1713b-c (M): ḫ shoved=|f 1212 ṣdw.tıw is imw is s|r d|galement “That [he] make [you] an Akh, as Thoth, as Anubis, noble of the court.”

PT 650 §1833c (N): // /// /// /// /// imw hš|ı-mt|ıw.tıw wšr is z3 gbb “///////// Anubis foremost of the westerners, as Osiris, the son of Geb.”

sPT 721B §2241c (N): Ṣ r Ṣ m zšb ṣpw is Ṣ Ṣ “With your face as a jackal, as Anubis belted /// /// .”

sPT 1008 P/S/Se 96: ḫ”=k Ṣ r=k ḫw ṣpw ṣpw is hš|ı-mt|| ṣpw is hš|ı-mt| “Arise before the gods as Anubis chief of the herdsman’s tent!”

sPT 1023 P/P/S 13: ḫ”=k Ṣ m ṣpw hš|ı-mt| “And arise [as Anubis, master of the] herdsman’s tent!”

sPT 1069 P/V/E 71: Ṣ r Ṣ Ṣ Ṣ Ṣ Ṣ Ṣ Ṣ Ṣ Ṣ Ṣ Ṣ Ṣ Ṣ “Awaken, awaken, O my father Osiris, as Anubis who is atop his tent!”

Offering Text with motif:

PT 81 §57d (W): ḫ”=f hntš bꜣw. imw is hntš-ımm.tıw “That he stand before the Akhs, as Anubis foremost of the westerners.”

Transition Texts with motif:

PT 582 §1564b-c (P): wḍ”=f mdw sbk <t|b|< ṣpw ṣpw ṣpw is ṣpw “And he passes judgment as Sobek who is in Shedet, as Anubis who is in Tabet.”

hPT 694B §2150c (N): Ṣ r Ṣ Ṣ Ṣ Ṣ Ṣ Ṣ Ṣ Ṣ Ṣ Ṣ Ṣ Ṣ “Neferkare is Anubis who is over the house.”

Is Appeared

Personal Motif

Apopoletic Text with motif:

PT 294 §437b; sim. §437d (W): ḫw ḫ”w W. m nh|pw “And the appearance of Unas is in the morning.”

Transition Texts with motif:

PT 248 §626a (W): ḫw Ṣ r Ṣ Ṣ Ṣ Ṣ Ṣ Ṣ Ṣ Ṣ Ṣ Ṣ Ṣ Ṣ “Unas has come to his place which is over the two ladies, even with Unas appearing as a star.”

PT 249 §626a (W): ḫ”=f Ṣ r Ṣ Ṣ Ṣ Ṣ Ṣ Ṣ Ṣ Ṣ “Let Unas appear as Nefertem, as the lotus at the nostrils of Re.”

PT 254 §291d (W): nh|t W. r=sn ḫ”hr ṣḍ”=f “Unas is stronger than them, is appeared upon his bank.”

1212 Restore by PT 437 §796c.
PT 273 §394a–b; sim. §398b (W): m3w=sn W. h.Br b’t m ntr 5nh M lt.w=f w3b m mx.w=f “Let them see Unas, appear and a Ba as a god who lives on his fathers, who is nourished of his mothers.”

PT 274 §414a (W): lw W. m mn h.Br h.Br lmn lmn “Unas is this one who has appeared, being appeared, who remains, remaining.”

PT 303 §467a (W): lw w3�n w3� h.Br(w): W. m sn-mw hR “(Thus) did Osiris command the appearance of Unas as the companion of Horus.”

PT 317 §310a (W): h.Br W. m sbk 3l n.t “Let Unas appear as Sobek, son of Neith.”

PT 319 §314c (W): m lw hnt-mw m h.Br=f “Unas is the third in his appearing.”

PT 565 §1423b; sim. §1423c (P): h.Br P. mw n ntr.w “Pepi appearing for the gods.”

PT 681 §2096b (N): dl=f n Ne. h.Br m3w “Even that he give Neferkare a new appearing.”

fPT 691 §2120b–c; sim. passim (N): lw z’t=f lth t h.Br b’t w3l.l sdm.l z3=b=f “Os, that my son be an Akh, appeared, a Ba, mighty, capable, extended of hand, broad of stride!”

sPT 1064 P/V/E 44: H. P. mw kW /// /// /// “Let Pepi appear as one who rises up, /// who is in ///.”

Provisioning Text with motif:

PT 493 §1062a (N): h.Br Nl. mw hR w3.[t]=s “Even as Neith appeared upon her way.”

Priestly Recitation with motif:

PT 577 §5120a (P): h.Br w3� “Osiris is appeared.”

fPT 667A §1945d (N): h.Br=n=f hBr mw hR hntw=f “He has appeared upon the waterway, upon his throne.”

Is Appeared as Wepiu, Geb, Jackal

Priestly Motif

Priestly Recitations with motif:

PT 611 §1724b (M): h.Br tL m wpl.w b’t hntl 5nh.w “Appear as Wepiu, the Ba foremost of the living!”

fPT 665 §1899b–c (N): 5h.Br tL m wpl.w b’t [is] hntl 5nh.w sdm 5l=s> hntl 5h.w sb’i w3.f. tl “[Appear] as Wepiu, [as] the Ba who is foremost of the living, as the power foremost of Akhs, as the sole star!”

fPT 665B §1913b–1914a (N): 5h.Br tL m wpl.w b’t hntl 5nh.w sdm is hntl 5h.w “Appear as Wepiu, as the Ba foremost of the living, as the power foremost of Akhs!”

fPT 666 §1919c (N): 5h.Br hntl=sn gbb is hntl lhb t psd.t lwuw “Being appeared before them as Geb foremost of the body of the Ennead of Heliopolis.”

PT 690 §2103c–d (N): 5h.Br r=s m z3b hR is hntl(1) 5nh.w gbb is hntl(1) psd.t lwuw hntl(1) 5h.w “You being appeared to them as a jackal, as Horus, foremost of the living, as Geb, foremost of the Ennead, as Osiris, foremost of Akhs.”

sPT 716A N 709 + 1: h.Br tL m wpl(w),w /// [b’l hntl] 5nh.w [is] “May you appear as Wepiu, /// as the Ba foremost of] the living.”

fPT 717 §2225d–2226a (N): H.Br r=s 3h.l bth.h.w[-sh] h.Br hntl=sn gbb is hntl 5h.w psd.t lwuw “St[and] before the Im[perishable St[ars], [appeared before them as Geb foremost of the body] of the Ennead of Heliopolis!”

Is Arisen to Seth

Priestly Motif

Priestly Recitations with motif:

PT 437 §793a (P): h.Br lw st “Arise to Seth!”

PT 532 §1259a (N): 5h.Br lw st “Arise to Seth!”

PT 610 §1710a (M): 5h.Br lw st “Arise to Seth!”

PT 658 §1855b (N): pr h.Br r=f “Go up and stand up to his face!”

sPT 1005 P/S/Sc 91: H. Br n lw3� lw3� l.hb.w 5h lw 5h=psd.t “Arise to Seth, a[s Osiris], as an Akh, the son of Geb, one at [whom the Ennead] trembles!”
Is Around Haunebu

Priestly Motif

Priestly Recitations with motif:

PT 366 §629b (T); m[t] kw dbn.ti šn.ti m dbn phr b3(w)-nh.w “Behold: you are round and encircled as the round one who goes around the Haunebu.”

PT 454 §847c (P); w.r.t dbn.ti m dbn phr b3.w-nh.w “Be great and round, as the round one who goes around the Haunebu!”

PT 593 §1631a (N); šn=k n=k h.t nb(l) m ḫnw.f. ḫw(=k(l)) m m=k n(l) dbn h.t.w-nh.w “May you enclose everything in your embrace, in your name of ‘one who goes around the Haunebu.”

Is at Prow

Transition Motif

Transition Texts with motif:

PT 407 §710c (T); šzp n=f T. ṣ.t=f w.b.t ḥmtl h.t wÐf s “Let Teti receive his pure place which is in the prow of the bark of Re.”

PT 469 §906c (P); ḫms r=f P. pn m šr.(l) wÐf ps.t.i ḫ “Pepi thus sitting at the prow (lit. in the nostrils) of the ship of the two Emneards.”

fPT 704 §2206f (Nt); ḫm=s m ḫpt.t ḫpr<r> m h.t wÐf m.w “Even alighting in the brow of Kheprer in the prow of the bark which is in Nu.”

Is Ba Foremost of Living

Priestly Motif

Priestly Recitations with motif:

PT 611 §1724b (M); ḫ.f.ti m wdp.l.w b3 ḫntl ṣnh.w “Appear as Wepiu, the Ba foremost of the living!”

fPT 665 §1899b–c (Nt); [ḥ.f.ti] m wdp.l.w b3 [lš] ḫntl ṣnh.w ḥmn <lš> ḫntl ḥš.w sbš is w.c.š.[“[Appear as Wepiu, as the Ba who is foremost of the living, as the power foremost of Akhs, as the sole star!”

fPT 665B §1913b–1914a (Nt); ḫ.f.ti m wdp.l.w b3 is ḫntl ṣnh.w ḥmn is ḫntl ṣḥ.w “Appear as Wepiu, as the Ba foremost of the living, as the power foremost of Akhs!”

sPT 716A N 709 + 1; [ḥ.f.ti m ḫpt.l.w]/// [bš ḫntl] ṣnh.w [lš] “May you appear as Wepiu, /// [as the Ba foremost of] the living.”

Is before, beside Re

Transition Motif

Texts with motif:

PT 249 §265a; sim. §266a (W); W. ḫ.t šr.t ḥmn-wr “It is Unas at the nostrils of the great power.”

PT 250 §267b; sim. §267d; §286c–d (W); hr(l) md(b.l) nfr sš ṣḥm nmn.(l) rš “The one bearing the god’s book, Sia, the one at the right of Re.”

PT 268 §372d–e (W); ḫ.sk=f ḫw(=k(l)) k3 n(l) W. pn n(l) ḫ.t=f m ṣḫ ḫr(l)-mn.w ḫš.t ”Even drying the flesh of Unas’s own Ka, as this one who is beside Re in the horizon.”

PT 271 §391c (W); ḫms W. ḫn hr šr.t tsr.t ḫr-gs nfr “That Unas may sit upon the great seat beside the god.”

PT 309 §490c (W); ḫms W. m-bšš=f “Unas sitting before him.”

PT 439 §813a (P); ḫmsy=f ḫr-mn.w ḫš=f “Let him be seated beside him.”

PT 571 §1471a (P); ḫm[n] ḫr P. n[l] ḫr-[mn]. ḫš=f “Let Horus install Pepi <beside> him.”

PT 573 §1480c (P); ḫw(l) n=k ḫhmw P. pn ir-gs=k ḫr-mn ḫšš.m ḥš.t “May you command that Pepi sit beside you, (sc. Re) beside Duau in the horizon.”

sPT 1025 P/A/S 10: ḫms P. pn ir-mn-n(l) rš “Let Pepi sit beside Re.”

1213 On the term h.t.w-nk.w as “everything beyond,” see Bonify 1995, pp. 45–58.
1214 This is a subset of the motif ‘Is Appeared as Wepiu, Geb, Jackal.’
Priestly Recitations with motif:
PT 214 §137c (W): \textit{wr}=k \textit{hr-gs} \textit{np} “And be beside the god.”
PT 419 §743b (T): \textit{fr'\textit{fr} \textit{hr} \textit{r’}} “As you stand before Re.”

Is Born/Conceived with/as Orion

 Priestly Motif
Priestly Recitations with motif:
PT 367 §634d (M): \textit{w}=k \textit{wr}=\textit{m} \textit{sm}=\textit{hr}=\textit{nn}=\textit{hnt}=\textit{w} “Even that you seize the Wereret-crown before the gods by it.”
PT 424 §770d (P): \textit{w}=\textit{t}=\textit{w}=\textit{m} \textit{w} \textit{w} \textit{w} \textit{m} \textit{w} \textit{w} “That you judge them before the magnificent Ennead which is in Heliopolis.”
PT 468 §902a–b (N): \textit{m} \textit{w} \textit{w} \textit{w} \textit{w} \textit{m} \textit{w} \textit{w} \textit{m} \textit{w} \textit{w} \textit{m} \textit{w} \textit{w} \textit{m} \textit{w} \textit{w} “Let it put your might, O Neferkare, before the two Enneads, as the two Wetis who are in your brow.”

Offering Text with motif:
PT 1012 P/S/Ne III 65: // // // // // // // because he loves you.”

Is Beloved of Isis

Sacerdotal Motif
Offering Text with motif:
PT 100 §67b (N): \textit{m} \textit{mr} \textit{m} \textit{n} \textit{w} \textit{w} \textit{w} \textit{n} \textit{w} \textit{n} \textit{w} \textit{n} \textit{w} \textit{n} \textit{w} \textit{n} \textit{w} \textit{n} \textit{w} \textit{n} \textit{w} \textit{n} \textit{w} \textit{n} \textit{w} \textit{n} \textit{w} \textit{n} \textit{w} “Behold, then, Neferkare before the gods.”

Is Belted (\textit{f}) as Horus

Transition Motif
Transition Texts with motif:
PT 505 §1089b (P): \textit{m} \textit{m} \textit{n} \textit{w} \textit{w} \textit{w} \textit{n} \textit{w} \textit{w} \textit{n} \textit{w} \textit{n} \textit{w} \textit{n} \textit{w} \textit{n} \textit{w} \textit{n} \textit{w} \textit{n} \textit{w} \textit{n} \textit{w} “Merire is belted with the cross-straps of Horus.”
PT 555 §1373b (M): \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} “I being belted as Horus, I being clothed as the two Enneads.”
PT 576 §1507a (P): \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} “Let it put your might, O Pepi [go forth] from his house, belted as Horus, adorned as Thoth.”

Is Born/Conceived with/as Orion

Priestly Motif
Priestly Recitations with motif:
PT 442 §820d (P): \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} “May the sky conceive you together with Orion; may the netherworld bear you together with Orion.”
PT 466 §883c (P): \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} \textit{w} “Nut has born Pepi with Orion.”
Is Bound for God

Personal Motif

Personal Text with motif:

hPT 662A §1874b (N): *lw Ne. Ir=k “Neferkare is bound for you.”

Transition Text with motif:

PT 573 §1480b (P): *Kw P. pn Ir=k “Pepi is bound for you.”

Is Brushed/Dried

Priestly Motif

Priestly Recitations with motif:

PT 219 §179b (W): *sk *n=f r=f “For him have you brushed his mouth.”

PT 366 §626b (T): *sk *n=k gbb r=f “Geb has brushed your mouth for you.”

PT 435 §§766a (P): *lsk=f r=f *w=f P. “Let me brush the mouth of Osiris Pepi.”

PT 477 §964b; sim. *passim (N): *lsk *fh=f “That Neferkare dry your face.”

PT 540 §1322a (P): *h=f *k “Being dried off.”

PT 593 §1827b (N): *sk *n=k gbb r=f “Geb has *dried your mouth.”

PT 664C §1897b (N): *lsk=f r=f *w=f Ne. Ne. // “Let me dry the mouth of Osiris Neferkare ///.”

PT 670 §1983d (N): [L]h=f *w r=f “Your tears having been dried off.”

Transition Texts with motif:

PT 258 §§372d-c (W): *sk=f *lsk=f r=f *w=f P. m=f h=f *mn *w=f *r=f m *h=f “Even drying the flesh of Unas’s own Ka, as this one who is beside Re in the horizon.”

PT 471 §921b (P): *sk=s=m P. *pn “Drying Pepi.”

Is Bull

Personal Motif

Personal Text with motif:

PT 408 §716e (T): n *n=f T. is *pw k=f *lw=f “Because Teti is the bull of Heliopolis.”

Apotropaic Texts with motif:

PT 238 §242c (W): k=f *pw n=f m *w=f “This one is your bull, the mighty one, the one who would act because he would act.”

PT 282 §423c (W): k=f *mn *w=f “This is your bull, the mighty one concerning whom this is done.”

Transition Texts with motif:

PT 254 §§282c–283a; sim. §293b (W): *mb.n=f m=f “He is the one whom I bore, shining of horn, eye-painted pillar, bull of the sky.”

PT 273 §§397a (W): P. pl k=f *pw n=f “Unas is the bull of the sky, in whose heart is rage, who lives on the metamorphose(s) of every god.”

PT 306 §§481b; sim. §§481c (W): n=f *mn *w=f “And yet behold: you have become the enduring bull of the wild bulls.”

PT 307 §§486b; sim. §§486c (W): P. *sk=s *w=f “For Unas is the wild bull of the grassland, the bull great of face who came forth from Heliopolis.”

PT 318 §§511a (T): *pw n=f P. *w=f “The serpent is Teti, the bull of the Ennead.”

PT 319 §§513a (W): P. pl k=f *pw m=f “Unas is the bull of sunlight, one who is within his eye.”

PT 320 §§516b–c (W): P. pl *sbk *mn *f=f “For Unas is Babai, lord of the night sky, the bull of the baboons, one who lives on his ignorance.”

PT 467 §§889d (N): *mn *w=f “As the star of gold, he of the fillet, the bull of sunlight.”

PT 470 §§913d (N): *sk=s=m “For I am Neferkare, the great wild bull.”

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1215 Or “snared” (and then similarly for PT 670 §1983d and elsewhere); see Fischer-Elfert 1998, pp. 52–57.
PT 474 §944c (M): smm=k tw h=f m l.mn.w n(t) sm3 “And you will thus make yourself enduring as the enduring (bull) of the wild bulls.”

PT 480 §998b (N): m·tr(1) Ne. mn m·hnt=tr(1) m l.mn.w n(t) sm3 “Behold, Neferkare endures before you as the enduring bull of the wild bulls.”

PT 510 §1149c (P): P. p' לר sm3-wr prl m hnt·lnn·lwa “Pepi is the great wild bull, the one who ascends as foremost of the westerners.”

PT 572 §1477c (P): hhr P. p'=-sn m l.mn.w n(t) sm3.w “Let Pepi be against them as the enduring bull of the wild bulls.”

PT 683 §2047c (N): ng!' tw nn pr m bnk.t “This one is the long-horned bull, who came forth from the fortress.”

hPT 694B §2136a (N): Ne. pw k /// ... /// “The bull is Neferkare /// ... ///.”

Priestly Recitations with motif:

PT 205 §121b (W): n mt(t) swt k3 wr hw knz.t “Because he is the great bull, the smiter of Kenzet.”

PT 409 §1717a-b (T): T. p' k3 pdk.t nb šl.t t 5 “Teti is the bull of the Ennead, a possessor of offerings, of five loaves.”

Provisioning Texts with motif:

PT 246 §252a (W): 9f.(f) w. P. p' m 'h.w. tp=f sm3.wi “Arise, O Unas, as one upon whom are horns, the double wild bull.”

PT 365 §629b (T): db3 m sm3-wr “Be adorned as the great wild bull!”

PT 372 §653d (T): m mn=k n(t) nzr·mt “In your name of ‘bull.’ ”

PT 436 §792a-b (P): M. t=k k3 wr hmr w.d.l tr šk.wt r' mn.t=f “May you cross as the great bull, pillar of the serpent-nom, to the field of Re which he loves.”

PT 559 §1359a-b (P): M. t=k k3 wr ir šk.št w.d.t r swt r' w'k.t “May you cross, O great bull, to the green field, to the pure places of Re.”

Is Clothed (db3) with Cloth

Sacerdotal Motif

Offering Text with motif:

PT 591 §1614a (M): db3.n sw M. pn d'k.m t m šzm.t=f mnnt.l hr t=t=f m t.wit “Merenre also has clothed himself with his Shezemet-cloth, that which strikes his land as an *image.”

Priestly Recitations with motif:

PT 675 §2004a (N): db3 tw m šl.t=k k tw hnt(t) hnr.t “Clothe yourself with this your cloak which is before the house!”

PT 690 §2094a (N): db3=f Ne. pn m šl.t pr.t t.m=f “And he adorns Neferkare with the shroud which goes forth from him.”

Is Clothed with/by Tait

Sacerdotal Motif

Offering Texts with motif:

PT 414 §737c (M): wh n ir(t) hr hmr tlt.t “Be clothed in the eye of Horus which is Tait!”

PT 597 §1642 (M): m'y wnh=k n=š ir(t) hr (w)gt t lt tlt.t “Come and don the whole eye of Horus which is Tait!”

sPT 635A §1793a-b (N): inw n=š=k n=š ir(t) hr hmr tlt.t m(š)-w[t],(š)t [m mn t n=š nfr.w] “To you I have brought the eye of Horus which is Tait, [this] cloth [of which the gods are terrified].”

sPT 1052 P/Ser/S 2-3: m'y wnh n=k ir.t hr hr=k tlt.t “Come and don the eye of Horus for yourself, that which is in Tait!”

Priestly Recitation with motif:

PT 417 §741b (T): hrs tw nac.t=k tlt.t “And let your mother Tait clothe you.”

Is Conceived to Re

Transition Motif

Transition Texts with motif:

PT 539 §1317c (P): lsr P. n r’ “Pepi was conceived to Re.”

PT 576 §1508a (P): lsr P. n r’ “Pepi was conceived to Re.”
typological motifs of pyramid texts

Is Conveyed (sdβ)

Transition Motif

Transition Texts with motif:
PT 485 §1028a; sim. §1028c (P); [sdβ P. pn] hn† stk “[Convey Pepi] with Seth!”
PT 519 §1203c; sim. §1209c; §1217a (P); [sdβ P. pn] hn† snk ır snk.t-gap ır swn n(1) P. pn n(1) nb.(w) imt,hk “Convey Pepi with you to the field of offerings, at this his *cult-place of the possessors of veneration!”
PT 566 §1429a (P); [sdβ P. pn] hn† =k “Convey Pepi with you!”

Is Cool

Sacerdotal Motif

Offering Text with motif:
PT 32 §22b (W); qbb. =k ır=s “That your heart be cool by it.”

Priestly Recitations with motif:
PT 33 §24a–b (N); qbn=k ır ır m bnk n(1) pr m qbb “Be cool because of Horus, in your name of ‘one who came forth from the libation!’ ”
PT 216 §151d (W); qbb.n=f n=sn “He has become cool because of them.”
PT 222 §212b (W); qbb.n{n}=k m n=sn “You have become cooled, in the embrace of your father, in the embrace of Atum.”

Is Drawn Together (dmβ, fb, inq) by God

Priestly Motif

Priestly Recitations with motif:
PT 356 §577b (T); rdk n hr dmβ tw ntr.w “Horus has caused that the gods join you.”
PT 357 §584b (T); Fkh.n tw hr “Horus has joined you.”
PT 364 §617b (T); dmβ.n=f kw “He has joined you.”
PT 368 §639b (M); rdk n=f Fkh tw dhv.t “He having caused that Thoth join you.”
PT 370 §645a (M); rdk n hr dmβ tw ntr.w “Horus has caused that the gods join you.”
PT 373 §656c (M); Fkh n=k kw “The great ones join you.”
PT 448 §830a (P); Fkh P. “Join Pepi!”
PT 649 §1830b (N); [dmβ]=dn kw “Even [that] they [may unite] you.”
PT 665B §1914b (N); Fkh n “Join (her)!"

Is Drawn Together (dmβ, fb, inq) by Goddess

Priestly Motif

Priestly Recitations with motif:
PT 218 §164a–b (W); inq n=sn(1) inq n=sn(1) Fkh ir=sn(1) Fkh ir=sn(1) “Draw [him] together; draw [him] together! Join [him]; join [him]!”
PT 357 §592a (T); Fkh.n tw ıs.t “For Isis has joined you.”
PT 364 §616c (T); inq.n=s tw m mn=s n(1) qrs.w “She has drawn you together, in her name of ‘coffin.’ ”
PT 365 §623b (T); dmβ=sn(1) tw “When they joined you.”
PT 366 §631b (T); Fkh=sn(1) tw “Let them join you.”
PT 451 §838b (P); Fkh=s tw “Even that she join you.”
PT 546 §1341b (P); inq=sn “That I may draw him together.”
PT 631 §1789 (N); Fkh=sn “I have united my brother.”
PT 664C §1896 (N); inq n=sn “Draw [him] together!”

Transition Text with motif:
PT 271 §388c (W); W. p dmβ y mwx.t=f smk.t wr.t “The one whom his mother, the great wild cow, joined is Unas.”
Is Father of Horus

Priestly Motif

Priestly Recitations with motif:

PT 356 §380a (T): \( \text{tp=f} \ \text{it=f} \ \text{lm=f} \) \( \text{k} \) \( \text{m} \text{.r=f} \) \( \text{k} \) \( \text{n(l)} \) \( \text{b3} \) \( \text{lt} \) \( \text{tp} \) “Reckoning his father in you, in your name of ‘litter of the father’s Ba.’”

PT 366 §632d (T): \( \text{hr} \ \text{spd} \ \text{pr} \ \text{lm=f} \) \( \text{k} \) \( \text{m} \ \text{hr} \ \text{imi} \) \( \text{spd} \) “Horus Soped has gone out from you as Horus who is in Sothis.”

PT 369 §640b (T): \( \text{r} \) \( \text{im=k} \) \( \text{m} \ \text{r} \) \( \text{im} \) \( \text{spd.t} \) “Horus Soped has gone out from you as Horus who is in Sothis.”

PT 371 §650b (T): \( \text{r} \) \( \text{im} \) \( \text{m} \ \text{r} \) \( \text{im} \) “You are the father of Horus, the one who begot him (Horus), in your name of ‘begetter.’”

PT 593 §1633a; sim. §1633b; §1636b (N): \( \text{i.mr.n} \) “Horus loves his father who is in you.”

PT 608 §1702b (M): \( \text{i.m} \) “Give your hand to your son Horus!”

Is Fiery

Transition Motif

Transition Texts with motif:

PT 255 §298a (T): \( \text{r} \) \( \text{im} \) \( \text{T} \) \( \text{pn} \) \( \text{nsr.w} \) \( \text{n(l)} \) \( \text{ir=f} \) “And then will Teti send out the flame of his eye.”

PT 256 §302a–b (W): \( \text{i} \) \( \text{nsr.w} \) \( \text{n(l)} \) \( \text{nn} \) \( \text{A} \) \( \text{t=f m} \) \( \text{rnn-wt.} \) “The flame of the fire belongs to his diadem, as Renenutit who is upon him.”

PT 261 §324a–b; sim. §324c (W): \( \text{W. p} \) \( \text{i} \) \( \text{mm} \) \( \text{z} \) \( \text{z} \) \( \text{wbn} \) \( \text{m} \) \( \text{t} \) “Unas is this flower which rose from the earth.”

PT 260 §322b (W): \( \text{W. p} \) \( \text{i} \) \( \text{s} \) \( \text{s} \) \( \text{n(l)} \) \( \text{m} \) \( \text{t} \) \( \text{b} \) \( \text{n} \) \( \text{l} \) “For Unas is the very self of his father, the lotus of his mother.”

PT 332 §541b (T): \( \text{pr.n} \) \( \text{T} \) \( \text{m} \) \( \text{hh=f} \) \( \text{inny} \) “Teti has ascended even by his fire, having turned about.”

PT 334 §544a–b (T): \( \text{T} \) \( \text{pw} \) \( \text{wnb} \) \( \text{pr} \) \( \text{m} \) \( \text{k} \) \( \text{rw} \) “Teti is the flower which went forth from the Ka, the flower of gold which went forth from Netjeru.”

Is Flower, Plant

Transition Motif

Transition Texts with motif:

PT 249 §264b; sim. §265a; §266a (W): \( \text{W. p} \) \( \text{i} \) \( \text{nw} \) \( \text{n(l)} \) \( \text{z} \) \( \text{z} \) \( \text{wbn} \) \( \text{m} \) \( \text{t} \) “Unas is this flower which rose from the earth.”

PT 260 §322b (W): \( \text{W. p} \) \( \text{i} \) \( \text{s} \) \( \text{s} \) \( \text{n(l)} \) \( \text{m} \) \( \text{t} \) \( \text{b} \) \( \text{n} \) \( \text{l} \) “For Unas is the very self of his father, the lotus of his mother.”

PT 324 §542b (T): \( \text{b} \) \( \text{b} \) \( \text{b} \) \( \text{b} \) \( \text{wbn} \) \( \text{m} \) \( \text{t} \) \( \text{b} \) “Teti is the flower which went forth from the Ka, the flower of gold which went forth from Netjeru.”

Is for Sky

Transition Motif

Transition Texts with motif:

PT 258 §309b (W): \( \text{i} \) \( \text{w} \) \( \text{T} \) \( \text{r} \) \( \text{pt} \) \( \text{m} \) \( \text{t} \) \( \text{w} \) \( \text{m} \) \( \text{t} \) “Unas is for the sky; Unas is for the sky, as the wind, as the wind.”

PT 326 §334b (T): \( \text{i} \) \( \text{w} \) \( \text{T} \) \( \text{r} \) \( \text{pt} \) \( \text{m} \) \( \text{t} \) \( \text{w} \) “Teti is for the sky; Teti is for the sky as Shu and Re.”

PT 347 §890b (N): \( \text{t} \) “Neferkare is for the sky.”

PT 306 §1101d (P): \( \text{t} \) \( \text{r} \) “To the sky! To the sky!”

PT 308 §1114a; sim. §1114b (P): \( \text{i} \) \( \text{r} \) \( \text{pt} \) \( \text{m} \) \( \text{z} \) “To the sky! To the sky among the gods of the ascent!”

PT 688 §1960a (N): \( \text{t} \) \( \text{r} \) \( \text{Ne.} \) \( \text{r} \) \( \text{g} \) \( \text{t} \) \( \text{b} \) \( \text{t} \) \( \text{t} \) \( \text{m} \) “Neferkare is bound for the eastern side of Nut.”

PT 684 §2051b (N): \( \text{mdw} \) \( \text{n(l)} \) \( \text{Ne.} \) \( \text{k3=f} \) \( \text{r} \) \( \text{pt} \) “The word of Neferkare is ‘His Ka for the sky.’”
Is Foremost of (His) Ennead

Priestly Motif

Priestly Recitations with motif:

PT 246 §255b (W): "if-t= k hntl=sn gbb is hntl psl.t=f "And stand before them as Geb, foremost of his Ennead."
PT 612 §1735d (P): mn.[ti gbb] is hntl psl.t “Endure as [Geb (or Osiris, Re, Min)] foremost of the Ennead.”
Is Great (wrr) (Exhortation)

Priestly Motif
Priestly Recitations with motif:
PT 366 §628b; §628c (T): km.◊(l)  ṭr.◊(l) m m=k n(◊) km-.wr “Be complete and great, in your name of ‘great black [bull] fortress!’”
PT 374 §636a (T); wr.◊(l) “Be great!”
PT 454 §847c (P); ṭr.◊(l) dbu.t m dbn ṭb h3.w-nb.w “Be great and round, as the round one who goes around the Haunebu!”
PT 600 §1658a (N): km.◊(l) ṭr.◊(l) m m=k n(◊) h3.t-km-wr “Be complete and great, in your name of ‘house of the black bull!’”
PT 697 §2169b (N): ṭr.◊(l) m n-t-sx.t swt.◊(l) m r “Be great like a king, he of the sedge-plant like Re!”

Is Greatest of Nut’s Children

Priestly Motif
Priestly Recitations with motif:
PT 368 §638d (M): ṭr w̲r.◊(l) lmā m s.w=s “You are the greatest (i.e. eldest) of her children.”
PT 428 §778b (P): ṭr pn lmā m s.w=s “This greatest of your children.”
PT 446 §825d (P): ṭr w̲r.◊(l) m s=s “For you are the greatest of her child(ren).”
PT 588 §1608b (M): ṭr w̲r.◊(l) lmā m s.w=s “You are the greatest among her children.”
PT 593 §1629c (N): ṭr w̲r.◊(l) lmā m s.w=s “For you are the greatest of her children.”

Is Greeted (ḫw)

Priestly Motif
Priestly Recitations with motif:
PT 422 §735c (P): ḫw=k tpt s.w̲r=k (l) “Your greeting is in front of you.”
PT 436 §790b (P): ḫw=k tpt s.w̲r=k (l) “Your greeting is in front of you.”
PT 579 §1542a (P): ḫw=k tpt s.w̲r=k (l) “Let them give greeting to you.”
PT 611 §1729a-b (M): ḫw=k tpt s.w̲r=k (l) “Greetings be to you, a great greeting to you, you being greeted!”
PT 665C §1915g (Nt): ḫw=k tpt s.w̲r=k “A great greeting be to you!”
PT 687 §2077a (N): ḫw=k tpt s.w̲r=k m ḫw.w Nrk. “Let the gods make greeting in meeting Neferkare.”
PT 690 §2111; §2113 (N): ḫw=k tpt s.w̲r=k “Geb making greeting.”
PT 1023 P/P/S 20: [ḥw?] ḫw=k tpt s.w̲r=k “Let the Iaat-tree [greet(?)] you.”

Transition Text with motif:
PT 508 §1116b; sim. passim (P): ḫw=k “Greeting!”

Provisioning Text with motif:
PT 493 §1062b (Nt): ḫw=k tpt s.w̲r=k “Even when greeting was given to Neith.”

Is Herdsman

Priestly Motif
Priestly Recitations with motif:
PT 424 §771b (P): ṭr=k ḫw=k ḫw.w=k “Your herdsman who is in charge of your calves.”
PT 437 §793c (P): ḫw=k tpt s.w̲r=k ḫw.w “And arise as Anubis master of the herdsman’s tent.”
PT 548 §1348a (P): ḫw=k tpt s.w̲r=k ḫw.w “Setting him down among the Khentiuesh, as the Herdsman of Calves.”
PT 578 §1533b (P): ḫw=k tpt s.w̲r=k ḫw.w “You have put them in your embrace, even as the herdsman of your calves.”
PT 659 §1865c; sim. §1867b (N): ḫw.w=k tpt s.w̲r=k “(He) being your one of the calf, (he) being this Herdsman.”
PT 1008 P/S/Se 96: ḫw=k ḫw.w=k “And arise before the gods as Anubis chief of the herdsman’s tent.”
PT 1023 P/P/S 13: ḫw=k tpt s.w̲r=k “And arise as Anubis, master of the] herdsman’s tent.”

\footnote{125}{Restore by PT 437 §793c.}
Is Imperishable

Priestly Motif

Priestly Recitations with motif:

PT. 217 §152a: sim. passim (W): l.n=k W: n=f l.hm-sk nb hrt w.t w.td $\ell$ “To you comes Unas, an Akh, an imperishable star, lord of the affairs of the place of the four columns.”

PT. 218 §161a: sim. passim (W): l.n=f W: n=f hwrj pslb l s=n l.hm-sk “Thus does Unas come, a *newborn of the Ennead, an Akh, an imperishable star.”

PT. 432 §782c (P): l.n=f P: n=f l.hm-sk lmi=f “You having placed Pepi as an imperishable star within you.”

PT. 443 §823e (P): l.hm=f sk “That he be imperishable.”

Is His Father (l=t=f)

Priestly Motif

Priestly Recitations with motif:
PT. 356 §580a (T): l.p=f l.t=f/im=k m n=l(f) b3 l.t p.t “Reckoning his father in you, in the name of ‘litter of the father’s Ba.’”

PT. 357 §589a (T): l.hr l.p=f l.t=f/im(k) m n=k n(l) mw n=f “Horus comes, even that he reckons his father who is in you, you being rejuvenated, in your name of ‘fresh water.’”

PT. 359 §604b (T): lkh n gbb m3 hr l=t f im=k m n=k n(l) fwr-t-ltw “Geb has caused that Horus see his father in you, [in your [name] of ‘house of the sovereign.’”

PT. 371 §650b (T): twt l.t=f hr wtt sw m n=k n(l) wtt “You are the father of Horus, the one who begot him, in your name of ‘begetter.’”

PT. 423 §767b (P): l.p=f l.t=f/im=k m n=m=f n(l) hr b3 l.t “Let him reckon his father in you, in his name of ‘litter of the father’s Ba.’”

PT. 512 §162a (N): l.t.n n<f=f> l.t Nt. l.b=f “The father of Neferkare has made his heart even for <himself>.”

PT. 541 §1334b (P): l.n=g=f l.t=f/wsr M. n=ls=f “In his own saving of his father Osiris Merire.”

PT. 542 §1335a (P): l.t.n=f l.p=f l.t=f/wsr P. “He has come even that he reckon his father Osiris Pepi.”

PT. 580 §1550a-b (P): wnm=f l.h d3 r n(l) m.m-t f hr t.n n l.t=f/wsr P. “Let us eat the red bull of the traversing the lake which Horus did for his father Osiris Pepi.”

PT. 593 §1633a: sim. §1633b (N): l.im=n hr l=t f/im(k) l=k “Horus loves his father who is in you.”

PT. 670 §1980a-b (N): lhb.w(l) lmr m3.kw hr dl=f nh n l=t=f “How satisfying to behold, to see Horus giving the Ankh to his father!”

PT. 734 §224s.e: sim. §2263d–2264a (N): wrw mr hr l.nd=f l.t=f “The great ones, like Horus who saves his father.”

sPT. 1058 P/V/E 26; sim. 26–29: l.t n(l) P. “O father of Pepi.”

Offering Texts with motif:
PT. 173 §101e (T): twt l.t=f “For you are his father.”

PT. 179 §103c (N): twt l.t=f “For you are his father.”

Is Hidden of Place

Priestly Motif

Priestly Recitations with motif:
PT. 667 §1936a (N): lwc.n(=l) lhr k b3 s.w t=j ltw pr p.t “I have come to you, O one hidden of places, even seeking you at the sky.”

PT. 667A §1943c (N): l.hr l==Nt. l.pw n=k n(l) lhb b3 s.w(=l) “Your tomb, O Neith, is yours, is that of the heart of the one hidden of places.”

PT. 667B §1949a (N): l.wk=lhr k Nt. l.pw b3 p’(f) s.w t=f “Hail to you, O Neith, one hidden of places!”

PT. 667C §1954a (N): Nt. l.pw b3 s.w t=f “O Neith, hidden of places.”

Transition Text with motif:
PT. 516 §1183b (P): l.pw m=n-k3.w=k lhy m.sh.m. l=t=f “Pepi is your herdsman, master of your birth-brick.”

Typological Motifs of Pyramid Texts 553
Is in Chemmis

Transition Motif

Transition Texts with motif:
- PT 519 §1214b (M): *iz.t ili n]* m hêb-kāt.t “Let the fillet be tied on (to her son) in Chemmis.”
- PT 609 §1703c (M): *ms n tsw mm.t k sês.t m hêb-kāt.t “Your mother Isis has born you even in Chemmis.”

Is in Egg

Personal Motif

Personal Text with motif:
- PT 408 §714b (T): *ms=br(i) sw ili ssw.t “And bear him, the one who is in his egg.”

Is in/at God’s Booth

Priestly Recitations with motif:
- PT 219 §184a–b (W): *m n=k ili(m) zêb-nṭr ili(m) k3p dbn(i) i*iz.t liq.tli “In your name of ‘one who is in the booth of the god, he who is in the censing, he of the encircling-chest, he of the binding-chest, he of the joining-chest.’”
- PT 420 §750d (T): *wêb=k m fšt.t=k ms.n.w-it iptw ipp.t “Horus, the one upon his belly, as Wepiu, foremost of the pure land.”
- PT 553 §1365a–b (P): *hb sbw t=k m zêb nêt “Descend, O my father, by the god’s booth!”

Offering Text with motif:
- PT 34 §266b (W): *idp=k dj.t=f hîlit zêb nêt “May you taste the taste of it before the god’s booths.”

Is Jackal

Priestly Motif

Priestly Recitations with motif:
- PT 374 §659a–b (T): *pr=k im=sn ibr is zêb is br(i)·gy=f zn ir.w=f ibr hêh“May you go out through them, as Horus, and the jackal beside him, whose form passes by [his] opponents.”
- PT 412 §727b-c (T): *hî w=<k> T m zêb nêf “Horus foremost of his Menit, Satjuti, lord of Sebut, the jackal of Upper Egypt, the nome administrator of the great Ennead.”

Listing Four

PT 690 §2101b–2102a (N): *hêp(i) dwl.mw.t=f lms(i) qebb.sn.w=f ln=sn n=k m=k pw n(i) ỉ.lm.w-sk “Hapi, Duamutef, Imseti, Qebehsenuf bring you this your name of ‘imperishable star.’”

Transition Text with motif:
- PT 571 §1469a (P): *l.ỉ.m.w-sk pw P. “For an imperishable star is Pepi.”

On the assumption of the form of the jackal by the beneficiary, see above at n. 1185.
Is Ka of (All) Gods

Priestly Recitations with motif: PT 610 §1719d-c (M): m zḥb ṣd-md psd.tl m ḫr ḫntl mnšt.t=f “As the jackal, district administrator of the two Enneads, as Horus Khentimentiu.”

PT 659 §1867b (N): kṣ n=k zḥb ṣmθ Is ḫnt Is ḫr(l) mnšt.t “Return as the jackal of Upper Egypt, as Anubis master of the herdsman’s tent!”

PT 655 §1907d (N); d n=k m=k n(l) z=ṣḥ “Let your name of ‘jackal’ be given to you.”

PT 675 §2001b-c (N): h[3] n=k <ṣm> zḥb ṣmθ ḫnt ls ḫr(l) ṣmθ=f {k} ḫnt= ḫnt ls ḫnt ls ḫnt=f “Descend as the jackal of Upper Egypt, as Anubis who is beside him, as <Wepiu>, foremost of Heliopolis.”

sPT 1023 P/P/S 18: zḥb ṣd-md psd.t “O jackal, namese administrator of the Ennead.”

Transition Text with motif: PT 506 §1097a (P); P. ḫnšt.t “Pepi is the *she-jackal.”

Is Ka of (All) Gods

Priestly Recitations with motif: PT 589 §1609a (M): ḥwt kṣ n(i) nfr.w nb(w) “You are the Ka of all the gods.”

PT 649 §1831c (N): ḥwt kṣ n(i) nfr.w “You are the Ka of the gods.”

sPT 1012 P/S/Ne III 63: ḥwt kṣ n(i) [nfr.ne] nb(w) “You are the Ka of all the gods.”

Is Ka of Horus

Priestly Recitations with motif: PT 215 §1494d (W): ḥwt kṣ “For you are a Ka.”

PT 215 §1494d (W); nfr.t “For you are a Ka.”

PT 356 §5824 (T): īrs=f n kṣ=f lm=k “He has acted for his Ka in you.”

PT 357 §587c (T); ḥwt kṣ=f “For you are his Ka.”

PT 364 §610d (T); ḥwt kṣ “For you are his Ka.”

PT 370 §6474d (M); īrs ḫr n kṣ=f lm(l)=k “Horus has acted for his Ka which is you.”

PT 589 §1609b (M); nfr.n kw ḫr ḫbr.tl m kṣ=f “For Horus has saved you, you having come to be as his Ka.”

PT 649 §1832a (N); ḫbr.tl m kṣ=f “You coming into being as his Ka.”

Offering Text with motif: PT 176 §102b (N): ḥwt kṣ=f “You are his Ka.”

Is Khenentimu

Priestly Recitations with motif: PT 214 §1394d (W); w=ḥn= ḫntl ḫnn.tlw “And by it may you be before the westerners.”

PT 224 §2208b-c (T); mdw=ḥn ḫntl ḫnθw ls ḫntl ḫnn.tlw ḫntl ḫnn.tlw “With your staff before the Akhs, as Anubis foremost of the westerners, as Andjeti, foremost of the nomes of the east.”

PT 357 §592b (T); ḫnt lḥ br ḫr=k m n(l) ḫntl]-╊nṯ.tlw “Horus is happy with you, in your name of foremost of the westerners.”

PT 371 §650c (T); ḫnt lḥ n(l) ḫr=k m n(l) ḫntl]-╌nṯ.tlw “Horus is happy with you, in your name of foremost of the westerners.”

PT 650 §1833c (N): 11111111111111 ḫnt lḥ]-╌nṯ.tlw ṣrw ls zḥb “11111111111111 Anubis foremost of the westerners, as Osiris, the son of Geb.”

fPT 665A §1909b (N): m wdt.t=f ṣrw Nt. ṣrw m ḫntl]-╌nṯ.tlw “As he has placed you, O Neith, as foremost of the westerners.”

fPT 667 §1936f; sim. §1942a (N): ḫntl]-╌nṯ.tlw “O foremost of the westerners.”

PT 674 §1996b; sim. §199b9d (N): ḫnms=k ḫr ḫntl= ṣḥb ḫr ṣrw ls ḫntl]-╌nṯ.tlw “[Sit upon your] metal [throne], upon the throne of foremost of westerners!”

