The Organization of the Pyramid Texts

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The Organization of the Pyramid Texts

Typology and Disposition

(Volume One)

By

Harold M. Hays

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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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PREFACE AND ACKNOWLEDGMENTS

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.

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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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Saqqara pyramids with texts during a research trip in 2000, and Mansour Bouriak for expert guidance and assistance on that occasion.

In the second place I must express many thanks to colleagues at Leiden University who contributed in various ways: Henk Blezer, Joris Borghouts, Remco Breuker, Maghiel van Crevel, Rob Demarée, Ben Haring, Brian Muhs, Jacques van der Vliet, and René van Walsem above all, but there are actually many other Leiden colleagues and students with whom I have fruitfully discussed points raised in this work. A special note of thanks is due to Olaf Kaper for that also, and for entrusting me with Leiden's Adriaan de Buck archives, which proved useful in certain cases, and to him especially I am grateful for being in Leiden. Other colleagues (from the Netherlands, Belgium, Denmark, Egypt, France, Germany, Poland, Spain, Switzerland, the United Kingdom, and the United States) with whom I have discussed aspects of this work since my advent to Europe include Hartwig Altenmüller, Catherine Berger, Élise Bène, Susanne Bickel, Philippe Collombert, Jaime Conde, Lorelei Corcoran, Jan Dahms, Jacco Dieleman, Frank Feder, Alexandra von Lieven, Antonio Morales, Ludwig Morenz, Rune Nyord, Isabelle Pierre, Joanna Popielska, Maarten Raven, Seth Sanders, Johannes Scholtes, Cynthia Sheikholeslami, Mark Smith, Emily Teeter, Doris Topmann, and Harco Willems. Bène very generously provided me with her unpublished dissertation on the pyramid of Teti as well as unpublished reconstructions of that tomb's walls, and von Lieven and Willems graciously provided me with advance manuscripts of their respective articles "Book of the Dead, Book of the Living: BD Spells as Temple Texts" and "Die Frage der sogenannten 'Demokratisierung des Jenseitsglaubens' vom späten Alten Reich bis zur Zweiten Zwischenzeit." Much gratitude is owed to the editors of the *Probleme der Ägyptologie* series for their useful comments, and in particular for those of Joachim F. Quack: the quality of this work has been immeasurably strengthened due to the contribution of their special expertise. Above all, the utmost gratitude is owed to Margarita Conde Escribano, who discussed nearly every aspect of the manuscript with me.

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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
ÄAT	*Ägypten und Altes Testament*, Wiesbaden
AES	*Archives européennes de sociologie*, Paris
AoF	*Altorientalische 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
BSEG	*Bulletin. Société d'Égyptologie Genève*, Geneva
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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JR	*The Journal of Religion*, Chicago
JRAI	*Journal of the Royal Anthropological Insitute*, London
KRI	K. Kitchen, *Ramesside Inscriptions: Historical and Biographical.* 8 vols. Oxford: B.H. Blackwell, 1975–1990
Late	Late Period
LingAeg	*Lingua Aegyptia. Journal of Egyptian Language Studies*, Göttingen
masc.	masculine
MCA	*Mind, Culture, and Activity*, San Diego
MK	Middle Kingdom
MTSR	*Method and Theory in the Study of Religion*, Leiden
NLH	*New Literary History*, Baltimore
n(n).	note(s)
no(s).	number(s)
OBO	*Orbis Biblicus et Orientalis*, Freiburg and Gottingen
OK	Old Kingdom
OLP	*Orientalia Lovaniensia Periodica*, Leuven
OR	Offering Ritual
pass	passageway
Pers. Serv.	Personal Service
PF	*Philosophical Forum*, Hoboken
p(p).	page(s)
pl(s).	plate(s)
(pl.)	plural (when in parentheses)
Rel	*Religion*, Oxford
ro.	*recto*
sc.	*scilicet*, namely
sim.	similarly
SJA	*Southwestern Journal of Anthropology*, Albuquerque
SIP	Second Intermediate Period
SR	*Sociology of Religion* (formerly *Sociological Analysis*), Oxford
SRes	*Social Research*, New York
SSI	*Social Science Information*, Paris
ST	*Sociological Theory*, Washington
TIP	Third Intermediate Period
USE	*Uppsala Studies in Egyptology*, Uppsala
vo.	*verso*
vol(s).	volume(s)

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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)

AII	Pyramid of Queen Ankhesenpepi 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

Ab1Le	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 Sathuthermer
Da2X	Coffin of It
Da3X	Coffin of Chenemet
Da4X	Coffin of Itweret

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From Kom el-Hisn
KH1KH Burial chamber of Khesu
From Lisht
L-A1 Coffin of ʿAnkhet
L-MH1A Sarcophagus of Montuhotep
L1NY Coffin of Chety
L3Li Coffin of Nakht
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 Nefersemdet
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 Ihy
From Thebes
T1Be Coffin of Montuhotep
T3Be Coffin of Sobekaʾa
T1C Burial chamber (TT 314) and coffin of Harhotep
T9C Coffin of Buau
TT 60 Cultic space of tomb of Intefiqer

New Kingdom
Ab Book of the Dead with no named text owner; pBM 9913
Af Book of the Dead of Muthetepi; pBM 10010

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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)

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CT	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."]
aCT	Coffin Text 'mortuary liturgy' (utterance), as numbered by Assmann 2002
/D/	Descending Passage (of a pyramid)
e	east end (of a surface)
/E	East Wall (surface)
/F	Foot (surface)
fPT	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."]
FR	Front (surface)
frag	fragment
g	gable (of a surface)
/H	Head (surface)
hPT	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."]
inf	*inférieur*, lower register
l(l).	line(s)
/L	Lid (surface)
m	middle (of a surface, from left to right or vice versa)
M.	*mry-rˁ* (Merire, a name of Pepi I)
med	*médium*, middle register (from top to bottom or vice versa)
M.n.	*nm.ti-m-zꜣ=f mr-n(i)-rˁ* (Nemtiemzaf Merenre, translated here as "Merenre")
MÖR	Otto 1960. [Citations refer to rite no.]
n	north end (of a surface)
/N	North Wall (surface)
Ne.	*ppy nfr-kꜣ-rˁ*, *ppy*, or *nfr-zꜣ-ḥr* (Pepi Neferkare, Pepi, or Neferkahor, names of Pepi II, all of which are conventionally translated here as "Neferkare")
NN	the name of a text's owner
P.	*ppy* (Pepi I)
/P/	Passage (of a pyramid)
pBerlin	Berlin Museum papyrus
pBM	British Museum papyrus
PT	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."]
Pyr.	Pyramid Text (section)
ro.	recto
s	south end (of a surface)
/S	South Wall (surface)
/S/	Sarcophagus Chamber (of a tomb)
Sarc	Sarcophagus (in a pyramid's sarcophagus chamber)
sec.	section
Seq	Sequence(s) [Citations correspond to the sequences of texts in Listing Two.]
/Ser/	Passage to Serdab (of a pyramid)
sPT	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."]

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