PT 677 §2021a (N): w=ḥn ls ḫr ls ṣrw m ls ḫntl]-╌nṯ.tlw “That you be upon the throne of Osiris as the successor of foremost of the westerners.”

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1210 In other words, the god Geb; see PT 592 §1623a.
Offering Text with motif:
PT 81 §57d (W): ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r n ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r “That he stand before the Akhs, as Anubis foremost of the westerners.”

Transition Text with motif:
PT 510 §1145c (P): ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r n ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r “Pepi is the great wild bull, the one who ascends as foremost of the westerners.”

Is (Like) He Who Stands Tirelessly
Priestly Motif
Priestly Recitations with motif:
PT 437 §794d (P): ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r n ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r “Like (to) the one who stands tirelessly, the one who dwells in Abydos.”
PT 483 §1012d (N): ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r n ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r “Like (to) the one who stands tirelessly, resident in Abydos.”
PT 532 §1261a (N): n ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r n ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r “For you are the one who stands tirelessly, resident in Abydos.”
PT 610 §1711d (M): n ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r n ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r “For you are the one who stands tirelessly, resident in Abydos.”

PT 1006 P/S/Sc 92: [disc] nỉ nỉ nỉ nỉ “While the great mooring post calls out to him, as to he who stands tirelessly, resident in Abydos.”

PT 1023 P/P/S 14: [scri] nỉ nỉ nỉ nỉ “You will be [purified?] for the new moon ceremony like the one who stands tirelessly.”

Is Living One
Transition Motif
Transition Texts with motif:
PT 257 §306a (W): hḥp W. m ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r “And Unas set as the living one in the west.”
PT 302 §458a (W): n W. is ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r “And Unas is the living one, the son of Sothis.”
PT 470 §917a (P): n P. is ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r “Because Pepi is the living one, the falcon who opens the firmament.”

PT 1048 P/A/N 58–59: /// ... /// ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r “/// ... /// [as] the living one, the son of Sothis.”

Is Mourned
Priestly Motif
Offering Text with motif:
PT 20 §12a (N): [mr=mr sw] “Her beweeping it.”

Priestly Recitations with motif:
PT 337 §550b (P): mḥ ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r “Beweep him, cry out for him, mourn him!”
PT 419 §744b (P): ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r “While your watchers mourn.”
PT 461 §872a (N): ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r “Let Isis wail for you.”
PT 466 §884a (P): ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r “While the great mooring post wails for you as [for] Osiris in his suffering.”
PT 482 §980a (N): ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r “Let Isis wail for you.”
PT 482 §1004d (N): ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r “They have come to Osiris precisely because of the sound of the wailing of Isis and Nephthys.”
PT 512 §1163c (P): ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r “Deeply do I weep.”
PT 533 §1281a; sim. §1281a (bis) (P): ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r “Weep for your brother!”
PT 553 §1365c; sim. §1356a (P): ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r “Let the sky weep for you.”
PT 619 §1750c (M): ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r “Isis will wail for you.”
PT 633 §1791 (N): ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r “You are the one who mourns over him.”
PT 670 §1937a (N): ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r “They come to Osiris Neferkare, upon the sound of the weeping of Isis, upon the wailing of Nephthys.”
PT 676 §2013b (N): ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r “Let the mourning goddess wail for you.”
PT 690 §2112a; sim. §2117 (N): ḫ-t ḫ-ỉ nỉ n šr ỉ-ỉ r “I have mourned you at the tomb.”
Is My Father (it═i)\textsuperscript{1219}

Sacerdotal Motif

Offering Texts with motif:
PT 200 §116b (W): \textit{wr i(l)=i} “How great is my father!”
PT 201 §117a (N): \textit{tl=i} Ne. “O my father Neferkare.”
PT 202 §117b (N): \textit{tl=i} Ne. “O my father Neferkare.”
PT 418 §742c (M): \textit{d=k \textit{m u} wp.t tl=i} M.n “Let me place you on the brow of my father Merenre.”
PT 605 §1681a; sim. §1682a (N): \textit{tl=i} Ne. “O my father Neferkare.”
PT 661 §1873a (N): \textit{tl=i} Ne. “O my father Neferkare.”

sPT 1053 P/Ser/S 10–11; sim. 12: \textit{dd=t \textit{m u} \textit{tl=i}} “In the eye of my father do I put you.”
sPT 1056 P/Ser/N 2: \textit{m n k tl=i} mnh.t n / / / / / / / / / / “Unguent for my father, unguent for /// …”

Priestly Recitations with motif:
PT 413 §734a (T): \textit{tl=i} “O my father.”
PT 419 §734a (M): \textit{m n k tl=i} m hrw=k \textit{m n} “Hail to you, O my father, on this day!”
PT 438 §809a (N): \textit{tl=i} Ne. “O my father Neferkare.”
PT 455 §849b–c (P): \textit{m t ml \textit{w d \textit{m n tl=i}} wsr P. \textit{m n} \textit{f} \textit{w} m \textit{bd.w “And witness this purification of my father Osiris Pepi, the Netjeru-purification with Zemen-natron} and Bed-natron.”
PT 482 §1002a; sim. §1003a; §1004a (N): \textit{B tl=i} Ne. “Greeting, O my father Neferkare!”
PT 487 §1046a (P); \textit{tl=c tl=i} \textit{wbr P.} \textit{m n} “Greeting, O my father Osiris Pepi!”
PT 512 §1162a; sim. \textit{passim} (P): \textit{tl=t tl=i} “My father has made his heart for himself.”
PT 541 §1334c (P): \textit{tr n tl=i} “And as for the one who acts for my father.”
PT 542 §1336a; sim. §1336b (P): \textit{m hj=b=k Lnsd.w nb tl=i} “Have no mercy on anyone whom my father hates.”
PT 547 §1342a (P): \textit{hl tl=i} \textit{wbr P.} \textit{m n} “O my father Osiris Pepi.”
PT 556 §1379a; sim. \textit{passim} (P): \textit{m n} “And my father was thus served well.”
PT 580 §1543a; sim. §1543b (P): \textit{m n} “O one who smote my father, O one who slew one who is greater than him.”
PT 603 §1675a (N): \textit{tl=i} Ne. “O my father Neferkare.”
PT 604 §1680a; sim. §1680d (N): \textit{tl=i} Ne. \textit{m n} “O my father, O Neferkare, O great one.”
PT 606 §1683a; sim. \textit{passim} (M): \textit{tl=i} “O my father.”
PT 611 §1724a; sim. \textit{passim} (M): \textit{m n} “O my father.”
PT 612 §1730a (M); sim. §1731b (P): \textit{ml s(w) m n t k m b tl=i} M.n mr \textit{m n} \textit{tl=f} \textit{wbr “Indeed this your going, O my father Merenre, is like when Horus went to his father Osiris.”}
PT 636 §1790b (N): \textit{tl=i} \textit{wbr \textit{ml n}} “O my father Osiris Neferkare.”
PT 662b §1877c (N): \textit{tl=i} Ne. “O my father Neferkare.”
PT 673 §1990a (N): \textit{tl=c tl=i} Ne. “Greeting, O my father Neferkare!”
PT 690 §2100c (N): \textit{m n} \textit{tl=i} In \textit{nh fn} “Be enclosed, O my father, by the god’s booth!”
PT 691b §2127a; sim. §2128d (N): \textit{tl=i} \textit{wbr “O my father Osiris.”}
PT 700 §2182a (N): \textit{tl=i} Ne. “O my father Neferkare.”
PT 718 §2232a; sim. §2233d (N): \textit{tl=i} Ne. “O my father Neferkare.”

\textsuperscript{1219} This motif identifies passages in which a speaking officiant refers to the beneficiary as \textit{it=i} “my father.” It therefore does not include instances of \textit{tl=i} within quoted speech, for which see PT 306 §476b; PT 474 §939c; PT 513 §1168a; PT 553 §1362a. As to the restoration of PT 560 §1394c at Sethe 1908–1922, see instead P/V/E 20: \textit{nbdm sp.t tl nU tl=f \textit{wbr ppy pn “while the two districts of the god roared [before] Osiris Pepi.” For Pyr. §1394c (M), therefore read nbdm sp.t tl nU tl=f \textit{wbr \textit{M.n.}}}
Transition Texts with motif:
PT 264 §344a (P): sgh3.[t] lbw (i) t=s=s t m l й t f t pt “That my father’s traveling might be traveled thereon to the horizon of the sky.”
PT 609 §1703c (M): ib=t (i) M.n “O my father Merenre.”

Is Not against King
Transition Motif
Transition Texts with motif:
PT 467 §892a (N): n sm.sn t=sn “Neferkare has not striven with the king.”
PT 486 §1041b–c; sim. §1042b (N): n sm.[w] t=sn “Those who are neither taken away to the king, nor taken out to the nobles.”
PT 571 §1468c (P): n mwt P. pn n “Pepi will not die because of the king.”
PT 726 §2253c (Nt): n mwt Nt. n “Neith will not die because of the king; Neith will not die because of a man.”

Is Not Burned
Personal Motif
Personal Text with motif:
PT 662A §1876d (N): znzn.t “Fire being far from Neferkare.”

Is Not Crossed
Transition Motif
Transition Texts with motif:
PT 307 §484a (W): n .r nb rd.w (i) =f “As for any god who would put his arm (adversarily).”
PT 311 §498b (W): m=.w (i) “Let them not cross their arms.”
PT 478 §978a (N): .nb n .r “As for any Akh or any god whose hand will cross to Neferkare.”
PT 524 §1237b (P): n md3.w d3 w n “There is no adversary who would cross himself in the way of Pepi.”
PT 688 §2086b–c (N): dr ge3 .w ir (i) wr Ne. pn ln i dr izf.t m-bih hntl [.i] .t m “The hindrance of arms on Neferkare having been removed by the one who removes injustice before Khentirti in Letopolis.”

Priestly Recitation with motif:
PT 477 §963b (N): hsq=f h l. (i) wr n (i) wr d3 (i) =sn sn “Let it cut out the hearts of those who would cross themselves to Neferkare.”

Is Not Hindered (snt, shnt, hsb)
Personal Motif
Apotropaic Text with motif:
PT 299 §444c (W): n snt=f “I will not be striven with.”

Transition Texts with motif:
PT 262 §334c (T): n hsb n sw wr.w “h-bd ir msq.t sbd.w “Without the great ones of the white shrine hindering him at the Mesqet of the stars.”
PT 301 §448c (W): inl pn (i) hsb W. “Do not hinder Unas!”
PT 310 §492b; sim. §492d (W): snt W. snt lm “If Unas should be striven with, then Atum would be striven with.”

Is Not Seized by Other (Non-Aker)
Personal Motif
Apotropaic Text with motif:
PT 283 §424b (W): m l “Do not seize!”
Transition Texts with motif:
PT 486 §1042b (N): n ḫw.N. n ni-w.t “Neferekare will not be taken away to the king.”
PT 522 §1230d (P): n ḫ=t P. pn “You will not take Pepi away.”
PT 524 §1237a (P): n nfr ḫ.w P. pn “There is no god who would take hold of Pepi.”

Priestly Recitation with motif:
PT 666B §1931b (N): n(m)i sn n=mr.w “Let them not take your hand to (i.e. lead you to) that house of that Ba.”

Is Not Stranded (iwe)
Transition Motif
Transition Texts with motif:
PT 485 §1028c; sim. §1030b (P): m i I=mr w “Do not strand him!”
PT 515 §1176b (P): my I=mr w “Do not strand him!”
PT 566 §1429e (P): n I=mr w “Pepi will not be stranded.”
PT 615 §1742c; sim. §1742d (M): n z A i mr w “And the son of Atum is not stranded.”
PT 689 §2090d (N): m s A I=mr w “Do not call upon the one who would strand Horus from his eye!”

Is Not Weak, Feeble
Transition Motif
Transition Texts with motif:
PT 268 §375a (W): n z A a I=mr w “His arms are not weak.”
PT 503 §1080c (P): n bd I=mr w “He will not become feeble.”

Is Not Weaned
Priestly Motif
Priestly Recitations with motif:
PT 412 §729c (T): n w I=mr w “May she not wean you.”
PT 548 §1344b (P): n w I=mr w “She will not wean him.”
PT 675 §2003c (N): n w I=mr w “She will not wean you!”

Transition Text with motif:
PT 508 §1119b (P): n m I=mr w “They will never wean him.”

Is Official
Priestly Motif
Priestly Recitations with motif:
PT 437 §795d; sim. §795c; §804d (P): dl=mr n=mr s I=mr w “He will give him his Akh, who is ‘watcher of Buto.’ ”
PT 483 §1015a–c (N): hr I=mr w “Horus foremost of his Menit, Satjuti, lord of Sebut, the jackal of Upper Egypt, the nome administrator of the great Ennead.”
PT 577 §1523a–b (P): m.w n I=mr w “This twice-great word gone forth from the mouth of Thoth to Osiris: ‘seal-bearer of life, sealer of the gods.’ ”
PT 610 §1713b–c; §1719d–e (M): s I=mr w “That [he] make [you] an Akh, as Thoth, as Anubis, noble of the court.”

Transition Text with motif:
PT 1023 P/S/Se 96: n w I=mr w “Let her not wean [you].”
PT 667A §1943a–b (Nt): tp.w I=mr w “How satisfying (it) is to hear Osiris the overseer of the gods arising!”

Transition Text with motif:
PT 625A §1765b (N): / / Ne. m s r P.t “Neferkare / / as a noble to the sky.”
Is (One Who Is) in Nedit

Priestly Motif
Priestly Recitations with motif:
PT 247 §260b (N): "Arise, O one who is in Nedit!"
PT 412 §721b (T): "The one who is in Nedit is shaken."
PT 422 §754c (P): "This Akh who is in Nedit comes, the power who is in the Thinite nome."
PT 468 §899a (N): "So does the Akh who is in Nedit."
PT 590 §2108a–b (N): "As Osiris, this Ba who is in Nedit, this power who is in the great city."

Is Osiris (Deity)\footnote{PT 337 and 685 are identified as personal services to the god Osiris in Chapter Four due to their locations of attestation, making their references to Osiris instances of this motif.}

Sacerdotal Motif
Priestly Recitations with motif:
PT 337 §549a (P): "O Osiris."
PT 477 §956b; sim. \textit{passim} (N): "That they raise Osiris from upon his side."
PT 483 §1012a (N): "O Osiris, son of Geb, his first."
PT 532 §1256c; sim. §1258c; §1259b–c (N): "O Osiris."
PT 540 §1328a; sim. §1328c (epithet) (P): "O Osiris."

sPT 561B P/V/E 26: in \textit{P}: "It is Pepi who hymns you, O Osiris."
PT 577 §1520a; sim. §1525 (P): "O Osiris is appeared."
PT 579 §1539a (N): "O Osiris."
PT 581 §1551a–b (N): "This is your naos, the broad hall, O Osiris, that which brings breath."
PT 606 §1683a (N): "O Osiris."
PT 685 §2068a (N): "O Osiris."

\textit{fPT} 691B §2127a (Nt): "O my father Osiris."

Is Osiris + Interpolated NN\footnote{PT 482, 498, 578, 629, 630, 690 are identified as personal services to the god Osiris in Chapter Four due to their locations of attestation, making their usages of \textit{usir NX} to be instances of this motif. The personal PT 510 §142a (P) is a borderline instance of this motif, because it is a matter of replacing an original \textit{lt=i} with \textit{usir NX}, rather than inserting the name of the text owner after the name of the god.}

Priestly Motif
Priestly Recitations with motif:
PT 477 §960c (N): "O Osiris Neferkare."
PT 482 §1003a (N): "O my father Osiris Pepi!"
PT 483 §1012a (P): "O Osiris Pepi son of Geb his first."
PT 487 §1046a (P): "O my father Osiris Pepi!"
PT 498 §1069b (P): "O Osiris Merire."
PT 532 §1256c; sim. §1258c; §1259b–c (P); §1262b (N): "O Osiris Pepi."

sPT 561B P/V/E 23; sim. 24–26: "It is Pepi who hymns you, O Osiris, assigns Osiris Pepi from the gods who are below to the gods who are in the sky, (to be) lord of wine in inundation."
PT 577 §1523c–1524a (P): "This is your naos, the broad hall, O Osiris Pepi, that which brings breath."
PT 578 §1531a (P): "O Osiris Pepi."
PT 579 §1539a; sim. §1539b (P): "O Osiris Merire."
PT 580 §1544a; sim. §1550a–b (P): "O my father Osiris Pepi."
PT 581 §1551a–b; sim. §1551c (P): "This is your naos, the broad hall, O Osiris Pepi, that which brings breath."
PT 606 §1683a; sim. \textit{passim} (\textit{Mn} p\textit{w}): "O Osiris Merenre."
PT 629 §1787 (N): "O Osiris Neferkare."
PT 630 §1788a (N): uswr Ne. “O Osiris Neferkare.”

PT 670 §1973a; sim. §1975a; §1986b1222 (N): lw=s:n n uswr Ne. hr hw rmm ls.t hr sbh nh.t-hw.t

“They come to Osiris Neferkare, upon the sound of the weeping of Isis, upon the wailing of Nephthys.”

sPT 1058 P/V/E 26–27: it n(i) P. [uswr] P. wr [gdd]=f 3 b3g “O father of Pepi [Osiris] Pepi, whose sleep is great, great of inertness.”

PT 680 §2033 (N): uswr Ne. “O Osiris Neferkare.”

PT 510 §1142a (P): ir=sn m Aa i.w n ws ir P. “They will perform service for Osiris Pepi.”

Is Osiris NN1223

Sacerdotal Motif

Sacerdotal Texts with motif:
With uswr NN in vocative “O Osiris NN”:
PT 22, 98, 102, 104, 641
With uswr NN in declarative statements:
PT 642 §1817b; sPT 715A §2219c

Offering Texts with motif:
With uswr NN or h3 uswr NN in vocative “O Osiris NN”:
PT 20, 25, 27–28, 31, 38, 45–48, fPT 57E (Nt), PT 58–59 §41b (Nt), 61–62, 64–70 (Nt), fPT 71 (Nt), 71A–E (Nt), 71H (Nt); PT 72–76, 78–79, 84–85, 87–92 , 94, 95 (D1D), 96–97, 99–100, 103, 108–166–171, 173, 176–177, 184, 186, 193–194, 197–199, 203, 244, 414, 621–623, sPT 635A–B, PT 638–639, 651–653, fPT 746, 748–749, 752, 755–756, CT 530 VI 122g (T1C), CT 862 VII 64a (L1Li).

With hr lmi uswr NN in vocative “O Horus who is in Osiris NN”:
PT 26 §19a; PT 30 §21b; PT 80 §55a–b; PT 107 §71a and c (= CT 855 VII 58c) (Sq6C); PT 449 §831

Priestly Recitations with motif:
With uswr NN or h3 uswr NN in vocative “O Osiris NN”:

With uswr NN in declarative statements:
PT 427 §777a; PT 428 §778a; PT 435 §786a; PT 455 §849b–c; PT 541 passim; PT 542 §1335a; PT 543 §1337a; PT 544 §1338a–b; PT 545 §1340a; PT 546 §1341a; PT 548 §1345a; PT 556 passim; PT 592 passim; PT 640 passim; PT 644 §1825c; PT 660 passim; sPT 1015 P/S/ Ne IV 81–82

Is Osiris (NN)

Sacerdotal Motif

Sacerdotal Text with motif:
PT 416 §740 (T): wgkt pw mw hr n it=f uswr “This is a garment which Horus made for his father Osiris.”

Offering Texts with motif:
PT 32 §22a (W): gh3=k lps wr ir[W]. pr.w hr zt=k pr.w hr hr “This libation of yours, O Osiris, this libation of yours, O Unas, which went forth because of your son, which went forth because of Horus.”

PT 36 §29b (W); uswr “O Osiris.”

PT 63 §44a (Sq3C); uswr “O Osiris.”

PT 81 §57c (W); r h.t tr h.t hr uswr “To the brow! To the brow, to Osiris!”

PT 93 §62a (W); uswr “O Osiris.”

1222 See Pyr. §1978b, where the text owner is differentiated from Osiris.

1223 For PT 482, 498, 578, 629, 630, 680, see the motif ‘Is Osiris + Interpolated NN.’
Priestly Recitations with motif:

PT 223 §215b–c (W): *wstr b3 lm(i) 3h.w shm lm(i) s.wt=f n(ph) pt=P m hau(tv)y-xr “O Osiris, Ba who is among the Akhs, power who is in his offices, one whom the Ennead saves in the house of the noble.”

PT 533 §1280c–d; sim. §1282b (P): *iw.n=sn(i) m zhm.w m=sn(i) wstr m zhm.w sn=sn(i) P. pn “They have come, only in seeking their brother Osiris, only in seeking their brother Pepi.”

(PT 666A §1930b (N): wstr “O Osiris.”
PT 676 §2010a (N): *gbb=k kmw wstr kmw “[dhw imiw ggr.] w3=f “This libation of yours, Osiris, which is in [Busiris, and that which is in Geregubaf.”

sPT 1020 P/S/Ne IV 94: wstr “O Osiris.”

Is Power

Priestly Recitation with motif

PT 450 §833b; PT 460 §869a; PT 468 §903b: *shm=k hnt(i) ṣnh.w “You being a power before the living.”

Is Power before Living

Priestly Recitation with motif

PT 450 §833b; PT 460 §869a; PT 468 §903b: *shm=k hnt(i) ṣnh.w “You being a power before the living.”

Is (Power) before Powers

Priestly Recitation with motif

PT 468 §899c (N): *shm=k hnt(i) ṣnh.w “May you be a power before the powers.”
PT 536 §1294a–b (P): *i.m=f n=k ṣnh.w=f z3b.(i)w hr is lm(i) pr=f hnt(i) ṣnh.w “He having given you his jackal Akhs, (you being) as Horus who is in his house, as the foremost one, foremost of powers.”

PT 676 §2011c (N): *shm=k <hnt(i)> ṣnh.w lm(i)=k “You being the power <before> the powers who are in you.”

PT 690 §2110d (N): *shm is hnt(i) [ṣnh.w]1225 “As Osiris, this Ba who is in Nedit, this power who is in the great city.”

Is Power/Osiris Foremost of Akhs

Priestly Recitation with motif

PT 611 §1724c (M): *shm ṣnh hnt(i) ṣnh.w “This one is the power foremost of Akhs.”

sPT 665 §1899b–c (N): [ḥm.3pt] m ṣnh(i) b3 [ls] hnt(i) ṣnh.w ṣḥm <ls> ṣḥnt 3h.w 3b3 is ṣhw.tl “[Appear as Wepiu, as the Ba who is foremost of the living, as the power foremost of Akhs, as the sole star!”

1224 Cf. the personal PT 274 §407a (W): ṣḥm ṣḥm[w ṣḥm ṣḥm “Unas is the great power, the one who has power over the powers.”

1225 This is a subset of the motif “Is Appeared as Wepiu, Geb, Jackal.” Cf. the personal PT 523 §1232c–d (P): 3b3 r=f P. pn hnt(i) ṣnh.w ṣḥm[w ṣḥm “Let Pepi stand before the Akhs, the imperishable stars, just as Osiris stands before the Akhs,” where a comparison rather than equivalence is made.
typological motifs of pyramid texts

fPT 655B §1913b–1914a (Nt): ʰ.t.t m ʰpt.w ʰb l ʰt is ḫt vüc ʰsȝn is ḫtli ʰt.w “Appear as Wepiu, as the Ba foremost of the living, as the power foremost of Akhs!”

PT 690 §2096b–d; sim. §2103c–d (N): ʰsȝn t irn m nb=f ʰy, t=f r=f “[Have power] in your body as a god, as the Ba foremost of the living, as the power foremost of the Akhs!”

Is Protected (mkꜣ)

Transition Motif

Transition Texts with motif:
- PT 252 §272c–273a (W): ʰb A ḫn a nb=f ḫn r-dy=f “Adorn Unas as the lord of all of you!”
- PT 254 §287c (W): ḫ mk.t(i) W. ḫm fn mtk.w sw “Let Unas be protected there by those who see him.”
- PT 256 §301c (W): ḫ mk.t(i)=f m ḫy t=f r=f “He is protected from that which might be done against him.”
- PT 260 §320a; sim. §321a (W): ḫ ir. t= ḫ T. ḫm fn “[Have protection] in your body as a god, as the Ba foremost of the living, as the power foremost of the Akhs!”

Apotropaic Text with motif:
- PT 278 §419c (W): ḫm(i) mk.t W. “Cause that Unas be protected!”

Is Protected (nḥy, snꜣ)

Personal Motif

Apotropaic Texts with motif:
- PT 299 §444d (W): nh.t W. nh.t=f “The protection of Unas is his protection.”
- PT 375 §660a (T): nḥy ḫy T. nḥy T. “Let Teshy protect Teti; let Teshy *protect Teti.”
- PT 391 §687c (T): [snf] T. nh ḫy T. “[*Protect] Teti; protect Teti!”

Transition Text with motif:
- PT 260 §320a (W): ḫ nh.t W. m ḫr.t=f “The protection of Unas is his eye.”

Is Pure, Appeared at Festival

Priestly Motif

Priestly Recitations with motif:
- PT 437 §794b (P): ḫ nb=ku n ḫn.t ṭḏn.tiw “[You will be pure for] the new moon ceremony.”
- PT 483 §1012c (N): ḫ nb=ku n ḫr “You will be pure at the monthly ceremony.”
- PT 610 §1711b (M): ḫ nb=ku n ḫr ḫn.t ṭḏn.tiw “You will appear at the monthly ceremony: you will be pure at the new moon ceremony.”
- sPT 1023 P/P/S 14: [sn] ḫ nb=ku n ḫn.t ṭḏn.tiw “You will be [purified] for the new moon ceremony like the one who stands tirelessly.”

Is Pure (Exhortation)

Priestly Motif

Priestly Recitations with motif:
- PT 214 §137a; sim. §138b (W): ḫ nb=ku ḫr “And be pure.”
- PT 222 §207a (W): ḫ nb=ku n ḫr. ḫw=ku n ḫm fn (“May you release your impurity for Atum in [Heliopolis].”)
- PT 412 §733c (T): ḫ nb=ku “May you be pure.”
- PT 420 §750a (T): ḫ “Be pure!”
- PT 451 §837b; sim. §839a (P): ḫ nb=ku “May you be pure.”
- PT 452 §841a; sim. §842c (P): ḫ nb=ku “May you be pure.”
- PT 674 §1996a (N): ḫ “Be pure!”
- PT 677 §2028a (N): ḫ “Be pure!”
- fPT 717 §2225c (N): ḫ nb=ku ḫm fn m ḫr “Be pure by them as a god!”

Transition Text with motif:
- PT 513 §1171a (P): ḫ “Be pure!”
Is Questioned (Non-rhetorical)

**Transition Motif**

**Transition Texts with motif:**

- PT 310 §494a (W): in.l.t n=k W. zy mkn.t “Which ferryboat, O Unas, should be brought to you?”
- PT 470 §914c (N): sm=k tr “Where will you go?”
- PT 473 §930d; sim. §931a (M): t(n)-m tw=k “Who are you?”
- PT 505 §1091b (P): pr.n=k tr “From where have you ascended?”
- PT 508 §1116c; sim. passim (P): i(n)-m tw= “Who has done this for you?”

**Priestly Recitation with motif:**

- iPT 667 §1940b (N): “Who has acted for you?”

Is Raised (gi, twt)

**Priestly Motif**

**Priestly Recitations with motif:**

- PT 219 §192b (W): i.n h.t=k br=s “Your body being round by it.”
- PT 366 §629b (T): mw dbn.t in.ti m dbn phr h3.w-nb.w “Behold: you are round and encircled as the round one who goes around the Haunebu.”
- PT 454 §847c (P): wr.t dbn.ti m dbn phr h3.w-nb.w “Be great and round, as the round one who goes around the Haunebu!”
- sPT 1022 P/A/Ne IV 99–100: /// ... ///.t=k i.n h.t=k br s “/// ... /// what you have ///, your body being round by it.”

Is Sacred

**Priestly Motif**

**Priestly Recitations with motif:**

- PT 356 §581c (T): d3r.ti tr=f m m=k n(l) B-d3r “You more sacred than him, in your name of ‘he of the sacred land.’ ”
- PT 372 §652b (T): h3 d3r.ti tr=f “Go down be more sacred than him!”
- PT 658 §1855b (N): h3 d3r.ti tr=f “Go down and be more sacred than him!”

Is Satisfied with Eye

**Offering Motif**

**Offering Texts with motif:**

- PT 14 §9c (N): hp=f “That he be satisfied (sc. with his eyes).”
- PT 15 §9d (N): dl.t n=k gbb lr.ti=k(h) hp=k “Geb has given you your eyes precisely that you be satisfied.”
- PT 83 §58c (W): hp=f br=s “That he be satisfied with it.”
- PT 85 §59c (W): hp br=s “Be satisfied with it!”

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1227 Cf. the rhetorical (unanswered) question to the effect that in sm.tn=f tw “Has he slain you?” at PT 306 §481a; PT 474 §444a; and PT 572 §477a.
PT 175 §102a (N); htp=k “That you may be satisfied (sc. since the eye is given).”
PT 178 §103b (N); htp hr=mr(i) “Be satisfied with them!”
PT 179 §103c (N); htp hr=kh nb “Your sight is satisfied because of Horus.”

Priestly Recitation with motif:
PT 357 §583b; sim. §583c (T); htp=k m r.t(i) wr pn im=k “And you are satisfied with the eyes of this great one in you.”

Is Satisfied with Offerings
Priestly Motif

Priestly Recitations with motif:
PT 356 §582d (T); shpt k m r.n k “Precisely that you be satisfied, in your name of ‘satisfied Ka.’ ”
PT 364 §611a (T); shpr k m r.s “And be satisfied with it.”
PT 424 §897a; sim. §897b; §905c (N); shtp k(w) snwh hr “Let the followers of Horus satisfy you.”

Offering Text with motif:
SP 1052 P/Ser/S 3: shpt[i] lbd=k “That it satisfy your heart.”

Is Scribe
Personal Motif

Transition Texts with motif:
PT 309 §490a–b (W); W. pw dh.t i nprt b[i] hw.t i mrs.nn nh.t-ngr.w lmt h.t wlt i r “Unas is the siever of the gods, protector of the house of Re, born of Nehet-netjeru, she who is in the prow of the bark of Re.”
PT 476 §1146c (P); d Mn m s.i=f bldg hr h.t “And set Merenre in his (sc. the scribe’s) place, him being cleared and bearing a forked staff!”
PT 510 §1146c (P); P. r(c) z3-mdj.t-ngr d n(i) f shpr iwr[i] “Pepi is the scribe of the god’s book, one who says what is, who brings about what yet is not.”

Provisioning Text with motif:
CT 208 III 161a–b (S2C); wmn m zj n(i) hw.t-hr hpr m k3 lwnu “Being the scribe of Hathor and becoming the bull of Heliopolis.”

Is Served (lni)
Transition Motif

Transition Texts with motif:
SP 570A §1452b; sim. §1452d (M); lni.t[=l] “That I be served.”
PT 571 §1470b (P); lni=sP. pn “Even that they serve Pepi.”

Priestly Recitation with motif:
|PT 691B §2127f–g (Nt); hny sn|=l| lm(i)=k nznw “And they serve you, and even you may not suffer.”

Is Sleeper (l.b3n)

Priestly Motif

Priestly Recitations with motif:
PT 413 §735a (T); sdr r=f wr pn l.bn r=f “O one who thus passes the night, O Great one, O one who spends the night thus.”
PT 468 §894b (N); l.b3n r=f Ne. pn hr k3=f “Neferkare thus passing the night with his Ka.”
|PT 665 §1901a (Nt); h3.Nw pw f.w qdd hr.w lbn “O Neith, one who would rise up, who sleeps, who would be distant, who passes the night.”

1228 The text is inscribed as hny.n(=l), but read hny=sn, with Edel 1975, p. 31.
Is Son of Re (Predication)

Transition Motif
Transition Texts with motif:

fPT 665C §1915f–g (Nt): h3 Nt. pwr wr qdd k3 sfr lr sfr wr pn i.m.n r=sf “O Neith, great of sleep, who is greater of sleep than this great sleeper, O one who passes the night thus.”
sPT 716B §2224c–d (N): f= m wr m wr tm d.t “O Neferkare, great of Qeded-sleep, who sleeps thus, O great one, who thus passes the night.”

Is Sole Star

Priestly Motif
Priestly Recitations with motif:

fPT 275 §416c (W): hpr W. m wr lmi šd.t “Unas becoming the great one who is in Shedet.”

PT 308 §489c (W): m3n n=tm W. mr m3b sbk n n.t “That Unas may look upon you just as Sobek looks upon Neith.”

PT 317 §507b; sim. §510a (W): pt sbk w3d sxt rs hr t2 h3.t “Unas is Sobek, green of plumage, vigilant of sight, who raises the brow.”

PT 582 §1564c–e (P): w=s=mdw sbk <ls> lmi šd.t npt is lmi tlt.t “And he passes judgment as Sobek who is in Shedet, as Amabis who is in Tabet.”

Is Steering-oar (hmwn)

Transition Motif
Transition Texts with motif:

PT 470 §917b (N): n Ne. hmwn k3 h3t.wi p.t “Because Neferkare is the great steering oar who rows the Khatawi of the sky.”

PT 505 §1093a (P): ink m hmwn gm=n tjd.t “I am the steering oar, finding the two Enneads.”
Is Strong (nḥt)

**Personal Motif**

Transition Texts with motif:
- PT 251 §270b–c (W): ḫw.t nḥt(,t) hry(t) is ḥs ṣḥd zsw ḥt.t “Adorned of horn sharp and strong, as the one who bears the sharp knife, the cutter of throats.”
- PT 255 §291d (W): r.sn hry ḫw巴菲 “Unas is stronger than them, is appeared upon his bank.”
- PT 524 §1237c (P): P. ḫw ḫw.t nḥt npt.w “For Pepi is Thoth, mightiest of the gods.”

Is Strong (pḥ.tf)

**Priestly Motif**

Priestly Recitations with motif:
- PT 357 §588b (T): ṣwr pḥ.tf “Your strength being greater than his.”
- PT 365 §622a; sim. §625b (T): ṣwr pḥ.tf “O one great of strength.”
- PT 593 §1632b (N): ṣwr pḥ.tf “With your strength greater than his.”
- PT 665A §1911b (Nt): wsrw.t nḥt “For you are the Akh great of strength.”

Transition Text with motif:
- PT 510 §1145b (P): ṣwr pḥ.tf “The strength of Pepi is the strength of Seth the Ombite.”

Is Strong (wṣr)

**Personal Motif**

Personal Text with motif:
- hPT 662A §1875c (N): wṣrw.t Ne. m w rṣr “Neferkare having become strong by your might.”

Transition Texts with motif:
- PT 255 §297c–d (T): ṣwr pḥ.tf “His face as this great one, lord of the diadem, one strong by what was injured in him.”
- PT 273 §395a–b; sim. §395b (bis) (W): ṣwr pḥ.tf “His strength is in the horizon, like Atum his father who bore him.”

Provisioning Text with motif:
- PT 210 §129c (W): ṣwr pḥ.tf “That he be strong by that by which you are strong.”

Is Successor of Osiris

**Priestly Motif**

Priestly Recitations with motif:
- PT 422 §752b (P): ṣmr=k ṣḥ  ṣṣlr “And have power as a god, as the successor of Osiris.”
- PT 436 §790a (P): ṣḥ.t=k ṣḥ  ṣṣlr “This going of yours, is as the successor of Osiris.”
- PT 553 §1358a (P): ṣḥ.t=k ṣḥ  ṣṣlr “This going of yours, is as the successor of Osiris.”

Is Summoned

**Transition Motif**

Transition Texts with motif:
- PT 262 §335c (T): ṣḥ  ṣḥ  ṣḥ  ṣḥ  ṣḥ  ṣḥ “With the day-bark summoning him.”
- PT 265 §355a (P): ṣḥ  ṣḥ  ṣḥ  ṣḥ  ṣḥ  ṣḥ “Let them make summons for Pepi.”
- PT 475 §950a (M): ṣḥ  ṣḥ  ṣḥ  ṣḥ  ṣḥ  ṣḥ “Let the day-bark summon Merenre.”
- PT 514 §1175c (P): ṣḥ  ṣḥ  ṣḥ  ṣḥ  ṣḥ  ṣḥ “And Geb has summoned [him] / / /.”
- PT 517 §1188e–f; sim. §1190b (M): ṣḥ  ṣḥ  ṣḥ  ṣḥ  ṣḥ  ṣḥ “On this day of your being summoned in order to hear commands.”
- PT 524 §1237d (P): ṣḥ  ṣḥ  ṣḥ  ṣḥ  ṣḥ  ṣḥ “Let Atum summon Pepi to the sky, for life.”

Is upon Throne of Osiris (ḥr ṣḥ ṣṣlr)

**Priestly Motif**

Priestly Recitations with motif:
- PT 365 §625a (T): ṣḥ  ṣḥ  ṣḥ  ṣḥ  ṣḥ  ṣḥ “For you are one who is upon his throne.”
- PT 422 §757c (P): ṣḥ  ṣḥ  ṣḥ  ṣḥ  ṣḥ  ṣḥ “That he may place you upon the throne of Osiris.”
Is Wepiu

Priestly Motif

Priestly Recitations with motif:

PT 412 §727b–c (T): hi n<et> T. m zib <im> inp is hr<ti> wpl.w is hnti itwew “Descend, O Teti, as the jackal of Upper Egypt, as Anubis, the one upon his belly, as Wepiu, foremost of Heliopolis!”

PT 424 §769d (P: mwn.w=f[k]) m wpl.w “Your arms are Wepiu.”

PT 534 §1277a (P: lw.w=f) wpl.w is “He has come, even as Wepiu.”

fPT 665 §1907e (N): ksp n=k n=f k n=ti wpl.w “And receive your name of ‘Wepiu!’”

fPT 666A §1927e (Na): pr=f m=sn m wpl.w “That you go out through them as Wepiu.”

PT 675 §2001b–c (N): b3 n=k <m> m zib <im> inp is hr<ti> pr=f k wpw.w is hnti itwew “Descend <as> the jackal of Upper Egypt, as Anubis who is beside him, as <Wepiu>, foremost of Heliopolis!”

Is Who Is in Henet

Priestly Motif

Priestly Recitations with motif:

PT 413 §734c–d (T): iz tw ms hr ms lmi dhr.w=pt stis is lmi hnhn.t “Raise yourself, O child of Horus, as the child who is in Djebaut-Buto, as Seth, the one who is in Henheten!”

fPT 665 §1904e (N): sım n=k md.w=kt stis is lmi hnt “Release [lit. lead] your fetters, as Seth who is in Henet!”

fPT 666 §1921g (N): sfḥh n=k md.w=kt stis is lmi{t} hnh.t “Loosen your fetters as Seth who in Henet!”

fPT 717 §2227d (N): sfḥh n=k md.w=kt stis is lmi hnt “[Release] your [fetters] as Seth who in Henet!”

fPT 734 §2263c (N): // // /// [hr] is lmi pr=f is stis lmi [hn.t] “/// [as Horus], as the one who is in his house, as Seth who is in [Henet]!”

Is Who Is in His House

Priestly Motif

Priestly Recitations with motif:

PT 536 §1294–b (P): dl.n=f n=k ḫw=f zḥ.ljw hr is lmi pr=f hnti is lmu( ĥ) ḫm.w “He having given you his jackal Akhs, (you being) as Horus who is in his house, as the foremost one, foremost of powers.”

Is Uraeus, Falcon which Came forth

Transition Motif

Transition Texts with motif:

PT 478 §979c (N): h’ m frr.t lmi l wpl.w stis “He being appeared as the uraeus which is in the brow of Seth.”

PT 505 §1091c (P: lsw.w=t) q t pr.t m my]=f frr.t pr.t m r “His Isuti-uraeus is the cobra which came forth from the god, the Iaret-uraeus which came forth from Re.”

sPT 570b §1459b (M): Mn wu frr.t pr.t m stis t l.m t “Merenre is the uraeus which came forth from Seth, which is taken, which is brought.”

PT 583 §1568c (P: frr.t lmi wpl.w r “The uraeus which is in the brow of Re.”

PT 666 §1921g (N): ksp n=k n=ti wpl.w “As the child who is in Djebaut-Buto, as Seth, the one who is in Henhenet!”

PT 675 §2001b–c (N): b3 n=k <m> m zib <im> inp is hr<ti> pr=f k wpw.w is hnti itwew “Descend <as> the jackal of Upper Egypt, as Anubis who is beside him, as <Wepiu>, foremost of Heliopolis!”

fPT 665 §1907e (N): ksp n=k n=ti wpl.w “And receive your name of ‘Wepiu!’”

fPT 666A §1927e (Na): pr=f m=sn m wpl.w “That you go out through them as Wepiu.”

PT 675 §2001b–c (N): b3 n=k <m> m zib <im> inp is hr<ti> pr=f k wpw.w is hnti itwew “Descend <as> the jackal of Upper Egypt, as Anubis who is beside him, as <Wepiu>, foremost of Heliopolis!”

Is Who Is in Henet

Priestly Motif

Priestly Recitations with motif:

PT 413 §734c–d (T): iz tw ms hr ms lmi dhr.w=pt stis is lmi hnhn.t “Raise yourself, O child of Horus, as the child who is in Djebaut-Buto, as Seth, the one who is in Henheten!”

fPT 665 §1904e (N): sım n=k md.w=kt stis is lmi hnt “Release [lit. lead] your fetters, as Seth who is in Henet!”

fPT 666 §1921g (N): sfḥh n=k md.w=kt stis is lmi{t} hnh.t “Loosen your fetters as Seth who in Henet!”

fPT 717 §2227d (N): sfḥh n=k md.w=kt stis is lmi hnt “[Release] your [fetters] as Seth who in Henet!”

fPT 734 §2263c (N): // // /// [hr] is lmi pr=f is stis lmi [hn.t] “/// [as Horus], as the one who is in his house, as Seth who is in [Henet]!”

Is Who Is in His House

Priestly Motif

Priestly Recitations with motif:

PT 536 §1294–b (P): dl.n=f n=k ḫw=f zḥ.ljw hr is lmi pr=f hnti is lμ( ĥ) ḫm.w “He having given you his jackal Akhs, (you being) as Horus who is in his house, as the foremost one, foremost of powers.”
Is Young, a Youth

Personal Motif

Personal Text with motif:

PT 607 §1701a–b (M): *ms.n m w M.n h r d.f.t=f b.i (i) t nhy ny s3.t M.n “Nu bore Merenre upon his left hand, even with him being young, knowledge of Merenre not existing.”

Apotropaic Text with motif:

PT 378 §664b (T): *nb.t T “Teti is young.”

Transition Texts with motif:

PT 336 §548b (T): *nb.w p wc “He is a youth.”

Isis, Nephthys Bring Heart

Priestly Motif

Priestly Recitations with motif:

PT 595 §1640c (M): *mr 'n.t *i b n(i) z=š h r “Just as the heart of her son Horus was brought.”

PT 628 §1786b (N): *d(f=l) n=k *b=k n *d.t-k “And I put your heart into (lit. to) your body for you.”

Priestly Mourns “Let Isis wail for you.”

PT 466 §884a (P): *shb n=k mn.l t w aft.wstr ls m s.t-f.w(i) =f “While the great mooring post wails for you as (for) Osiris in his suffering.”

PT 468 §898a (N): *shb n=k “Let Isis wail for you.”

PT 482 §1004d (N): *k.w.n=s n w str h rw sbh n(i) s.t h n “They have come to Osiris precisely because of the sound of the wailing of Isis and Nephthys.”

PT 533 §1281a; sim. §1281a (bis) (P): *mn s=š “Weep for your brother!”

PT 553 §1366a (P): *shb n=k smm.t(i) “The mourning goddess wails for you.”

PT 619 §1750c (M): *shb n=k s.t “Isis will wail for you.”

PT 633 §1791 (N): *m.t h.i t h r f “You are the one who mourns over him.”

PT 670 §1973a (N): *k.w.n=s w str Ne h rw srm w *h.s h sbh nb.t-hw.t “They come to Osiris Neferkare, upon the sound of the weeping of Isis, upon the wailing of Nephthys.”

PT 676 §2013b (N): *shb n=k smm.t(i) “Let the mourning goddess wail for you.”

Isis, Nephthys Summons

Priestly Motif

Priestly Recitations with motif:

PT 412 §726a (T): *dsw n=k smm.t(i) “Let the mourning goddess call out to you.”

PT 422 §755a (P): *mdw n=k s.t dsw n=k nb.t-hw.t “Let Isis speak to you and Nephthys call to you.”

PT 437 §794c (P): *dsw n=k mn.l t wət “With the great mooring post calling to you.”
Issues Commands to Hidden of Place
Priestly Motif

Priestly Recitations with motif:

PT 458 §863b; sim. §863c (P): mdw n=k mnlt wr.t 3s.t “Issuing commands to the Akhs.”
PT 461 §872a (N): ds w n=k nb.t-hw.t “And Nephthys call out to you.”
PT 463 §876c (P): mdw.n=n=k mnlt “The mooring post will welcome you.”
PT 468 §898a (N): ds w n=k nb.t-hw.t hr ls nd ls=f ws “Let Nephthys call out to you as Horus, savior of his father Osiris.”
PT 483 §1012d (N): ds w n=k mnlt wr.t “With the great mooring post calling out to you.”
PT 553 §1366a (P): ds w n=k mnlt[n].t wr.t “The great mooring post calling out to you.”
PT 610 §1750c (M): ds w n=k mnlt wr.[n] “With the great mooring post calling out.”
PT 619 §1750c (M): ds w n=k nb.t-hw.t “Nephthys will call out to you.”
PT 665 §1906a (N): ds w n=k mnlt[r .t nb.t-hw.t “Let the mourning goddess call out to you, as Nephthys.”
PT 666A §1927f; sim. §1928a (Nt): nis tw mn.[.t 3s.t [.f] “The mooring post summoning you [as] Isis.”
PT 667A §1947b (Nt): nis n=k mnlt[.t 3s.t] {ws.nr} “The mourning goddess summoning you as <Isis>.”
PT 674 §1997 (N): ds w n=k mnlt wr.t “Let the mourning goddess call you as Isis.”
PT 676 §2013b (N): ds w n=k mnlt wr.t “Let the great mooring post call out to you.”
PT 718 §2232d–2233a (N): [nis tw mn.]{.t 3s.t is ds w n=k mnlt[.]t nb.t-hw.t is fr[.t] fr rd-ir “The mourning goddess summoning you” as Isis, the mooring post calling out to you as Nephthys, you being appeared upon the great stair.”
PT 721B §2242b (N): ds w n=k mnlt wr.t “The great mooring post calling out to you.”
PT 1004 P/S/Se 31: ds w n=k mnlt[.t 3s.t] {bnt=k lr [w]r “And the mourning goddess call out to you as Isis, while you are before the gate.”
PT 1006 P/S/Se 92: [ds w n=f mn[.t] wr.t nr fr-n-ur.n=f b(1)-t b(2)q “While the great mooring post calls out to him, as to he who stands tirelessly, resident in Abydos.”
PT 1023 P/P/S 18: nis=r ls=k m ls=k n fmr “She summoning you from your tomb(?) of the waterway(?) of the sky.”
PT 1058 P/V/E 27: [ds w n=]k mnlt {nt} wr.t “While the great mooring post calls out to [you].”

Issues Commands to Akhs
Priestly Motif

Priestly Recitations with motif:

PT 355 §573b (T): wq=k mdw n 3h.w “Issuing commands to the Akhs.”
PT 461 §871d (N): wq=k mdw n 3h.w “Issuing commands to the Akhs.”
PT 665 §1907a (N): tw<q>=k mdw n 3h.w “<Issuing commands to the Akhs.”
PT 690 §2104 (N): wq=k mdw n 3h.w “Issuing commands to the Akhs.”

Transition Texts with motif:

PT 473 §938b; sim. §938d (M): wd M n mdw n 3h m r iz=f nb fr “And Merenre issue commands to everyone who is an equipped Akh through his utterance.”

Issues Commands to Gods (ntf.w)

Priestly Motif

Priestly Recitations with motif:

PT 459 §866c (M): wd=k [mdw] n ntf.w “And issue commands to the gods.”
PT 512 §1166b (P): wd=k mdw n ntf.w “And issue commands to the gods.”
PT 606 §1688a (M): wd=k mdw n ntf.w “And issue commands to the gods.”
PT 690 §2110d (N): wd.k mdw <n> ntf.w “Issue commands <to> the gods!”

Issues Commands to Hidden of Place

Priestly Motif

Priestly Recitations with motif:

PT 213 §134c (W): wd mdw n 33.w s.wt “Issue commands to the ones hidden of place.”
PT 461 §873b (N): wd=k mdw n 33.w s.wt “And issue commands to those who are hidden of places.”
It Is Akh for

Priestly Motif

Priestly Recitations with motif:
PT 357 §585a (T): \(A \text{ } (s) \text{ } n \text{ } hr=k \text{ } m \text{ } m=f \text{ } n(l) \text{ } t \text{ } pr.t \text{ } r' \text{ } \text{lm} \text{ } “(It) is Akh for you in the name of ‘horizon which Re ascends.’”

PT 364 §612b (T): \(A \text{ } (s) \text{ } n \text{ } hr=k \text{ } m \text{ } m=f \text{ } n(l) \text{ } t \text{ } pr.t \text{ } r' \text{ } \text{lm} \text{ } “(It) being Akh for you again because of you, in your name of ‘horizon in whom Re ascends.’”

PT 368 §636c (M): \(A \text{ } (s) \text{ } n \text{ } hr=k \text{ } m \text{ } m=f \text{ } n(l) \text{ } t \text{ } pr.t \text{ } r' \text{ } \text{lm} \text{ } “(It) is Akh for you again with you, in your name of ‘horizon, you in whom Re ascends.’”

PT 371 §648c (T): \(A \text{ } (s) \text{ } n \text{ } hr=k \text{ } m \text{ } m=f \text{ } n(l) \text{ } t \text{ } pr.t \text{ } r' \text{ } \text{lm} \text{ } “(It) is Akh for you again with you, in your name of ‘horizon, you in whom Re ascends.’”

PT 429 §779a (P): \(A \text{ } (s) \text{ } n \text{ } hr=k \text{ } m \text{ } m=f \text{ } n(l) \text{ } t \text{ } pr.t \text{ } r' \text{ } \text{lm} \text{ } “(It) is Akh for you again with you, in your name of ‘horizon, you in whom Re ascends.’”

PT 593 §1697a (N): \(A \text{ } (s) \text{ } n \text{ } hr=k \text{ } m \text{ } m=f \text{ } n(l) \text{ } t \text{ } pr.t \text{ } r' \text{ } \text{lm} \text{ } “(It) is Akh for you again because of you, in your name of ‘horizon, you in whom Re ascends.’”

FPT 664B §1887a (N): \(A \text{ } (s) \text{ } n \text{ } hr=k \text{ } m \text{ } m=f \text{ } n(l) \text{ } t \text{ } pr.t \text{ } r' \text{ } \text{lm} \text{ } “(It) is Akh for you again with you, in your name of ‘horizon, you in whom Re ascends.’”

It Is NN

Transition Motif

Transition Texts with motif:
PT 249 §256a; sim. §256d-e (W): \(W. \text{ } \varphi \text{ } r \text{ } \text{st} \text{ } s\text{hm-wr} \text{ “It is Unas at the nostrils of the great power.”}

PT 265 §357b (P): \(P. \text{ } \varphi \text{ } r \text{ } fr(\text{r})-\text{h} \text{ } r \text{ } \text{lm} \text{ “And it is Pepi at the underbelly of the sky with Re.”}

PT 315 §505a (W): \(W. \text{ } \varphi \text{ } “It is Unas.”

PT 476 §955d (M): \(M.n \text{ } \varphi \text{ “For it is Merenre.”

PT 486 §1042a (N): \(Ne. \text{ } \varphi \text{ “Ah, it is Neferkare!”

PT 517 §1192a (M): \(M.n \text{ } \varphi \text{ “Ah, it is Merenre!”

PT 555 §1423a (P): \(P. \text{ } \varphi \text{ “It is Pepi.”

PT 576 §1505a (P): \(P. \text{ } \varphi \text{ } m \text{ } mw.t=k \text{ } ws \text{ “It is Pepi, namely your seed.”

PT 586B §1584a; sim. §1584b (Nt): \(Nt. \text{ } \varphi w \text{ “That it is Neith, the one who beweeps you.”

PT 624 §1761c (Nt): \(Nt. \text{ } \varphi w \text{ } fr=k \text{ } m \text{ } hrw \text{ “It is Neith, acting <as> [Min], who ascends on the day.”

Apotropaic Text with motif:
PT 279 §420a (W): \(W. \text{ } \varphi \text{ “It is Unas.”

Provisioning Texts with motif:
PT 211 §313e (W): \(W. \text{ } \varphi \text{ } \text{wr} \text{ } \text{e}d=r \text{ } n \text{ } n\text{lw} \text{ “Unas it is, giving bread to those who are.”

PT 342 §556a; sim. §556a (bis) (M): \(M.n \text{ } \varphi \text{ “It is Merenre.”

Priestly Recitation with motif:
PT 247 §259a; sim. passim (W): \(W. \text{ } \varphi W. \text{ } m= \text{ “It is Unas, Unas who was seen.”

Item to Me

Provisioning Motif

Provisioning Texts with motif:
PT 207 §124a; sim. §124a-b (W): \(h.t \text{ } n(=l) \text{ } s\text{hm} \text{ } h.t \text{ } n(=l) \text{ } s\text{hm} \text{ “The offering to me, O butcher, the offering to me, O butcher!”

PT 208 §124d; sim. §124e (bis) (N): \(h.t \text{ } n(=l) \text{ } tm \text{ } h.t \text{ } n(=l) \text{ } tm \text{ “The offering to me, O Atum, the offering to me, O Atum!”

PT 346 §61d (N): \(h.t \text{ } n(=l) \text{ } hnm.w \text{ } s\text{hm.w} \text{ “The offering to me, O servants and butchers!”

PT 354 §71a; sim. §71a (bis) (T): \(h.t \text{ } n(=l) \text{ } s\text{hm} \text{ “The offering to me, O butcher!”

PT 677 §2023a (N): \(w=g=kh \text{ } n\text{tw} \text{ } s\text{hm-w} \text{ “May you issue commands to those who are hidden of place.”

Typological Motifs of Pyramid Texts 571
Jars Filled (*bh+)

Priestly Motif

Priestly Recitations with motif:

PT 536 §1293c–d (P): *bh.t(i) n=k m mr-nfr.t rdj.t.n n=k h r nhm.t(i) “They having been filled for you in the natron pool, these which Hierakonpolis Horus gave you.”

PT 665 §1902c (N): *bh.t(i) n=k m mr-nfr.t “They having been filled for you in the natron pool.”

PT 666 §1917–1919a (N): sph n=k w=f=k ptw f.l.t=k iptwc *bh.wt *bh.t(i) m mr-nfr “Receive this purification of yours, these four jars of yours, filled from the natron pool!”

PT 717 §2225a–b (N): sph n=k f.l.t=k iptwc *bh[i].t *bh<k.t> m mr-nfr “Receive your four jars, [filled from the natron pool]!”

Transition Text with motif:

PT 510 §1140b–c (P): *bh.t(i) m mr-nfr.t(i) m ntw hr b.w 3.t w.t.t “Filled from the natron pool in Netjeru with the breath of Isis the great.”

Judgment in House of the Noble

Sacredotal Motif

Offering Texts with motif:

PT 21 §14c (N): [mds]=f g.t=f h r ndj.t m hwt-sr imt] twnw “[That he himself speak to the great Ennead in the house of the noble which is in] Heliopolis.”

PT 591 §1614b (M): m-n=k h t.t=k s.t.l.t n=k h m hwt sr imt] twnw “Take your eye, which you discerned in the house of the noble which is in Heliopolis!”

Priestly Recitations with motif:

PT 222 §215b–c (W): wsr b3 imt(i) htw slm imt(i) s.wt=f ndj.w pdj.t m hwt.sr “O Osiris, a Ba who is among the Akhs, a power who is in his offices, one whom the Ennead saves in the house of the noble.”

PT 365 §622b (P): h t.t=m hwt-sr imt] twnw “And do this which Osiris did in the house of the noble which is in Heliopolis.”

PT 477 §57b–c (N): s.tw pr n fr.w ir=k m hwt-sr m twnw h r ndj=k wsr [r t] “This *condemnation which the gods made against you in the house of the noble in Heliopolis, because of your casting Osiris [down].”

Transition Text with motif:

sPT 570A §1451b (P): [mds] n=] {w(i)} <P.> njh.t {P.} hri[t-lb hwt-sr imt(i) t] twnw “[Protect] {me} <Pepi>, O Nekhebet who is in the house of the noble which is in Heliopolis!”

Knife Gone forth from Seth

Priestly Motif

Priestly Recitations with motif:

PT 666 §1906d (N): lw n=k dhwt.ti mds pr m stš “Thoth coming to you, the knifer which went forth from Seth.”

PT 666A §1927d (N): mrazw.t tpi(i)t-rmn.wt=k(i) m dhwt.ti mds pr m stš “The white crown which is upon you is Thoth, the knifer which went forth from Seth.”

PT 574 §1999b–c (N): *b3=k cavt,t=k *n.wt=k tpi(w)t dbt.w=k m(i)3zw tpi]w-rmn.wt dhwt.ti mds pr m stš “Your staff, your Nudjet, your nails which are on your fingers, the knives which are upon Thoth, the knifer which went forth from Seth.”

Knows Other, Other’s Name

Transition Motif

Transition Texts with motif:

PT 262 §327a; sim. passim (T): sk sw l.rh gw “For he knows you.”

PT 301 §449a (W): lw W. r.h sw r.h m=f “For Unas knows him and knows his name.”

1229 On the topos of judgment in the Pyramid Texts and other corpora, see Bickel 1997, pp. 113–122.
PT 311 §496b (W); l.r.h.k(l) zh mw(f)n br(l)-1b ht.t.w izkn prr.w=f k im=f “As I know the booth of the herdsman at the center of the days of the Yezeken from which you ascend.”

PT 470 §910a (N); l.r.h. Nc. mw.t=f “Neferkare knows his mother.”

PT 520 §1223b–c (P); dld.k3 P; pn m=f in tw n rmT.w r.h.n=f n bm.kw “Then Pepi will tell this name of yours to men, that which he knows to everyone.”

PT 569 §1434a (P); l.r.h.k(l) m=f “I know your name.”

Knows Re

Transition Motif

Transition Texts with motif:

PT 262 §328a (T); sk sw l.r.h tw “For he knows you.”

PT 311 §495b (W); n(l) sw l.r.h.w tw “For he is one of those who know you.”

Ladder Is Set up

Transition Motif

Transition Texts with motif:

PT 271 §390a (W); pr W. br m3q.t in ir.t.n n=f it=f r “And Unas ascend upon this ladder which his father Re made for him.”

PT 305 §472a; sim. §472b (W); iz m3q.t in r kh wr “The ladder is built by Re before Osiris.”

PT 306 §478a–b (W); nfr.w br(l)w p.t nfr.w br(l)w t h=s m wT.w n W. br r.w=f=m “And the gods who are in the sky, and the gods who are in the earth. Let them make exaltations (lit. a setting up, sc. of a ladder) for Unas before them.”

PT 333 §542b; sim. §542b (bi) (T); d=f hkh “Placing a *Heb-ladder.”

PT 478 §971c; sim. *passim (N); ṣd “Arise, (o ladder)”

PT 480 §995a; sim. §995b–c (N); j=f=sn m3q.t n Nc. “Lifting up the ladder for Neferkare.”

PT 530 §1255a (P); w n)br m3q.t=f izT.w nh.t b3.w p b3.w nfm “Hail to your ladder, which the Bas of Buto and Hierakonpolis raised up and gilded!”

PT 568 §1431c (P); sqw n=f m3q.t “Let a ladder be set up for him.”

PT 572 §1474b (P); j=r=n=f m3q.t n M. “And they have made a ladder for Merire.”

sPT 586D §1585b (N); in [m3q.t] n Nc. in.t hmr “Bring the [ladder] to Neith, the ‘that which Chnum built’-boat!”

PT 688 §2079a; sim. §2079b; §2082b (N); qis=sn qis n Nc. pn “Binding the rope ladder for Neferkare.”

sPT 692A §2136a (P): [wnc] dix.t r’ udl m3q.t “The redness is [opened], O Re: a ladder is placed.”

sPT 1064 P/V/E 42: d(f)=k dix.(a) m3q.t tw [n] P; pn “May you cause that this ladder be given [to] Pepit.”

Lamp, Fire Lit

Personal Motif

Personal Text with motif:

PT 362 §606a (T); st=f n=k bk3 “That he may light a lamp for you.”

Transition Texts with motif:

PT 269 §376a (W); d sd.l wbn sd.l “Let the fire be set and the fire rise.”

PT 274 §405a (W); ln ṣ3.w m3k.T.w p.t wfd.w n=f sd.l “It is the magnificent one(s), those of the north of the sky, who set fire for him.”

Provisioning Text with motif:

PT 207 §124b–c (W); h3 mw rkh sd.l “Pour the water and light the fire!”

Priestly Recitation with motif:

sPT 1022 P/A/Ne IV 99: st.t bk3 “Lighting a lamp.”

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1230 Cf. the Middle Kingdom title PT 304 §468a (T3Be): r1 n(l) /// iz m3q.t m hlt-agp in NNX “utterance of // building a ladder in the necropolis by NN.”

1231 The superscript above a recitation.
Land Not Free of
Transition Motif
Transition Texts with motif:
 PT 266 §363c–d (P): n śx.n b m P. pn d.t m wd.t /// /// /// “The land cannot ever lack Pepi, by the command /// /// ///.”
sPT 570A §1453b (M): n hm św t pn im=f d.t “Indeed this land will not lack him for ever.”

Libates (for God)
Transition Motif
Transition Texts with motif:
 PT 510 §1148b (P): i r P. wd /// /// /// “Pepi will make a libation which libates a star.”
 PT 519 §1204c (M): qb /// /// /// “With the earth being libated.”

Libation Instruction
Sacerdotal Motif
Offering Texts with motif:
 PT 23 §16d (W): z(A) “Libate.”
 PT 32 §23b (W): qb /// /// /// “Libation and natron, two pellets.”
 PT 653 §1840 (N): z(A) “Libation.”

Priestly Recitations with motif:
 PT 436 §788a (M): r /// /// /// “Giving libation.”
 PT 460 §868b (M): mw=k qb /// /// /// “Your water, your libation, the great flood which went forth from you.”
 hPT 662B §1877d (N): zp n=k qb /// /// /// “Receive this your first libation which went forth from Chemmis.”
 PT 673 §1990b (N): n'=f i=k qbhw k “Being conveyed as a libated one.”
 PT 676 §2010a (N): qbb=k ipe wdr imwa [dhw imwa ggr]w-br=f “This libation of yours, O Osiris, that which is in [Busiris, and that which is in Geregubaf.”
 PT 683 §2067b (N): wd.t.i qbb.w ir r(=w).t “When the libation is poured out at the cultic door.”

Offering Text with motif:
 PT 32 §22a (W): qbb=k ipe wr qbb=k ipe h3 W. pr.w hr z3=k pr.w hr hr “This libation of yours, O Osiris, this libation of yours, O Unas, which went forth because of your son, which went forth because of Horus.”

Transition Texts with motif:
 PT 515 §1179b (P): iw=f hr zhb.t tn n(=f) qbbw r “For he is under (i.e. has, i.e. receives water from) this libation vase of Re.”
 PT 519 §1201d (M): k(r) tzp n=k qbhw hr wfr.t tw n(t) t lm.w sk “In order to receive of you a libation upon this the region of imperishable stars.”

Libation (z)1232
Sacerdotal Motif
Offering Texts with motif:
 PT 23 §16d (W): z(=f) “Libate.”
 PT 653 §1840 (N): z(=f) “Libation.”

1232 On libation by z, see Assmann 1994, pp. 45–47.
Priestly Recitations with motif:
PT 483 §1011a (N): zsleep zsleep “Libate the libation.”
PT 670 §1981a (N): zsleep zsleep k ln k ln “Your libation is libated by Isis.”
PT 734 §2263d–2264a (N): zsleep zsleep rw.t (i) rw.t (i) i.gr i.gr sns snw psn ddn hr n tl=fs wsr
“Libate, libate; dance, dance; be silent, be silent; hear, hear this word which Horus said to his father Osiris!”

Lifting Four Times
Offering Motif
Offering Texts with motif:
With the paratextual notation f3.t zp 4 “Lifting four times”: PT 108–171

Lifting Instruction
Offering Motif
Offering Texts with motif:
PT 43 §33b (W): hgl km f3.t “A white jar; a black jar. Lifting.”
PT 50 §37d (N): f3.t hft-hr=f dwt “Lifting before him; a sacred offering table.”
PT 79 §54c (N): f3.t f3.t “Lift before him.”1233
PT 92 §61c (W): f3.t hnt “Lifting bread, a bowl.”

Lifts up Sight
Sacerdotal Motif
Offering Text with motif:
PT 93 §62a; sim. §62a–b (W): f3.hr=k “Lift up your sight!”

Priestly Recitations with motif:
hPT 662B §1879a (N): f3.hr=k “Lift up your sight!”
PT 667C §1952b (N): f3.hr=k “[Lift up your sight]!”

Limbs Are Imperishable Stars
Transition Motif
Transition Texts with motif:
PT 325 §530b (T): aw=fs w=f hwm.w t sk hlm tf=fs nw.t “Let [him] stretch out his imperishable [limbs] which are in the womb of his mother Nut.”
sPT 570A §1454b (M): f3.wt=f hlm.w-sk “His limbs are an imperishable star.”
PT 684 §2051c–d (N): “wet Ne. m sblw hwm.w-sk “The limbs of Neferkare are the stars, the imperishable stars.”

Liquid Offering Direction
Offering Motif
Offering Texts with motif:

Provisioning Texts with motif:
PT 207 §124c–d (W): hmd msb slwtf d3.t 4 m(f)tmw “A shank and roast meat and four handfuls of water.”
PT 208 §124f–g (N): hmd msb s3lt fdl t d3 wt m(f)tmw “A shank and roast meat and four handfuls of water.”

Lives (Exhortation)
Priestly Motif
Priestly Recitations with motif:
PT 364 §621a (T): 5nh.kl nmm=k r+ nh “Live, moving every day!”

1233 A superscript to PT 79–80.
PT 435 §787b (P): \(5nh.t \text{ in } t \) “May you live for ever!”
PT 438 §810a (N): \(5nh \text{ "Live! Live."} \)
PT 442 §821a (P): \(5nh \text{ 'nh } m \text{ wdl } n(l) \text{ npt.w } 5nh=k \text{ “Live! Live by the command of the gods! And live!”} \)
PT 453 §846a (P): \(5nh \text{ r=k } "\text{Live!}" \)
PT 932 §1262c (N): \(5nh.t(l) \text{ "Live, being alive!”} \)
PT 933 §1290a-b (P): \(m(l) \text{ 5nh } k \text{ mn } m \text{ tr=k } m \text{ m npt.w tptn htp.t } \) “Come! Live your life here from season to season in these years, you being satisfied!”
PT 937 §1300a (P): \(5nh \text{ “Live!”} \)
PT 952 §1352 (P): \(5nh=k \text{ n-[=l] } M. \text{ m n } d t \) “May you live for me, O Merenre, for ever.”
PT 956 §1391; sim. §1391 (bis) (M): \(5nh.t(l) \text{ 5nh.t w]/s.t } w/s.t } \) “Live! Live! Have dominion! Have dominion!”
PT 611 §1724a (M): \(5nh \text{ 5nh.t } l(t)=f \text{ m } m=k \text{ pw } hr(l) \text{ ngr.w } \) “Live! Live, O my father, in your name of ‘one who is with the gods!’”
PT 636 §1797c; sim. §1798b (N): \(5nh.t(l) \text{ 5nh.t(l) } 5nh \text{ “Live, live! Live!”} \)
\(\text{PT 665 §1896c–1899a (N): } 5nh \text{ 5nh } N. \text{ pm } m \text{ m=k } \text{ pw } hr(l) \text{ jhr.w } \) “Live! Live, O Neith, in this your name of ‘one who is with the Akhs!’”\)
\(\text{PT 665B §1913a (N): } 5nh \text{ 5nh.t(l) } 5nh.t(l) \text{ m=m=k } \text{ pw } hr(l) \text{ ngr.w } \) “Live! Live! Live! Live, in your name of ‘one who is with the gods!’”\)
\(\text{PT 667A §1944b; sim. §1948b (N): } 5nh \text{ n=k } 5nh.t \text{ m- } 5nh \text{ jhr.w } i. \text{ lhm.w- } 5nh \text{ jhr.w } \) “But live among them, the Akhs, the imperishable stars!”
\(\text{PT 670 §1975b (N): } 5nh=k [\text{ mas=k }] 5nh=k \text{ “May you pass the night. [May you die.] May you live.”} \)
\(\text{PT 690 §2112b (N): } 5nh=k \text{ ir=k } "\text{May you live.”} \)
\(\text{PT 699 §2180b-c; sim. §2181a (N): } [\text{ 5nh } 5nh.l \text{ m } 5nh.t } \text{ ir- } 5nh.m \text{ wi } l=k \text{ kr- } 5nh.m \text{ sth } \text{ ir } t \text{ “[Live,] being alive; be rejuvenated, being rejuvenated, beside your father, beside Orion, at the sky!”} \)
\(\text{PT 703 §2201c (N): } 5nh \text{ “Live!”} \)
\(\text{PT 723 §2245d (N): } 5nh=k \text{ kr } 5nh \text{ sbt.w } m \text{ 5nh=sn } \) “And live more than the stars live in their lives.”
\(\text{sPT 1058 P/V/E 29: } 5nh \text{ "Live! Live!”} \)
\(\text{Offering Text with motif:} \)
\(\text{sPT 71C §49+3 (N): } 5nh.t(l) \text{ "Live! Live!”} \)

**Lives from What Gods Live**

*Personal Motiv*

*Personal Text with motif:*

\(\text{hPT 662A §1877a (N): } 5nh \text{ Ne. } m \text{ 3gb=k } "\text{Let Neferkare live from your abundance.”} \)

*Transition Texts with motif:*

\(\text{PT 467 §838c (N): } 5nh \text{ Ne. } m \text{ 5nh.t } hr \text{ nb } p.t \text{ im } "\text{Neferkare will live on that on which Horus lord of the sky lives.”} \)

\(\text{PT 473 §937b (M): } 5nh \text{ M.n } m \text{ 5nh=} \text{ ftm } \) “And Merenre live from that from which you live.”

\(\text{PT 484 §1024b (P): } 5nh \text{ ftm } P. \text{ pm } m \text{ 5nh.t= } \text{ ftm } m \text{ t-xr } 5nh \text{ } hk \text{ nfr } "\text{Indeed Pepi lives because of what he lives on, on the bread around the god.”} \)

\(\text{PT 513 §1172c–1173a (P): } 5nh=k \text{ m } 5nh \text{ } pce \text{ } nph } 5nh.w \text{ nb } jhr.w \text{ im= } 5nh.w } \text{ iml } \text{ nml } \text{ im } "\text{And live on this sweet life on which the lord of the horizon lives, great abundance, one who is in Nut.”} \)

\(\text{PT 519 §1216c (M): } 5nh=n=5f \text{ M.n } \text{ im= } 5f \text{ m } zp \text{ “And Merenre live by it at once.”} \)

\(\text{sPT 570A §1451a (M): } 5nh \text{ M.n } m \text{ lzn.w } \text{ ft= } \text{ tm } "\text{For Merenre lives from the cakes of his father Atum.”} \)

\(\text{PT 576 §1512c; sim. §1513a (P): } 5nh \text{ P. } \text{ pm } m \text{ 5nh.t= } \text{ ftm } \) “Let Pepi live by that by which you live.”

*Provisioning Texts with motif:*

\(\text{PT 210 §129b(W): } 5nh=5f \text{ m } 5nh.t= \text{ ftm } \text{ im } "\text{That he live by that by which you live.”} \)

\(\text{PT 212 §133d(W): } 5nh.t=5f \text{ } im \text{ 5nh } W. \text{ im } "\text{As for that by which he lives, let Unas live thereon.”} \)

\(\text{PT 339 §353c (T): } 5nh \text{ T. } m \text{ 5nh.t } \text{ sb } \text{ im } "\text{For Teti lives from that from which Shu lives.”} \)

\(\text{PT 403 §700c (T): } 5nh \text{ T. } m \text{ 5nh.t= } \text{ ftm } "\text{Let Teti live from that by which you live.”} \)
Priestly Recitations with motif:
PT 675 §2066b-c (N): hr=f n=k h=f=k m t h=f=k m bnq.t h=f=k m k3 h=f=k m 3pd h=f=k m h.t nb(l) "nh.t ntr lm “Let him give you your thousand of bread, beer, fowl, and everything on which a god lives.”
PT 677 §2026b-2027b (N): "h=f hms r h=f=k m t h=f=k m bnq.t h=f=k m k3 h=f=k m 3pd h=f=k m h.t nb(l) "nh.t ntr lm] “Arise! Be seated at your thousand of bread, beer, beef, [fowl and everything by which a god lives]"

Made an Akh

Priestly Motif

Priestly Recitations with motif:
PT 431 §71b (P): slh=f P. pn m bnq=f=W “May you make Pepi an Akh within you.”
PT 436 §789a (P): slh=f smn pn nb=f “Let this power be made an Akh because of his Ba.”
PT 437 §795b; sim. passim (P): slh=f=P. pn “Is that he will make Pepi an Akh.”
PT 483 §1013a (N): lwslh=f wrt m ntr “When he made Osiris an Akh, into a god.”
PT 610 §1712a-c; sim. §1713b-c (M): slh=f lwslh=f lwslh=f “Is that he would make his father an Akh, as Ha, as Min, as Sokar, foremost of Pedju-She.”
PT 690 §2106a (N): slh=f lwslh=f lwslh=f “Even making you an Akh.”
PT 718 §2233e (N): slh=f=P. “For I make you an Akh.”
PT 734 §2264b (N): slh=f=P. “That you be an Akh thereby, that you be great thereby.”

Offering Text with motif:
PT 77 §52c (W): slh=f lwslh=f lwslh=f “That you make him an Akh through your influence.”

Made to Come to Life

Priestly Motif

Priestly Recitations with motif:
PT 219 §167a; sim. passim (W): dl.k=n slh=f smh=f “You have caused that he come to life even that he live.”
PT 444 §824d (P): dl=f lwslh=f “You are to cause that he live again.”
PT 541 §1333c-d (P): slh=f smh=f lwslh=f lwslh=f lwslh=f “Put the protection of life around your father Osiris Merire, since the time of his causing his coming to live by the gods.”
PT 545 §1340b (P): smh=f smh=f lwslh=f lwslh=f “Cause that you come to life!”
PT 660 §1872a (N): [n]slh=f lwslh=f lwslh=f lwslh=f lwslh=f "The one whom you caused that he come to life.”
PT 1015 P/S/Ne IV 82: dl=f lwslh=f lwslh=f lwslh=f lwslh=f “You have caused that he come to life even that he live.”

Made to Rise to Horus, Nut

Priestly Motif

Priestly Recitations with motif:
PT 223 §216a (W): slf kaw n=f=l “Make yourself rise up to me!”
PT 357 §366a (T): slf kaw n hr “Make yourself rise up to Horus!”
PT 364 §616f (T): ls[lh, li n=sm sm=sm n=f l "You being made to rise up to her, in her name of ‘ascent-place]."
PT 370 §645c (M): slf kaw n hr “Make yourself rise up to Horus!”
PT 546 §1341a (P): slf n=f=l lwslh=f lwslh=f lwslh=f lwslh=f lwslh=f “Make Osiris Merire rise up to me!”
PT 547 §1342a (P): slf n=f=l kaw “Make yourself rise up to me!”

Made to Rise (to Other)

Transition Motif

Transition Texts with motif:
PT 262 §333c (T): smw-ntr slf lwslh=f lwslh=f lwslh=f “It is the hieroglyphs which make him rise up.”
PT 301 §456d (W): slf=k k3 n=f=W n=f r-gw=f “May you make the Ka of Unas rise up to be beside him.”
Mafdet Acts Violently for

Apotropaic Motif

Apotropaic Texts with motif:
PT 230 §230c (W): imm ri n(ḥ) šms.t im mišfd.t “May the mouth of she who serves be shut by Mafdet.”
PT 295 §438a; sim. §438b (W): stp mišfd.t ir nhb.t ln=f-ḏl=f “Let Mafdet pounce upon the neck of the serpent.”
PT 297 §440b–c; sim. §440d (W); nš.šwt mn hw.(t) ḥr=k m špfd.t ḥn(ḥ)t hw.t-šnh “The proscription of this one is come upon you, namely Mafdet, foremost of the house of life.”
PT 298 §442c (W): l.s=ḫ ṣp=k m ḏn ḫm ḫr.t mišfd.t “Let him cut off your head with this knife which is in the hand of Mafdet.”
PT 384 §672a–b; sim. §672c (T): ḥr.t in n(ḥ)t ḥr=k ṭ ḥr(ḥ)t-š ib hw.t-šnh “This hand of Teti which came against you is the hand of the great binder, resident in the house of life.”
PT 385 §677d (T); ḥr(ḥ)t u ḥr=k ṭ ḥr(ḥ)t-š ib hw.t-šnh “The fingers of Teti, which are upon you, are the fingers of Mafdet, resident in the house of life.”
PT 390 §685c; sim. §685d (T): rd n(ḥ)t ḥr n(ḥ)t ḥn(ḥ)t “This foot of Teti [which he puts upon you] is the foot of Mafdet.”

Transition Text with motif:
PT 519 §1212d–f (M): qš.wt=s(ḥ) ṣn.in mišfd.t l.s=ḫ n=f ṭ ḥr ṭ ḥr.t ḏḥ ḫw.t ḫw.t ṭ ḥr.t ṭ ḥr.t “Its two points the claws of Mafdet, with which Merenre cuts off the heads for himself of the opponents who are in the field of offerings.”

Maintain Own House, Gate

Priestly Motif

Priestly Recitations with motif:
PT 447 §829c (P): šrqd=k ṭ=ḫ ṭ=m-ḥt=k “That you maintain your house after you.”
PT 450 §836c (M): šrqd=k ṭ=ḫ ṭ=m-ḥt=k “That you maintain your house after you.”
PT 659 §1869b (N): ḥn ṭ ṭ=ḫ śrqd ṭ ṭ=k “Let Neferkare provide your house; let Neferkare maintain your gates.”
PT 666a §1929c (N): ṭ ṭ=ḫ šrqd ḥnt=k t=k “Your jar-stand and your bread have been maintained.”
PT 718 §2233c (N): śrqd=ḫ ṭ ṭ=ḫ “And maintain your jar-stand.”
PT 721B §2242c (N): šrqd=ḫ ṭ ṭ=k “And maintain your jar-stand(s) which are upon earth for ever and ever.”
PT 734 §2263b (N): śrqd ṭ=ḫ ṭ ṭ=ḫ “Maintain your gate!”
PT 1058 P/V/E 28–29: // .. // .. .. .. // ḥn ṭ ḥn ṭ ṭ=k ṭ ṭ=ḫ // ṭ ṭ=ḫ // ṭ ṭ=ḫ // .. // .. // .. · .. the gate of your father [Geb?] just like this, namely that Horus equips the gate of his father [Os].

Transition Text with motif:
PT 573 §1482c (P): ṭ=ḫ śrqd=ḫ ṭ ṭ=ḫ “With him maintaining the provisioning of his jar-stands which are on earth.”

Meat Offering Direction

Offering Motif

Offering Texts with motif:
PT 20, 53, 96, 124, 126–140

Provisioning Texts with motif:
PT 207 §124c–d (W): ḫḥd ṭ ṭ=ḫ śšr.t ḫ ḫ ḫ ḫ ṭ ṭ 4 n(ḥ)t 4 ṭ ṭ m ṭ “A shank and roast meat and four handfuls of water.”
PT 208 §124f–g (N): ḫḥd ṭ ṭ=ḫ śšr.t ḫ ḫ ḫ ḫ ṭ ṭ 4 n(ḥ)t 4 ṭ ṭ m ṭ “A shank and roast meat and four handfuls of water.”
Member Is Atum

Priestly Motif

Priestly Recitations with motif:
PT 213 §135a; sim. passim (W): $\gamma=k<m>tm$ “With your arm being Atum.”
PT 215 §149c (W): $\gamma.mw=k z3.tl tm$ “Your limbs are the twins of Atum.”
PT 537 §1298b (P): $k w=fk tm m tm$ “With all of your flesh as Atum’s.”
PT 690 §2098a (N): $k w=fk tm m tm$ “Your flesh as Atum.”

Mourning Prevented/Ceased

Priestly Motif

Priestly Recitations with motif:
PT 447 §829c (P): $w=fk ms.w=fk m-a \text{A} kb$ “That you keep your children from sorrow.”
PT 450 §836c (P): $w=fk ms.w=fk m-a \text{A} kb$ “That you keep your children from sorrow.”
PT 482 §1009a (N): $i \text{wf} \text{k} \text{tm} m \text{tm}$ “With all of your flesh as Atum’s.”
PT 670 §1978a (N): $i \text{tm} \text{iA} kb$ “An end of sorrow at the two chapel rows of the gods.”
PT 672 §1989a (N): (i) $w a.n \text{Ne. tm} \text{iA} qm$ “Neferkare has inherited the end of mourning and the beginning of laughter.”
PT 721 §2242d (N): $w p<bz pr zb \text{pr} \text{zb} \text{pr}$ “/// /// /// /// from sorrow.”
PT 734 §2263b (N): $n<\text{m} ms.w=fk m-a \text{A} \text{kb}$ “Save your children from sorrow.”

Mouth Is Opened

Sacerdotal Motif

Sacerdotal Texts with motif:
PT 602 §1673b (M): $wp=\text{nt n M.n r A}=f$ “And open for Merenre his mouth.”
Offering Texts with motif:
PT 21 §13b; sim. §13c; §14b (N): $[wp n=fk m A]=k$ “Just as your mouth has been opened.”
PT 34 §26a (W): $zmrn zmrn wpp r A=f$ “The natron, the natron which opens your mouth!”
PT 364 §618a (T): $wp r A=f$ “For his (sc. Teti’s) mouth has been opened.”
PT 540 §1329b; sim. §1329c; §1329d (P): $wp r=fk in \text{ls3 hnti snf.t}$ “Even with your mouth having been opened by Shes her foremost of Shen’at.”
PT 545 §1340b (P): $wp r=fk$ “As your mouth has been opened.”
PT 654 §1841a–b (N): “/// /// /// /// /// /// /// /// /// /// /// /// /// /// /// /// /// /// /// /// /// /// /// /// /// /// /// /// /// /// /// /// /// /// open the mouth /// /// /// those of the sidelock.”
PT 670 §1983e (N): $wp.w r A=fk m b=sn b iA$ “Your mouth opened by their metal fingers.”

Priestly Recitations with motif:
PT 1016 P/S/Ne IV 86: $w n r A=f$ “And your mouth is opened /// ///.”
PT 34 §26a (W): “The natron, the natron which opens your mouth!”

Offering Texts with motif:
PT 407 §712a (T): $wp n T. r A=f$ “For his (sc. Teti’s) mouth has been opened for Teti.”

Mouth Is Opened by Eye of Horus

Offering Motif

Offering Texts with motif:
PT 20 §12c (N): $wp n=fk m hpp hr lr \text{t} \text{hr}$ “Your mouth has been opened even with the Khepekh, the eye of Horus.”
PT 47 §36a–b (W): $m-n=fk m hrt \text{ht} \text{hr hpt} \text{m-t} \text{stl hj t}=k \text{lr r}=k \text{wp t}=k \text{m i} \text{m}=s$ “Take the eye of Horus, which was recovered from Seth, that which you should take to your mouth, that by which you open your mouth!”
PT 54 §39a (W): $wp r=fk m i \text{m}=s$ “By it has your mouth been opened.”
PT 93 §63a (W): $wp=k r=fk m \text{hrt} \text{hr}$ “And open your mouth by the eye of Horus!”
PT 153 §92a (W): $wp r=fk m i \text{m}=s$ “Open your mouth with it!”

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1234 On this motif, see Billing 2002, p. 52.
1235 See the parallel of the variant text CT 516 VI 105b: $n hmr=fk \text{ms.w}=k m-t \text{i3kh.w}$ “and save your children from sorrow.”
Mouth Is Opened by Priest (1cs)

Priestly Recitations with motif:
- PT 20 §11b; sim. §12b (N): *wp r=f n=f* “I have opened even for you your mouth.”
- PT 21 §15a (N): *(q[w]f n=f)* “[Precisely because I have split open your mouth upon your bones].”
- PT 37 §30a (W): *l.smm n=f* “Let me establish your jaws for you, with the result that they are parted.”
- PT 38 §30b (W): *wp i n=f* “Let me open your mouth for you.”
- PT 48 §36c (W): *wp-i r=f* “Let me open your mouth.”

Mouth Is Opened by Priest

Offering Texts with motif:
- PT 20 §11b; sim. §12b (N): *wp r=f* “I have opened even for you your mouth.”
- PT 21 §15a (N): *(q[w]f n=f)* “[Precisely because I have split open your mouth upon your bones].”
- PT 37 §30a (W): *l.smm n=f* “Let me establish your jaws for you, with the result that they are parted.”
- PT 38 §30b (W): *wp i n=f* “Let me open your mouth for you.”
- PT 48 §36c (W): *wp-i r=f* “Let me open your mouth.”

Mythological Precedent: Horus & Osiris

Sacerdotal Motif

Sacerdotal Text with motif:
- PT 416 §740 (T): *wdj.t psw nw ir.n hr n ltt=f wsr “This is a garment which Horus made for his father Osiris.”

Offering Texts with motif:
- PT 21 §13f (N): *m wp.l.n=f r=f n=f* “With that by which he opened the mouth of his father.”
- PT 418 §742c (T): *mr wdt=f n=f hr m wp.t ltt=f wsr “Just as Horus put you on the brow of his father Osiris.”
- PT 605 §1682a (N): *mr wdt tw hr n ltt=f wsr “Just as Horus gave you to his father Osiris.”

Priestly Recitations with motif:
- PT 20 §11b; sim. §12b (N): *wp r=f n=f* “I have opened even for you your mouth.”
- PT 21 §15a (N): *(q[w]f n=f)* “[Precisely because I have split open your mouth upon your bones].”
- PT 37 §30a (W): *l.smm n=f* “Let me establish your jaws for you, with the result that they are parted.”
- PT 38 §30b (W): *wp i n=f* “Let me open your mouth for you.”
- PT 48 §36c (W): *wp-i r=f* “Let me open your mouth.”

Listing Four

PT 155 §93a (W): *wp r=f* “Open your mouth with it!”
PT 156 §93c (W): *wp r=f* “Open your mouth with it!”
PT 185 §106b (N): *wp r=f* “Open your mouth with it!”

PT 22 §15 (N): *lm.n=f* “I have brought you this son beloved of you, the opener of your mouth.”

sPT 715A §2220c (N): *wp n=k hr r=f* “Horus has opened your mouth for you.”

Offering Text with motif:

PT 21 §13d; sim. passim (N): *hr lw n r=f* “O Horus, open the mouth of Neferkare!”

PT 21 §13d; sim. passim (N): *hr lw n r=f* “O Horus, open the mouth of Neferkare!”

PT 219 §179b (W): *wp r=f* “His mouth having been opened by his son Horus, beloved of him.”

PT 357 §589b (T): *wp n=k hr r=f* “For you has Horus opened your mouth.”

PT 369 §644a; sim. §644b (T): *wp f n=k r=f* “He has split your mouth for you at your bones.”

PT 540 §1330a; sim. §1330b (P): *wp r=f* “Your mouth having been opened by Horus with this little finger of his.”

PT 185 §106b (N): *wp r=f* “Open your mouth with it!”

PT 540 §1330b (P): *wp n=f* “With which he opened the mouth of his father, with which he opened the mouth of Osiris.”

PT 553 §1368b (P): *hr n=f* “Do for him what was done for his father Osiris on that day of binding the bones!”

PT 612 §1730a (M): *lw-s(w) sm.t=k hr n ltt=f wsr “Indeed this your going, O my father Merenre, is like when Horus went to his father Osiris.”

PT 659 §1860b–c (N): *lw-s(w) sm.t=k lphm sm.wt hr n zpwn ltt=f wsr “Indeed these your goings, are the goings of Horus in seeking his father Osiris.”
Mythological Precedent: Osiris and Nut

Transition Texts with motif:

PT 476 §93b (N): sMs = p( M n m hr “Serve Merenre like Horus (serves Osiris)!"

PT 518 §1199c (P): m r w p. n n r f w. n w s= n s f (i) m “Just as you commended Horus to Isis on that day when you impregnated her.”

PT 519 §1219d (M): m r w r f w. n n r f (i) m “Just as Horus took the house of his father from the brother of his father Seth in the presence of Geb.”

PT 519 §1236b (P): d . n r f j / / / s. n r w r f w. n n r f (i) m “The / / / sky has given her arms to you like Horus giving his arms to Osiris.”

Name Said to Re, Harakhti, Horus

Transition Texts with motif:

PT 263 §340a (W): m r s n r n n r f “With them saying the good name of Unas to Re.”

PT 264 §348c (T): m r s n r n n r f “Let them say the name of Teti to Re; let them lift up his name to Harakhti.”

PT 265 §356a (P): m r s n r f “Let them say the good name of Pepi to Re.”

PT 324 §20b (T): m r s n r n n r f “Say the name of Tuti [now] to Horus!”

PT 359 §50c (T): m r s n r n n r f “Say the name of Tuti to Re!”

PT 1046 P/Asian 45: m r s n r n n r f “Say the name of Pepi to Re!”

Natron Offering Direction

Offering Texts with motif:

PT 32 §23b (W): m r s n r f “Libation and natron, two pellets.”

PT 34 §26a; sim. §26c (N): m r s n r f “One natron, one pellet.”

PT 35 §27c (N): m r s n r f “Five pellets Lower Egyptian natron of Shetpet.”

PT 109 §72d (W): m r s n r f “Two units of natron.”

Nekhbet Speaks

Transition Texts with motif:

PT 470 §912a; sim. §912b (N): m r s n r f “Says she toward Neferkare.”

PT 508 §109b; sim. §109b (N): m r s n r f “Says she.”
Night-bark Brings, Conveys

**Personal Motif**

**Provisioning Texts with motif:**

PT 473 §926c; sim. *passim* (M): dy zbn.wt p.t in msk.t(t) tj n ḫr ḫ.t.t “The two reed-boats of the sky are given by the night-bark to Harakhti.”

PT 513 §1172a (P): zp=f n.in.wt msk.t(t) “And receive what the night-bark brings.”

**Paragraph Motif**

PT 409 §717c–d (T): in msk.t(t) ḫn” m”ng.t ḫmn.tj mw n ḫr ḫn-nṯr “It is the night-bark and the day-bark which convey these to Teti upon the Nekhen-netjer.”

CT 208 III 161f (B1Bo): in msk.t(t) ḫn” m”ng.t ḫmn.tj n=zt r ḫ “It is the night-bark and the day-bark which bring to me every day.”

**NN pw A**

**Transition Motif**

**Provisioning Texts with motif:**

PT 248 §262a (W): W. ḫr ḫ.t “Unas is the great god.”

PT 249 §264b (W): W. ḫr ḫ.t ni ḫn” zst=f ḫmn t β “Unas is this flower which rose from the earth.”

PT 250 §267a (W): W. ḫ(i) ḫr ḫ.t (k) ḫ.(i) ḫ(m) ḫ.(i) ḫ.(i) ḫ.(i) “Unas is the one who is over Kas, who informs those over the knowledge of the great one.”

PT 252 §274c (W): W. ḫr ḫ.t “For Unas is the sole one, the bull of the sky.”

PT 254 §293b (W): W. pw ḫ.t β “For Unas is he who is alone, who is the eldest of the gods.”

PT 259 §312a; sim. §313c; §314c (T): Tn pw ḫn-nṯr m ṣḫw “Teti is Osiris in Zexu.”

PT 260 §316c–d; sim. §322b (W): W. ḫr ḫ.(i) ḫ.(i) “Unas is the one who goes and comes, the fourth of these four gods.”

PT 261 §324a–b; sim. §324c–d (W): W. ḫr ḫ.(i) ḫ.(i) ḫ.(i) ḫ.(i) “Unas is one stormy of heart, a son of the heart of Shu, truly extended, burning of radiance.”

PT 271 §388a; sim. *passim* (W): W. ḫr ḫ.(i) ḫ.(i) “Unas is the one who filled the land, the one who went forth from the lake.”

PT 272 §392c (W): W. ḫr ḫ.(i) “For the one who ascends therewith is Unas.”

PT 273 §394c; sim. *passim* (W): W. ḫr ḫ.(i) ḫ.(i) ḫ.(i) ḫ.(i) “Unas is a possessor of *craft, whose mother does not know his name.”

PT 300 §415b (W): W. ḫr ḫ.(i) ḫ.(i) ḫ.(i) “For Unas is Sokar of Rasetjau.”

PT 307 §486b; sim. §486c (W): W. ḫr ḫ.(i) ḫ.(i) ḫ.(i) ḫ.(i) “For Unas is the wild bull of the *grassland, the bull great of face who came forth from Heliopolis.”

PT 309 §490a–b (W): W. pw ḫ.(i) ḫ.(i) ḫ.(i) ḫ.(i) “Unas is the *savior of the gods, protector of the house of Re, born of Nehet-netjeru, she who is in the prow of the bark of Re.”

PT 310 §493a (W): W. pw ḫr “For Unas is Horus.”

PT 313 §503b (W): W. ḫr “For Unas is Horus.”

PT 317 §507b; sim. §510c–d (W): W. ḫr ḫ.(i) ḫ.(i) ḫ.(i) ḫ.(i) “Unas is Sobek, green of plumage, vigilant of sight, who raises the brow.”

PT 318 §511a; sim. §511d (T): T. pw ḫ.(i) ḫ.(i) “Teti is the serpent, the bull of the Ennead.”

PT 319 §513a; sim. §514c (W): W. ḫr ḫ.(i) ḫ.(i) ḫ.(i) “Unas is the bull of sunlight, one who is within his eye.”

PT 320 §515c; sim. §516b–c (W): W. ḫr ḫ.(i) “Unas is this son of she who is not known.”

PT 322 §518d (P): P. ḫ.(i) ḫ.(i) “Pepi is Khitaou resident in (the wood-district) of Lebanon.”

PT 323 §532b (T): T. pw m’tcb nṯr im.tll “Teti is the god’s seed which is in it.”

PT 329 §538c (T): T. pw ḫ.(i) ḫ.(i) “It is Teti: one who raises what is in the front, one who raises the brow.”

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1236 For the citation of these passages here, the name of the beneficiary is generally translated as subject.

1237 Or ‘selector’; on this word, see Helck 1976, pp. 131–134.
PT 331 §540c (T): "Teti is the nose which breathes."
PT 332 §541a (T): "Teti is this one who ascends in the coils."
PT 334 §544a–b (T): "Teti is the flower which went forth from the Ka, the flower of gold which went forth from Netjeru."
PT 360 §603b (T): "Teti is Shu, one who came forth from Atum."
PT 439 §812a–b (P): "Merire is your seed, O Re, it being effective, in this your name of 'Horus foremost of -wr pr'..."
In an act of mistaken role assimilation, the 1cs pronoun referring to a separate officiant has been replaced with the name of the beneficiary.
PT 587 §1596c (N): Ne. p(αα) h r gb3 hr t=r=f m *"wy=f(l) im." "Neferkare is Horus, who adorned his eye with both his hands."
PT 599 §1645a (N): Ne. pw gbh r3 p'n irt-p'.t npr.w "Neferkare is Geb, Pan-utterance, prince of the gods."

No Disturbance in

Priestly Motif

Priestly Recitations with motif:
PT 364 §617b (T): n hmn.t.i im=k "There being no discord in you."
PT 367 §635b (M): n hmn.t.i im=k "There being no discord in you."
PT 590 §1610b (M): i m.wt n b "There being no discord in you."
PT 644 §1831c (N): n hmn.t.i im=k] "There being no discord in you."

None Depart (hmi, psg)

Priestly Motif

Priestly Recitations with motif:
PT 218 §161c (W): n hmn.w(l)=f(l) nb "There is not any who will turn back."
PT 368 §635c (M): m hmn.1m(l)=f.m "Without one of them turning back."
PT 544 §1393b (P): i m(l) hmn.w(l)=f(l) im=m] "Let there be none among you who will turn back."
PT 644 §1823b (N): im(l) hmn.w(l)=f(l) im=m] "Let there be none among you who will turn back."

Not Rot, Decay (3rd Person)

Transition Motif

Transition Texts with motif:
PT 485 §1037b (P): i m(hw)3=f n imk=] "That he not rot, that he not decay."
PT 576 §1501a; sim. passim (P): n hw3 P. n imk=f "Pepi will not rot, he will not decay."
PT 684 §2058a; sim. §2058b (bis) (N): n hw3 Ne. "Neferkare will not rot."

Not Rot, Decay, Stink (2nd Person)

Priestly Motif

Priestly Recitations with motif:
PT 412 §722b (T): m hwt m imk m dw st=k "Do not rot, do not decay, do not be bad of scent!"
PT 532 §1257a; sim. §1257b-d (N): hwt=s(m[l) rpw=k lr mn=k p w n(l) imw "Let them prevent that you rot, in accordance with this your name of 'Anubis.'"
PT 535 §1283a (P): m imk=k "Your decay is not."
PT 723 §2244c; sim. §2244c (bis) (Nt): i hwt n=f "It cannot rot."

Not to Be Distant

Priestly Motif

Priestly Recitations with motif:
PT 223 §216b (W): m h(r n(=l) t z "Do not be distant from me or the tomb!"
PT 357 §366b (T): m h r f=f "Do not be distant from him!"
PT 366 §361a (T): l m(l)=k hr n=s(m(l) m mn=k n(l) dww "And may you not be far from them, in your name of 'Duau.'"
PT 370 §645d (M): m h(r f=m n k n(l) h r(l) t "Do not be far from him, in your name of 'sky!'"
PT 434 §785d (P): i m(l) r d[l hr P. r(l) m m n=r(l) hr t "May you not let Pepi be far from you in your name of 'distant one.'"
PT 593 §1633a (N): l m(l)=k hr n=s(m(l) "May you not be distant from them."
PT 606 §1693c (M): m h r nfr.w "Do not be distant from the gods!"
Number above, below

**Personal Motif**

**Personal Text with motif:**

PT 495 §1064d (P): $kc.t\ 2\ n(i)\ t\ P.\ m\ dhw$ “Two offerings of Pepi are in Busiris.”

**Apotropaic Text with motif:**

PT 501 §1072b (P): $\alpha[\ t\ r\ z\ e\ t\ n\ t\ P.\ m\ dw$ “Two offerings of Pepi are in Busiris.”

**Transition Texts with motif:**

PT 515 §1178a–b (P): $P.\ pw[\ i\ r\ \ t\ n\ w(\ i)\ t\ P.\ \ m\ dw$ “Three are above and two are below.”

**Provisioning Texts with motif:**

PT 205 §121d (W): $i\ w^{[}\ \ t\ r\ \ p.\ t\ \ i\ t\ n\ \ t\ A$ “Three are above with Re; two are below with the two Enneads.”

PT 409 §717b (T): $t\ 3\ r\ p.\ t\ t\ 2\ r\ t\ A$ “Three are above, two below.”

CT 208 III 161d (S1C): $i\ w^{[}\ \ t\ r\ \ i\ r\ \ t\ A$ “Three are above with Horus, and two are below with the great one.”

Nut as Shetpet

**Priestly Motif**

**Priestly Recitations with motif:**

PT 356 §580c; PT 368 §638a; PT 588 §1607a: $p\ s^{[}\ \ t\ n\ w(\ i)\ t\ F\ n=h\ \ t\ A$ “So has your mother Nut spread herself over you, in her name of ‘Shetpet.’”

Nut Gives Heart

**Priestly Motif**

**Priestly Recitations with motif:**

PT 447 §828c (P): $i\ n=t\ n=k\ i\ b=k\ m\ \ t=m\ t\ A$ “Let her bring your heart to you into your body.”

PT 450 §835c (P): $i\ n=t\ n=k\ i\ b=k\ m\ \ t=m\ t\ A$ “Let her bring you your heart to your body.”

PT 699 §2178b (N): $n\ s^{[}\ \ t\ n=k\ t\ n=s\ n$ “Nut gives you your heart.”

Nut Has Power

**Priestly Motif**

**Priestly Recitations with motif:**

PT 429 §779b (P): $s\ m\ n=t\ m\ h\ t\ n=s\ t\ F\ n=t\ A$ “Power being yours in the womb of your mother Tefenut.”

PT 430 §780a (P): $s\ m\ b=t\ A$ “Your heart is strong.”

PT 431 §781a (P): $i\ m z\ t\ s\ m\ n=s\ t\ n=s\ n\ t=m\ t\ A$ “You are the daughter, the one powerful in her mother, appeared as the king of Lower Egypt.”

PT 432 §782a (P): $i\ n=s\ n=t\ A$ “Indeed you have become powerful.”

PT 434 §784a (P): $s\ s^{[}\ \ t\ A$ “May you have power over it.”

PT 444 §824a–c (P): $n\ s^{[}\ m\ n=t\ n=s\ t=m\ t=s\ n\ t=m\ t=s\ n\ b[\ w|w] t\ A$ “Precisely because you have power over the gods, and their Kas, and their inheritance, and their provisions, and all their possessions.”

Nut Makes a God to Enemy

**Priestly Motif**

**Priestly Recitations with motif:**

PT 33 §25b (N): $rd\ n\ n=s\ t=m\ n=t\ n=s\ t=m\ n=t\ n=s\ t=m\ t=s\ n\ t=m\ t=s\ n\ t=m\ t=s\ n\ t=m\ t=s\ n\ t=m\ t=s\ n\ t=m\ t=s\ n\ t=m\ t=s\ n\ t=m\ t=s\ n\ t=m\ t=s\ n$ “Nut has caused that you be a god to your opponent, even in your name of ‘god.’”

PT 335 §580b (T): $d\ n\ t=s\ n=t\ m\ n=t\ n=s\ t=m\ n=t\ A$ “Just as Nut has placed you as a god to Seth, in your name of ‘god.’”

PT 368 §638b (M): $rd\ n\ n=s\ t=m\ n=t\ n=s\ t=m\ n=s\ t=m\ t=s\ n\ t=m\ t=s\ n\ t=m\ t=s\ n\ t=m\ t=s\ n\ t=m\ t=s\ n$ “She has caused that you be a god to your opponent, in your name of ‘god.’”
PT 423 §765c (P): dl.n mwc.t=k mwc.t wn=k m ntr \( n h.t(l)=k m m n(l) ntr \) “For your mother Nut has caused that you be a god to your opponent, in your name of ‘god.’”

PT 588 §1607b (M): nl.n=k m ntr \( n h.t(l)=k m m n(l) ntr \) “She has caused that you be a god to your opponent, in your name of ‘god.’”

Nut, Mother Comes
Priestly Motif
Priestly Recitations with motif:
PT 427 §777c (P): lw.n, \( s d h=l z l=l , l w n=l , i s h m=l w r p n \) “You have come, that you cover your son: you have come, that you join this great one.”
PT 447 §827b (P): i mwc.t=k “Your mother comes to you.”
PT 450 §834b; sim. §834c (bis); §834c (P): i n=k mwc.t=k “Your mother comes to you.”
PT 451 §838a; sim. §838a (bis) (P): i n=k mwc.t=k “Your mother comes to you.”

Nut Protects \( h m m, s d h, h w t \)
Priestly Motif
Priestly Recitations with motif:
PT 368 §838c (M): \( h m m=s t w m=s h t n b(c, t) d w t m m=s n(l) h m m t w r t \) “She protecting you from everything adverse, in her name of ‘great joiner.’”
PT 427 §777b; sim. §777c (P): \( s d h=l w m=s h m m s w \) “That you conceal him from Seth. Join him!”
PT 428 §778b (P): \( h m m s w h m m t w r t \) “Protect him, O great joiner!”
PT 429 §779c (P): \( h m m=z P. m s h y w t s \) “May you join Pepi with life and dominion.”
PT 446 §825b; sim. §825c (P): \( s d h=s t w m=s h t n b(c, t) d w t \) “Even so that she may conceal you from everything adverse.”
PT 447 §828a; sim. §827c (P): \( h m m=s l c \) “Let her join you.”
PT 450 §834c; sim. §834c (bis); §835a (P): i n=k \( h m m t w r t \) “The great joiner comes to you.”
PT 451 §838b; sim. §838a (P): \( h m m=s t w \) “Even that she join you.”
PT 452 §842d (P): \( w s h t n b u c t m=s n w t h m m t w r t \) \( h m m=s t w \) “Let purify you your mother Nut, the great joiner, let her join you.”
PT 537 §1300a (P): \( h m m=s t w \) “And she joins you.”
PT 588 §1608a (M): \( h m m s t w m=s h t n b(c, t) d w t m m=s n(l) h m m t w r t \) “She has protected you from every harmful, in her name of ‘great joiner.’”
PT 593 §1629a (N): \( h w=s t w h m m=s t w \) “That she protects you, that she joins you.”

Nut Spread over
Priestly Motif
Priestly Recitations with motif:
PT 356 §580c (T): \( p s h n s(l) m w c.t=k m w c.t h r=k m m=s n(l) \) \( s t-p.t \) “So has your mother Nut spread herself over you, in her name of ‘Shetpet.’”
PT 368 §638a (M): \( p s h n s(l) m w c.t=k m w c.t h r=k m m=s n(l) \) \( s t-p.t \) “Your mother Nut has spread herself over you, in her name of ‘Shetpet.’”
PT 427 §777a (P): \( p s h t n h r z l=t u s h r P. \) “Spread yourself over your son Osiris Pepi.”
PT 446 §825a (P): \( p s h n s(l) m w c.t=k h r=k \) “Your mother Nut has spread herself over you.”
PT 588 §1607a (M): \( p s h n s(l) m w c.t=k m w c.t h r=k m m=s n(l) \) \( s t-p.t \) “Your mother Nut has spread herself over you, in her name of ‘Shetpet.’”

Nutekenu\(^{1239}\) Nullified
Priestly Motif
Priestly Recitations with motif:
PT 455 §581a–b (P): \( s f h d w t h r(l) = f l r t b t r t . n m w c . t r w k=m t b l h w = k \) “With the evil pertaining to him loosed to the ground, that which Nutekenu did against you among your Akhs.”

\(^{1239}\) On this personage, see Assmann 2002, p. 355.
PT 595 §1639c (M): rḏl n(=l) n=k nw-thn.w “I have given you Nuteknu.”
PT 612 §1735a–b (Nt): hms hr ḫntw=k pw b3.t n.wt=k ḫw.t “Be seated upon your metal throne, your talons which obliterate the house (sc. of Nuteknu).”

fPT 665 §1905c (Nt): n rḏl n(=l) w n nw-thn.w “I not giving to Nuteknu.”
fPT 666 §1926b–1927a (Nt): hms=k hr ḫntw=k b3.t n.wt=k ḫw.t “May you be seated upon your metal throne from which the dead are distant, your talons which obliterate the house of Nuteknu.”
fPT 759 §2291d (Nt): lw m=t nw-thn.w m ṣn.t mw i=ḥ “I have protected you from Nuteknu, by that which repels which is at my face.”

O! Hail!

Priestly Motif

Priestly Recitations with motif:
PT 604 §1680d (Nt): d w n lw “As I recite the ‘O! Hail!’”
PT 619 §1752c (M): ḫ. “O! Hail!”

Object Direction

Offering Motif

Offering Texts with motif:
PT 14, 16–18, 20, 23, 28, 32, 34–35, 37–38, 40–57, PT 57A–F (Nt), 58–59 (Nt), 60, 61 (Nt), 63, 64–70 (Nt), PT 71 (Nt), 71A–1 (Nt), 72–78, 81–96, 107–171, 173–197, 199, 633, fPT 746–749 (Nt), 752–756 (Nt)

Priestly Recitations with motif:
PT 436 §788a (M): rḏl ṣḥḥ “Giving libation.”
PT 483 §1011a (Nt): ḫ ṣḥḥ “Liberate the libation.”

Transition Text with motif:
PT 301 §457c (W): ḫ ṣḥḥ “Two green falcons.”

Providing Texts with motif:
PT 207 §124c–d (W): ḫ ṣḥḥ “A shank and roast meat and four handfuls of water.”
PT 208 §124f–g (Nt): ḫ ṣḥḥ “A shank and roast meat and four handfuls of water.”

Offering of the King, Geb, Anubis

Sacerdotal Motif

Offering Texts with motif:
PT 46 §35b (W): ḥtp-ḏl ni-sac.t n k3 n(=l) W “The offering given of the king for the Ka of Unas.”
PT 83 §54c (W): ḥtp-ḏl ni-sac.t ḫ ṣḥḥ “The offering given of the king (twice).”
PT 84 §59a (W): ḥtp-ḏl ni-sac.t ḫ ṣḥḥ “The offering of the king (twice).”
PT 172 §101b (T): ḥtp-ḏl ni-sac.t ḥtp-ḏl-ḡḥḥ n T ḫ ṣḥḥ “The offering given of the king, the offering given of Geb for Teti.”

Priestly Recitations with motif:
PT 224 §219a (T): ḥtp-ḏl ni-sac.t m ṣḥḥ “The offering given of the king in every title.”
PT 225 §223a (Nt): ḥtp-ḏl ni-sac.t “The offering given of the king.”
PT 419 §745a (T): ḥtp ṣḥḥ ḫ ṣḥḥ “The offering given of Anubis, foremost of the westemners.”
PT 424 §770a (P): ḥtp-ḏl ni-sac.t “The offering given of the king.”
PT 437 §806c; sim. §807a (P): ḥtp-ḏl ni-sac.t ḥtp ṣḥḥ “The offering given of the king; an offering given of Anubis.”
PT 468 §905a (Nt): ḥtp-ḏl ni-sac.t n “The offering given of the king to you.”
PT 483 §1019a (Nt): ḥtp-ḏl-ḡḥḥ “The offering given of Anubis.”
PT 534 §1264a; sim. §1277a (P): ḥtp-ḏl-ḡḥḥ “The offering given of Geb.”
PT 599 §1649a (N): ḥtp-ḏl ni-sac.t ḥtp-ḏl-ḡḥḥ “The offering given of the king; the offering given of Geb.”
PT 610 §1723d (M): http=nl-swt.t dl n=k m ir.w n=k hnp “The offering given of the king is given
to you, being what Anubis should do for you.”

PT 617 §1745a (N): http=nl-swt.t m s.wt=k nb(w) http=nl-swt.t m s.t=k nb(w) “An offering which
the king gives in all your offices; an offering which the king gives in all your titles.”

Offerings Raised
Sacerdotal Motif
Offering Texts with motif:
PT 43 §33b (W): i smn(=l) n=k y=g=k q.w “Let me make firm your head for you upon (your)
vertebrae.”

Offering Text with motif:
PT 37 §30a (W): i smn(=l) n=k r.t=lt=lt=lt “Let me establish your jaws for you, with the result
that they are parted.”

Priestly Recitations with motif:
PT 79 §54b (N): f(=l) ft=f r=f sr.t “Lifting before him; a sacred offering table.”

PT 80 §54c (N): f(=l) t b n.t “Lifting bread, a bowl.”

Priestly Recitation with motif:
PT 587 §1590b; sim. passim (N): i smn=f mw smn “May you lift up to him all the waters
which are in you.”

Officiant Establishes
Sacerdotal Motif
Sacerdotal Text with motif:
PT 13 §9b (N): smn(=l) n=k tp=k i r qs.w “Let me make firm your head for you upon (your)
vertabrae.”

Offering Text with motif:
PT 37 §30a (W): i smn(=l) n=k r.t=lt=lt=lt “Let me establish your jaws for you, with the result
that they are parted.”

Priestly Recitations with motif:
PT 477 §967d (N): smn Ne. a=k i r “That Neferkare make firm your hand upon the Ankh.”

PT 540 §1332a–c (P): r(=a) mnh.t=l k=f k m s=f k m mn=f m mn “Your *linen
having been given, and your thousand of alabaster, and your thousand of linen, which Merire
brought you—he establishes you in respect to it.”

Transition Text with motif:
PT 518 §1198b (P): i smn(=l) n=k “As I have established you.”

Offspring is Morning God
Transition Motif
Transition Texts with motif:
PT 265 §357a (P): ms=s P. pn n=f dacw “The offspring of Pepi is the morning god.”

PT 473 §929b; sim. §935c (M): ms=s M.n n=f dac “The offspring of Merenre is the morning
god.”

PT 481 §1001b (N): ms=s Ne. nw n=f dac “The offspring of Neferkare is the morning god.”

PT 507 §1104b (P): ms=s M. pi n=f dac “For the offspring of Merire is the morning god.”

PT 609 §1707a (M): ms=s=k n=f dac “Your offspring is the morning god.”

Oh, Ah! (i h3/i3)
Priestly Motif
Priestly Recitations with motif:
PT 223 §214a (W): h w in “Oh, turn about!”

PT 224 §218c (T): h w in T. inw “Oh, you Teti! Turn yourself, Teti!”

PT 225 §222a (N): h w (i) Ne. inw “Oh, you Neferkare! Turn yourself about, O
Neferkare!”

PT 357 §591c (T): h(i) h3 nhb(i) h=f “Ah, oh, (it) is *given to you.”

A superscript to PT 79–80.
PT 628 §1786a (N): htw kw Ne. Inm k(w) Ne. “Oh, you Neferkare! Turn about, O Neferkare!”

PT 664 §1884 (N): htw kw Ne. (i)jm kw Ne. “Oh, you O Neferkare! Turn about, O Neferkare.”

Offering Text with motif:
PT 196 §112 (N): h3 nh3 bfr (s) h=mr=rt “Ah, oh, (it) is *given to you!”

Oil, Eye-paint, Cloth Offering Direction

Offering Motif

Offering Texts with motif:
PT 72 §50b (W): st-h2b “Ceremonial-scent oil.”
PT 73 §50c (W): hkn.w “Hikenu-oil.”
PT 74 §51a (W): sft “Sacrificial scent.”
PT 75 §51b (W): nsmn “Nechen-em-oil.”
PT 76 §51c (W): twt.wt “Tuat-oil.”
PT 77 §53b (W): h.t.t.f “Best unguent of cedar.”
PT 78 §54a (W): h3.t.t.t thtw “Best (oil) of Libya.”
PT 79–80 §54d (W): wdl msdm.t “Green and black eye-paint, 2 bags.”
PT 81 §57c (W): wnhy.w “Two cloths.”

Osiris Ascends

Personal Motif

Transition Texts with motif:
PT 303 §464b–c (W): ftrw hpm hmr wkh dw-m n=tm n wsr pr=tr=fr pr pt “As for these four pure reed-boats, which you gave to Osiris in his ascent to the sky.”
PT 478 §571c (N): pr=fr=fr=s fr pt “That he ascend upon it to the sky.”
PT 479 §598b (N): pr wsr m m st lhr “Let Osiris ascend at dawn.”
PT 624 §1761d (N): Ns hsr wsr pr m sH.t “Osiris is Neith, the one who ascends from the night sky.”

sPT 1064 P/V/E 42: [ir.]tn n=k [z]=k hr hnm sh.t msq.t prtr=k hz=s [n.] “That which your [son] Horus foremost of the marsh [made] for you, the ladder on which you ascend to the sky.”

Osiris Is Your Father (it=k)

Priestly Motif

Priestly Recitations with motif:
PT 215 §146b (W): n srm.n it=k im=f “Nor can your father have power over him.”
PT 219 §176a; sim. §179a (W): it=k pnv m wsr “This one, Osiris, is your father.”
PT 553 §1362b (P): m.t n=s<n> it=k wsr hrw pnv n(l) h3h m m.t “After they have seen your father Osiris, on this day of catching birds with a *throw-stick.”
PT 619 §1748a (M): F n=k [m=tr=k(l) m m lw’n n] srw p violence. wp n(w) n=k it=k wsr “Wash [your hands with this] fresh [water] which your father Osiris gave to you!”

fPT 666 §1925c–d (N): mtd n=k livi=h=fr=k n m=k pnv lw’n n=k it=k wsr “With your company fearful of you, because of this your name which your father Osiris made for you.”
PT 677 §2022a (N): wsr.w(l) m lr.n n=k it=k wsr “How great is this, which your father Osiris did for you!”
PT 699 §2180b–c (N): [*nh] *nh.d rv rv rv rv ir-d*b*.w’i it=k ir-d*b*.w’i sr fr pt “[Live.] being alive; be rejuvenated, being rejuvenated, beside your father, beside Orion, at the sky!”

Other at Place of Drowning through Horus

Priestly Motif

Priestly Recitations with motif:
PT 33 §24d (N): rdi.n hr lpr n=k ms hr hr hw nh.n=k im “Horus has caused that the children of Horus be reckoned for you, even at the place where you drowned.”
PT 364 §613d (T): n btl.n m=k it=k dr hw nh.n=k im “Them not being distant from you, at the place where you drowned.”
PT 423 §766d (P): rdl.n hr lpr n=k ms=wr=f dr hw nh=k im “For Horus has caused that his children be reckoned for you, at the place where you drowned.”
Other Exhorted to Beware

Personal Motif

Apotropaic Texts with motif:

PT 280 §421b (W): zš tw rj wr “Beware, O great mouth!”
PT 294 §436b (W): wqf n=f zš tw rj wr pr wqf n=f zš tw rj wr “For whom it was commanded, Beware, O lion!, for whom the command went forth, ‘Beware, O lion!’”

Other Commends to God

Transition Motif

Transition Texts with motif:

PT 361 §604a; sim. §604b (T): wqf n nsw T. n mn “Nu has commended Teti to Atum.”
sPT 491A §1055b (P): wqf n=f i n wr.w “Whom Nedi commended to the two gods.”
sPT 570A §1452a; sim. §1452c (M): wqf n=f m n m-lb-nb.m=f “For you have commended Merenre to the one who is in his service/duty.”
PT 571 §1470a (P); wqf n m-lb-nb.ii=f P. m n m-lb-zp3=f “The one who is in his service has commended Pepi to the one who is in his litter.”
sPT 1070 P/V/E 83; sim. 83 (bis): L.wqf w(i) n m3.t k3=f “Commend me to the one whose Ka is seen!”

Provisioning Text with motif:

PT 206 §123g (T): wqf=f T. n r f zš=f “That he may commend Teti to Re himself.”

Other Crosses to God

Priestly Motif

Priestly Recitations with motif:

PT 263 §337b (W): zš h tr t zc. n=f k bd.t “Let barley be threshed for you, emmer harvested for you.”
PT 264 §342a; sim. §342c (T): zš=f i km tr h tr zc. t “That he cross thereby to the horizon, to Harakhti.”
PT 265 §351b (P); zš=f i km tr h tr r “That he cross thereby to the horizon, to Re.”
PT 266 §358f (P); zš h tr t zc. in m-zm tr h tr r “That Harakhti cross by them to the horizon, to Re.”
PT 473 §926d; sim. §932d (M): zš h tr t zc. in(m) tr r tr r “That Harakhti might cross upon them to Re, to the horizon.”
PT 504 §1084d; sim. passim (P); zš=f h tr r tr “That he cross to Re, to the horizon.”
PT 507 §1103a (P); zš=f i km tr r “That he cross thereby to Re.”

Other Cultivates Grain

Typological Motifs of Pyramid Texts

591

PT 577 §1388a (P); zš=f m i bpr zš=f m bd.t /// “Him sowing the barley which comes to be, him sowing the emmer / /.”
PT 619 §1474bb (M); skt.n(=l) m zšh.n(=l) bdt “I have sowed barley: I have reaped emmer.”
hPT 662B §1880a (M); [h]k.t.n(=l) n=k bd.t skt.n(=l) n=k “I have hoed emmer for you, I have sowed barley for you.”
hPT 667B §1960a; sim. §1950b (N); bAw.n(=l) it zšh.n(=l) bd.t “I have threshed barley.”
hPT 665 §2079a (N); br.n(=l) sš3, wt skt.k if it skt.k if bdt bnr.k Ne. pn lm n d.t “I have prepared four emmer, I have sown barley, I have sown emmer, (these things) which are presented to thee, O Neferkare, for ever.”
hPT 691B §2128c (N); skt.n(=l) it zšh.n(=l) bdt br.t.n(=l) n mpw.w=ik “I have sowed barley, I have reaped emmer, which I gave for your grain.”
sPT 1058 P/V/E 29: zšh.n(=l) it n bnr.w.w=k zšh.n(=l) bdt n mpw.w=ik “I have harvested barley for your bread, and harvested emmer for your grain.”

Other Exhorted to Beware

Typological Motifs of Pyramid Texts

591

PT 577 §1388a (P); zš=f m i bpr zš=f m bd.t /// “Him sowing the barley which comes to be, him sowing the emmer / /.”
PT 619 §1474bb (M); skt.n(=l) m zšh.n(=l) bdt “I have sowed barley: I have reaped emmer.”
hPT 662B §1880a (M); [h]k.t.n(=l) n=k bd.t skt.n(=l) n=k “I have hoed emmer for you, I have sowed barley for you.”
hPT 667B §1960a; sim. §1950b (N); bAw.n(=l) it zšh.n(=l) bd.t “I have threshed barley.”
hPT 665 §2079a (N); br.n(=l) sš3, wt skt.k if it skt.k if bdt bnr.k Ne. pn lm n d.t “I have prepared four emmer, I have sown barley, I have sown emmer, (these things) which are presented to thee, O Neferkare, for ever.”
hPT 691B §2128c (N); skt.n(=l) it zšh.n(=l) bdt br.t.n(=l) n mpw.w=ik “I have sowed barley, I have reaped emmer, which I gave for your grain.”
sPT 1058 P/V/E 29: zšh.n(=l) it n bnr.w.w=k zšh.n(=l) bdt n mpw.w=ik “I have harvested barley for your bread, and harvested emmer for your grain.”
PT 378 §666b (T): z&t T. “Beware of Teit!”
PT 380 §668b (T): zkw 4w 4w.4w “Beware the two great ones!”
PT 393 §689d; sim. §689d (bis) (T): zkw 4w B “Beware of the earth!”
PT 395 §691a; sim. §691a-b (T): zkw 4w B “Beware of the earth!”
PT 396 §693b (T): zkw 4w kfh.w “Beware the enemies!”
PT 499 §1070b (P): zkw 4w “Beware!”
PT 500 §1071c (P): zkw 4w “Beware!”

Transition Text with motif:
PT 271 §391a; sim. §391b (W): zt 4w w4f n=f “Beware the one who is commanded!”

Other Flies

Transition Motif
Transition Texts with motif:
PT 302 §459a; sim. §463d (W): p4y r=sn nfr.w “And gods thus fly.”
PT 304 §471a (W): ntr mnml.t w4b prt m {k} hkt.t “As you (o bull)"\textsuperscript{241} are a pure westerner who has ascended from the falcon-city.”
PT 310 §494b (W): in n W. ipt=s hnn=sn “Bring to Unas: ‘Just as it flies, so does it alight!’”
PT 312 §501; sim. §501 (bis) (W): ipt t “Let the bread fly.”
PT 467 §890a (N): ipt ipt “Let fly the one who would fly.”
sPT 1070 P/V/E 8: ipt=s sn in=n m gs lb.t n fr [ipt] “That they may fly up and alight in the eastern side of the [sky].”

Other Gone to, with (hr, hn\textsuperscript{2}) Ka

Sacerdotal Motif
Offering Text with motif:
PT 25 §17a; sim. passim (W): z z hr k4f “The one who goes is gone with his Ka.”

Priestly Recitations with motif:
PT 447 §826a; sim. passim (P): z z hr k4f “The one who would go is gone to his Ka.”
PT 450 §832a; sim. §832a-b (P): z z hr k4f “The one who would go is gone to his Ka.”

Transition Text with motif:
PT 568 §1431a (P): z z hr k4f z mhnt-ti.t ti hr k4f “The one who would go is gone to his Ka: Mekhentiriti is gone to his Ka.”

Other Informed (w4f3 lb) Concerning Him

Transition Motif
Transition Texts with motif:
PT 336 §348b (T): w4f3 lb=k in hr hwt T. “May you be informed concerning the corpse of Teit.”
sPT 570A §1444c; sim. passim (M): w4f3 n=f lb=k in M.n “May you be informed concerning Merene.”

Other Is Bound\textsuperscript{242}

Apotropaic Motif

Apotropaic Texts with motif:
PT 226 §225a; sim. §225b (W): ln n4w ln n4w “Serpent is encircled by serpent.”
PT 230 §223b; sim. §244a (W): sn pt ln t l ln mfr h3 rhl.t “The sky is encircled; the earth is encircled; the one who goes around the masses is encircled.”
PT 283 §426b (W): l l h4(h/y) n4 sshw “O (eye)-injurer, O Bayab, O one whom Shesu bound.”
PT 381 §669a; sim. §669b (T): sn n=f hwt.t “Having encircled he of the house.”
PT 383 §677a-b (T): mr mr=k in šw 4f4 šw hr q4w=s=k “Your bond is bound by Shu, with Shu attending to your letters.”

\textsuperscript{241} See Pyr. §470c (T3Be).
\textsuperscript{242} Cf. the binding or bringing of the ndch 480 “one who speaks evilly” at PT 23 §16a-b; PT 214 §137d.
sPT 502H §1076 (P): P. I shi *mi sn nji mw “Pepi is the one who lashed together and *formed, who untied and bound together the water.”

Transition Text with motif:
PT 524 §1236c (P): sn n P. w3.wt st ś “Pepi has encircled the ways of Seth.”

Other Is Burned
Personal Motif
Apotropaic Text with motif:
fPT 727 §2254d; sim. §2255a (Nt): pr s= t r 3kr “And the flame go forth against Aker.”

Other (Not Eye of Horus) Trampled (t)
Apotropaic Motif
Apotropaic Texts with motif:
PT 235 §239b (W): iti “O one who is trampled.”
PT 236 §240a (W): kbb h(w) t t b t “Be *restrained, O serpent, being trampled, and *bound!”
PT 243 §248a (W): ts.w t ts.w n “Two scepters, two scepters for the staves—twice—are as the bread which the lion trampled against you.”

Other Opens, Makes Way
Transition Motif
Transition Texts with motif:
PT 251 §269a (W); i w3.t n W. “Make a way for Unas!”
PT 511 §1153a (P): nw t ir=s w3.wt=f nfr. “She who traverses the lake makes his beautiful ways.”
PT 522 §1229a; sim. §1229b-c (P): lw3w w3.t n P. “Open a way for Pepi!”

Priestly Recitation with motif:
PT 667A §1943e (Nt): “Him making for you a way.”

Offering Text with motif:
PT 81 §57c (W): wp= t w3.t=f hntl ṣḥ. “May you open his way before the Akhs.”

Other Put under (by Horus)
Priestly Motif
Priestly Recitations with motif:
PT 356 §581a (T): d.n=f n=k sw ḫr=k “Even with him having placed him under you.”
PT 366 §626d (T): rgl n=s n=k ḫf+t×=k ḫr=k “They [having put] your enemies under you.”
PT 368 §637a (M): \( d.n n=k \ hr b̄[f]t(l)=k \ hr \ rd.wl=k(l) \) “Horus has placed your enemy under your feet.”

PT 369 §642a (T): \( d.n n=k \ hr b̄[f]t(l)=k \ hr=k \) “Horus has put your enemy under you.”

PT 371 §650a (T): \( \mu[d]n \ n=k \ hr b̄[f]t(l)=k \ hr=k \) “Horus has stretched your enemy under you for you.”

PT 372 §651c; sim. §651d; §652a (T): \( d.n=f j k w hr s[3]=f \) “He has put you upon his back.”

PT 482 §1008a (N): \( d=f \ sc \ hr z[3]=t-k \ wr.t \ lm[t]=qdmn \) “Putting him under your eldest daughter, she who is in Qedem.”

PT 393 §1626b (N): \( d.n=sn \ n=k \ st[t] \ hr=k \) “Having put Seth under you for you.”

PT 600 §1658b (N): \( d.n=k \ dwu.tl \ n[p].w \ hr=k \) “For Thoth has put the gods under you for you.”

PT 670 §1977d (N): \( d.n=f j \ sv \ hr z[3]=t-k \ wr.t \ lm[t]=qdmn \) “He has placed him under your eldest daughter, she who is in Qedem.”

Other Removed from Place

**Transition Motif**

**Transition Texts with motif:**

PT 255 §297a; sim. §297b–c (T): \( i.d[r] \ gw \ hr s=t=k \) “Remove yourself from your place!”

PT 267 §367a (W): \( ȳ f \ i.d[r] \ gw \) “Arise! Remove yourself!”

PT 476 §955a; sim. §955c (M): \( i.d[r] \ sw \ m s=t=f \) “Remove him from his place!”

PT 504 §1083c (P): \( i.d[r] \ gw \ m w[t]=f \) “Remove yourself from his way!”

**Priestly Recitation with motif:**

PT 535 §1285b (P): \( nn[t]=f \ Nh. \ pn \) “And deprive the one who is in front of you.”

**Other Saves (\( nd \))**

**Priestly Motif**

**Priestly Recitations with motif:**

PT 101 §67c (N): \( kw \ n \ nd[t] \ kw \ l̄ \ l̄ \ hr \) “That which saves you has come, for the eye of Horus has been seized.”

PT 357 §584b (T): \( rd[n] \ hr \ kn[d] \ tw \ 3.s[t]=f \ hr̄ \ t-ha[s]=t \) “Horus has caused that Isis and Nephthys save you.”

PT 425 §775a (P): \( nd[t] \) “Who is saved.”

PT 468 §901c (N): \( l.nd[s]=f \) “That it may save you.”

PT 541 §1334a (P): \( l.nd[s] \ usir \ P. \ pn m\ n=j=f \ dr \ h̄[d]=f \ t \) “Save Osiris Pepi from him until dawn!”

PT 600 §1656a (N): \( l.nd=s f \ Ne. \ pn \) “And that he save Neferkare.”

**Others Not Distant from Benef**

**Priestly Motif**

**Priestly Recitations with motif:**

PT 364 §610d; sim. passim (T): \( n \ hr \ hr \ l̄r=k \) “Horus will not be distant from you.”

PT 368 §636d (M): \( n \ b[t]s.w=f \ l̄r=k \) “He will not be far from you.”

PT 370 §646a (M): \( n \ wp.n=f \ l̄r=k \) “Him not separating from you.”

PT 453 §846b (P): \( n \ hr=s=r=k \ n \ d[t] \ d[t] \) “It will never be far from you.”

PT 593 §1633b (N): \( n \ b[t]s.n \ hr \ l̄r=k \) “Horus not being distant from you.”

PT 600 §1657d (N): \( m \ hr \ l̄r=f \ m \ m\ n=j=f \ n(l) \ m̄r \) “Do not be far from him, in his name of ‘pyramid!’”

PT 648 §1829b; sim. §1829d (N): \( [lm[l]=f] \ b[t]s.[l]=f[l] \ im=m̄] \) “[With there not being one among you who will be distant [from him].]”

PT 675 §2006a (N): \( n \ b[t]s.n \ bm \) \( n̄y \ hr \ gd.l \ n=j=f \) “With [indeed no] god [being distant] because of what he said.”

sPT 1020 P/S/Ne IV 94: \( z[n]=f \ sn \ n \ b[t]s[l]=f[l] \ im=m] \) “May you embrace them, without there being one [of them who will] be distant.”

sPT 1021 P/S/Ne IV 96: \( m \ zp \ b[t]s \ im=m] \) “Let there not remain one who is distant among them.”

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1243 Cf. PT 485 §1033c (P): \( l.nd=f j \ gw \ m \ ɾ t̄ \ st[t] \) “That he (sc. Geb) may save you (sc. Osiris as such rather than the beneficiary) from Seth.”
Paint Eye of Horus\textsuperscript{1244}

\textit{Offering Motif}

\textit{Offering Texts with motif}:

PT 79 §54c (W): \textit{sdm n=k ir.(t) hr wd\(\dot{3}.t\) r hr=k} “Paint the whole eye of Horus in (lit. at) your face.”

PT 80 §55b; sim. §55c (N): \textit{sdm n=k s(l) ir hr=k} “Paint it into your face!”

sPT 1053 P/Ser/S 10–11: \textit{dl=\(\dot{\imath}\) gw m ir.t il=i} “In the eye of my father do I put you.”

\textit{Passes (\textit{sw})}

\textit{Personal Motif}

\textit{Apotropaic Texts with motif}:

PT 386 §679b (T): \textit{sw l-t-p\(\ddot{\imath}\)ml} “Let Teti pass by you in Rapeschni.”

PT 551 §1351c (P): \textit{sw.l(l) sw.t n\(\ddot{\imath}\)r} “I have passed the passing of the god.”

\textit{Transition Texts with motif}:

PT 251 §269b (W): \textit{sw W. m-\(\dot{\imath}\)m sdy n\(\ddot{\imath}\)r t \textit{ph\(\ddot{\imath}\)r t \textit{n\(\ddot{\imath}\)r=f h\(\ddot{\imath}\)k lw hr} “That Unas pass within the circuit of those warlike of aspect.”

PT 254 §283b; sim. §286c (W): \textit{sw m h\(t\)p “Pass over in peace.”}

PT 262 §344a (T): \textit{sw.m T. hr pr//\(\ldots\)=\(\ldots\) “Teti has passed by his //// house.”

PT 304 §468c; sim. §469c; §470c (W): \textit{sw W. “That Unas pass.”}

PT 313 §503b (W): \textit{sw W. lm=\(\ldots\) “That Unas pass upon it.”

PT 322 §518c (P): \textit{sw.m P. pn hr=\(\ldots\)m lm “Pepi has passed by you even as Atum.”

PT 470 §914b (N): \textit{lm(l) sw\(\ldots\)l “And cause that Nepferkare pass.”

sPT 502E §1074d (N): \textit{sw=f l m=[s?] “That I may pass through [it?]”.

PT 519 §1205a (M): \textit{M.n pw b\(\ddot{\imath}\)sw lmltw=\(\ldots\) “For Merenre is a Ba, one who would pass among you.”

PT 524 §1236d (P): \textit{sw[l.\(\ddot{\imath}\)n] P. pn hr stp.w\(\ldots\)r u\(\ddot{\imath}\)t “Pepi [has] passed by the messengers of Osiris.”

PT 568 §1432b (P): \textit{sw\(\ldots\)l lm \(\ldots\)w d\(\ldots\)l(l” “That he may pass thereby to the netherworldly lakes.”

PT 582 §1560b (P): \textit{sw=f hznk.l(l)w p.t “Passing those of the side-lock of the sky.”

\textit{Sacerdotal Text with motif}:

PT 602 §1674a-b (M): \textit{g=t=\(\ldots\)n \textit{sw W. n} wr n\(\ddot{\imath}\)r mh m s\(\dot{\imath}\)h lw \(\textit{\(\ldots\)w “And cause that Merenre pass by the god, filled with the titles of ‘air.'”

Pelican Is Fallen\textsuperscript{1245}

\textit{Apotropaic Motif}

\textit{Apotropaic Texts with motif}:

PT 226 §226a (W): \textit{hr hm-p\(\ddot{\imath}\)ld.t m mw “Let the pelican fall into the water.”

PT 293 §435a (W): \textit{hr hm-p\(\ddot{\imath}\)ld.t m h\(\ddot{\imath}\)p “And the pelican fall into the Nile.”

PT 383 §671c (T): \textit{hr hm-p\(\ddot{\imath}\)ld.t m h\(\ddot{\imath}\)p pn “Is the pelican to fall into this Nile?”

PT 387 §680a (T): \textit{hr wr hr hm-p\(\ddot{\imath}\)ld.t “If the great one should fall, then the pelican would fall.”

\textit{Performs s\(\ddot{\imath}\)p z\(\ddot{\imath}\) for Re}\textsuperscript{1246}

\textit{Transition Motif}

\textit{Transition Texts with motif}:

PT 321 §517b (W): \textit{s\(\ddot{\imath}\)p W. z\(\ddot{\imath}\) r\(\ddot{\imath}\) m p.t “That Unas protect Re in the sky.”

PT 475 §948a-b (M): \textit{s\(\ddot{\imath}\)p=\(\ldots\)f z\(\ddot{\imath}\) r\(\ddot{\imath}\) m s.t nfr.w z n k.l.w=sn “And protect Re in the place of the gods who have gone to their Kas.”

PT 478 §974c; sim. §975b (N): \textit{s\(\ddot{\imath}\)p=\(\ldots\)f z\(\ddot{\imath}\) r\(\ddot{\imath}\) “And protect Re.”

PT 569 §1442c (P): \textit{s\(\ddot{\imath}\)p z\(\ddot{\imath}\)=\(\ldots\)f hr=k “Let him protect you.”

PT 576 §1517c-1518a (P): \textit{s\(\ddot{\imath}\)p=\(\ldots\)f z\(\ddot{\imath}\) r\(\ddot{\imath}\) hr hml(l) [nltn.w] sl “That he protect Re, Horus foremost of Akhs, the one atop [sweetness] of scent.”

\textsuperscript{1244} On this motif, see Troy 1994, pp. 351–360.

\textsuperscript{1245} Cf. PT 254 §278b.

\textsuperscript{1246} On the term \textit{s\(\ddot{\imath}\)p z\(\ddot{\imath}\)} in the Old Kingdom, see Goelet 1986, pp. 85–98.
sPT 586D §1586 (Nt): *stp=s ẕ īr ṟ m p.t* “That she protect Re in the sky.”

fPT 726 §2253a (Nt): *stp ḵ ɴt[i] Nt. ẕ īr nṯr ṟ “That the Ka of Neith protect the great god.”

sPT 1064 P/V/E 43: *stp=f j̱ īr n ẕ w n ḵ ɜ[i]=nt* “That he may protect Re (as) a god for those who have gone to [their] Kas.”

**Place in His Hand**

**Offering Motif**

**Offering Texts with motif:**

PT 97 §65a (N): *d r a=f b[i] “Place in (lit. at) his left hand.”*

PT 100 §67a (N): *dy m ḏ t=f b[i] “Place in his left hand.”*

PT 103 §68e (N): *dy /// “Place in his hand.”

**Place is Broad**

**Personal Motif**

**Transition Texts with motif:**

PT 254 §289a-b (W): *tn tw ḏ w ss s=i ḏ t=f b[i] “The Tefenut of Unas, whom Shu supports, makes room for him in Busiris, in Mendes, and in Djedut.”*

PT 524 §1239a (P): *ss s=i P. pn m ṉ t ṉ r.w “Make room for Pepi in front of the gods!”*

**Provisioning Text with motif:**

PT 402 §698a (T): *ss s=i T ṉ a ṉ gbb “Room has been made for Teti and Geb.”*

**Plowing of Land (Enter Earth)**

**Personal Motif**

**Apotropaic Text with motif:**

PT 382 §670c (T): *ir hb.w ṯ “Plow the land (i.e. enter the earth)!”*

**Transition Texts with motif:**

PT 254 §285a (W): *hb=k m ṯ “May you enter into the earth.”*

sPT 570A §1453g-1454a (M): *nh.n M.n rnp.t=mwt mr nh.t st “Merenre has escaped the year which holds death just as Seth escaped his year which holds death, at the treading of the land (i.e. at the going into the earth).”*

**Plural Priest**

**Priestly Motif**

**Priestly Recitations with motif:**

PT 541 §1333c–d; sim. §1334c (P): *stp ẕ īr ṟ yr M. dr m ḏ t=f b=s i “Put the protection of life around your father Osiris Merire, since the time of his causing his coming to live by the gods.”*

PT 543 §1337a (P): *ḻ m n Ṽr M. pw “Go to Osiris Merire!”*

PT 544 §1338a; sim. §1338b (P): *ḻ m n Ṽr P. pn “Go to Osiris Pepi!”*

PT 545 §1340a (P): *f ḻ i=ϣ Ṽr P. pn “Lift up your father Osiris Pepi!”*

PT 580 §1550a; sim. §1550a-b (P): *wmm=n “Let us eat.”*

sPT 1058 P/V/E 29: *gmm.t n dd=n ṉ k “What is found belongs to what we give to you.”

**Possession of Magic**

**Transition Motif**

**Transition Texts with motif:**

PT 306 §477b (W): *hb3.w=f tp-rd.w=s “And his magic is before him.”*

PT 472 §924b (P): *p w hr[i] hb3 “For Pepi is one who bears magic.”*

PT 474 §940c (M): *hb3.w=f ir-rd.w=s “And his magic before him.”*

PT 480 §992c (N): *hb3.w=f ir-gs.w=s “His magic on either side of him.”*

PT 539 §1318c; sim. §1324c (P): *hb3 pm ir[i]=f imi h.t ṉ t M. “And what is in the belly of Merire is this magic which is against him.”

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1247 A paratextual notation relevant to PT 103–105.
PT 572 §1472c (P): *hk₃.₃=`f ty-p₄d.₃=`f(l) “And his magic is before him.”
PT 678 §2030a (N): *hk₃ n(l) Ne. n=`f “The magic of Neferkare is his.”

Power in Body

**Sacerdotal Motif**

*Offering Text with motif:*

PT 77 §53a (W): *dl=ṣ shm=ṣ m dl=ṣ “That you cause that he have power over his body.”

*Priestly Recitations with motif:*

PT 222 §211a (W): *shm=k m dl=ṣ “With you having power in your body.”
PT 537 §1300c (P): *shm=k m dl=ṣ “May you have power in your body.”
PT 553 §1364c (P): *shm=k m bm=k “Your power within you.”
PT 685 §2064a; sim. §2064b (N): *shm nfr m dl=ṣ “The god has power in his body.”
PT 690 §2092b; sim. *passim* (N): *shm nfr m dl=ṣ “The god has power in his body.”

*Transition Text with motif:*

PT 582 §1559a (P): *shm=ṣ m bm[w]=ṣ “His power within him.”

Power over Gods (*shm m nfr.w*)¹²⁴⁸

**Sacerdotal Motif**

*Priestly Recitations with motif:*

PT 364 §620a (I): *shm=k im=sn “You having power over them.”
PT 426 §776b (P): *n shm=k m nfr.w k₃.w=sn lₜ “Precisely because you have power over the gods and their Kas.”
PT 456 §853c (N): *i shm m hₜ shm m nfr.w “One who has power in the horizon comes, having power over the gods.”
PT 649 §1830b (N): *shm=k im=[sn] “That you may have power over [them].”
*sPT 721B §2240a (N): *shm=k im=sn “You having power over them.”

Powerful through Eye of Horus

**Priestly Motif**

*Priestly Recitations with motif:*

PT 214 §139c (W): *shm=k im=s “That you be powerful by it.”
PT 356 §579a (I): *shm=k im=s hₜt hₜ.w “That you be powerful by it before the Akhs.”
PT 687 §2075b (N): *shm=k im=s “May you be powerful by it.”

Priest (1cs) Brings Eye of Horus

**Offering Motif**

*Offering Text with motif:*

PT 29 §20a (N): *l(q)w₄.n=ṣ lₜ=ṣ n=k ḫr₄.lₜ hr “I have come, even bringing you the eye of Horus.”
PT 32 §22b; sim. §22b (hₜ) (W): *iw₄.n=ṣ lₜ=ṣ n=k ḫr₄.lₜ “I have come, even bringing you the eye of Horus.”
PT 39 §31a (W): *ln₄.(n=lₜ) n=k slₜ “To you have I brought it.”
PT 57A §40+1 (N): *ln₄.m₄=ṣ n₄=ṣ ḫr₄.lₜ “Let me bring the two eyes of Horus.”
PT 57E §40+5 (N): *ln₄.n₄=ṣ n₄ ḫr₄.lₜ “To you have I brought the eyes of Horus.”
PT 57F §40+6 (N): *ln₄.n₄=ṣ `ḥ₄.lₜ slₜ “[For I have brought that which pleases] Seth (i.e the eye of Horus).”
PT 78 §54a (W): *ln₄=ṣ n₄=k ḫr₄.lₜ ḫlₜ.n₄=ṣ `ḥ₄.lₜ=k “To you have I brought the eye of Horus, which he took away to your forehead.”
PT 106 §69a-b (N): *ln₄=ṣ n₄=k ḫr₄.lₜ ḫlₜ n₄=ṣ ḫr₄.lₜ dl=ṣ “I have come, even bringing you Horus’s own eyes.”
PT 107 §71a; sim. §71c; §71f (B16C): *ln₄=ṣ n₄=k ḫr₄.lₜ ḫlₜ ḫlₜ ḫlₜ `ḥ₄.lₜ=ṣ “I have brought you the eyes of Horus, which please his heart.”

¹²⁴⁸ Cf. the personal PT 319 §513c; and the sacerdotal PT 641 §1815b.
Priest (lc) Gives Bread

Priestly Motif

Priestly Recitations with motif:

PT 223 §217a (W): zq $n=k t=k pn m- המשתתף “Receive this bread of yours from me!”
PT 487 §1047b (M): zq $n=k t=k pn m- $n=k “Receive this your bread which I gave to you!”
PT 663 §1882a (N): $w t=k hi-$n=k $r nb “Your bread is from me every day.”

PT 666 §1923b–c; sim. §1924a–b (N): $hk(z)= $w m t=k $mr $hk sw $hr m ir.t=f “Let me present you with your bread, as Horus presents him with his eye.”
PT 717 §2229d–2230a (N): [$hk(z)= $w m t=k $mr $hk sw $hr {[}hr{]} {<}m{>}$ ir.t=f “[Let me present you with] this bread of yours, just as Horus presents him with his eye.”

Offering Text with motif:

PT 199 §115b (M): zq $n=k sw m-=$ $n=k “Receive it from me!”

Priest (lc) Gives Offerings

Sacerdotal Motif

Offering Texts with motif:

PT 199 §115b (M): zq $n=k sw m-=$ “Receive it from me!”
PT 605 §1892a (N): d-=$ $w n $l(=)= $Nc. “Let me give you (sc. eye-paint) to my father Neferkare.”

Priestly Recitations with motif:

PT 223 §217a (W): zq $n=k t=k pn m-=$ “Receive this bread of yours from me!”
PT 425 §775a–c (P): rdml $n(=)= $n=k $ntr.sz nb.zw {[}wz.$t=sn $t=sn $t=sn $t=sn $t=sn $t=sn $t=sn $t=sn $t=sn $t=sn “I have given you all the gods, and their inheritance, and their provisioning, and their rites.”
PT 487 §1047b (M): zq $n=k t=k pn m-=$ “Receive this your bread which I gave to you!”
PT 663 §1882a (N): $w t=k hi-$n=k $r nb “Your bread is from me every day.”
PT 666 §1923b–c; sim. §1924a–b (N): $hk(z)= $w m t=k $mr $hk sw $hr m ir.t=f “Let me present you with your bread, as Horus presents him with his eye.”
PT 717 §2229d–2230a (N): [$hk(z)= $w m t=k $mr $hk sw $hr {[}hr{]} {<}m{>}$ ir.t=f “[Let me present you with] this bread of yours, just as Horus presents him with his eye.”

Priest Is Geb (lc)\(^{1249}\)

Sacerdotal Motif

Sacerdotal Text with motif:

PT 22 §15 (N): in.n(=)= $n=k $z(=)= $mrr.w=k $wp rz=$ “I have brought you your son beloved of you, the opener of your mouth.”

Offering Texts with motif:

PT 14 §9c (N): d-$n(=)= $n=f $hr.$l(=)= $f(=) “Let me give him his eyes.”
PT 71H §49+8b (N): ink gbb “For I am Geb.”

Priestly Recitations with motif:

PT 433 §783a; sim. §783b (P): (ln) pdn $n(=)= $w m gbb m m=t n(=)= $p.t “Indeed I as Geb have made you fruitful, in your name of ‘sky.’”
PT 690 §2112a (N): h3.n(=)= $w $hr hlt “I have mourned you at the tomb.”

\(^{1249}\) The personal PT 485 §1035a (P) embeds a first-person statement by this god in a quotation not counted as this motif: in.k me lmb$l=b “I (sc. Geb) am this one who saved your father.”
Priest Is Horus

Sacerdotal Motif

Sacerdotal Texts with motif:
- PT 102 §68a (N): *ink hr “I am Horus.”*
- PT 641 §1813a (N): *kw.n(=l) m [hṛ']=k ink hr “I have come in [approaching] for, I am Horus.”*

Offering Texts with motif:
- PT 20 §11a (N): *ink hr “For I am Horus.”*
- PT 106 §69a (N): *ink hr “I am Horus.”*
- PT 107 §71e (B16C): *ink hr “I am Horus.”*

Priestly Recitations with motif:
- PT 355 §573c–d (T): *iw=k Ạr(=i) =k ink ṛ “Ah, you come to me, (I being) as Horus, who saved his father Osiris.”*
- PT 468 §905a (N): *ink ṛ “I am Horus.”*
- PT 606 §1683b; sim. §1685a; §1686a (M): *ink ṛ “I am Horus.”*
- PT 620 §1753a (N): *ink ṛ “I am Horus.”*
- PT 664C §1893 (N): *iw.n(=i) ms(=i) =k ink r “I am Horus. I have come that I may protect you /// /// from what he did to you.”*
- PT 665 §1898b (Nt): *ink ṛ “For I am Horus.”*
- PT 674 §1994a (N): *ink ṛ “I am Horus.”*
- PT 691B §2127a; sim. §2127a (bis) (Nt): *ink ẓk mrr tw “I am <your> son Horus who loves you.”*

Priest Is Son

Sacerdotal Motif

Sacerdotal Texts with motif:
- PT 22 §15 (N): *ṇk ẓ=k mrs.w=k wp ṛ=k “I have brought you your son beloved of you, the opener of your mouth.”*
- PT 641 §1813b (N): *mdw(=i) tw(=i) tw i/// /// hr ir.n=f ṛ=k “I am Horus. I have come that I may protect you /// /// from what he did to you.”*

Offering Texts with motif:
- PT 20 §11b (N): *ink ẓ=k mry k(=w) “For I am your son who loves you.”*
- PT 106 §69a (N): *ink ẓ=k “I am your son.”*

Priestly Recitations with motif:
- PT 219 §179b (W): *wp ṛ=f ln ẓ=f hr mry=f “His mouth having been opened by his son Horus, beloved of him.”*
- PT 369 §644c (T): *ln ẓ=k mry=k sṇk.n=f ṇk ir.t=f “It is your son who is beloved of you who has re~paired your eyes for you.”*
- PT 487 §1047b (M): *ink ẓ=k tẉ=k “For I am your son, your heir.”*
- PT 498 §1069b (P): *ink ẓ=k ms.w=k “I am your son, your child.”*
- PT 540 §1331a; sim. §1331b (P): *P. p ḷ ẓ=k “Pepi is your son.”*
- PT 606 §1683b (M): *ink p(=w) ẓ=k “For I am your son.”*
- hPT 662B §1879b (N): *ink ẓ=k “For I am your son.”*
- hPT 663 §1898a (N): *ink ẓ(=l) “For I am [your] son.”*
- PT 674 §1994a (P): *ink ẓ=k “I am your son.”*
- hPT 691B §2127a; sim. §2127a (bis) (N): *ink ẓ=k mrr tw “I am your son who loves you.”

Priest Is Thoth

Sacerdotal Motif

Sacerdotal Texts with motif:
- PT 13 §9b (N): *d(=l) ṇk ṭp=k smm(=l) ṇk ṭp=k qṛ “Let me place your head for you; let me make firm your head for upon (your) vertabrae.”*

1250 Cf. Pyr. §905a (P): *ink ḥgy:ti “I am Thoth.”
1251 See PT 17 §10b (N): *ḥgy:ti n=f ṭp=f b=f “O Thoth, place his head on him for him.”
Offering Text with motif:

PT 83 §58c (W): ĭ ḫr(ḫ) “O one who bears.”

Priestly Recitations with motif:

PT 468 §905a (P): ĭnk ḫtw.t “I am Thoth.”

Primogeniture

Sacerdotal Motif

Priestly Recitations with motif:

PT 356 §576b (T): pr.n=f m-bht=f “You went forth (i.e. were born) before him.”

PT 371 §650a (T): wt.t(ĭ) lr=f pr.n=k m-bht=f “Being older than him: you came forth before him.”

PT 535 §1289a (P): wtw.t “O eldest son.”

Provided as God (nfr)

Sacerdotal Motif

Offering Texts with motif:

CT 862 VII 64b (L1Li): ḫm m n=s “Provide yourself with it!”

PT 57 §40b (W): ḫm=f “That he may provide his face with it.”

Provided with Eye of Horus

Sacerdotal Motif

Offering Texts with motif:

PT 25 §18c (W): ḫm.t(ĭ) ḫr=k lm=s “Provide your face with it!”

PT 36 §29b (W): ḫm t(ĭ) lr=k lm=s “Provide your face with it!”

PT 30 §21b (N): ḫm lr(ĭ) ḫ “Provide yourself with the eye of Horus!”

PT 57 §40b (W): ḫm lm=s “Provide yourself with it!”

PT 598 §1643b (M): ḫm=f “That he may provide his face with it.”

Provided with Eye of Horus

Priestly Recitations with motif:

PT 219 §188b; sim. passim (W): ḫm lm=s “Provide yourself with it!”

PT 468 §901a-b (N): ḫm m lr(ĭ) ḫ ḫr dir.t wr.t bš.t ḫn.w “Provide yourself with the red eye of Horus, great of might, manifold of being!”

1252 Cf. PT 82, which ordinarily immediately precedes this text, with its Pyr. §58b (W): ḫtw.t “It is Thoth who brought him while carrying it” and Pyr. §58b (W): pr.n=f ḫr “bearing the eye of Horus has he gone forth.”

1253 Cf. Pyr. §905a (N): ḫn ḫ “I am Horus.”
Provided with Flow

_Offering Motif_

_Offering Texts with motif:_

PT 95 §64c (W): *ḥm $k(w) m hnw pr jm=k “Provide yourself with the outflow which went forth from you!”*

PT 148 §90a, PT 149 §90c, PT 149 §90c, and PT 151 §91a (W): *ḥm $w m hnw pr (jm)m=k “Provide yourself with the outflow which went forth from you!”*

Provided with Life

_Priestly Motif_

_Priestly Recitations with motif:_

PT 422 §762a (P): *d$l n=k $rnh wšs nb $d.t n=k $ir(l)=k in r$ “Let to you all life and dominion for ever be given, and to you what pertains to you, by Re.”*

PT 429 §779c (P): *$hm=n=r P. m $rnh wšs “May you endow Pepi with life and dominion.”*

PT 477 §653d (P): *$d$l=k n=f $rnh wšs “That you give him life and dominion.”*

PT 535 §1289b (P): *$hm=s$tn $w m $rnh wšs “Providing you with life and dominion.”*

PT 650 §1836a (N): *$hm=f.Ne. $p$m m $rnh “Let him provide Neferkare with life.”*

Pure by, Receive Jars

_Priestly Motif_

_Priestly Recitations with motif:_

PT 512 §1164b (P): *$z$p n=k $fd.t=k iptw nms.wt $4b.wt “Receive these your four Nemset-jars and ‘Aabet-jars.”*

PT 536 §1293b: sim. §1293c–d (P): *u$w$bt $t m $fd.t=k nms.wt fd.t=k $4b.wt “And be purified with your four Nemset-jars, and your four ‘Aabet-jars.”*

PT 553 §1365a–b (P): *w$w=b$tk m $fd.t=k nms.wt iptw $4m.t $4b.t pr.t n=k m zḥ-nfr nḥ=k “May you be purified with these your four Nemset-jars, a Shepenet-jar, and an ‘Aabet-jar, which went forth from the god’s booth to you, in order that you be a god.”*

PT 612 §1733a–b (M): *$z$p n=k $d$l=($k iptw w $t nms.t $w$w=b=k $im=s$nl $hr “And receive [these your four jars, and be purified by them] as Horus!”*

PT 665 §1902b (N): *$z$p n=k $fd.wt=k $4$p$l.wt nms.wt=f “Receive the[se your] four jars!”*

PT 666 §1917–1919a; sim. §1919b (N): *$z$p n=k w$w=b$tk $p w $fd.t=k iptw $4b.wt $4b.t.wt $k,l $pr.t n=k m zḥ-nfr nḥ=k “Receive this purification of yours, these four jars of yours, filled from the natron pool!”*

PT 676 §2012c (N): *$w$b.k,l $t=k m $r.t=k nms.wt $r.t $4b.wt $4b.t.wt pr.t n=k m zḥ-nfr “That you be purified with your eight Nemset-jars and the eight ‘Aabet-jars which went forth from the temple.”*

PT 717 §2225a–b (N): *$z$p n=k $fd.t=k iptw $4b.t $4b=<$* $t $m m zḥ-nfr “Receive your four jars, [filled from the natron pool]!”*

_Transition Texts with motif:_

PT 508 §1116a–b (P): *$w$b.k $m $fd.t $t $t $b.l $w nms.wt “Satis having purified him with his four jars from Elephantine.”*

PT 510 §1140a (P): *$w$b.k $m $fd.t $t $b.l $w nms.wt “Pure through these four jars.”*

Pure in the Field of Rushes

_Transition Motif_

_Transition Texts with motif:_

PT 253 §275d (W): *$w$b.n W. $pn m sḥ.t-tḥr.$w “Unas has become pure even in the field of rushes.”*

PT 323 §19a (P): *$w$b.n P. b$n “Pepi and Re have become pure even in the pool of rushes.”*

PT 325 §29c (T): *$w$b T. m sḥ.t-tḥr.$w “That Teti become pure in the field of rushes.”*

PT 470 §19a (N): *$w$b Ne. m sḥ.t-tḥr.$w “Neferkare is pure in the field of rushes.”*

PT 471 §20a (P): *L$n P. $w$b= $f P. m sḥ.t-tḥr.$w “Pepi has come, only that he, Pepi, become pure in the field of rushes.”

PT 479 §85b; sim. §89b (N): *$w$b<n,a>=f m sḥ.t-tḥr.$w “<Having> become pure in the field of rushes.”*
PT 510 §1133b, sim. §1135b; §1137b (P): \(w^b P, m \, s_f, t-Bsr.w\) “Pepi having been made pure in the field of rushes.”

PT 523 §1245b (M): \(w^b = k, m \, s_f, t-Bsr.w\) “That you become pure in the field of rushes.”

PT 526 §1247a–b (M): \(w^b, n \, M_n, m \, m_r-Bsr.w \, w^b, n \, r \, l_m = f\) “Merenre has become pure even in the pool of rushes in which Re became pure.”

PT 563 §1408d; sim. passim (N): \(w^b = f, m \, s_f, t-Bsr.w\) “Having been made pure in the field of rushes.”

PT 564 §1421c; sim. §1421e (P): \(w^b P, p_n = f, m \, m_r-Bsr.w\) “Pepi himself is pure in the pool of rushes.”

PT 567 §1430c (P): \(w^b, n \, P, m \, n \, m_r-Bsr.w\) “Pepi has become pure even in the field of rushes.”

sPT 1025 P/A/S 7–9: \(w^b = k, m \, s_f, t-Bsr.w\) “Go forth and become pure in the field of rushes!”

**Priestly Recitation with motif:**

PT 512 §1164d (P): \(s_f, w = k \, h_r-tp, s_f, t = k, m \, s_f, t-Bsr.w\) “And purified upon your flower in the field of rushes.”

Putrefaction of Osiris

**Priestly Motif**

**Priestly Recitations with motif:**

PT 412 §722d (T): \(n \, l_m = k \, h_r \, m_s, t \, w^r, w\) “And you not tread upon the putrefaction of Osiris.”

PT 436 §788a–b (P): \(b^r = k \, n = k \, r_d, v \, m \, n_t \, h_u \, m_s, t \, w^r, v \, m \, w^r, v\) “Your flood be yours—the efflux which went forth from the god, the putrefaction which went forth from Osiris!”

PT 553 §1360b (P): \(r_d, v = k \, n \, p_r \, m \, h_u \, m_s, t \, w^r, v\) “Your efflux be yours, that which went forth as the putrefaction of Osiris!”

Quickens (Exhortation)

**Priestly Motif**

**Priestly Recitations with motif:**

PT 364 §611a (T): \(l_m = k\) “May you quicken.”

PT 365 §622a (T): \(u_n \, t_w\) “Quicken!”

PT 370 §646c (M): \(u_n \, t_w\) “Quicken!”

Raised from (Left) Side

**Priestly Motif**

**Priestly Recitations with motif:**

PT 247 §260a (W): \(t^z \, t_w \, h_r \, g_s = k\) “Raise yourself from upon your side!”

PT 412 §730a (T): \(l_d \, t_w \, h_r \, g_s = k \, B_b, l\) “Remove yourself from upon your left side!”

PT 477 §956b (N): \(z = w^r, l\) \(w^r, h_r \, g_s = f\) “That they raise Osiris from upon his side.”

PT 482 §1002b; sim. §1003b (N): \(z = t_w \, h_r \, g_s = k \, B_b, l\) “Raise yourself from upon your left side!”

PT 487 §1047a (M): \(g^f_\) \(h_r \, g_s = k \, B_b, l\) “Arise from upon your left side!”

PT 619 §1747b (M): \(z = t_w \, h_r \, k = k \) “Raise yourself from upon your left!”

hPT 662B §1878c (N): \(z = t_w \, h_r \, g_s = k \, B_b, l\) “Raise yourself from upon your left side!”

fPT 667 §1938b (N): \(l_d \, t_w \, h_r \, g_s = k \, B_b, l\) “Remove yourself from upon your left side!”

PT 700 §2182b (N): \(z = t_w \, h_r \, g_s = k \, w_m, l\) \(s_q, i_r, w\) \(t_w \, h_r \, g_s = k \, B_b, l\) “Raise yourself upon your right side, raise yourself from upon your left side!”

fPT 734 §2262d (N): \(z = t_w \, h_r \, g_s = k \) “Raise yourself from upon your left side!”

sPT 1009 P/S/Sc 97: \([z = t_w \, h_r]\) \(g_s = k \, t_p \, B_b, l\) “[Raise yourself from upon] this your left side!”

sPT 1058 P/V/E 27: \(g^f_\) \([d_r]\) \(t_w \, h_r \, g_s = k \, t_p \, B_b, l\) “Arise! Remove yourself from upon your left side!”

Raises Self (Exhortation)

**Priestly Motif**

**Priestly Recitations with motif:**

PT 215 §147b (W): \(t_n \, t_m\) “Lift yourself up!”

PT 355 §574d (T): \(g^f_\) \(z = t_w \, m \, w^r\) “Arise! Raise yourself like Osiris!”
Raises Self (Not Exhortation)

Transition Texts with motif

PT 365 §622a (T): tz lw “Raise yourself!”
PT 366 §626a (T): "f ëz lw “Arise! Raise yourself!”
PT 373 §654a; sim. §657c (M): ëz lw “Raise yourself!”
PT 413 §734a; sim. §734c–d; §735b (T): ëz lw “Raise yourself!”
PT 419 §747b (T): "f ldr t=k wth thm.w.k = = ëz lw “Arise! Throw off your earth! Cast off your dust! Raise yourself!”
PT 436 §792c (P): ëz lw “Raise yourself!”
PT 437 §793b (P): ëz lw m usir lh is z† ghh πîf = “Raise yourself as Osiris, as the Akh, the son of Geb, his first!”
PT 451 §837a–b (P): lrs ëz lw “Awaken! Raise yourself! Arise!”
PT 457 §858a; sim. §859a–b (N): ëz lw “Raise yourself!”
PT 459 §867b (M): "f ëz lw “Arise! Raise yourself!”
PT 460 §870a (M): ëz lw “Raise yourself!”
PT 462 §875c (P): ëz lw “Raise yourself!”
PT 468 §895a; sim. §902c (N): ëz lw "f “Raise yourself! Arise!”
PT 477 §906a (N): ëz lw “Raise yourself!”
PT 483 §1012a (N): ëz lw “Raise yourself!”
PT 512 §1164a; sim. §1167c (P): ëz lw “Raise yourself.”
PT 532 §1259b; sim. §1262c (N): ëz lw tr = k “Raise yourself!”
PT 536 §1292b (P): ëz lw “Raise yourself!”
PT 553 §1357a; sim. §1360a; §1363a (P): ëz lw “Raise yourself!”
PT 556 §1380a (P): ëz lw “Raise yourself!”
PT 596 §1641c (M): lrs ëz lw “Awaken! Raise yourself!”
PT 603 §1675a; sim. §1675b (N): ëz lw “Raise yourself!”
PT 604 §1680a (N): ëz lw “Raise yourself!”
PT 606 §1700a (M): ëz lw “Raise yourself!”
PT 610 §1710b (M): ëz lw “Raise yourself!”
PT 612 §1731b; sim. §1735a (P): "f ëz lw “Arise! Raise yourself!”
PT 619 §1747a; sim. §1747a (bis) (M): ëz lw “Raise yourself!”
PT 665 §1902a; sim. §1904a (N): ëz lw tr = k “Raise yourself!”
PT 666A §1908a; sim. §1910a–1911a (N): ëz < õw “Raise yourself!”
PT 666A §1927b (N): fn sftr.w “Be lifted up, O sleeper!”
PT 667 §1938a (N): ëz lw “Raise yourself!”
PT 667A §1947c; sim. §1948a (N): ëz lw “Raise yourself!”
PT 667C §1952a; sim. §1952b (N): ëz lw “Raise yourself!”
PT 675 §2004a (N): ëz lw tr = k “Raise yourself!”
PT 676 §2011a; sim. §2012a (N): ëz lw “Raise yourself!”
PT 677 §2020a; sim. §2026b (N): ëz lw “Raise yourself!”
PT 690 §2112b; sim. §2116a (N): ëz = k tr hr nhtt = k “And raise yourself up on your strength!”
spPT 694A §2145c (N): ëz lw lh “Raise yourself, O Akh!”
PT 700 §2182b (N): ëz lw br gw = k wmm.ī sfr.w tw br gw = k B(h).ī “Raise yourself upon your right side, raise yourself upon your left side!”
spPT 701A §2193a (N): ëz [gw] “Raise [yourself]!”
spPT 716B §2224d (N): lrs ëz lw “Awaken! Raise yourself!”
spPT 721B §2241a (N): ëz lw r ur.w tr = k “Raise yourself to those who are greater than you!”
spPT 723 §2244a (N): ëz lw br gw = k B(h).ī sfr.w tr = k nbw.(i)k “Raise yourself upon your metal bones and your golden limbs!”
spPT 1003 P/S/Sc 49: ëz lw tr = k pn lhm bzd “Raise yourself to this your bread which cannot grow stale!”
spPT 1069 P/V/E 73: ëz lw tr = k hms = k br lw /// /// “Raise yourself and sit upon the shade!”

Raises Self (Not Exhortation)

Typological Motifs of Pyramid Texts

Transition Motif

Transition Texts with motif:

PT 260 §317c (W): ëz = f sw m mr.ln = f “Let him raise himself up to that which he desires.”
PT 504 §1082c (P): ëz = f sw tr = [ − ] = f “And he thus raises himself.”
Re Appears

**Personal Motif**

**Apoprotic Texts with motif:**
- PT 298 §442a (W): 𓊡𓊠𓊢 “Let Re appear.”
- PT 385 §673a (T): 𓊡𓊠𓊢 r=f “Re has appeared against you.”

**Transition Texts with motif:**
- PT 268 §370a (W): 𓊡𓊠𓊢 “That Re appear.”
- PT 565 §1423c (P): 𓊡𓊠𓊢 m 𓊠𓊠𓊠 “Pepi has appeared even with Re at his appearance.”
- PT 575 §1496b; sim. §1497b; §1498b (P): 𓊡𓊠𓊢 m 𓊠𓊠𓊠 “While you are appeared in the east of the sky.”

**Priestly Recitation with motif:**
- PT 583 §507 (P): I.w=𓊠“Let him (sc. great god, i.e. Re) commend Merenre to the shifting waterway!”
- PT 573 §1192b (M): 𓊡𓊠𓊠 “Let him [sc. great god, i.e. Re] commend Merenre to the Kas.”
- PT 573 §1482a; sim. §1482c (P): I.w=𓊠 “Commend <me> to the living one, the son of Sothis!”

**Re Crosses, Ferries**

**Transition Motif**

**Transition Texts with motif:**
- PT 311 §437b (W): 𓊡𓊡𓊡𓊡“Command Unas, commend him, commend him—recite four times—to these four who roar!”
- PT 359 §599a (T): I.w=𓊡“Command Teti to Mahaf, ferryman of the shifting waterway!”
- PT 507 §1104a; sim. §1104c–d; §1105a–b (P): I.w=𓊠 “Let him commend Merenre to his father the moon.”
- PT 517 §1192b (M): 𓊡𓊠𓊠 “Let him [sc. great god, i.e. Re] commend Merenre to the Kas.”
- PT 573 §1482a; sim. §1482c (P): I.w=𓊠 “Commend <me> to the living one, the son of Sothis!”
- PT 583 §1568b (P): I.w=𓊠 “Commend Pepi [to yourself]!”

**Re Commends to God**

**Transition Motif**

**Transition Texts with motif:**
- PT 263 §337a (W): 𓊡𓊡“That he cross thereby to the horizon.”
- PT 265 §351a (P): 𓊡𓊡“That he cross thereby to Horus of the gods, to the horizon.”
- PT 266 §353b (P): 𓊡𓊡“That Re cross thereby to the horizon, to Harakhiti.”
- PT 334 §543a (T): I.w=𓊡“Hail to you, O Re, who traverses the sky, who crosses Nut.”
- PT 473 §756b; sim. §932b (M): 𓊡𓊡“That Re cross upon them to Harakhiti, to the horizon.”
- PT 481 §999c (N): 𓊡𓊡“That he cross thereby to Horus of the gods, to the horizon.”
- PT 507 §1103b (P): 𓊡𓊡“That he cross thereby to Harakhiti.”
- PT 609 §1705b (M): 𓊡𓊡“That he cross thereby to the horizon, even to the place where the gods are born.”
- sPT 692 A §2136 (P): / / / / / [khz.t n味道] w𓊠𓊡𓊡“In order that Re cross to [the horizon] / / / / / .”
- sPT 1046 P/A/N 43: 𓊡𓊡“In order that Re cross to [the horizon] / / / / / .”

**Provisioning Text with motif:**
- PT 210 §128b (W): 𓊡𓊡𓊡“O Dual Companions (sc. Re and Thoth) who cross the sky.”
Re Gives Hand to

**Transition Motif**

**Transition Texts with motif:**

PT 325 §331a (T): Im[i] i=k n T. “Give your hand to Teti!”

PT 366 §606a; sim. §606b (T): dÂll=k r=ÃIm[i] i=k r=T. “Even as you put your hand to the west, so do you give your hand to Teti.”

PT 479 §990c (N): ln k r=ÃIm[i] i=k n Ne. “It is Re who will give his hand to Neferkare.”

PT 486 §1044c; sim. §1045c (N); dl r=ÃIr gr. N. Ir bs nb nty ntr Im “With Re giving his hand to Neferkare at any place where the god is.”

PT 313 §1170a (P); nh=f i=k m i=k ÂIm[i] i=k n l(p) p.t “And he will put his hand upon you in the Yezken of the sky.”

PT 571 §1471c (P): Im[i] i=k n P. pn “Give your hand to Pepi!”

PT 575 §1496b; sim. §1497b; §1498b (P); Im[i] i=k r=P “Put your hand on Pepi!”

Re Grasps, Receives Hand

**Priestly Motif**

**Priestly Recitations with motif:**

PT 422 §757b (P); ndr w=f n=k “He will take your hand for you.”

PT 532 §1261c (N): ndr r=k in r “Your hand be grasped by Re.”

PT 548 §1347a (P); szpp r=f in r “His hand will be received by Re.”

PT 553 §1356a (P); ndr=f n=f “Let him take your hand.”

**Transition Text with motif:**

PT 336 §548a (T): szp n=k T. “Accept (the hand of) Teti!”

Re Is Pure

**Transition Motif**

**Transition Texts with motif:**

PT 253 §275b (W): w=f n r=m sÃh.t-Ãr.w “Re has become pure even in the field of rushes.”

PT 323 §39a (P): w=f n P. h=n r=m mr-Ãr.w “Pepi and Re have become pure even in the pool of rushes.”

PT 333 §42a (T): w=f n T. hr h=f p w n=l Âw=f n r=f “Teti has become pure even upon this risen land upon which Re became pure.”

PT 525 §1244a (P); w=f n=k r “Be pure, O Re!”

PT 526 §1247a-b (M); w=f n M n m mr-Ãr.w w=f n r=l “Merenre has become pure even in the pool of rushes in which Re became pure.”

PT 564 §1421a (P); w=f n Mr-Ãr.w “Re has become pure in the pool of rushes.”

PT 567 §1430a (P); w=f n r=m sÃh.t-Ãr.w “Re has become pure even in the field of rushes.”

Re, Thoth Takes (to Sky)

**Personal Motif**

**Transition Texts with motif:**

PT 311 §500a (W); il=k n=k W. h=f=k h=f=k “May you take Unas with you, with you.”

PT 571 §1469b (P); sÃh n n=f r=M. Pn r=p.t “For himself has Re taken Merire out to the sky.”

PT 573 §1479c (P); sÃh n=k P. Pn h=f=k n nÃh hr mw=k=k n mw.t “Take Pepi out with you to the living one, to your mother Nut!”

PT 575 §1496c; sim. §1497c; §1498d (P); sÃh n=k sw h=f=k gr 3b(l) n=l p.t “Take him out with you to the eastern side of the sky!”

**Provisioning Text with motif:**

PT 210 §128c (W); sÃh n=t(l) W. h=f=t(l) “Take Unas out with you!”

Reaches (ph) Sky, Height

**Transition Motif**

**Transition Texts with motif:**

PT 262 §335a (T): mh(w) T. ph n=f g=t w p.t “Behold: Teti has reached the height of the sky.”

PT 467 §891c (N); ph n Ne. p t.m zÃh “Neferkare has reached the sky even as a grasshopper.”
PT 475 §949b (M): *ph.n=f/q3w p.t “He has reached the height of the sky.”

sPT 655B §1843b-1846 (N): *ph=f/p.t m bk3.w nq3.w [i] s3.t-t3r [u] sb3 d3 q3w=3w “With him reaching the sky as do divine falcons, [at] the field of rushes, (as) a star which crosses the great green.”

Receives Bread

Sacerdotal Motif

Offering Texts with motif:
PT 93 §63c (C): *szp n=k t=k p.t la [l] k.r t hr “Receive this your bread, which is the eye of Horus!”
PT 117 §75a (W): *szp n=k tpt=k “Receive that which is upon you (i.e. bread)!”
PT 199 §115b (M): *szp n=k sw m.<?(=t) “Receive it from me!”

Priestly Recitations with motif:
PT 223 §217a (W): *szp n=k t=k p.t m.<?(=t) “Receive this bread of yours from me!”
PT 373 §655a (M): *szp n=k t=k l.hm h3q h3q.t=k l.hmr t ?m “Receive your bread which cannot go moldy and your beer which cannot go stale!”
PT 460 §870b-c (M): *szp n=k t=k p.t nq3.q t=k lpt3 t t.t m pr=k d3w n=k “Receive this your warm bread, and this your warm beer which went forth from your house, and this which is given to you!”
PT 487 §1047b (M): *szp n=k t=k p.t nq3.q n(=t) n=k “Receive this your bread which I gave to you!”
PT 498 §1069a (P): pr *szp n=k t=k p.t m.<?(=t) “Go forth and receive this your bread from me!”

Receives Staff, Crook, Flail

Priestly Motif

Priestly Recitations with motif:
PT 222 §202c (W): *dl=k t.w.t m 3.w W. p.t “May you put the crook into the hand of Unas.”
PT 247 §260c (W): *szp shm=k m isnmw “Receive your staff in Heliopolis!”
PT 512 §1166a (P): *szp n=k h3q=h3q 3ms=k “Receive your mace and your flail!”

OfFering Texts with motif:
PT 665 §1903a (N): *<szp n=k> nhb.t=k tw r3l.t.k n=k m.w.t=t=k (<?) h3q-b.t(=t) “<Receive this your lotus-staff, which your mother *Wedjebetit gave you!”
PT 677 §2021b (N): [i3n=k shm=f] “[You having taken his staff].”
PT 716B §2223a (N): 3b=k w3lh.t m dr.t=k “Your staff is placed in your hand.”

Offering Texts with motif:
PT 67 §46b (N): d n=k sw m.<?=k nd3s.w=sn n=n n(=k) “Put it in your hand, that which they *sacrificed for <you> (sc. staff)!”
PT 68 §47b (N): mh n=k 3=r=k m hrs htm f3w m hrs “Fill your hand with the flail; provide yourself with the flail!”

Reciprocal Violence

Apotropaic Motif

Apotropaic Texts with motif:
PT 230 §233a (W): *p cz n3w ln n.t p cz n3w ln n3w “The serpent is bitten by the female serpent: the female serpent is bitten by the serpent.”
PT 284 §425c (W): h3q h3q ln h3q ln h3q “The centipede was smitten by he of the house, just as he of the house was smitten by the centipede.”
PT 289 §430a (W): h3q k3 n s3f fr s3f k3 “The bull-serpent is fallen because of the Sedjeh-serpent; the Sedjeh-serpent is fallen because of the bull-serpent.”

1254 Cf. PT 252 §274a; PT 263 §338b; PT 412 §731b; PT 469 §907d; PT 476 §955a-b; PT 555 §1374c; PT 675 §2004b; PT 571 §1471c.

1255 On this topos, see Meurer 2002, pp. 301-303.
Recite Four Times

Offering Motif

Offering Texts with motif:
- PT 95 §64c (W): zp 4 “Four times.”
- PT 20, 23, 25, 32, 34, 46, 72, 79, 130, 172, 199: dd-mdw zp 4 “Recite four times.”
- PT 108–171: dd-mdw zp 4 n XX “Recite four times to NN.”

Priestly Recitations with motif:
- PT 214 §136a (W): dd-mdw zp 4 “Recite four times.”
- PT 223 §217b (N): dd-mdw zp 4 “Recite four times.”

Transition Texts with motif:
- PT 301 §457c (N); dd-mdw zp 4 “Recitation four times.”
- PT 311 §497b (W): w d-mdw zp 4 n NN “Recite four times to NN.”
- PT 108–171: dd-mdw zp 4 “Recite four times.”

Provisioning Text with motif:
- PT 404 §702a (T): zp 4 d “Four times continuously.”

Reed-Boats Given

Transition Motif

Transition Texts with motif:
- PT 263 §337c; sim. §337d (W): d zhn.wi p.t n W. “The two reed-boats of the sky are given to Unas.”
- PT 264 §342b; sim. §342d (T): wth zhn.wi p.t n T. “The two reed-boats of the sky are set down for Teti.”
- PT 265 §351c (P): d zhn.wi p.t n P. “The two reed-boats of the sky are given to Pepi also.”
- PT 266 §358c; sim. §358d (P): d zhn.wi p.t n P. “The two reed-boats of the sky are given to Pepi.”
- PT 303 §465c (W): dw sn n W. “Set them down for Unas!”
- PT 473 §997a; sim. passim (M): skh n Mn zhn.wi p.t In m ngl.t “Let the two reed-boats of the sky be brought down to Merenre by the day-bark.”
- PT 481 §999b; sim. §1000a (N): dy zhn.wi p.t “The two reed-boats of the sky are given.”
- PT 504 §1086a (P): d n=1 zhn.wi p.t “The two reed-boats of the sky are given to Merenre.”
- PT 609 §1706a (M): d zhn.wi p.t n Mn pn “The two reed-boats of the sky are given to Merenre.”
- fPT 691A §2126c; sim. §2126c (bis) (Nt): dy zhn.wi p.t n Nt. “The two reed-boats of the sky are given to Neith.”
- sPT 1046 P/A/N 43: dy zhn.wi p.t i r.p.t “The two reed-boats of the sky are set down at the sky.”

Reed-Boats Given to Other

Transition Motif

Transition Texts with motif:
- PT 263 §337a; sim. §337b (W): d zhn.wi p.t n r “The two reed-boats of the sky are given to Re.”
- PT 264 §342a; sim. §342c (T): wth zhn.wi p.t n hr “The two reed-boats of the sky are set down for Horus.”
- PT 265 §351a; sim. §351b (P): d zhn.wi p.t n r “The two reed-boats of the sky are given to Re.”

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Listing Four

PT 266 §358a; sim. §358c (P): d zhn.wâ.t p.t n ūr “The two reed-boats of the sky are given to Re.”

PT 303 §464b–c (W): fâw hwz dzn wâb dw.n=f=d n wsr m pr.t=f ir p.t “As for these four pure reed-boats, which you gave to Osiris in his ascent to the sky.”

PT 473 §926a; sim. passim (M): d zhn.wâ.t p.t in n=f=d ūr “The two reed-boats of the sky are given by the day-bark to Re.”

PT 481 §999c (N): d zhn.wâ.t p.t ūr “The two reed-boats of the sky are given to Re.”

PT 504 §1084c; sim. passim (P): d zhn.wâ.t p.t ūr “And the two reed-boats of the sky are given to Re.”

PT 507 §1103a; sim. §1103b (P): d zhn.wâ.t p.t ūr “And the two reed-boats of the sky are given to Horus.”

PT 609 §1705a (M): d zhn.wâ.t p.t ūr “The two reed-boats of the sky are given to Re.”

Regalia Offering Direction

Offering Texts with motif:

fPT 57A §40+1 (Nt): iwn.t “A bow.”

fPT 57B §40+2 (Nt): hr{t}<,t> “A bundle (of arrows).”

fPT 57C §40+3 (Nt): rd “A bowstring.”

fPT 57D §40+4 (Nt): mw-rg “A bowstring.”

fPT 57E §40+5 (Nt): iwn.t “A bow.”

fPT 57F §40+6 (Nt): pd.t “A bow.”

PT 58 §41a (Nt): gb3 “A cloth.”

PT 59 §41b (Nt): s(i)t “A cloak.”

PT 60 §42b (Nt): nhr “Six-netjer-fabric.”

PT 61 §42c (Nt): nhr 4 “Four-netjer-fabric.”

PT 63 §44b–c (N): mhn lr 4 “A Mechen-mace, Izer-mace, and flail.”

PT 64 §45b (Nt): gfr “A mace.”

PT 65 §45c (Nt): hrs “A flail.”

PT 66 §46a (Nt): ht-djt “A staff.”

PT 67 §46b (Nt): iwnw-hrs “A staff.”

PT 68 §47d (Nt): hrs “A flail.”

PT 69 §48a (Nt): sm3 “A staff.”

PT 70 §48b (Nt): qm 2 “Two staves(?).”

fPT 71 §49a (Nt): qm “A staff.”

fPT 71A §49b+1 (Nt): ws “A staff.”

fPT 71B §49c+2 (Nt): ūr “A staff.”

fPT 71C §49+3 (Nt): mnh.t “A pendant.”

fPT 71D §49+4 (Nt): nh “A flail.”

fPT 71E §49+5 (Nt): nc “A crook.”

fPT 71F §49+6 (Nt): pd-⁄h “A Pedj-aha item.”

fPT 71G §49+7a; sim. §49+7b (Nt): gb3-nfr “A mantlet.”

fPT 71H §49+8b (Nt): hr-nfr “A ‘what pertains to the god’ mantlet.”

fPT 71I §49+9 (Nt): pd-⁄h “A mantlet.”

PT 107 §1644c (Nt): iwn.t “A bow.”

fPT 746 §2276a (Nt): Fr.t “A uraeus.”

fPT 747 §2277a (Nt): d “A cobra.”

fPT 748 §2278a (Nt): Fr.t “An uraeus.”

fPT 749 §2279a (Nt): wr.t-hk3w “The great of magic.”

fPT 752 §2282 (Nt): lnm.t “A vulture.”

fPT 753 §2283; sim. §2283 (bis) (Nt): dmft “A vulture.”

1257 Cf. PT 301 Pyr 457c.
typological motifs of pyramid texts

PT 754 §2284 (Nt): nr.t “A vulture.”
PT 755 §2285b (Nt): wr.t-hk3.w “The great of magic.”
PT 756 §2286 (Nt): mqr.t “A situla.”

Transition Text with motif:
PT 301 §457c (W): bi k.w i.w “Two green falcons.”

Rises (f)

Transition Motif

PT 261 §326c (W): ln n=f i./t n hri(t) “A rising up to the sky having been brought to him.”
PT 302 §462c (W): dr.n W. mdw=f sk.n W. ir F n p.t “For Unas drove out the words against him, that which Unas destroyed in order to rise up to the sky.”
PT 696 §2165a (N): i.a.w sw /// /// wp.wt i.m “He is risen /// /// the messenger of Atum.”

sPT 1031 P/A/S 51: f r. “As Pepi rises.”
sPT 1064 P/V/E 44: h P. pn m f /// /// li /// “Let Pepi appear as one who rises up, /// who is in ///.”

Priestly Recitation with motif:
PT 665 §1901a (Nt): h A Nt. pw i.a.w qdd “O Neith, one who would rise up, who would be distant, who passes the night.”

Rises (f=f; r=f) (Exhortation)

Priestly Motif

PT 612 §1734a–b (M): s.w i.r=k r ir.(t) fr (r) m=k pw ir.n ntr.w n(l) hr d[...][l n(l) hr sk sn] “Rise to the eye of Re, to this your name which the gods made, of ‘netherworld Horus,’ [of ‘Horus who destroys them’]!”

fPT 666 §1925a (Nt): s.w i.r=k ir p.t m-rb sbi.w lmiw p.t “Rise to the sky in the company of the stars who are in the sky!”

fPT 717 §2231a–b (N): s.w [r=k] ir=k ir p.t m-rb ntr.w n m=k <p>u /// /// sk sn {z} “Rise to the sky among the gods, because of <th>is your name [of] /// [‘Horus who destroys them,’ who drowns them!”

Rows Re

Transition Motif

PT 252 §274b (W): hns W. ha” hnm.w r “Let Unas sit with those who row Re.”
PT 267 §367b; sim. §368a (W): hny=f m p.t m wtd=k “That he row in the sky in his bark.”
Royal, Divine Offering Direction

Offering Motif

Offering Texts with motif:

- PT 467 §889c (N): ëny Ne, r’ m nmt p.t “Let Neferkare row Re in striding the sky.”
- PT 469 §906d (P): ëny P, r’ ir imm.t “That Pepi may row Re to the west.”
- PT 569 §1442c (P): ln=f/tw “Let him row you.”

Sails (sqd)

Personal Motif

Transition Texts with motif:

- PT 267 §368–c (W): sf sw ‘b=f m ∼m sqd w‘l=k “With his staff is in his hand, as one who sails your bark.”
- PT 268 §374c (W): sqd sw lmww qhsw “Those who are in the firmament sailing him.”
- PT 513 §1171d (P): sqdl=k hst “May you sail with the unwearying (stars).”

Proprietary Text with motif:

- PT 210 §129c (W): sqdl=m sqdd.tv=f(i) im “That he may sail by that by which you sail.”

Saved from Obstructor, Restrainer

Priestly Motif

Priestly Recitations with motif:

- PT 222 §211a (W): n im(i)-rd=k “Without an obstructor.”
- PT 703 §2202b (N): dr.n hr imi-rd=k “Horus having removed your shackle.”
- fPT 718 §2232a (N): nbn.n(=f) tw m. ∼m ir(i)-rd=k “I have saved you from your obstructor.”
- fPT 759 §2291b; sim. §2291c (Nt): nbn.n(=f) tw m. ∼m ir(i)-rd=k “I have saved you from your obstructor.”

Transition Text with motif:

- PT 573 §1484d; sim. §1484c (P): nbn P, n m. ∼m imi-rd im(i)-t “Pepi being saved from the obstructor which is in the earth.”

Saves (nd) Self

Priestly Motif

Priestly Recitations with motif:

- PT 611 §1728a–b (M): jtn n=k m(=k) n hr nd.n f/i=n n k(=f). M.n pn nd.n f/d=r “The waterways are joined for you, for Horus who saved his father, for my father Merenre who saved himself.”
- PT 619 §1752b (M): ln(=k) tw m. ∼m <|tr>| n m tr=k “And save yourself against those who would act against you!”
- fPT 665A §1912b (Nt): [x(t)] n tr nd=k tw m. ∼m mdt. h(=f) “The god has [commanded] that you save yourself from what your enemy says.”
- PT 690 §2116c (N): nd=k tw m. ∼m h(=f)=k “Saving yourself from your opponent.”

Transition Text with motif:

- PT 254 §290c (W): tw nd.n sw W. m. ∼m lwr mn l[rf/=] “And Unas has saved himself from those who would have done this [against him].”

Scent, Air to Nostrils

Priestly Motif

Priestly Recitations with motif:

- PT 436 §791a (P): n sf=k hr sf lh(t)-wt(i)-t “For your nostrils are over the scent of Ikhet-wetit.”
- PT 611 §1729b (M): sf=k hr sf lh(t)-wt(i)-t “Your nostrils are over the scent of Ikhet-wetit.”
Scent Diffused (pdp)

Offering Motif

Offering Texts with motif:

PT 25 §18c (W): pdpd st r(t) hr r=k “The scent of the eye of Horus diffusing, being toward you.”

PT 26 §19a (N): m=tm st m=r=k “The scent of the eye of Horus the scent of which he diffused!”

PT 36 §29b (W): “Provide your face with it suffused!”

PT 200 §116b (W): “Diffuse yourself, in your name of ‘pellet!’ ”

PT 621 §1754 (N): “The scent of Horus whose scent he diffused!”

CT 530 VI 122l–m (T1C): “Its scent permeating you.”

Scent Is Sweet

Sacerdotal Motif

Offering Texts with motif:

PT 598 §1643c (M): “This is indeed that which is sweet of scent, [concerning which Horus] spoke [with Geb].”

PT 637 §1802a (N): “That your scent be sweet like Re’s.”

Priestly Recitations with motif:

PT 665 §1901c; sim. §1901d (Nt): “The scent of ritual is fragrant (to) *tongue and nostrils.”

PT 665C §1913h (Nt): “The great scent for you is fragrant to the nostrils, the scent of Ikhet-Wetit.”

sPT 716B §2224e (N): “The great scent for you is fragrant to your nostrils, the scent of Ikhet-wetit.”

Transition Text with motif:

PT 576 §1514a; sim. §1517c–1518a; §1519 (P): “Take the hand of Pepi, for life, the one atop sweetness of scent!”

Scent Is toward (r) Him

Sacerdotal Motif

Offering Texts with motif:

PT 25 §18c (W): pdpd st r(t) hr r=k “The scent of the eye of Horus diffusing, being toward you!”

PT 29 §20b (N): “Its scent being toward you.”

PT 200 §116c (W): “Your scent be toward Unas.”

PT 621 §1754 (N): “Take the scent of the eye of Horus to yourself!”

PT 637 §1802a; sim. §1803a (N): “Receive its scent to yourself!”

PT 686 §2072c; sim. §2073b (N): “Its scent to him.”

CT 530 VI 122n (T1C): “The scent of the eye of Horus to you.”

Priestly Recitations with motif:

PT 437 §803c (P): “Let be to you the scent of Dedun, the Upper Egyptian youth who came forth from Nubia.”

PT 483 §1017a (N): “Let be to you the scent of Dedun, the youth of Upper Egypt.”

PT 610 §1718a (M): “The scent of Dedun is to you, the youth of Upper Egypt who came forth from Nubia.”

PT 665C §1913h (Nt): “The great scent for you is fragrant to the nostrils, the scent of Ikhet-Wetit.”
PT 685 §2068c (N): st (l)ḥ.t-w.t.ḥ.t ḫr ḫr = k “With the scent of Ikhet-wetit to Neferkare.”
PT 687 §2074b; sim. §2075a (N): sfr=s ḫr=k “With its scent to you.”

Transition Text with motif:
PT 269 §376c; sim. §377a (W): ḫr=s ḫr W. “Your scent comes to Unas.”

Scent of Eye of Horus
Sacerdotal Motif
Offering Texts with motif:
PT 25 §18c (W): pdper ḫr ḫr ḫr = k “The scent of the eye of Horus diffusing, being toward you!”
PT 26 §19a (N): (q)n ḫr ḫr pdṭn=s ḫr=s ḫr = k “Take the eye of Horus the scent of which he diffused!”
PT 27 §19b (N): ḫm kw m ḫr=s “Provide yourself with its scent!”
PT 29 §20b; sim. §20c (N): ḫr=s ḫr=k “Its scent being toward you.”
PT 200 §116c (W): ḫr=k ḫr W. “Your scent be toward Unas.”
PT 621 §1754; sim. §1754 (bis) (N): (q)n ḫr ḫr ḫr = k “Take the scent of the eye of Horus to yourself!”
PT 637 §1802a; sim. §1803a (N): ṣp n=k ḫr=s ḫr=k “Receive its scent to you.”
PT 686 §2072c; sim. §2073b (N): ḫr=s ḫr=f “Its scent to him.”

Priestly Recitations with motif:
PT 436 §791a (P): n ṣr.t=k ḫr ḫq lḥ.t-w.t.(ḥ.t) ḫr “For your nostrils are over the scent of Ikhet-wetit.”
PT 611 §1729b (M): ṣr.t=k ḫr ḫq lḥ.t-w.t.(ḥ.t) ḫr “Your nostrils over the scent of Ikhet-wetit!”
PT 665C §1915h (N): st ḫr ḫr=f ḫm n ṣr.t ḫr=lḥ.t-w.t.(ḥ.t) “The great scent for you is fragrant to your nostrils, the scent of Ikhet-Wetit.”
PT 683 §2068c (N): ḫq lḥ.t-w.t.(ḥ.t) ḫr ḫn= p “With the scent of Ikhet-wetit to Neferkare.”
PT 687 §2074b; sim. §2075a (N): ḫr=s ḫr=k “With its scent to you.”
PT 716B §2224c (N): /// /// /// /// /// /// /// /// /// /// is fragrant to your nostrils, the scent of Ikhet-Wetit.”

Transition Texts with motif:
PT 324 §1214a (P): ḫr ḫr ḫr ḫr ḫq ḫn= ḫn=P. ḫn “The scent of the eye of Horus is on the flesh of Pepi.”
PT 576 §1503a; sim. §1503b (P): ḫr=s ḫr=lḥ.t-w.t.(ḥ.t) “With [his] scent as [Ikhet]-wetit.”

See by Eye
Sacerdotal Motif
Offering Texts with motif:
PT 80 §55d (N): ṣr=k ḫm= ṣn= ḫ “That you may see by them (sc. the eyes).”
PT 167 §99a (W): ṣr=k ḫm= ḫ “That you may see by them.”
PT 638 §1806a-b (N): ṣr=k ḫm=s ṣm=s ḫ r.w.t-w.t. ḫw “Even that you see by it, in its name of Wepetwaut.”
PT 639 §1807a; sim. §1809b; §1809a (N): ṣr=k ḫm=s “That you may see by it!”
PT 746 §2276a (N): ṣm=n=k ḫr ḫr ḫw.t mḥ.t ḫm=s “Take the sole eye of Horus, that you may see by it!”

Priestly Recitations with motif:
PT 364 §610a (T): ṣr=k ḫm=s “That you see with it.”
PT 369 §641b; sim. §643a (T): ṣr=k ḫm=s “That you see by it.”

See What Is Done
Priestly Motif
Priestly Recitations with done:
PT 492 §1007a-b (N): ḫq lḥ.t-n ṣm=k ṣm ṣm= ḫm= ḫm= ḫn= ḫn= ḫm= ḫm= ḫm= ḫm= ḫm= “Arise and see this, arise and hear this which your son did for you, which Horus did for you!”
PT 666B §1979a (N): ṣr=k ḫn= ḫn= “That you may see this which I did for you.”
PT 666A §1929a (N): ṣr=k ḫn= ḫn= “Behold this which I did for you!”
PT 670 §1976a (N): ḫq lḥ.t-n ṣm=k ḫn= “Arise, and see what your son has done for you!”
PT 718 §2222a (N): ṣr=k ḫn= ḫn= “Behold this which I have done for you!”
PT 739 §2291a (N): ṣr=k ḫn= ḫn= “Behold this which I did for you!”
Sees God

**Personal Motif**

**Transition Texts with motif:**

PT 262 §335b; sim. §336a (W): m3.n=f d.t=f m ms.f.t “And he has seen his cobra in the night-bark.”

PT 308 §489a; sim. §489b-d (W): m3n n=t W. mr m33 hr n 3s.t “That Unas may look upon you just as Horus looks upon Isis.”

PT 582 §1567a (P): “Let [Pepi] see [that they are Akhs].”

**Provisioning Texts with motif:**

PT 401 §697b (N): "Neferkare has seen the great one.”

PT 493 §1062a (Nt): "Neith saw Nu.”

Sees Re

**Transition Motif**

**Transition Texts with motif:**

PT 254 §285c (W): mA=k r a m.n “That you see Re in his fetters.”

PT 307 §484b (W): m r=r m nW. r=k “When the sight of Unas is turned to you.”

PT 470 §915a (N): mA Ne. i=t=f mA Ne. r “That Neferkare may see his father, that Neferkare may see Re.”

PT 613 §1739b (P): “And Re does [not] shine from the horizon, that every [god] see [him].”

**Provisioning Text with motif:**

PT 406 §709a (T): “Let Teti see you.”

Serpent Attacked

**Apotropaic Motif**

**Apotropaic Texts with motif:**

PT 227 §227a (W): hq tp kA lm wr “The head of the great black serpent is cut off.”

PT 230 §231a-b (W): prk.n W. t t prk.n W. gbb prk.n W. it n(t) prk sw “Unas’s having bitten the earth, Unas’s having bitten Geb, was Unas’s having bitten the father of the one who hit him.”

PT 242 §247b (W): hA=p zCh hAt pr.pz=f “The serpent is bitten throughout the house.”

PT 286 §427a (W): “Be drowned as the Au-(serpent) of the lakes, O Tjemetj-*serpent, who take the vessel!”

PT 378 §663b-c; sim. §664b (T): thu.t hr hnd.t nhI nhI n(t) hr hnd nhI “The sandal of Horus is that which treads the serpent, the serpent of Horus the young child.”

PT 385 §673c; sim. passim (T): s I tp htk sd “With head cut off and tail cut off.”

PT 388 §681e (T): hbn hr n=t=f m t u=f “Horus has *crushed his mouth even with his sandal.”

PT 397 §692c (T): hA=s sw htk sw “Drown it; drown it!”

PT 732 §2260 (N): "hpI t hpmw hlp.t lmn.t “Ah, one who is trodden, O Hepenu-serpent, O Hipeti-serpent, O Imeni-serpent!”

Serpent Is Fallen

**Apotropaic Motif**

**Apotropaic Texts with motif:**

PT 233 §237a (W): f r q.t pr.t m t "Let fall the cobra which rose from the earth.”

PT 289 §430a (W): f r k n sfr f sfr f n k "The bull-serpent is fallen because of the Sedjeh-serpent; the Sedjeh-serpent is fallen because of the bull-serpent.”

PT 727 §2254a; sim. §2254c (Nt): f r k n sfr f sfr f n k "The bull-serpent is fallen because of the Sedjeh-serpent; the Sedjeh-serpent is fallen because of the bull-serpent.”

PT 1041 P/A/E 40: "hr k3 /// /// “The serpent is fallen /// ///.”

Service Performed (s3m) for

**Priestly Motif**

**Priestly Recitations with motif:**

PT 545 §1340a (P): “s3m sw “Serve him!”

PT 606 §1686c (M): s3m k(u) hnnm.t “The sun-folk serving you.”
Seth’s Testicles Seized, Lost, Injured

Personal Motif

Apotropaic Texts with motif:

PT 277 §418a (W): hr hr n tr=f zbn k3 n hr(?)w(?)=f(l) “Horus is fallen because of his eye; the serpent is dithered away because of his testicles.”

PT 386 §679d (T): hr hr hr tr=f zbn k3 st hr(?)w(?)=f(l) “Horus is fallen because of his eye; Seth suffers because of his testicles.”
Shank and Roast

Provisioning Motif

Provisioning Texts with motif:

PT 207 §124c–d (W): šnḏ m¬b ššrs.t dš.t 4 n(t) mwort “A shank and roast meat and four handfuls of water.”

PT 208 §124f–g (N): šnḏ m¬b ššrs.t fld.t dš.wt n(lcw)t mwort “A shank and roast meat and four handfuls of water.”

PT 212 §133f (W): šnḏ ššrs.t 3lw.t=f pl “As for the shank and roasted meat, it is his offering.”

Shu Lifts up (fšḥ, š ścwī)

Transition Motif

Transition Texts with motif:

PT 253 §275f (W): šw sšw su šw sšw su “O Shu, raise him up! O Shu, raise him up!”

PT 323 §519c (P); fšḥ M. Ir-br.f “Lift Merire up!”

PT 505 §1090b (P): šw fš=f su “Shu lifts him up.”

PT 564 §1422a (P); fšḥ P. pn ir p.t “Lift up Pepi to the sky!”

PT 567 §1430d (P); fšḥ {lm=f} P. pn “Lift up Pepi!”

PT 624 §1759b (N): fš=f tj(l) N. 4 “May you lift up Neith, (o two falcons, i.e. two gods, i.e. Shu and Tefenu.)”

PT 702 §2200c (N): fšḥ by Ne. “Lift up Neferkare, (o two companions, i.e. Shu and Tefenu)”

Sight Is Upon Another

Apotropaic Motif

Apotropaic Texts with motif:

PT 226 §226b (W): mš ḫw ra “And let Re see you.”

PT 228 §228a (W): hr hr ḫr mša ḫr “If sight fall upon (lit. to) sight, if sight see sight.”

PT 234 §238a (W): ḫr ḫr=f “Sight is upon you.”

PT 240 §245a (W): hr hr=f “Sight is upon you.”

PT 290 §431a; sim. §431b (W): ḫr hr hr “If sight fall upon sight.”

PT 297 §441b (W): mš ḫw mct=f mct “And let your mother Nut see you.”

PT 389 §682a; sim. §682d–c (T): ḫr ḫr=f “Sight is upon you.”

PT 390 §685a; sim. §685b (T): ḫr ḫr=f “Sight is upon you.”

PT 502A P/A/E 34: ḫr ḫr=f “Sight is upon you.”

PT 1042 P/A/E 41: ḫr ḫr ḫr ḫr ḫr ḫr ḫr “If sight falls upon sight because of the black skin which Shu made rise up.”

Provisioning Text with motif:

PT 401 §697c (N): ḫr ḫr=f ḫr wr.t “His sight falling upon the great one.”

Sight of God Opened (wšn ḫr)

Personal Motif

Transition Texts with motif:

PT 268 §372e–373a (W): ḫr/hr=f ḥs ḫr 1lw=f ḫr nfr.w “The one whom he receives at dawn and he opens the sight of the gods.”

PT 271 §391c (W): 1lw ḫr nfr n W. “Open the sight of the god to Unas!”

Provisioning Text with motif:

PT 341 §555a (M): wšn ḫr n(t) ḫr in 3kr wšn ḫr n(t) 3kr in ḫr “The sight of Horus has been opened by Aker, just as the sight of Aker has been opened by Horus.”
Sister Grasps Hold of

Priestly Motif

Priestly Recitations with motif:

PT 393 §1630c (N): ngh.n sn.t=k 3st im=k “Your sister Isis having taken hold of you.”
PT 628 §1786b (N): lw.n(=l) ngh(=l) im=k “I have come, even that I may grasp hold of you.”

PT 664 §1885 (N): lw.n(=l) ngh(=l) im=k “I have come, even that I may grasp hold of you.”
PT 664A §1886b (N): lw.n(=l) ngh(=l) im=k “I have come: I have grasped hold of you.”

Sister is Sothis

Transition Motif

Transition Texts with motif:

PT 263 §341c (W): sn.t=f spd.t “For his sister is Sothis.”
PT 265 §357a (P): sn.t P. pcv spd.t “For the sister of Pepi is Sothis.”
PT 266 §363a (P): sn.t P. pcv spd.t “For the sister of Pepi is Sothis.”
PT 473 §929b; sim. §935c (M): sn.t M.n spd.t “For the sister of Merenre is Sothis.”
PT 509 §1123b (P): sn.t=f spd.t “For his sister is Sothis.”
PT 609 §1707a (M): sn.t=k spd.t “Your sister is Sothis.”
PT 691A §2126c; sim. §2126g (N): sn.t=f pl spd.t “And Sothis is his sister.”

Sisters Come1258

Priestly Motif

Priestly Recitations with motif:

PT 366 §620a; sim. §620a (T): n n=k sn.t=k(st) lw.t-hw.c.t sd.l=sn(l) k.w “Your sisters Isis and Nephthys come to you, even that they may make you well.”
PT 392 §1255c (N); sim. §1255d (P): is s.t lw.t-hw.c.t “Isis comes: Nephthys comes.”
PT 535 §1280b; sim. §1280c-d (P): is k=st lw.t th k.w lw.t-hw.c.t “The mourning-kite comes: that is, Isis and Nephthys.”
PT 393 §1260a; sim. §1263b (N): n=k sn.t=k(st) lw.t lw.t “Your two sisters come to you, Isis and Nephthys.”
PT 628 §1786b (N): lw.n(=l) ngh(=l) im=k “I have come, even that I may grasp hold of you.”
PT 629 §1787 (N): lw.n(=l) k.w lw.t lw.t lw.t-mr.wt=k “I have come, even that I may grasp hold of you.”

PT 664A §1885 (N): lw.n(=l) ngh(=l) im=k “I have come, even that I may grasp hold of you.”
PT 664A §1886a; sim. §1886b (N): lw.n(=l) <hr>-ib t3 [n] m kw hr(l)=k “I have come even in the middle of [ill] land, into the place where you are.”

Sisters Find

Priestly Motif

Priestly Recitations with motif:

PT 357 §384a (T): m.t lw 3st lw.t lw.t lw.t-gw.c.t gm.n=sn(l) tw “Isis and Nephthys have seen you: they have found you.”
PT 417 §741d (T): gny gm.n=s hr=s “The found one whom she found is her Horus.”
PT 482 §1008c (N); gm.t tw hr gw=st mr nb.t-lk.t lw.t “She who found you upon your side on the bank of Nedit.”
PT 532 §1256a–b (N): gm.n=sn(l) wsr nb.t-lk.t lw sn=st ss r b r m nb.t “They have found Osiris, even after his brother Seth cast him down in Nedit.”
PT 534 §1270c (P); gm.w=st (l)n=sn(l) m mwt “You having been found by them as one who shakes.”
PT 393 §1630c–d (N): gm.n=s lw km.t(l) <wr.t(l)> m m=k n(l) kw-wr “She having found you complete and <great>, in your name of ‘great black.’”
PT 691A §2144a (N): gm.n=st “The one whom I have found.”

1258 In this motif, Isis and Nephthys come to the beneficiary in the role of Osiris. In PT 342, they come to him in the role of Horus.
sPT 1008 P/S/Sc 96: gm \{t\}  ws sn.t=k 3s.t hr mm.tl mm.c.t=k “Your sister Isis finding you upon the thighs of your mother.”

Sit before, beside Gods

_Transition Motif_

_Transition Texts with motif:

PT 252 §274b (W): hns W. ha” hnn.tu r “Let Unas sit with those who row Re.”
PT 273 §98c (W): hns=f s=f ir  qr gb “With him sitting with his back to (i.e. beside) Geb.”
PT 315 §50c (W): hns=f m-m=fr “As he sits among you.”
PT 316 §506b (W): hns W. s=f ir dy.t t m lw “While Unas sits with his back to (i.e. beside) the sacred goddess in Heliopolis.”
PT 476 §953a (M): hns M.n m-m=fr “Let Mernre sit among you.”
PT 530 §1253e (P): hns=f m-m sb1.i wmt p.t “That he sit among the stars which are in the sky.”
PT 684 §2055a; sim. §2056a (N): hns Ne. r-mm=k “Let Neferkare sit beside you.”

_Priestly Recitations with motif:

PT 460 §869b (M): hns=f r sn3 mnt(1)-inn-tww “That he sit beside foremost of the westerners.”

Sit on Khened-Throne

_Priestly Motif_

_Priestly Recitations with motif:

PT 213 §134b (W): hns hr hnd wstr “Sit upon the throne of Osiris!”
PT 353 §373b (T): hms=k hr hnd=k p.w “May you sit upon this throne of yours.”
PT 413 §763b (T): hms r=k hr hndw=k {w} b3.t “Be seated upon your metal throne!”
PT 424 §770c (P): hms=k hr hndw=k “That you sit upon the metal throne.”
PT 437 §800d; sim. §805b (P): hns.tl hr hndw=k b3.t “Be seated upon your metal throne!”
PT 458 §855a (M): hms=k hr hndw=k b3.t “May you be seated upon your metal throne.”
PT 461 §873a (N): hns r=k hr hndw=k p(w) b3tl “Be seated upon this metal throne of yours!”
PT 483 §1016a (N): b3tl k hr p.t hr hndw=k b3 “May you rise (lit. be distant) to the sky upon your metal throne.”
PT 512 §1165c (P): hns r=k hr hndw=k p.w b3tl “Be seated upon this this your metal throne!”
PT 536 §1293a (P): hms r=k hr hndw=k p.w b3tl “Be seated upon this your metal throne!”
PT 537 §1298a; sim. §1301b (P): “f” hms=k hr hndw wstr “Stand and sit upon the throne of Osiris!”
PT 553 §1364b (P): hns.tl hr hndw=k b3tl “Be seated upon your metal throne!”
PT 606 §1688a (M): hms.w=k r=k hr hndw p.w n(1) r “You will sit upon this throne of Re.”
PT 610 §1721a (N): hms=k is hr hnd-k p.w b3tl iwr ls imd lw “May you sit upon this your metal throne, as the great one who is in Heliopolis.”
PT 612 §1735a-b (N): hms hr hndw=k p.w b3tl “n.wt=k b3.t hnt.t “Be seated upon your metal throne, your talons which obliterate the house!”
PT 666 §1926b–1927a (N): hms=k hr hndw=k b3tl n.wt=k hntw tsw-knov “May you be seated upon your metal throne from which the dead are distant, your talons which obliterate the house of Nuteknu.”
PT 667 §1934b (N): hms hr hndw=k b3tl “Sit upon your metal throne!”
PT 667A §1945d (Nt): f=f n=f=f hr mm hndw=f “He has appeared upon the waterway, upon his throne.”
PT 674 §1906b (N): hns=k hr hndw=k b3tl “hr ns.t hnt-lmnw “[Sit upon your] metal [throne], upon the throne of foremost of westerners!”
PT 676 §2012a (N): hns=k hr hndw=k b3 “And be seated upon your metal throne.”
PT 734 §2264b (N): hns=k r=k hr hndw=k “And be seated upon [your] throne.”

SPT 1058 P/V/E 27: hns r=k hr hndw=k p.w b3tl “Sit upon this metal throne of yours!”

_Transition Texts with motif:

PT 509 §1124a–c (P): hndw=f r=f hr hndw=f lwp b3tl nkl hr.w=f m m3-h2 rz.w=f m “Let him sit thus upon this metal throne of his, the faces of which are those of lions, its feet the hooves of the great wild bull.”
PT 582 §1562b (P): hns.w=f hr hndw=f b3tl “He will sit upon his metal throne.”
PT 689 §2091c (N): f=f hns.t hr hr hndw=f b3 “Until Horus (sc. the beneficiary) be seated upon this metal throne of his.”
Unclassified Text with motif:

sPT 1047 P/A/N 57: hms [P, pn br] hnd=f hi3 nti m s.[l] b3 “Let [Pepi] sit [upon] this metal throne of his which is in the [place] of the Ba.”

Sits before, beside Gods (Exhortation)

Priestly Motif

Priestly Recitations with motif:
PT 365 §622b (T): hms=k hnt(l) ngr.w “And sit before the gods.”
PT 468 §895c–d (N): hms=k Ne. pn hnt(l) psd.t gbb is ird-h.t ngr.w usir ls hnt(l) shm.w hr(ls) nb pt.t ngr.w “May you sit, O Nefertkare, before the Ennead as Geb, heir of the gods, as Osiris, foremost of the powers, as Horus, lord of princes and gods.”
PT 604 §1680a (N): hms=k hnt(l) b“A”nti m.s [t] “And sit before them.”
PT 667 §1935b (Nt): hms=k hnt(l) wr.w “And may you sit before those who are greater than you.”
PT 674 §1996a (N): hms=sn “And sit before them.”

FPT 603 §1678c (N): hms=r=k /// “Sit /// . . . ///!”

Sits (Exhortation)

Sacerdotal Motif

Offering Text with motif:
PT 86 §59d (W): hms i.gr “Be seated! Silence!”
Priestly Recitations with motif:
PT 497 §1067a (P): hms=sn “Be seated! Silence!”
PT 498 §1068b (P): hms=sn “May your son arise upon your throne, equipped in your form (sc. of Horus).”
PT 557 §1388a (P): hms=sn “(To where) your heir is upon your throne.”

Son, Heir upon Throne, Place

Priestly Motif

Priestly Recitations with motif:
PT 225 §223a (N): zt=k hr ns.t=k “That your son be upon your throne.”
PT 422 §760a (P): hms=sn “May your son arise upon your throne, equipped in your form (sc. of Horus).”
PT 557 §1388a (P): hms=sn “(To where) your heir is upon your throne.”

Speaks against Inimical Being

Apotropaic Motif

Apotropaic Texts with motif:
PT 227 §227; sim. §227 (bis); §227c (W): “Against you do I say this.”
PT 282 §423a (W): r=f=ik tk pt “My utterance, it is that which Ik-attacks and Tk-attacks.”

Spit of Horus, Seth

Sacerdotal Motif

Offering Text with motif:
PT 34 §26c; sim. §26d (W): lkt.w hr zmrm “The spit of Horus is natron.”
Priestly Recitations with motif:
PT 247 §261a–b (W): * n=f lsd st5 w3t=f tw “And it is the lord of storm, who drew out the saliva of Seth for him, who will raise you up.”
PT 455 §530a; sim. §530a–b (P): * l3 pr m r=f hr “The spit which went forth from the mouth of Horus.”

Staff before Living, Akhs, Stars

Priestly Motif

Priestly Recitations with motif:
PT 221 §197c (W): * n=f l3 pr m r=f hr “May you put his staff before the living; [may you put] his [staff] before the Akhs.”
PT 224 §220b; sim. §220b-c (T): nbh.t=k hnti $nh.w “That your lotus-staff be before the living.”
PT 225 §224b (N); nbh.t=k hnti $nh.w mdw=k hnti $h.w “That your lotus-staff be before the living, that your staff be before the Akhs.”
PT 674 §1991b (N); $h=k n mdw=k hnti $h.w nbh.t=k hnti l.hm.w-sk “Let me put your staff before the Akhs, and your lotus-staff before the imperishable stars.”

Stands before/among Gods

Priestly Motif

Priestly Recitations with motif:
PT 222 §203a (W): $f=/$ hr+tp wr.w m wr.w=$ “Standing over the great ones in his great waters.”
PT 246 §255b (W): $f=/$ hnti=sn gbb is hnti psd.+t=$ “And stand before them as Geb, foremost of his Ennead.”
PT 412 §723c (T): $f=/$ b+=$ m-m nfr.w m hr hr+il$+b inw “Let your Ba stand among the gods, as Horus who is in Iru.”
PT 422 §763a (P): $f=/$ k=m-m nfr.w m-m $h.w “May you stand among the gods, and among the Akhs.”
PT 578 §1538a–b (P): $f=/$ k=r k=m-hnt nfr.w z3 $msnr.$ $w=/$ hr+il n$+t gbb is “May you stand before the gods, O eldest son, as the heir, as the one upon the throne of Geb.”
PT 643 §1821b (N); $f=/$ k3=m-m ntr.wc “Let your Ka stand among [the gods].”

PT 666 §1926a (N); $f=/$ k=m-hnt l.hm.w-sk “May you stand before the imperishable stars.”
PT 674 §1998b (N); $f=/$ k hnti km.tlc hp is “May you stand before those of Kemetiu as Apis.”
PT 171 §2225d–2226a (N); $f=/$ r=k hnti l.hm.w-[$+bk $t=/$ hnti=sn gbb is hnti l.$+t $psd.$+i $icm $w=/$ [and] before the imm[perishable st]ars, [appeared before them as Geb foremost of the body of the Ennead of Heliopolis!”

sPT 1008 P/S/Sc 96: $f=/$ k=r k=hnt nfr.w inp is hr+il t=mp mnlw “May you arise before the gods as Anubis chief of the herdsman’s tent.”

Transition Text with motif:
PT 481 §1001a (N); $f=/$ r=f Ne. m-m=s “Let Neferkare thus stand among them.”

Structure Founded, Built for, Given to

Priestly Motif

Priestly Recitations with motif:
PT 534 §1266a; sim. §1277b–d (P): $w=u.n(=l) ud.n(=l) pr n n P. pn “I have come: I have presented this house to Pepi.”
PT 590 §1611a (M); $g=g=n k rl(=l) it “With what pertains to a father having been founded for you.”
PT 599 §1649c; sim. §1650a (N); rdl.(=l)=$m(=l) rsw mr n(l) Ne. “Who will cause that this pyramid of Neferkare endure.”
PT 600 §1653b–c; sim. §1654a–b; §1656b (M); d n=k $w(=l) h3 M.n h3 k.t.t tn h3 mr mr m $w(=l) k “Put your arms around Menere, this construction, this pyramid, as the arms of a Ka.”
PT 601 §1660b (N); $f=/$ rsw mr mr n(l) Ne. k.t.t=f tn n l $+d$t “And cause that this pyramid of Neferkare, this construction of his, endure for ever.”
PT 650 §1837a (N); $g=g=f n=f $m “Founding for him Upper Egypt, founding for him Lower Egypt.”

hPT 662B §1881b (N); nb pr “O lord of the house.”

Take, Receive Efflux

Sacerdotal Motif

Offering Texts with motif:
PT 32 §23a (W); m-n=k rgw pr im=k “Take the efflux which came forth from you!”

Priestly Recitations with motif:
PT 33 §24b (N); m-n=k rgw pr im=k “Take the efflux which came forth from you!”
PT 423 §766a; sim. §766c (P); m-n=k rgw pr im=k “Take the efflux which went forth from you!”
PT 667A §1941c (N); t+wg rgw+w pr m wdr “The efflux which went forth from Osiris being presented.”
PT 690 §211a (N); l+w(=l) rgw ntr iml=k “Let me present the efflux of the god who is in you.”
Take, Receive Head

Priestly Motif

Priestly Recitations with motif:
- PT 373 654b (M): 𓊢𓊢 n=k 𓊠𓊠 “Receive your head!”
- PT 413 735b (T): 𓊢𓊢 n=k 𓊠𓊠 “Receive your head!”
- PT 451 840b (P): 𓊠𓊠 n=k 𓊠𓊠 “Join your bones to yourself! Receive your head!”
- PT 452 843a (P): 𓊠𓊢 n=k 𓊠𓊠 “Receive your head! Join your bones to yourself!”

Taken to Field of Offerings

Transition Motif

Transition Texts with motif:
- PT 509 1123c (P): 𓊠𓊠 s equipos 𓊠𓊠 “Them taking him by the hand to the field of offerings.”
- PT 519 1203d–e; sim. 1271a–b (M): 𓊠𓊠 “Take Merenre with you to the field of offerings, at this his *cult-place of the venerated ones.”
- PT 530 1253d (P): 𓊠𓊠 “Take his hand to the field of offerings!”

Takes Flow (Exhortation)

Offering Motif

Offering Texts with motif:
- PT 49 37a (W): m-n=k hq.m pr im=k “Take the outflow which came forth from you!”
- PT 55 39c (W): m-n=k hq.m pr m wsr “Take the outflow which went forth from Osiris!”
- PT 73 38c (W): m-n=k hq.im(l) hr=f “Take the outflow which is from his face!”
- PT 183 105b (N): m-n=k hq.pr m wsr “Take the outflow which came forth from Osiris!”
- PT 202 117b (N): m-n=k hm <q> pr m wsr “Take the outflow which went forth from Osiris!”

Takes (im) Eye of Horus

Offering Motif

Offering Texts with motif:
In the pattern of: m-n=k hr “Take the eye of Horus!”:

With other patterns involving im “Take!”
- PT 27 §19b (N): (im) hr “Take the eye of Horus!”
- PT 30 §21b (N): (im) n=k st “Take it!”
- PT 43 §35a (W): (im) hr.k nt.h bwt “Take the eyes of Horus, black and white!”
- fPT 57C §40+3 (Nt): (im) nycl ry n-k “Take them, that which is given to you!”
- PT 96 §6+1 (W): m-n=k (im) tr tt hr “Take the uraeus, the eye of Horus!”
- PT 118 §75c (W): (im) tr=k “Take your eye!”
- PT 126 §79c (W): (im) bpt tr tt hr “Take the Khepekh, the eye of Horus!”
- PT 144 §88a (W): (im) tr tt hw.sm.t=f m vinyl “Take the eye of Horus, from which he removed the water!”
- PT 177 §103a (N): im.tr.tt wr pn “Take the eyes of this great one!”
- PT 180 §104a (N): (im) nhb.tr tt tt “Take (the) Nehebet, the eye of Horus!”
- PT 181 §104b (N): (im) nhb.tr tt tt tt “Take (the) Nehebet, which they licked!”
- PT 182 §105a (N): (im) tr tt hr “Take the eye of Horus, which he caught!”
- PT 186 §107a (N): (im) tr tt tt “Take the green eye of Horus, which he seized!”
- PT 187 §107b (N): (im) tr tt “Take the eye of Horus!”
- PT 188 §108a (N): (im) tr tt tt “Take the eye of Horus, which he baked!”
Those upon Their Staves

Takes (im) Water

Offering Motif

Offering Texts with motif:

PT 62 §43a (N): \( m-n=k \ m\ w \ mr \ t \ n=f \) “Take them to your forehead!”
PT 68 §47a (N): \( m-n=k \ m\ w \ mr \ t \ n=f \) “Take the waters which are in the eye of Horus!”
PT 184 §106a (N): \( m-n=k \ m\ w \ mr \ t \ n=f \) “Take the water which is in the eye of Horus!”

PT 106 §69c (N): \( m-n=k \ m\ w \ mr \ t \ n=f \) “Take possession of them, join them to yourself!”
PT 107 §71b; sim. §71d (= CT 855 VII 58d) (Sq6C): \( m-n=k \ m\ w \ mr \ t \ n=f \) “Take hold of them for yourself, join them to yourself!”
PT 113 §73c (W): \( m-n=k \ m\ w \ mr \ t \ n=f \) “Receive this bread, which is the eye of Horus!”

Priestly Recitations with motif:

PT 357 §591c (T): \( m-n=k \ s\ l \) “Reckon it to yourself!”
PT 453 §844b (P): \( m-n=k \ s\ l \) “Receive it upon yourself!”

Takes Self away

Transition Motif

Transition Texts with motif:

PT 506 §1098c–d (P): \( M. p\ b\ s\ m\ y =f \ n\ h\ m \ d=t=f \) “Merire is the living Ba Zephorah, the image of his head, who saved himself, who took himself.”
PT 513 §174c (P): \( f\ d=t=m \ d=d\ t \ n=f \ n\ h\ m \ d=t=f \) “[He] has taken his body [for himself even from the court of the noble, of Nu foremost of the great Ennead.”
PT 573 §148c (P): \( m-n=f \ d=t=f \ m-c=f \) “With him having taken himself from you as a kite.”

Those upon Their Staves

Transition Motif

Transition Texts with motif:

PT 263 §339b–c (W): \( m-n=m \ n=f \) “To him have they brought these four elder Akhs, foremost of those of the side-lock, who stand in the eastern side of the sky, who are supported upon their staves.”
PT 264 §348a-b (T): in.n n=f.sn sn.fzw ltpw ntp.w r=f.w hr d=f.m.w p.t “These four gods who stand upon their staves have brought themselves to him.”

PT 256 §351b-c (P): in=sn n P. pn fd ltpw sw3.ltw hznk.tlw r=f.w hr d=f.m.w=sn m gs 1bb, dł n=f sn “Bringing to Pepi these four of the passing-by, the side-lock wearers, who stand upon their staves in the eastern side of the sky.”

PT 266 §360b-d (P): in m(y) n P. pn fd ltpw snw sw3.ltw hznk.tlw hms.w hr d=f.m.w=sn m gs 1bb, dł n=f sn “Do bring to Pepi these four brothers, the ones of passing-by, the ones of the side-lock, who sit upon their staves in the eastern side of the sky!”

PT 440 §815d–816a (P): {f}z<o> w s pry n mzw ntp tw3.lw hr d=f.m.w=sn mhzw t 5sn “To the worthy ones of the god, to the ones loved of the god, who lean upon their staves, who watch over the land of the south.”

PT 481 §1000e (N): h=f.w hr d=f.m.w=sn l.sw hr 1bb=sn “Who stand upon their staves, who are supported upon their east[ern side].”

sPT 570A §1456b-c; sim. §1457b-c; §1458b-c (M): ntp.w msw.tlw lhm.w-sk hznk.t lw t{l}m w dpr.w hr d=f.m.w=sn “O gods of the lower sky, imperishable stars, who traverse the land of Libya, who are supported upon their staves.”

PT 573 §1483c-d (P): {f}nb.ltw m mstî t tw3.tlw hr d=f.m.w=sn mhzw t 5sn “Who live on right, who lean on their staves, who watch over the land of the south.”

PT 576 §1510a-c (P): P. fsw w. m fd ltpw ntp.w msw.w hgb hznk.t lw 5sn hznk lw t{mhw} h=f.w hr d=f.m.w=sn “For Pepi is one of these four gods, the children of Geb, who traverse the south, who traverse the north, who stand upon their staves.”

PT 609 §1708a-b (M): in m(y) n=sn fd ltpw ltw hms.w hr d=f.m=sn prw.w m gs 1bb, dł n=f sn “Bring to me these four of the mounds, who sit upon their staves, who ascend in the eastern side of the sky!”

Those Who Have Gone to Their Kas

Transition Motif

Transition Texts with motif

PT 359 §398c (T): ntp=sn l.sm.w n k3.w=sn “(As) their god, those who go to their Kas.”

PT 475 §948b-a (M): stf=f zî rî tî n. s.t ntw.w z n k3.w=sn “And protect Re in the place of the gods who have gone to their Kas.”

PT 478 §975c (N): ntp ls n z.w n k3.w=sn “As a god for those who have gone to their Kas.”

sPT 1064 P/V/E 42; sim. 43: /// ... /// z.w n k3.w[=sn] /// ... /// “/// ... /// those who go to [their] Kas /// ... ///.”

Priestly Recitation with motif:

PT 512 §1166b (P): lr=k mn.w=k m slh-hp mm ntp.w z.w n k3.w=sn “And make your dwelling in the field of offerings among the gods who have gone to their Kas.”

Thoth Exhorted to Go (z)

Sacerdotal Motif

Offering Texts with motif:

PT 23 §16b (W): lê “Go!”

PT 24 §16c (N): lê “Go!”

Priestly Recitation with motif:

PT 217 §157a (W): l.nty “Go!”

PT 542 §1336b (P): l.ôm mî=k “Go and see!”

Threat

Transition Motif

Transition Texts with motif:

PT 478 §978a (N): nî nb ntp nb dl,i,lî=f{l} f=f m.Ne. “As for any Akh or any god whose hand will cross his hand to Neferkare…”

PT 483 §1027a (P): ntp nb tm,i,lî=f{l} ld sw br p.t “As for any god who will not take him to the sky…”

PT 539 §1322a (P): ntp nb tm,i,lî=f{l} sfr n=f rd.w n M. pn “And as for any god who will not set up the stairs for Merire…”
Throw off Dust, Sand, Earth

Priestly Motif

Priestly Recitations with motif:

PT 373 §654d (M; wh3 n=k b r hres=f=k “Throw off the earth from your flesh!”)
PT 413 §755c (T; wh3 n=k hm.w=k “Cast off your dust!”
PT 419 §747b (T); wh3 n=k hm.w=k “Throw off your dust! Cast off your dust!
Raise yourself!”
PT 497 §1067a (P; [‘h’] hms wh3 n=k b r hres=f=k “[Stand] and sit! Throw off the earth which is against you!”
PT 498 §1066b (P; [‘h’] hms wh3 n=k b r hres=f=k “Stand and sit! Throw off the earth which is against you!”
PT 535 §1283b (P); n hm.w=k “Your dust is not.”
PT 536 §1292c (P; wh3 n=k hm.w=k “Throw off your dust!”
PT 553 §1363a; sim. §1363b (P; wh3 n=k hm.w=k “Cast off your dust!”
PT 612 §1732b (M); wh3 n=k b r hres=f=k “Throw this earth off from your flesh!”
PT 662B §1878b (N); wh3 n=k b r hres=f=k “Clear the sand from your face!”

PT 666 §1916c (N); wh3 n=k b r hres=f=k “Cast off the earth from your flesh!”
PT 676 §2000b (N); wh3 n=k hm.w=k “Throw off your dust!”

Tomb, Sarcophagus Opened

Priestly Motif

Priestly Recitations with motif:

PT 355 §572c (T); st n=k dibt m h3.t ‘h.t “The block is drawn out from the great tomb-shaft for you.”
PT 419 §747a (T); wn ‘h.t h(t)w bktw s.acts “Let the doors over those who are hidden of places be opened.”
PT 553 §1361b (P); wn.tI n=k ‘h.tw h3.t “Let the doors of the tomb-shaft be opened to you.”
PT 587 §1604a (N; [wn=sn m] Ne. “But let them (sc. doors which are over him) be opened to] Neferkare.”
PT 655A §1909c; sim. §1909c (N); wn n=k is {srq} <$h$>1<,1> i.1{n}z<n>.1.t n=k ‘h.tw drw.t “That the tomb-shaft is opened to you, the doors of the tomb are spread apart for you.”
PT 676 §2009a (N; wn n=k h3.t [hgbhb n=k ‘h.tw drw.t “Opened for you is the tomb-shaft, [slid open for you are the two doors of the tomb.”

PT 734 §2263a (N); shf n=k ‘h.t “Raise the lid of your (sarcophagus)!”

Transition Text with motif:

PT 519 §1205c (M; zn.y ‘h.tw bkt [r1]t “The doors of the mound below are opened.”

Travels (sd’t)

Transition Motif

Transition Texts with motif:

PT 469 §907c (P; sd’t r=f P; fn m “That Pepi thus travel there.”
PT 470 §414c (P; sd’t=f Pn “To where will he travel?”
PT 669 §1969a (N; sd’t r srf z<t.yq=f=f] “So that the god may depart to his action.”

True of Voice

Transition Motif

Transition Texts with motif:

PT 260 §316d (M; lm=f μf hsw=f=μ ir.t.n=f “As he desires that his voice be true through what he has done.”
PT 265 §354a; sim. §356c; §357c (P; μf(f) [r(w)] P; pm “The voice of Pepi is true.”
PT 266 §361c (P; μf hsw P; pm μf hsw k3 nI P; pm hr nP “The voice of Pepi is true; the voice of the Ka of Pepi is true with the god!”
PT 473 §929a; sim. passim (M; μf hsw Mn “For the voice of Merenre is true.”
PT 486 §1042d (P); sim. §1042d (N; n μf hsw hfr[t]w nI P “The voice of the enemies of Pepi will not be true.”
PT 539 §1327c (P; μf hsw k3=f hr gbb “The voice of his Ka will be true before Geb.”
PT 689 §2089a (N): 1 3s.t. nfr. n = s n = s mnkr.wi = (f) n zl = s mfr hnw “Isis comes, even with her having grasped hold of her breasts for herself, for her son, true of voice.”

Turns about (hnci inni, Exclamation)

Priestly Motif

Priestly Recitations with motif:

PT 223 §214a (W): hnu inn “Oh, turn about!”
PT 224 §218c (T): hnu kw T. inn kw T. “Oh, you Teti! Turn yourself, Teti!”
PT 225 §222a (N): hnu (w) Ne. pn inn kw Ne. “Oh, you Neferkare! Turn yourself about, O Neferkare!”
PT 628 §1786a (N): hnu kw Ne. “Oh, you Neferkare! Turn about, O Neferkare!”

Transition Text with motif:

PT 574 §1491a (P): inn P. inn P. “Turn Pepi! Turn Pepi!”

Turns about (inni)

Transition Motif

Transition Texts with motif:

PT 258 §310c (W): H. pr (f)mn.w “Unas is one who turns about.”
PT 332 §541b (T): pr.n T. m hh=f inn “Teti has ascended even by his fire, having turned about.”
PT 514 §1173b (P): (f)nni (b) nfr. f (f) nn i “Turn about Hierakonpolis [Horu], foremost of Letopolis, whose amulets are at his neck.”
PT 684 §2060; sim. §2061a (N): inn Ne. “Let Neferkare turn about.”

Turns Self (wdlb, phr, mdr)

Sacerdotal Motif

Sacerdotal Text with motif:

PT 441 §818a (P): phr tw “Turn around!”

Offering Text with motif:

PT 199 §115a (M): wdlb tw hr t=k pn “Turn yourself toward this bread of yours!”

Priestly Recitations with motif:

PT 223 §216b (W): lmdr=k irr(=f) “But turn to me!”
PT 557 §1387b (P): phr tw n pr=k phr trw “Turn yourself to your house; turn yourself!”
PT 667C §1954a (N): mdr “Turn about!”

Transition Text with motif:

PT 508 §1109c (P): mdr “Turn about!”

Vegetable Offering Direction

Offering Motif

Offering Texts with motif:

PT 45, 125, 168, 170, 182, 195

Vocative to Butler (wdpwr)1259

Provisioning Motif

Provisioning Texts with motif:

PT 207 §124b (W): h.t n(=f) wdlb “The offering to me, O bark which enters, one who is the eye of the god, O provisioner.”
PT 344 §59a-b (N): l.mfr-hr=k l>q=r wwr wdpwr nfr.w smw.w hmwr “Hail to you, O great abundance, provisioner of the gods whom the sun-folk serve.”

1259 This motif is merely a subset of the motif ‘Vocative to Providers.’
1260 Cf. the rendering of J. Allen 2005, p. 29.
Vocative to Children of Horus

Priestly Recitations with motif:

PT 345 §60a-b (N): i wr-kt=f wdpw n(l) hr hpy z h n(l) r smsw-iz(w,t) n(l) pth “O Werkaf, provisioner of Horus, controller of the booth of Re, elder of the palace of Ptah.”

PT 348 §65a-b (P): l nh-br-k lgbỉ wr wdpw npt w smw hmmt “Hail to you, O great abundance, provisioner of the gods whom the sun-folk serve.”

PT 349 §66a-b (N): i wr=f-kt=f wdpw n(l) hr hpy z h n(l) r smsw-iz(w,t) n(l) pth “OWerek, provisioner of Horus, controller of the booth of Re, elder of the palace of Ptah.”

Vocative Motif

Priestly Recitations with motif:

PT 541 §133a-b (P): mst.t hr hpy(l) dw3-me.w=f m ins(l) qbh-sn.w=f “O children of Horus—Hapy, Duamutef, Inseti, Qebhesneuf.”

PT 544 §133b; sim. §133b (P): ms hr “O children of Horus.”

PT 545 §1339b-c (P): ms.(w)t hr hpy(l) dw3-me.w=f m ins(l) qbh-sn.w=f “O children of Horus—Hapi, Duamutef, Inseti, Qebhesneuf.”

PT 644 §1823a (N): [ms.w] hr “[O children] of Horus.”

Transition Text with motif:

PT 522 §1228a (P): i hpy(l) dw3-me.w=f m ins(l) qbh-sn.w=f “O Hapy, Inseti, Duamutef, Qebhesneuf.”

Vocative to Ferryman, Gatekeeper

Transition Motif

Transition Text with motif:

PT 270 §383a; sim. §383b-c (W): hr=f-h=f m htp m3-h=f m htp “O Herehaf, in peace! O Mahaf, in peace!”

PT 300 §45a (W): i hr(l)(t) n(l) nz3.t mny.t ni lgh.t ir.t hm “O Cheriti of Nezat, O ferryman of the Iqhet-boat which Khnum made.”

PT 310 §49b (W): hr=f-m-nnt=f hr=f-m-nk=f “O Herefemkhenetof, O Herefemmemehaf.”

PT 321 §51a (W): n=f-m-h=f “O Hafemhaf.”

PT 234 §520a (T): i nrsr-hr=f k ir(v) t n(l) hr [ir(v)] “O ferryman of Horus, O one at the gate of Osiris.”

PT 359 §597a; sim. §597b (T): rs=k m htp m3-h=f m htp “May you awaken in peace, O Mahaf, in peace.”

PT 363 §60a-c (T): r “O Re.”

PT 470 §913c (N): hḥdḥ “O Hedhedj.”

PT 472 §925c (P): m3-h=f k3 nft.w “O Mahaf, bull of the gods.”

PT 475 §946a (M): l mny.t fsw “O ferryman.”

PT 476 §952a (M): l mny.t=f l ir(l) frrct wrt “O one of my way, doorkeeper of the great gate.”

PT 481 §999a (N): lrwr hr=f-h=f “O Yuu, O Herehaf.”

PT 505 §1091a (P): hr=f-h=f “O Herehaf.”

PT 516 §1183a (P): i nwr.w mny.t n(l) št.t-p=f “O one who quakes, ferryman of the field of Pa-at.”

PT 517 §1188a-b (M): i ḫ$l ḫ$mr m$m$t mny.t n(l) št.t-bśrtw “O one who ferries the true stranded one, O ferryman of the field of rushes.”

PT 518 §1193a (P): i lw mny.t n(l) št.t-bḥḥ “O Yuu, ferryman of the field of offerings.”

PT 519 §1201a (M): i ḫ$l=f-h=f l ir(l) frrct wrt “O Herehaf, gatekeeper of Osiris.”

PT 522 §1227a (P): m3-h=f hr=f-k=f “O Mahaf, Herehaf.”

PT 529 §1252a (P): k3 ir(l) ḫ$f p n(l) p.t “O gatekeeper of the sky.”

PT 566 §1429a; sim. §1429b-c (P): hr “O Horus.”

sPT 586 §1585a (N): l hr=f-m-h=f “O Hafemhaf.”

PT 613 §1766d; sim. §1737a (P): hḥdḥ mny.t n(l) mr-nḥk(l) “O Hedhedj, ferryman of the shifting waterway.”

PT 616 §1743a (M): i im[l] ḫ$f mny.t n(l) št.t-bśrtw “O one who is in the grasp, ferryman of the field of rushes.”

PT 696 §2163a; sim. §2164 (N): i ḫ$l ḫ$mr dqq “O breaker, jackal, Deqeq.”
Vocative to God (nfr)

**Personal Motif**

*Transition Texts with motif:*
- PT 262 §327a; sim. §482a; §484b–c (T): nfr “O god.”
- PT 307 §482a (W): nfr “O god.”
- PT 467 §891a (N): nfr nkr. “O local god.”

Vocative to Gods of Cardinal Points

**Transition Motif**

*Transition Texts with motif:*
- PT 260 §321a (W): i nfr.w rs(i)w mh.thw inni.tiw iib.thw “O northern, southern, western, and eastern gods.”
- PT 303 §464a (W): nfr.w iM nfr.w iib.thw nfr.w rs(i)w nfr.w mh.thw “O western, eastern, southern, and northern gods.”

Vocative to (hH)

**Sacerdotal Motif**

*Sacerdotal Text with motif:*
- sPT 1055 P/Ser/S 20: hH Ne. “O Neferkare.”

**Offering Texts with motif:**
- PT 20–21, 25, 29, 32, 34, 37, 40, 68, 80, 93, 95, 106–107, 194, 199, 244, 414, 591, 597, 637, sPT 1052, 1054

**Priestly Recitations with motif:**

**Transition Text with motif:**
- PT 568 §1433a (P): hH P. pn “O Pepi.”

Vocative to Hepatj, Hepaf, Heneni

**Transition Motif**

*Transition Texts with motif:*
- PT 325 §532a; sim. §533a; §533d (T): hH=i “O Hepatj.”
- PT 479 §991c (N): hnn hnn ipt=t ipt=t “O Heneni, Heneni; O Ipatji, Ipatji.”
- PT 563 §1418a; sim. §1420a (N): hH=i hH=i hnn hnn “O Hepatj, O Hepatj, O Heneni, O Heneni.”
- PT 564 §1422c (P): hH=i=f hH=i=f hnn hnn hH=i=f hH=i=f “O Hepaf, Hepaf, Heneni, Heneni, Hepaf, Hepaf.”
- PT 567 §1430e (P): hnn hnn “O Heneni, O Heneni.”

Vocative to Horus

**Personal Motif**

*Transition Texts with motif:*
- PT 262 §330a (W); sim. §331a (T); hr spt.t “O Horus of Sothis.”
- PT 271 §391b (W): wdl.w=f “O one who is commanded (sc. Horus).”
- PT 301 §450h; sim. §450b (bis); §457c (W); hr 3.t.t “O Horus of Shat.”
- PT 308 §487a–c (W): l.(gd)-hr=k hr.m l.l.t.t l.(gd)-hr=k l.(gd)-hr=k l.(gd)-hr=k l.(gd)-hr=k l.(gd)-hr=k sh.t-tr w m sh.t-tr “Hail to you, Horus in the Horus mounds! Hail to you, Seth in the Seth mounds! Hail to you, Laru in the field of rushes!”
- PT 440 §815a; sim. passim (P): hr hrl.t=hp m 5nh.t=f “O Horus who is chief in his Anekhetma’at.”

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1261 Cf. PT 389 §682b (T): [p.t] z tw nfr i.iii=r yb-cwt T. “Suffer, O god-**serpent who is in it, before Teti.”
PT 485 §1028b (P): hr “O Horus.”
PT 489 §1056a (P): hr hr(f)-tp m3-ima “O Horus, who is over Ma-Inu.”
PT 519 §1207a-b (M): nfr dchsw hr dl.(f) hkh nfr(f) wldg ms.w p.t “O morning god, netherworld Horus, divine falcon, bird born of the sky.”
PT 524 §1234a; sim. §1243a (P): hr “O Horus.”
PT 526 §1247c (M): hr “O Horus.”
PT 539 §1320c (P): r n wn r “O Horus the young child.”
PT 562 §1407a (P): r “O Horus.”
PT 566 §1429a (P): hr “O Horus.”
PT 570A §1448a (M): w z gbb s m z ws r “O mighty one, son of Geb; O power, son of Osiris.”
PT 573 §1478b (P): r iA b (i.) “O eastern Horus.”
PT 582 §1558a (P): hr “O Horus.”
PT 586B §1583b; sim. §1584a (epithet) (Nt): wr tm z wr tm “O great one of Atum, O son of the great one of Atum (sc. Horus).”
PT 588 §1586b (P): hr “O Horus.”
PT 684 §2056a (N): nfr “O Horus.”
PT 726 §2252a (N): nmr=k a n =k “If you wish that you live, O Horus chief of ‘Anut, then you will not seal the doors of the sky.”

Provisioning Text with motif:
PT 400 §695b (T): r.w n iA t (i.) wy pr.m nb “O double Horuses foremost of houses, O lord of provisions, O great one in Heliopolis.”

Priestly Recitations with motif:
PT 215 §146b (W): hr “O Horus.”
PT 217 §159a (W): hr “O Horus.”
PT 219 §176a (W): hr “O Horus.”
PT 483 §1011b (N): hr “O Horus.”
PT 600 §1657a (N): h hr “O Horus.”

Unclassified Text with motif:
sPT 502I P/A/E 40: hr “O Horus.”

Vocative to Horus Who Is in Osiris NN

Offering Motif
Offering Texts with motif:
PT 26 §19a; PT 30 §21b; PT 80 §55a–b; PT 107 §71a (= CT 855 VII 58c) (Sq6C); PT 449 §831 (P): hmi wr Ne. “O Horus who is in Osiris Neferkare.”

Vocative to (i. nd-hr=k)

Priestly Motif
Priestly Recitations with motif:
PT 419 §743a (T): l.(nd)-hr=k T. m hr=k pn “Hail to you, O Teti, on this your day!”
PT 456 §852a (N): ngd-hr=k wr z wr “Hail to you, O great one, son of a great one!”
PT 558 §1390a (M): b M.n f(w) l.nd-hr=k hh “Greeting, O Merenre! Hail, O million!”
PT 595 §1639a (M): l.nd-hr=k M.n “Hail to you, Merenre!”
PT 567 §1941c (N): h3 Nl. f w l.(nd)-hr=k m htp “O Neith, hail to you, in peace!”
PT 567B §1949a (N): l.(nd)-hr=k Nl. f w s.(?) s.wt “Hail to you, O Neith, one hidden of places!”
PT 672 §1989b (N): nd-l-hr=k Ne. “Hail to you, O Neferkare!”

Vocative to (i.)

Priestly Motif
Priestly Recitations with motif:
PT 482 §1002a; sim. §1003a; §1004a (N): b l(=i) Ne. “Greeting, O my father Neferkare!”
PT 487 §1046a (P): b l(=i) wsr P. pn “Greeting, O my father Osiris Pepi!”

1262 Cf. PT 63 Pyr 44a–b: [(i)mz ztl=k] hr d n=k sw m-hr=k “[place your son] Horus; put him within you.”
Listing Four

PT 558 §1390a (M): B M.t ntr:s a.nh-hr=k k h lh "Greeting, O Merenre! Hail, O million!"
PT 611 §1729a-b (M): B.n s=khq(k) s=khk lw=k B.tl "Greetings be to you, a great greeting to you, you being greeted!"
PT 673 §1990a (N): "Greeting, O my father Neferkare!"
PT 722 §2243c (N): B.N. r=km "Greeting, O Neith!"
PT 734 §2262d (N): B.N. "Greeting, O Neferkare!"

Vocative to Inimical Being (Not Serpent)

Apostrophe Texts with motif:
PT 227 §227b (W): srs-n srsq "O god-beaten one, O scorpion."
PT 230 §234a (W): srsq.t "O scorpion."
PT 238 §242c (W): srs-n srsq "O Hem.""Greetings be to you, a great greeting to you, you being greeted!"
PT 243 §248b (W): "O Hem."
PT 282 §423a; sim. §423b-c (W): l hzi.t bn "O Khazet."
PT 283 §424b (W): l lq "O one who seizes."
PT 287 §428b (W): m(l) "O lion."
PT 288 §429c (W): m(w) "O cat."
PT 291 §432a (W): dr bha.w=k b33-hd ln pr m.fnt "Praise of you is expelled, O Baahedj, by the one who goes forth as the worm."
PT 294 §436b (W): w=s z=f zsw tw wr w=s z=f zsw tw wr "For whom it was commanded ‘Beware, O lion!’, for whom the command went forth, ‘Beware, O lion!’"
PT 314 §504a (W): ngs ngs "O broken long-horned bull."
PT 375 §660c (T): srs.t sbs.w "O knife of the castrator."
PT 376 §661a (T): srs.t sbs.w "O knife of the castrator."
PT 385 §673d (T): dfr dl z st srg.t-htw(l) "O Djeser, O Dedi son of Serqet-hetut."
PT 386 §679a (T): lw.tlw "O Iutiu."
PT 391 §687b (T): mkw mkw "O cat, O cat."
PT 393 §689b (T): k=s wr "O great bull."
PT 398 §693a (T): sbs tl sbs tl "O hacker of earth, O hacker of earth."
sPT 502A P/A/E 34; mzhw "O crocodile."
PT 538 §1302a (P): r<s=g lq "O *staring long-horned bull."
PT 550 §1350a (P): km-wr "O evil one."

Transition Texts with motif:
PT 324 §322a; sim. §323a (T): l.(nh-hr=l db.t nbh,l)wt "Hail to you, eternal she-hippopotamus!"
PT 522 §1230c (P): dw.t "O evil one."

Vocative to Isis

Priestly Motif

Priestly Recitations with motif:
PT 217 §155a (W): wsr l.t "O Osiris and Isis."
PT 218 §164a (W): l.t hbt nhb-hwt "O Isis and Nepthys."
PT 219 §172a (W): PT 417 §741e (T); PT 535 §1281a (P): l.t "O Isis."

Provisioning Text with motif:
PT 342 §556a (M): l.t "O Isis."

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1263 With bull determinative, but understood as serpent by Meurer 2002, p. 275.
1264 Ibid., p. 274.
Vocative to Ladder

Transition Motif

Transition Texts with motif:

PT 304 §468a–b (W): i.\(n\)g-\(hr=\(z\)i.t \(lnp=\(tri\)t \(\pi\)=\(w\) \(\pi\)=\(t\) \(\text{hk}t\) \(dh\(\text{ac}\)t\) \(hr=\(tri\)t \(m\(\text{w}\)=\(w\) \(m\)=\(l\)=\(t\) “Hail to you, O daughter of Anubis, mistress of the windows of the sky, confidante of Thoth, mistress of the uprisings of the ladder!”

PT 478 §917a; sim. §971b–d (N): i.\(n\)g-\(hr=\(z\)i.t \(\text{nk}=\(w\) \(\text{np}t\) \(\pi\)=\(t\) \(\text{m}=\(A\) \(t\) \(\text{m}t\) \(\text{m}A\)=\(w\) \(\text{A}=\(w\) “Hail to you, O daughter of Anubis, mistress of the windows of the sky, confidante of Thoth, mistress of the uprisings of the ladder!”

PT 480 §995d (N): i.\(n\)g-\(hr=\(z\)i.t \(\text{np}t\) \(\pi\)=\(t\) \(\text{m}t\) \(\text{m}A\)=\(w\) “Hail to you, O daughter of Anubis, mistress of the windows of the sky, confidante of Thoth, mistress of the uprisings of the ladder!”

PT 530 §1253a (P): i.\(n\)g-\(hr=\(z\)i.t \(\text{nk}=\(w\) \(\text{m}t\) \(\text{m}l\)=\(t\) “Hail to your ladder, which the Bas of Buto and Hierakonpolis raised up and gilded!”

Vocative to Men

Transition Motif

Transition Texts with motif:

PT 302 §463d (W): \(\text{rm}\) “O men.”

PT 320 §516a (W): i.\(m\)=\(n\) \(\text{r}t\) \(\text{tp}-\(a\) (\(\text{w}t\) \(\text{A}\) “Be hidden, O masses, before Unas!”

PT 467 §890a (N): \(\text{rm}\) “O men.”

PT 478 §976c (N): \(\text{rm}\) “O men.”

PT 506 §1101a (P): \(\text{rm}\)=\(n\) \(\text{r}\).w “O men and gods.”

PT 573 §1484a (P): \(\text{rm}\) “O men.”

Vocative to Morning God

Transition Motif

Transition Texts with motif:

PT 481 §1001b (N): \(\text{rm}\) “O morning god.”

PT 519 §1207a–b (M): \(\text{rm}\) “O morning god, netherworld Horus, divine falcon, bird born of the sky.”

Vocative to Nephthys

Priestly Motif

Priestly Recitations with motif:

PT 216 §150a (W): \(\text{nb}t\) “O Nephthys.”

PT 217 §153a (W): \(\text{st}\) “O Seth and Nephthys.”

PT 218 §164a (W): \(\text{st}\) “O Isis and Nephthys.”

PT 219 §174a (W): \(\text{nb}t\) “O Nephthys.”

PT 535 §1281a (P): \(\text{nb}t\) “O Nephthys.”

Offering Text with motif:

PT 661 §1873c (N): \(\text{nb}t\) “O Nephthys.”

Provisioning Text with motif:

PT 342 §556a (M): \(\text{nb}t\) “O Nephthys.”

Vocative to (No Particle)

Sacerdotal Motif

Sacerdotal Texts with motif:

PT 22 §15; PT 98 §65c; PT 102 §68a; PT 104 §68g; PT 421 §751a; PT 641 \textit{passim}; sPT 715A §2290c

Offering Texts with motif:

Priestly Recitations with motif:
PT 33 §24a and §25a; PT 101 §67c; PT 215 §144a; PT 223 §215b-c and §217b (Q1Q); PT 224 §218c; PT 225 §222a; PT 246 §252a; PT 247 passim (with epithets); PT 337 §549a; PT 358 §593a; PT 364 §612a; PT 365 §622a and §625b; PT 373 §654a and §657e; PT 374 §658a; PT 412 passim; PT 425 §775a; PT 426 §776a; PT 436 §792c; PT 437 §794a; PT 438 §809a; PT 442 passim (by epithets); PT 446 §825a; PT 451 §838b and §840c; PT 454 §847a and §847c; PT 457 §860a; PT 464 §875c; PT 465 §878a (epithet); PT 468 passim; PT 477 passim; PT 483 §1012a; PT 512 passim; PT 532 §1256c passim; PT 535 §1283a–b; PT 537 §1300a; PT 540 §1328a and §1328c (with epithet); PT 543 §1337b–d; PT 545 §1339a and §1340b; PT 547 §1342b; PT 552 §1256c passim; PT 553 §1283a–b; PT 557 §1393a and §1394b; PT 558 §1397a and §1398a; PT 559 §1392a; sPT 561B P/V/E 24–26; PT 562 §1402a; PT 612 §1731b; PT 619 §1747a; PT 620 §1753a-b (with epithet); PT 629 §1787; PT 630 §1788a; PT 636 §1798b; PT 643 §1822c; sPT 645A §1824a and §1824d; PT 646 §1825; PT 647 §1826a (B16C); PT 648 §1828a (B16C); PT 649 passim; hPT 662B §1877c; PT 663 §1882a; sPT 664 §1884; sPT 664A §1886a; sPT 664C passim; sPT 665 passim [N]; sPT 666 §1902d (N); sPT 666A §1927b and §1930b (Nt, by epithet); sPT 670 §1975a; sPT 672 §1988b; PT 674 §2004a; PT 675 §2012a; sPT 678 §2042a; sPT 692A §2136a "O long-horned bull, O Re who has four horns!"
PT 692 §2136b: /// . . . /// [tail], O sole [long-horned bull] who traverses the sky /// . . . ///.

Provisioning Text with motif:
PT 403 §701a (T): i k3.w izm n(I)w m “O bulls of Atum.”

Vocative to Nu

Vocative to (Non-inimical) Bull

Transition Motif

Transition Texts with motif:
PT 262 §332a (T): k3 p.t “O bull of the sky.”
PT 304 §470a (W): l[i]d-hr=kng n(I)w m “Hail to you, O long-horned bull, O Re who has four horns!”
PT 336 §474a (T): i(n)g-hr=kng n(I)w m “Hail to you, long-horned bull of Kahun-bulls!”
PT 470 §914a (N); k3 hpr.t “O bull of offerings.”
sPT 692A §2136b: /// . . . /// [tail] Isole [long-horned bull] who traverses the sky /// . . . ///.

Provisioning Text with motif:
PT 403 §701a (T): i k3.w izm n(I)w m “O bulls of Atum.”

Vocative to Nu

Transition Motif

Transition Texts with motif:
PT 301 §446a-b (W): n iw hsm n(I)w m lmn.ti nfr(w) sm.ti nfr(w) m šh=sn “O Nu and Nenet, who protect the gods as, who protect the gods as their shade.”
PT 360 §603c (T): new “O Nu.”
sPT 570A §1446a (M): new “O Nu.”
PT 576 §1517a (P): new “O Nu.”

1265 PT 325, 682, and sPT 692A are sacerdotal texts with a preponderance of transition motifs.
Vocative to Providers

**Provisioning Motif**

Provisioning Texts with motif:

- PT 205 §120a [W]: H b.t st b.t 3q bh “O masters of baked goods, O keepers of abundance.”
- PT 206 §123f [T]: H b.t st b.t 3q bh “O masters of baked goods, O keepers of abundance.”
- PT 207 §124a, sim. §124a (bis); §124b [W]: H t n(=i) s H t n(=i) s “The offering to me, O butcher, the offering to me, O butcher!”

- PT 344 §59a-b [N]: l.dg.hr=k 3q bwr wdpbc ntr.w smm.w nhmh.w “Hail to you, O great abundance, provisioner of the gods whom the sun-folk serve!”

- PT 345 §560a-b [N]: l wr-kl=f wdpbc n(=i) hr hpr zh n(=i) r' smsw-iz(=i) n(=i) pth “O Werkaf, provisioner of Horus, controller of the booth of Re, elder of the palace of Ptah.”

- PT 346 §561d [N]: H t n(=i) nh.w smm.w “The offering to me, O servants and butchers!”

- PT 348 §565a-b [P]: Lng-hr=k 3gbh wr wdpbc ntr.w smm.w nhmh.w “Hail to you, O great abundance, provisioner of the gods whom the sun-folk serve!”

- PT 349 §566a-b [N]: l wr-f-k= f wdpbc n(=i) hr hpr zh n(=i) r' smsw-iz(=i) n(=i) pth “O Werekaf, provisioner of Horus, controller of the booth of Re, elder of the palace of Ptah.”

- PT 350 §567a-b [P]: I t ft.wr.t [s= = d’ smw.w] nhk.t wtr.s “O one great of stride, [pouring out green, malachite,] and turquoise of the stars.”

- PT 354 §571a; sim. §571a (bis); §571b [T]: [s= i(=i) nh.w smm.w “The offering to me, O butcher!”

- PT 400 §595b [T]: Htwnh.ttp.mw nb d.t wtr.s wr w m hmtm “O double Horuses foremost of houses, O lord of provision, O great one in Heliopolis.”

- PT 403 §589a-b [T]: I wrd s’= f yh tzhf=r; l wrj nhw bwr “O one whose tree is green, who is upon his field, O one who opens the plant, who is upon his sycamore.”

- PT 493 §1059a-c [N]: l.dg.hr=nh wnh.ttw [b’= z3l.w] d’tw smw.w m-btw yh.t wtd.t r-nmtr(w) nb Nh “Hail to you, ones who are before [abundance, who guard] provisioning, sitting before the green field beside the lord of sunlight!”

- PT 496 §1065a-c [P]: l.dg.hr=k d’t l.dg-hr=k b’= l.dg-hr=k ntr l.dg-hr=k ntr l.dg-hr=k “Hail to you, Hr; hail to you, abundance; hail to you, Neper; hail to you, Sek; hail to you, gods!”

Vocative to Re

**Personal Motif**

Personal Texts with motif:

- PT 494 §1063a [P]: r" “O Re.”
- hPT 662A §1877b; sim. §1875a (epithet) [N]: r" “O Re.”

**Apotropaic Text with motif:**

- PT 230 §231a [W]: I r" “O Re.”

Transition Texts with motif:

- PT 254 §276c; sim. (epithet) [W]: I ntr r" mnh m=f “O great god whose name is unknown (sc. Re).”
- PT 255 §296b [T]: I bhd rwc bhd qt bhd tr.r “O hated one, hateful of Qed-form, hateful of Uniform.”
- PT 262 §328a; PT 267 passim; PT 302 §460c; §461a: r" “O Re.”
- PT 304 §470a [W]: Lw.n’d-hr=k ng3 r’ lhr(=i) fdl “Hail to you, O long-horned bull, O Re who has four horns!”
- PT 307 §482b; PT 311 §495a; PT 325 §531a: r" “O Re.”
- PT 334 §543a [T]: Lw.n’d-hr=k r’ nm pt dw n’t “Hail to you, O Re, who traverses the sky, who crosses Nut!”
- PT 336 §547a; sim. §548a (epithet) [T]: L(n’)d-hr=k ng3 n(=i) k.w “Hail to you, long-horned bull of Ka-bulls (sc. Re).”
- PT 359 §599a; PT 363 §607c; PT 467 §886a and passim; PT 476 §955a, §955c; PT 479 §990a; PT 485 §1029a; PT 524 §1230b; PT 525 §1244a; PT 562 §1405b; PT 569 §1424a; sPT 570B §1461a-b; PT 571 §1471c: r" “O Re.”
- PT 573 §1479c; sim. §1481a [P]: It n(=i) P. r" “O father of Pepi, O Re.”
- PT 575 §1496a; sim. §1497a; §1498a [P]: It r’ “Greeting, O Re!”

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1266 Ibid., p. 24 with n. 2.
Vocative to Serpent

**Apotropaic Motif**

**Apotropaic Texts with motif:**

PT 226 §225c (W): htw “O serpent.”
PT 227 §227b (W): hpmc “O serpent.”
PT 232 §236a; sim. §236ca-c (W): m⟨y⟩ mtc.ti m⟨y⟩ mtc.ti “Come, O venomous one! Come, O venomous one!”
PT 234 §238a; sim. §238a ⟨bis⟩ (W): hmt-r.t=f “O one who is over his *door.”
PT 235 §239a; sim. §239b (W): kw św lmn(w) hw lmn(w) hw “Then, O Au-(serpent), lament the smitten one; lament the smitten one!”
PT 236 §236a (W): kbb hmt⟨w⟩ t.t.t b.t.t “Be *restrained, O serpent, being trampled, and *bound!”
PT 237 §241a; §241b (htow “O serpent.”) (W): kht wpr n.t=f “O spitter who does not lament, who is *bound, who would *go to the house of his mother.”
PT 238 §242a; sim. §242b (W): t n bkh.w=k nkn-hy “The bread cast down by the one whom you attacked, O serpent.”
PT 240 §245a; sim. §245a ⟨bis⟩; §245b (W): lmn-nl.w.t=f “O one who is in his thicket.”
PT 241 §246a (W): lsw snc gq⟨w⟩ w dq.t “O one whom the wall spat out, one vomited of a brick.”
PT 276 §417b (W): zckw lmn qrr.t=f “O serpent, O one who is in his pit, O obstructor.”
PT 278 §419c (W): wfr “O serpent.”
PT 281 §422d (W): nfr nfr “O serpent, serpent.”
PT 283 §426b; sim. §426c–d (W): i b b kh(y) n t sstdw “O (eye)-injurer, O Babay, O one whom Shesau bound.”
PT 286 §427a; sim. §427c (W): bskw m tsw s×w tmt ii hmn.w “Be drowned as the Au-(serpent) of the lakes, O Tjemetj-*serpent, who take the vessel!”
PT 287 §428a (W): nml mach.t=f “O serpent of his mother, O serpent of his mother.”
PT 288 §429a (W): hkt hkt “O Heki-serialpent, O Hekaret-serialpent.”
PT 291 §432b (W): nhm hmn.w=k b11-hy pr m fɑ “Praise of you is removed, O Baahedj, by the one who goes forth as the serpent.”
PT 292 §433a; sim. §433b (W): n(i) tk tk=k n(i) tk.i lkl⟨j⟩ nhl(w) “That which was cast down of the one who was attacked, the one whom you attacked, is that which was cast down by the one who was attacked, O serpent.”
PT 293 §434a; sim. §434c; §435b (W): bmn “O serpent.”
PT 296 §439b (W): lmn m n lmn.t “O serpent, brother of a serpent.”
PT 298 §443c; sim. §443c ⟨bis⟩ (W): htw “O serpent.”

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1267 For this serpent, *ibid.*, p. 273 n. 5.
Typological motifs of pyramid texts

PT 299 §444c (W): šnt “O serpent.”
PT 379 §667 (T): lsn-št “O serpent.”
PT 382 §670a; sim. §670c (T): lsn.w l>H.t “O Iqeru-serpent, O Iqeret-serpent.”
PT 383 §671a; sim. §671c (T): šlw “O serpent, O serpent.”
PT 385 §674b; sim. §675c (T): šlw² “O Hefenu-serpent, O Hefenenet-serpent.”
PT 386 §679c (T); ŝdr-tp m³š.t “O serpent raised of head, one who is in (his) thicket.”
PT 387 §680b (T); šlw “O serpent.”
PT 389 §682a; sim. §682b; §682f (T): šlw “O one who is in his naos.”
PT 389 §686c; sim. §686c (bis) (T): šlw “O Siu-serpent.”
PT 390 §687a; sim. §687c (T): šlw “O one of the serpent.”
PT 392 §688 (T): šlw² “O serpent.”
PT 393 §689a; sim. §689d (T): šnt “O serpent.”
PT 395 §691a; sim. §691b (T): z³-t³ “O son of earth serpent.”
PT 396 §692a (T): šlw² “O serpent.”
PT 399 §694 (T): šlw “O serpent.”
PT 400 §1070a (P); iš.šn “O spitter who does not forget.”
PT 500 §1071b (P): šnw m³š.t “O great hidden-(serpent), who came forth from the hidden chamber.”
PT 501 §1072c; sim. §1072c (bis) (P): šnt “O serpent.”
PT 512 §1073a; sim. §1073b (T): hty hty šm hr f³š.Å “O Hetety, O Hetety who walks upon his four coils.”
PT 551 §1351b; sim. §1351b (P); hty hty šm hr f³š.Å “O Hiu-serpent, lie down! O Hepenu-serpent, slither away!”
PT 727 §2255b (N): šlw² “O serpent.”
PT 729B §2257a; sim. §2257b (N): šlw² “O Hiu-serpent, lie down! O Hepenu-serpent, O Hipeti-serpent, O Imeni-serpent.”
PT 731 §2269a (N): šlw² “O stars who approach Orion.”
PT 739A §2269a (N): šlw² “O imperishable stars.”

Vocative to Stars

Transition Motif

Transition Texts with motif:
PT 316 §306a (W): šnt “O one who returns, O star.”
PT 570A §1456b–c; sim. §1456b–c (M): šlw² “O gods who are in the netherworld.”
PT 571 §1457b–c; sim. §1457b–c (M): šlw² “O one who is in the netherworld.”
PT 572 §1458b–c “O gods who are in the lower sky, imperishable stars, who traverse the land of Libya, who are supported upon their staves.”
PT 738C §2266c (N): šlw² “O stars who approach Orion.”
PT 739A §2266c (N): šlw² “O imperishable stars.”

Vocative to Those in the Netherworld

Transition Motif

Transition Texts with motif:
PT 252 §272a (W): šlw² “O gods who are in the netherworld.”
PT 262 §330a; sim. §331a (T): šlm³š.t “O one who is in the netherworld.”
PT 476 §953a (M): šlm³š.t “O ones of the netherworld!”

1268 The name of a serpent, by ibid., p. 273.
Sacerdotal Motif

Offering Texts with motif:
- PT 32 §23b (W): "d-mdw zp 4 m(y) pr.t l n=k hprw “Recite four times. Come! Let the voice be sent forth to you!”"
- PT 82 §56b (N): "š pr.t-brw “Give the going-forth-of-the-voice!”"
- PT 86 §59d (W): "pr.t-brw n-fw.t “The going-forth-of-the-voice of the king.”"

Priestly Recitations with motif:
- PT 437 §796c; sim. §800b–c (P): "pr=k pr.rw i np “And you go forth at the voice of Anubis.”"
- PT 483 §1014b; sim. §1015a (N): "pr mdw=k ft i np “As word of you goes forth before Anubis.”"
- PT 577 §1523a (P): "pr mdw pn wr A Ai pr m r A n (i) w.t in ws r “With this twice-great word gone forth from the mouth of Thoth to Osiris.”"
- PT 599 §1649a–b (N): "stp.wt i pt n=k r.w nb (w) “The choice cuts and mortuary offerings for all the gods.”"
- PT 610 §1713b; sim. §1720d (M): "pr=k pr.rw “Even that you ascend upon the voice.”"
- PT 667B §1949b (Nt): "pr w.t (i) =k nfr m qb pr.w.t “Let your herald send forth beautifully in the firmament.”"
- PT 690 §2118a (N): "w rd ib(=i) r pr.t n=k hprw r nb “I will not cease to perform the going forth to you of the voice every day.”"

Transition Text with motif:
- PT 308 §489b (W): "pr.t hprw n W. “Send forth the voice for Unas!”"

Was Smitten, Slain (hawl, smÆ)

Priestly Motif

Priestly Recitations with motif:
- PT 482 §1007c (N): "haw.n=f n=k haw kw “He smote for you the one who smote you.”"
- PT 534 §1272d; sim. §1273c (P): "i.t fr hbr.w t fr haw by (w) in “Go to Behbeit, to the place where you were smitten!”"
- PT 543 §1337b; sim. §1337c–d (P): "in.n(=i) n=k sm3 kw “To you have I brought the one who slew you.”"
- PT 545 §1339a (P): "in.n(=i) n=k sm3 kw r “To you have I brought the one who slew you, he being cut apart.”"
- PT 580 §1543a; sim. §1543b; §1544a–b (P): "haw l(=i) sm3 w w=f “O one who smote my father, O one who slew one who is greater than him.”"
- PT 606 §1685a (M): "haw.n(=i) n=k haw kw “For I have smitten for you the one who smote you.”"
- PT 670 §1977a; sim. §1977b (N): "haw.n=f n=k haw kw m [h] “He has smitten for you the one who smote you as [a bull].”"
- PT 690 §2112a (N): "h(w),n(=i) ir r=k m nw.d,w “I have smitten the one who acted against you as a salve.”"

Water, Flood Be Yours

Priestly Motif

Priestly Recitations with motif:
- PT 413 §734a; PT 424 §774a; PT 436 §788a; PT 536 §1291a; PT 553 §1360a; PT 676 §2007a; PT 679 §2031a: "m=f n=k b’b=h=k n=k “Your water be yours: your abundance be yours!”"

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1269 See the Middle Kingdom title for the provisioning text PT 204 §118a (S1Bas): swd wdk.w n(t) zi m ltt-nt št.t sm=f m pr.t-hrw “making the altar of a man flourish in the necropolis, causing that he have power over mortuary offerings,” and on it Grimm 1983, pp. 185–203.
Water Gone forth

**Priestly Motif**

**Priestly Recitations with motif:**

PT 459 §64b-c (M): $s$z$p n=k mw=k i$p n w pr w.m m $h w n=p r= k m $r w “Receive this your pure water, which came forth from Elephantine, your water from Elephantine, your natron from Iru!”

PT 460 §65b (M): $z$w$k q$b =k b$h w p r= k “Your water, your libation, the great flood which went forth from you!”

PT 665A §190c-d (Nt): $p r m=k <m > $h w n=p r “Let your water go forth <from> Elephantine, your natron from the temple.”

Water Poured ($b^3 m w$)

**Provisioning Motif**

**Provisioning Texts with motif:**

PT 207 §124b-c (W): $b^3 m w r k$ “Pour the water and light the fire!”

PT 354 §571b (T): $b^3 m w “Pour water!”

What Anubis Should Do for

**Priestly Motif**

**Priestly Recitations with motif:**

PT 437 §808b (P): $i r.w n=k $i$p n “Being what Anubis should do for you.”

PT 610 §1723d (M): $t p= k n=k m $i$ r.w n=k “The offering given of the king is given to you, being what Anubis should do for you.”

PT 612 §1731a-b (P): $t p= k n=k m $i$ r.w n=k “As an offering given of the king, which is yours as what Anubis should do for you.”

What Pertains Is Destroyed, Ceases

**Priestly Motif**

**Priestly Recitations with motif:**

PT 368 §639b (M): $i .t m $i$ r ($i$) “With what is against you coming to an end.”

PT 448 §630b (P): $i .t m $i$ r ($i$) “With that which pertains to him ceasing.”

PT 452 §633b (P): $t m $t w $i$ r ($i$) “Destroy that which is harmful to Pepi, with that which is harmful to him ceasing!”

PT 592 §1616b (M): $i .t m [t= k] “With what pertains to him ceasing.”

**Offering Text with motif:**

PT 36 §29a (W): $h$m$k i r($i$) “May you destroy that which pertains to you.”

What Went forth from Osiris

**Sacerdotal Motif**

**Offering Texts with motif:**

PT 55 §39c (W): $m=n=k h$n q pr m ws$t “Take the outflow which went forth from Osiris!”

PT 73 §50c (W): $m=n=k h$n h$m= i q pr w=f “Take the outflow which is from his face!”

PT 183 §105b (N): $m=n=k h$n $q< p>r m ws$t “Take the outflow which came forth from Osiris!”

PT 202 §117b (N): $m=n=k h$n $< q> pr m ws$t “Take the outflow which went forth from Osiris!”

**Priestly Recitations with motif:**

PT 436 §788a-b (P): $b^3 h=k n=k r$w$k pr m n$p r= m h$w$t pr t m ws$t “Your inundation be yours—the efflux which went forth from the god, the putrefaction which went forth from Osiris!”

PT 455 §848a-b (P): $h$m $w r= m h$w$t pr w.m m r=f “Filled are the waterways: inundated are the rivers, with his utterance(?), the purification which went forth from Osiris.”

PT 536 §1291a (P): $r$w$k n=k pr m ws$t “Your efflux which went forth from Osiris be yours!”

PT 553 §1360b (P): $r$w$k n=k pr m h$w$t ws$t “Your efflux be yours, that which went forth as the putrefaction of Osiris!”

PT 667A §1944c (Nt): $l e w g r$w$k pr m ws$t “The efflux which went forth from Osiris being presented.”
White Eye of Horus

Offering Motif
Offering Texts with motif:
PT 43 §35a (W): (i)m irt il hr km.t hgd.t “Take the eyes of Horus, black and white!”
PT 69 §48a (Nt): m-n=k dh.t sti sn33 ir.t il hr hgd.t “Take the finger of Seth, which makes the white eye of Horus see!”
PT 161 §221a (W): m-n=k irt il hr hgd.t “Take the white eye of Horus!”
PT 189 §108b (N): (i)m irt il hr hgd.t std.t.n=f “Take the white eye of Horus, which he donned!”

Wing of Thoth/Seth

Transition Motif
Transition Texts with motif:
PT 270 §357b (W): d=f sw tp dhnh n(i) dhwt il “And set himself upon the wing of Thoth.”
PT 327 §356c (Nf): in.n n=f ने. “For Neferkare has brought him his arm.”
PT 555 §1377b-c (M): di M.n tp *nd dhnh=k m pf gs n(i) mr-nf=f “Put Merenre upon your wingtip on that northern side of the shifting waterway!”
PT 566 §1429b-c (P): d=f sw dhwt il tp *nd k zlr is bi tw mft t “Ferry him, O Thoth, on your wingtip, (he being) as Sokar, foremost of the Ma’at-boat!”
PT 615 §1742a (M): dy ir.t il br hr dhnh n=t sn=f sti “The eye of Horus is set upon the wing of his brother Seth.”

Without Cease for Ever

Sacerdotal Motif
Offering Text with motif:
sPT 1053 P/Ser/S 13: n msr n d.t “Without cease for ever.”

Priestly Recitations with motif:
PT 436 §1789c (P): n msr n d.t d.t “Without cease for ever and ever.”
PT 553 §1337b P: n msr n d.t d.t “Without cease for ever and ever.”

Your Going Is by Horus

Priestly Motif
Priestly Recitations with motif:
PT 612 §1730a (M): ll-s(st) jm.t=k in il=il M.n ms lm hr n l=t=f wsir “Indeed this going of yours, O my father Merenre, is like when Horus went to his father Osiris.”
PT 666 §1920a (Nt): l-t-xl jm.t=k te Nt. tw dl.ln hr n l=t=f wsir “Indeed, this going of yours, O Neith, is that which Horus said to his father Osiris.”
PT 717 §2227a (Nf): (i)t-xl jm.t=k te Nt. tw dl.tn hr n l=t=f wsir “[Indeed this going of yours, O Neferkare, is] what Horus [said] to his father Osiris.”
Your Thousands of (Thing)

**Priestly Motif**

**Priestly Recitations with motif:**

PT 223 §214b-c (W): _superuserfluent r b{s} t m t b{s} hnt.t s35.r.t s35.tiaw=f=k m pr mm.t t-rt=f m wsn(€), “Arise! Be seated at a thousand bread and a thousand beer, and roasted meat, your ribs from the slaughterhouse, and Reteh-bread from the broad hall!”

PT 419 §745b-d (W): b{s} w=k m t b{s} w=k m hnt.t b{s} w=k m mnh.t b{s} w=k m śs b{s} w=k m mnh.t b{s} w=k m k3.w, “Your thousands of bread, beer, oil, alabaster, linen, and beef.”

PT 437 §806c–d; sim. §807a–c (P); b{s}=k m n(€) m3-hd br z(€)wāt “Your thousand of young oryx from the deserts.”

PT 540 §1332a–c (P): n gy mnh.t=b{s}=k m śs b{s}=k m mnh.t in n=k M. [p] snn=f ge r=s “Your *linen having been given, and your thousand of alabaster, and your thousand of linen, which Merite brought you—he establishes you in respect to it.”

PT 665A §1910a–1911a (Nt); tasonry N. tasonry br b{s}=k m t śs b{s}=k m hnt.t b{s}=k m k3 b{s}=k m nh.t 20=‘k “Let him give you your thousand of bread, beer, beef, fowl, linen, and alabaster, which went forth from the house!”

PT 667 §1938d–1939b; sim. §1939c (Nt): “†=k br b{s}=k m t śs b{s}=k m hnt.t b{s}=k m k3 b{s}=k m k3 b{s}=k m nh.t 20=‘k “With your hand over your altar, and your thousand of bread, beer, beef, fowl, everything which a god eats.”

PT 667D §1956–1957c (N): /// /// /// /// [b{s}“k] m fun.wt b{s}=k m “ /// b{s}=k m 20.wt nh.(s) b{s}=k m nh.t b{s} “ /// /// /// [your thousand] of cakes, your thousand of every vessel, your thousand of every cloth, of beef, of fowl, of everything sweet.”

PT 675 §2006b–c (N): n=b s n=k b{s}=k m t b{s}=k m hnt.t b{s}=k m k3 b{s}=k m nh.t nh.t nfr im “Let him give you your thousand of bread, beef, beer, fowl, and everything on which you feed.”

PT 677 §2026b–2027b (N): “†=k br b{s}=k m t śs b{s}=k m hnt.t b{s}=k m k3 b{s}=k m nh.t nh.t nfr lm “Arise! Be seated at your thousand of bread, beef, beer, [fowl and everything by which a god lives].”

PT 734 §2264d–e (N): b{s}=k m t śs b{s}=k m hnt.t b{s}=k m nh.t b{s}=k m nr śs b{s}=k m nh.t nh.t “Your thousand of bread, beef, Ra-geese, Ser-geese, Tjerep-geese, and /// [are yours].”

Zizyphus Bows, Turns Head to

**Priestly Motif**

**Priestly Recitations with motif:**

PT 437 §808a (P): wsd n=k nh.t tpf=f “That the zizyphus bow its head to you.”

PT 483 §1019a (N): wnh n=k tpf=f “That the zizyphus bow its head to you.”

PT 610 §1723c (M): wsd n=k nh.t tpf=f “That the zizyphus bow its head to you.”

sPT 1023 P/P/S 20: wsd in=k nh.t tpf=f “m hps dî hps wnv n=k “Let the zizyphus bow its head to you, as the offering which Anubis, which is yours.”
Plan 1. Architectural Terminology
A. Floor Plans

1. Sarcophagus Chambers and Passageways
   
a. Plan 2.a. Unas, Teti, and Pepi I
b. Plan 2.b: Merenre and Pepi II
2. Antechambers and Serdabs

a. Plan 3.a. Unas, Teti, and Pepi I
b. Plan 3.b. Merenre and Pepi II
3. **Corridors**

a. *Plan 4.a. Unas and Pepi I*
b. Plan 4b. Merenre and Pepi II

Pyramid of Merenre

Pyramid of Pepi II
4. Vestibules and Descending Passage

a. Plan 5.a. Pepi I and Merenre
b. **Plan 5.b. Pepi II**

![Diagram of Pepi II pyramid](image-url)
B. Wall Plans

1. The Pyramid of Unas

a. Plan 6. Sarcophagus Chamber, North and West Walls
b. Plan 7. Sarcophagus Chamber, East and South Walls, and Passageway
c. Plan 8. Antechamber, West and South Walls

J.1.
Arrival among the Gods (end)

J.1.
Arrival among the Gods (beg.)

South Wall (W/S/W)

West Wall (W/A/W)
d. Plan 9. Antechamber, East and North Walls, and Corridor

- Plan 651
- K. 2. Apotropaia (end)
- Antechamber, East Wall (W/A/E)
- K. 2. Apotropaia (beg.)
- Antechamber, North Wall (W/A/N)
- L. 1. Assumption of the Form of Horus
- Antechamber, West Wall (W/C/W)
- Corridor, East Wall (W/C/E)
- Corridor, West Wall (W/C/W)
- L. 2. Theriomorphic Forms (end)
- L. 2. Theriomorphic Forms (beg.)

N
2. The Pyramid of Teti

a. Plan 10. Sarcophagus Chamber, West and North Walls

- M.1: Ascent to the Sky
- West Wall (TSNW)

A.1. Preparation of Image

A.2. Image Handling

A.3. Food Presentations (beg.)

A.3. Food Presentations (end)
c. Plan 12. Antechamber, West and South Walls

J.1-2.
Arrival among the Gods (end)
and Entering the Celestial Circuit

D.1.
Horus Resurrects
(beg.)

J.1.
Arrival among
the Gods (cont.)

South Wall (T/A/S)

West Wall (T/A/W)
d. Plan 13. Antechamber, East and North Walls, and Serdab
3. The Pyramid of Pepi I


North Wall, East End (P/S/Ne)
b. Plan 15. Sarcophagus Chamber, East and South Walls, East End

C. Perpetuation of Cult

B.1-3.
Assimilation with the Sun God, Preeminence over the Gods, and Departure from the Tomb
c. Plan 16. Sarcophagus Chamber, West End

South Wall, West End (P/S/Sw A-D)

North Wall, West End (P/S/Nw A-C)
Plan 17. Antechamber, West and South Walls, and Passageway

J.2-3.
Entering the Celestial Circuit

I.
Isis & Nephthys Summon (beg.)

I.
Isis & Nephthys Summon (end)

J.2 and 4.
Entering the Celestial Circuit and Acceptance among the Gods

Antechamber, South Wall (P/A/S)

Antechamber, West Wall (P/A/W)

Passageway, South Wall (P/P/S)
c. Plan 18. Antechamber, North and East Walls, and Serdab
f. Plan 19. Corridor

C. Perpetuation of Cult

North End, East Wall (P/Cant/E)

N.2. Entering the Celestial Circuit

North End, West Wall (P/Cant/W)

N.1. Ascent to the Sky

Middle, East Wall (P/Cmed/E)

N.1. Ascent to the Sky

Middle, West Wall (P/Cmed/W)

South End, East Wall (P/Cpost/E)

N.1. Ascent to the Sky

South End, West Wall (P/Cpost/W)
g. Plan 20. Vestibule

O.2-3.
Joining Re in the Sky
and Personal Services to Osiris

West Wall (P/V/W)

O.1, 3-4.
Filling the Waterways,
Personal Services to Osiris,
and Resurrection as Horus

East Wall (P/V/E)

O.5.
Children of Horus
Summoned

South Wall (P/V/S)
Plan 21. Descending Passage

- North End, East Wall (P/Dent/W)
- South End, East Wall (P/Dent/E)
- North End, West Wall (P/Dent/W)
- South End, West Wall (P/Dent/E)

- Perpetuation of Cult
- M.3. Ascent to the Sky
- H.2. Provisioning
- O.2. Joining Re in the Sky

- Joining Re in the Sky
4. The Pyramid of Merenre

a. Plan 22. Sarcophagus Chamber, West and East Walls
b. Plan 23. Antechamber, West and East Walls
c. Plan 24. Corridor

North End, East Wall (M/Cant/E)

O.1.
Filling the Waterways

North End, West Wall (M/Cant/W)

M/Cmed/W  Corridor  M/Cmed/E

M/Cpost/W  Corridor  M/Cpost/E

Antechamber

M/Cant/W  Corridor  M/Cant/E

N.1-2. Ascent to the Sky

Middle, East Wall (M/Cmed/E)

N.2. Ascent to the Sky

South End, East Wall (M/Cpost/E)

N.1. Ascent to the Sky

Middle, West Wall (M/Cmed/W)

South End, West Wall (M/Cpost/W)
Plan 25. Vestibule

- O.4, Resurrection as Horus
- O.1-2, Filling the Waterways and Joining Re in the Sky

North Wall (M/W/N):

- O.4, Resurrection as Horus

South Wall (M/W/S):

- O.4, 3-2, Resurrection as Horus, Personal Services to Osiris, and Joining Re in the Sky

West Wall (M/W/W):

- O.4, 3-2, Resurrection as Horus, Personal Services to Osiris, and Joining Re in the Sky

East Wall (M/W/E):
5. The Pyramid of Pepi II

a. Plan 26. Sarcophagus Chamber, North Wall, East End
b. Plan 27. Sarcophagus Chamber, East and South Walls, East End

C. Perpetuation of Cult

G. Anointing and Wrapping

H. Provisioning (beg. & end)

B.1-3.
Assimilation with the Sun God,
Preeminence over the Gods,
and Departure from the Tomb

East Wall (N/S/E)

South Wall, East End (N/S/Se)
c. Plan 28. Sarcophagus Chamber, West End

D.1. Horus Resurrects

D.2. Horus Resurrects (end)

C1. Nut Protects

E.1-2. Ascent to the Sky (beg.)

M.1. Ascent (end)

M.2. Ascent to the Sky (beg.)

M.3. Ascent

South Wall, West End (N/S/Sw)

West Wall (N/S/W)

North Wall, West End (N/S/Nw)
d. Plan 29. Passageway and Antechamber, West and South Walls
c. Plan 30. Antechamber, East and North Walls

L.1 & 3. Assumption of the Form of Horus

K.2. Apotropaia

G. Anointing and Wrapping (beg.)

G. Anointing and Wrapping (end)

North Wall (N/A/N)

East Wall (N/A/E)
f. Plan 31. Corridor

N.2.
Entering the Celestial Circuit

North End, East Wall (N/Cant/E)

N.1.
Ascent to the Sky

North End, West Wall (N/Cant/W)

N.2.
Entering the Celestial Circuit

Middle, East Wall (N/Cmed/E)

N.2.
Entering the Celestial Circuit

Middle, West Wall (N/Cmed/W)

N.1.
Ascent to the Sky

South End, East Wall (N/Cpost/E)

N.1.
Ascent to the Sky

South End, West Wall (N/Cpost/W)
g. Plan 32. Vestibule

O.2-3.
Joining Re in the Sky
and Personal Services to Osiris

West Wall (N/V/W)

O.2.
Joining Re in the Sky

North Wall (N/V/N)

O.2, 4.
Joining Re in the Sky
and Resurrection as Horus

East Wall (N/V/E)

O.1.
Filling the Waterways

South Wall (N/V/S)

Corridor
Descending Passage

N

Vestibule
CHARTS OF GROUPS OF TEXTS IN KINGLY PYRAMIDS

Notes on All Groups

1) *Italic font* indicates that the text appears in another pyramid’s rendition of the same group.

2) *Bold font* indicates that, regarding the tomb owner, the text retains the first person throughout or shows signs of editing away from it in at least one of its exemplars.

3) Underlining indicates that the text also appears in a different group.

4) Lighter highlight indicates a personal text.

5) Darker highlight indicates an unclassified text.

6) Texts which receive no highlighting are sacerdotal.

7) Texts surrounded by an oval are personal services to gods or the dead.

8) f<number> (e.g. f634) indicates a text designated with that number by R.O. Faulkner, *The Ancient Egyptian Pyramid Texts. Supplement of Hieroglyphic Texts*, Oxford 1969.

9) s<number> (e.g. s715B) indicates a text designated with that number by Leclant *et al., Les textes de la pyramide de Pépy I*, vol. 1, Cairo 2001. (‘s’ stands for ‘Saqqâra’ of ‘Mission archéologique française de Saqqâra’.)

10) x indicates a lacuna or a fragmentary (and unidentified) text.

11) | indicates an epigraphic division, such as the end of a wall surface or the beginning of a register.

12) A solid box around a series of texts indicates that they represent an instance of a recurring series, a sequence or subsequence.

13) When a solid box is followed by a dashed box, it means that the texts in the dashed box continue a recurring series which overlaps the first one.

14) Titulary texts are not represented in the charts.

Source Sigla and Locational Codes

| W = Unas | /S = sarcophagus chamber | /W = west wall |
| T = Teti | /A = antechamber | /N = north wall |
| P = Pepi I | /P = passageway between S and A | /S = south wall |
| M = Merenre | /Ser = passageway to serdab from A | /E = east wall |
| N = Pepi II (Neferkare) | /C = corridor leading north from A | /Cpost = corridor, southern section |
| | /Cmed = corridor, middle section | /Cant = corridor, northern section |
| | /V = vestibule | /Dpost = descending passage, south section |

Suffixes: sup, med, and inf for upper, middle, and lower registers respectively; or w, n, s, e, m, for west, north, south, east end or middle respectively.
### Chart A, Part 1

**Group A. Offering Ritual**

#### Section A.1. Preparation of the Image

<table>
<thead>
<tr>
<th>OM</th>
<th>a. purifications</th>
<th>b.</th>
<th>c.</th>
<th>d.</th>
<th>e. OM</th>
<th>food</th>
<th>purifications</th>
<th>food</th>
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</thead>
</table>

#### Section A.2. Image Handling

<table>
<thead>
<tr>
<th>OM</th>
<th>a. robing</th>
<th>b. robing summary</th>
<th>c. purifications</th>
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<tbody>
<tr>
<td>W/S/N II</td>
<td>72-76 77 78 79 81</td>
<td></td>
<td></td>
</tr>
<tr>
<td>T/S/N II</td>
<td>72-76 77 78 79 81</td>
<td></td>
<td></td>
</tr>
<tr>
<td>P/S/Ne II</td>
<td>72-76 77 78 79 81</td>
<td>622</td>
<td></td>
</tr>
<tr>
<td>N/S/Ne XII</td>
<td>72-76 77 78 79 81</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N/S/Ne XIII</td>
<td>A.3</td>
<td>s715A-B</td>
<td>414 634 635A-B</td>
</tr>
<tr>
<td>M/S/SwC</td>
<td></td>
<td>CT 530 x CT 862</td>
<td>636 637 638 639 x 640-641</td>
</tr>
</tbody>
</table>

*OM means “rites concerning the opening of the mouth.”

---

1. PT 27, 28, 35-40, and 45 are assumed to have been present by Leclant et al. 2001, pp. 67 and 70-71. In the place rendered here as “32 33-36 x 43-57,” ibid., p. 209 have instead PT 32-40 43-57, but a second iteration of PT 37-40 would be unprecedented. Probably purification rites occupied the four lines rendered here as damage.

2. PT 80 is assumed to have been present by ibid., p. 76, but PT 81 is to be expected rather than PT 80.

3. sPT 715A is found again in Section A.6.

4. Pierre-Croistau 2004, pp. 267 and 277 fig. 1, and Leclant et al. 2001, p. 76. CT 530 beginning only, corresponding to CT VI 121 b-g, 122a-c, e; CT 862 beginning only, corresponding to CT VI 64a-c.
### Chart A, Part 2

#### Section A.3. Food Presentations

<table>
<thead>
<tr>
<th>a.</th>
<th>b.</th>
<th>c.</th>
<th>d.</th>
<th>e.</th>
</tr>
</thead>
<tbody>
<tr>
<td>W/S/N II-III + En</td>
<td>A.2</td>
<td>82-86 87-96</td>
<td>108-116</td>
<td>117 - 141</td>
</tr>
<tr>
<td>T/S/N II + Emed + Einf + N III</td>
<td>A.2</td>
<td>82-86 87-96</td>
<td>108-116</td>
<td>117 - 141</td>
</tr>
<tr>
<td>P/S/Ne II-III</td>
<td>A.2</td>
<td>82-86 87-96</td>
<td>108-116</td>
<td>117 - 141</td>
</tr>
<tr>
<td>P/S/Ne V</td>
<td>x</td>
<td>108-116</td>
<td>117-141</td>
<td>142-150</td>
</tr>
</tbody>
</table>

#### Section A.4. Conclusion

<table>
<thead>
<tr>
<th>a.</th>
<th>b.</th>
<th>c.</th>
<th>d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>W/P/N + Sw</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>P/S/Ne III</td>
<td>A.3</td>
<td>199</td>
<td>244 23 23 25</td>
</tr>
<tr>
<td>M/S/Einf</td>
<td>A.3</td>
<td>642-644 s645A s646-648 649-650</td>
<td>199</td>
</tr>
</tbody>
</table>

*cnsc* stands for "consecration rites."

*rvsr* stands for "reversion of offerings."

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5 PT 151, 153–154, 157–159 are assumed to have been present by *ibid.*, pp. 91–92 and 212.
6 PT 108–124 are assumed to have been present by *ibid.*, pp. 105–106 and 214.
7 PT 199 on W/P/N is directly opposite PT 244 on W/P/Sw; thus the latter may instead immediately follow the former.
8 PT 24 is found again in Section A.1, and PT 598 in Section A.5.
9 PT 33 is found again in Sections A.1 and A.2.
CHARTS OF GROUPS OF TEXTS IN KINGLY PYRAMIDS

<table>
<thead>
<tr>
<th>Section A.5. Presentation of Sacra</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A.5.a</strong></td>
</tr>
<tr>
<td>N/S/N XVI</td>
</tr>
</tbody>
</table>

| **A.5.b**                          |
| P/S/Ne IV  | x | 66f-70 f71 f71A-1 x | f57A-I | 106 107 |

<table>
<thead>
<tr>
<th>Section A.6. Other Rites</th>
</tr>
</thead>
<tbody>
<tr>
<td>P/S/Ne IV</td>
</tr>
</tbody>
</table>

**Chart A, Part 3**

---

10 PT 30 and 26–29 are found again in Sections A.1. and A.2. PT 598 is found again in Section A.4.
11 sPT 715A is found again in Section A.2.
12 Instead of PT 426 followed by sPT 1015–1016, J. Allen 2004, p. 15, supposes that a single new text is at hand.
CHARTS OF GROUPS OF TEXTS IN KINGLY PYRAMIDS

Group B. Transfiguration

Section B.1. Assimilation with the Sun God

<table>
<thead>
<tr>
<th>Group</th>
<th>Texts</th>
</tr>
</thead>
<tbody>
<tr>
<td>W/S/S + S/Es</td>
<td>213-219</td>
</tr>
<tr>
<td>T/S/S</td>
<td>213-219</td>
</tr>
<tr>
<td>P/S/Se</td>
<td>213-219</td>
</tr>
<tr>
<td>M/S/Se</td>
<td>213-219</td>
</tr>
<tr>
<td>N/S/Se</td>
<td>213-219</td>
</tr>
</tbody>
</table>

Section B.2. Preeminence over the Gods

<table>
<thead>
<tr>
<th>Group</th>
<th>Texts</th>
</tr>
</thead>
<tbody>
<tr>
<td>W/P/Se</td>
<td>A.4</td>
</tr>
<tr>
<td>T/S/S</td>
<td>2</td>
</tr>
<tr>
<td>P/S/Se</td>
<td>2</td>
</tr>
<tr>
<td>M/S/Se</td>
<td>2</td>
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<tr>
<td>N/S/Se</td>
<td>2</td>
</tr>
</tbody>
</table>

Section B.3. Departure from the Tomb

<table>
<thead>
<tr>
<th>Group</th>
<th>Texts</th>
</tr>
</thead>
<tbody>
<tr>
<td>P/S/Se</td>
<td>3</td>
</tr>
<tr>
<td>M/S/Se</td>
<td>3</td>
</tr>
<tr>
<td>M/S/SwA-B</td>
<td>267</td>
</tr>
<tr>
<td>N/S/Se</td>
<td>3</td>
</tr>
</tbody>
</table>

---

13 PT 219 spans W/S/S and W/S/Es.
14 For the Group B texts in T, see Leclant et al. 2001, pp. 44–47. PT 245 (T) receives an introductory statement not preserved in other pyramids, for which see Sainte Fare Garnot 1961, pl. 3 fig. 15. See Hays 2009b, p. 55 n. 49, where this short utterance is seen as a variant beginning of PT 245; cf. Leclant et al. op. cit., p. 46 at P/F/Se 33.
15 For the Group B texts in M, see Leclant 1976, pl. 26 fig. 18, and Leclant et al. 2001, pp. 40, 44–49, 61, and 147. The relative order of the last texts might be adjusted. sPT 1049 is also attributed to this surface in unplaced order at Pierre-Croisius 2004, pp. 266 and 275.
16 As indicated by J. Allen 2004 pp. 14–15, the texts fPT 665C, 666, 759, and 666A can be deemed to be a single text.
### Section C.1

<table>
<thead>
<tr>
<th>T/S/Einf</th>
<th>P/S/E</th>
<th>M/S/Esup-med</th>
<th>N/S/Emed-inf n</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.3 355</td>
<td>356 357</td>
<td>593 596 557</td>
<td>591 593 357</td>
</tr>
<tr>
<td></td>
<td>356 357</td>
<td>407 394 456</td>
<td></td>
</tr>
</tbody>
</table>

|            | 427 458 459 460 355 361 | 596 264 595 603 673 659 604 594 | s10 | s1011 |
| Third Level| 595 596 355 | 459 597 460 |                |

### Section C.2

<table>
<thead>
<tr>
<th>P/Dant/Es</th>
<th>M/S/Einf</th>
<th>N/S/Einf s</th>
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</thead>
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<tr>
<td>599 601</td>
<td>A.4 599 600 601 602</td>
<td>C.1 600 601 599 602 596 355 395 459 414 597 600 637</td>
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<tr>
<td></td>
<td></td>
<td>H.1</td>
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### Section C.3

<table>
<thead>
<tr>
<th>P/Cant/E</th>
<th>Chart C</th>
</tr>
</thead>
<tbody>
<tr>
<td>534 357</td>
<td>535 536 537 538</td>
</tr>
</tbody>
</table>

---

**Chart C**
### Group D. Horus Resurrects

#### Section D.1. Resurrection by Son and Becoming an Akh

| T/A/WS + A/S | J.1 | 364 | 365 366 367 368 369 | 370 | 371 372 | 373 | 374 | 3100 | J.1 |
| P/S/Wsup    | 422 365 | 366 | 423 371 372 | 424 370 | 425 |
| M/S/Wsup-med| 422    | 367 368 | 370 365 366 | 371 372 | 335 336 | 424 373 442 |
| N/S/Winf-med| E.2    | 422 365 | 373 369 332 622 623 | 370 | 371 366 336 |

#### Section D.2. Becoming an Akh

| P/S/WinfA   | 436 437 | 438 439 440 | 441 442 | E.2 |
| M/S/Winf    | E.2    | 437    | 441    | 332 440 439 591 414 592 |
| N/S/Wsup    | 437 424 | 436 335 | 423 441 438 442 | 440 620 |

**Chart D**

### Group E. Nut Protects

#### Section E.1. Mother Protects and Body Joined Together

| P/S/Wmed    | 367 368 426 428 | 429 434 435 |
| M/S/Winf 1   | 428 446 449 449 450 451 | 589 590 426 428 429 434 |
| N/S/Winf 1   | M.2    | 449    | 428    | 446 447 450 451 367 368 589 590 426 428 429 434 |

<table>
<thead>
<tr>
<th>Section E.2. Ditto</th>
</tr>
</thead>
<tbody>
<tr>
<td>M/S/Winf 2</td>
</tr>
<tr>
<td>N/S/Winf 2</td>
</tr>
</tbody>
</table>

**Chart E**

---

17 Information on the constituent texts of T/A/S was very kindly provided by Élise Bène.
### Group F. Isis and Nephthys Lament

![Chart F]

| P/S/NwA-C | 369 | 535 | 716[A]-B | f717-f718 | 663 x f719 x | 592 |
| P/S/SwA | x 429 | 535 |
| N/S/SwA-D | 658 | 716[A]-B | f717-f718 | 663 | f719 | 262 | 458 | 603 | f664 | f664A-C | 592 |

### Group G. Anointing and Wrapping

![Chart G]

| T/Ser/N + S | 412 | 413 | 414 | 415 | 416 | 417 | 418 | 419 | 420 | 421 | s1052 | 415 | s1053 | 77 | s1054 | s1055 | s1056 x |
| P/Ser/S + N | 416 |
| M/A/Esup | 456 | 461 | 420 | 419 | 421 | 418 | 605 | 466 | 364 | 723 | 690 x |
| M/A/Enfs | 301 | 693 | 363 |
| N/A/Esup | 456 | 420 |
| N/A/Enfs | 301 |
| N/S/Enfs | H.2 | h662B |

### Note on Chart G

The last texts of the group are not arranged in comparative order.

---

18 As indicated by J. Allen 2004 p. 14, this text could be different from rather than identical to PT 429.
19 For the texts of this surface, see Leclant et al. 2001, pp. 47, 50, 126, and 132, and Berger-El Naggar 2004, p. 87.
Group H. Provisioning

Chart H

Note on Chart H

The last texts of section H.2 are not arranged in comparative order.

Group I. Isis and Nephthys Summon

Chart I

---

20 PT 352 finishes within Einf MaS line 55 = Sethe line 701; it is followed in that line by the continuation of PT 405, which begins in Easup.

21 PT 405 jumps from Easup to Einf m (i.e. MaS lines Easup 61–62 + Einf 55–56 = Sethe lines 644–645+701–702); Note the presence of a completely different text at S/Emed (PT 391 of Group G), physically splitting PT 405 apart.
### Group J. Aggregation with the Gods

#### Section J.1. Arrival among the Gods

<table>
<thead>
<tr>
<th>W/A/Wsup-inf + S</th>
<th>247 248 249-253</th>
<th>254-258</th>
<th>260</th>
<th>261 262 263</th>
<th>267 268 269 270 272 272</th>
</tr>
</thead>
<tbody>
<tr>
<td>T/A/Wn</td>
<td>254-258 259 253</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>T/P/S</td>
<td></td>
<td>262</td>
<td>264</td>
<td></td>
<td></td>
</tr>
<tr>
<td>T/A/Sm</td>
<td></td>
<td>268</td>
<td>267</td>
<td>271</td>
<td>x 456 484 s1024 467 x</td>
</tr>
</tbody>
</table>

#### Section J.2. Entering the Celestial Circuit

<table>
<thead>
<tr>
<th>T/A/Se</th>
<th>J.1</th>
<th>463 466 488</th>
<th>481 301 x</th>
<th>471 472</th>
</tr>
</thead>
<tbody>
<tr>
<td>P/A/Wn</td>
<td>337 363 463 466</td>
<td>467 468 469 265 470 471 472</td>
<td></td>
<td></td>
</tr>
<tr>
<td>P/A/Sw</td>
<td></td>
<td>488 421 s1024 309 267 s1025 s1026 401</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Section J.3. Entering the Celestial Circuit

<table>
<thead>
<tr>
<th>P/A/Ws</th>
<th>J.2</th>
<th>473 474 476 477 270 478 479 480</th>
<th>481 407 482 483 310 484 485 486 487</th>
</tr>
</thead>
<tbody>
<tr>
<td>M/A/Wsup-med</td>
<td>473 474 476</td>
<td>477 270 478 479 480</td>
<td></td>
</tr>
<tr>
<td>M/A/Winf</td>
<td>468 467 483 482</td>
<td>471 472</td>
<td></td>
</tr>
<tr>
<td>M/A/Sw</td>
<td>x</td>
<td>470</td>
<td>484 485</td>
</tr>
<tr>
<td>N/A/Wsup-med</td>
<td>468</td>
<td>487 483 467 482</td>
<td>678 679 680 457</td>
</tr>
<tr>
<td>N/A/Winf</td>
<td>473 474 476 477 270 472 478 479 480 470 481</td>
<td>271 471 461</td>
<td></td>
</tr>
</tbody>
</table>

#### Section J.4. Acceptance among the Gods

<table>
<thead>
<tr>
<th>P/A/Se</th>
<th>J.2</th>
<th>706 728 721 262 s1027 s1028 s710A s710B s1029</th>
<th>s1030 s1031 s1032</th>
<th>508 s1033 s1034 x</th>
</tr>
</thead>
<tbody>
<tr>
<td>M/A/Se</td>
<td>J.3</td>
<td>328 x 710A x 419 x 508 x 465 488 x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N/A/S</td>
<td>509 s1030 x 710A x 419 x 508 x 465 488 565 x 333</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

**Note on Chart J** The last texts of Section J.3 are not arranged in comparative order.

---

22 PT 260 spans W/A/W and W/A/S.
23 Information on the constituent texts of this surface was very kindly provided by Élise Bène.
24 Ibid.
25 Except for PT 333, the order of texts on this surface is uncertain.
### Group K. Αρτοφαία

#### Section K.1


#### Section K.2.a

| W/A/Einf's | 277-280 281-283 |
| T/A/En | 284 285-287 288 289 290 291 292 293 |
| P/A/Ein2 | H.2 498 |
| N/A/Einf/m | G x |
| 406 476 493 CT208 298 299 290 291 281 499 289 290 291 298 299 280 292 |

#### Section K.2.b

| W/A/Einf'n | K.2.a 294 295 296 297 298 299 300 301 |
| W/A/Eisup | 273 274 275 276 |
| T/A/Em | K.2.a 240 378 299 295 296 379-381 287 382 318 318 383-393 394 395-399 273 274 H.2 |

#### Section K.2.c

| M/A/Einf'n | K.2.a 729B 240 227 730 502B 502B 731 502E-F 733 502G |
| N/A/Einf'n | K.2.a 729A |
| 729B 240 227 730 502B 502B 731 502E-F 733 502H 502G |

#### Section K.2.d

| P/A/Esc 2 | K.2.c 1040 x 502C 1041 x 1042 1043 |
| M/A/Einf'n | K.2.c 502C x 293 CT208 498 500 |
| N/A/Einf'n | K.2.c 502C 502C x 282 733 299 269 734 x |

---

26 For these texts, see Leclant et al. 2001, pp. 140–144, and Pierre-Croisiau 2004, p. 268.
27 Ibid.
28 Ibid.
Section L.1. Assumption of the Form of Horus

<table>
<thead>
<tr>
<th>W/A/N</th>
<th>302 303 304</th>
<th>305 306 307 308</th>
<th>309 310 311 312</th>
</tr>
</thead>
<tbody>
<tr>
<td>T/A/Nw</td>
<td>302 668 s627B x 4725 310 480 705 x</td>
<td>308 304 303 309 x</td>
<td>305 308 304 303</td>
</tr>
<tr>
<td>P/A/Ne 1</td>
<td>M.3 689 x 303</td>
<td></td>
<td></td>
</tr>
<tr>
<td>M/A/Nw</td>
<td>681-682 683-684</td>
<td>305 308 304 303</td>
<td>L.3</td>
</tr>
<tr>
<td>N/A/Nw</td>
<td>681-682 683-684</td>
<td>305 308 304 303</td>
<td>L.3</td>
</tr>
</tbody>
</table>

Section L.2. Assumption of Theriomorphic Forms

W/C/W + E [313-317 318-321]

Section L.3. Assumption of the Form of Horus

<table>
<thead>
<tr>
<th>T/A/Ne</th>
<th>L.1 x</th>
<th>688 s625A 440</th>
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</thead>
<tbody>
<tr>
<td>P/A/Ne 2</td>
<td>L.1 (681) 669 s1044 261 s1048 688</td>
<td>690 s1046 310 304 324 s1047 x 1048-1049 1050-1051</td>
</tr>
<tr>
<td>M/A/Ne</td>
<td>L.1 688 x 471 x 684</td>
<td></td>
</tr>
<tr>
<td>N/A/Ne30</td>
<td>L.1 685-687 688 679 689 310 691 691B 691C 692A 692B-D</td>
<td></td>
</tr>
</tbody>
</table>

Chart L

Note on Chart L
The last texts of Section L.3 are not arranged in comparative order.

---

29 Information on the constituent texts of this surface was very kindly provided by Élise Bène.

30 The new designations of sPT 692A–D are anticipated from the MfaS nomenclature for IPT 692 §2136a–e = sPT 692A at Leclant et al. 2001, p. 199. Thus IPT 692 §2136e–2137b = sPT 692B, IPT 692A = sPT 692C, and IPT 692B = sPT 692D.
### Group M. Ascent to the Sky

#### Section M.1.

<table>
<thead>
<tr>
<th>T/S/W</th>
<th>322 323 324 325 326 327 328 329</th>
<th>330 331 332 333 334 335 336 337</th>
<th>81 268 412 625 4</th>
<th>364</th>
</tr>
</thead>
<tbody>
<tr>
<td>P/S/SwB-C</td>
<td>326 327</td>
<td>670 628 631</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N/S/NwC</td>
<td>628 632 633 327 330 331</td>
<td>326</td>
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</table>

#### Section M.2.

<table>
<thead>
<tr>
<th>P/A/Nw</th>
<th>626 s627A s627B 302</th>
<th>x</th>
<th>M.3</th>
</tr>
</thead>
<tbody>
<tr>
<td>M/S/NwA-B</td>
<td>626 s627A</td>
<td>624 268 56254 327</td>
<td>412</td>
</tr>
<tr>
<td>N/S/NwB + S/Winf²</td>
<td>624 268 56254 s625B s586D 222 626 s627A s627B</td>
<td>412</td>
<td>E.1</td>
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</table>

#### Section M.3.

<table>
<thead>
<tr>
<th>P/A/Nm³³</th>
<th>M.2</th>
<th>794 s655B-C 736-737 738A s738B-C s739-A-B 740 s586-A-B s586C</th>
<th>L.1</th>
</tr>
</thead>
<tbody>
<tr>
<td>P/Dan/W</td>
<td>736-737 738A s738B-C s739-A-B 740 s586-A-B s586C s586D 474 1074 587 s1049 s1075-1077 624 s1078</td>
<td></td>
<td></td>
</tr>
<tr>
<td>M/S/NwA²⁴</td>
<td>s738B-C s739-A-B 740 s5864</td>
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</tr>
<tr>
<td>N/S/NwA</td>
<td>654 704 s655B-C 736-737 738A s738B-C s739-A-B 740</td>
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</tr>
</tbody>
</table>

---

³¹ For these texts, see ibid., pp. 40–41, 147, and 194.
³² PT 412 spans the north and west walls, N/S/NwB and N/S/Winf.
³³ Ibid., pp. 148–149, assume that sPT 655B and IPT 736 were present.
³⁴ For these texts, see ibid., p. 150.
**Group N. The Celestial Circuit**

<table>
<thead>
<tr>
<th>Section N.1. Ascent to the Sky</th>
<th>P/Cpost/W-E</th>
<th>606 x</th>
<th>510 511 322</th>
<th>(512 513 333 514)</th>
<th>(61058)</th>
</tr>
</thead>
<tbody>
<tr>
<td>P/Cmed/W</td>
<td>510 504 505 508 509</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>M/Cpost/W</td>
<td>511 x 322 503</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>M/Cmed/Ws</td>
<td>606</td>
<td>504 506 505</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N/Cpost/W</td>
<td>504</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N/Cpost/En</td>
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<td>503</td>
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<td></td>
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</tr>
<tr>
<td>N/Cant/W</td>
<td>506 606 513</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| Section N.2. Entering the Celestial Circuit | P/Cant/W | 515-519 | 521 522 523 524 525 526 527-531 | (532) | 266 533 |
|---------------------------------------------|-------------|---------------------------|---------------------|----------|
| M/Cmed/E | 515-519 510 520 |
| M/Cmed/Wn | N.1 | 614 623 |
| M/Cpost/F | 517 |
| N/Cmed/E | 515 519 |
| N/Cmed/W | 618 | 525 507 527-531 526 523 521 |
| N/Cant/E | 532 533 535 534 537 |

**Note on Chart N**
The last texts of Section N.2 are not arranged in comparative order.
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Bell, Lanny

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Demarée, R.J.


Depuydt, Leo


Dercum, Philipppe


Derrida, Jacques

Dorec, Éric


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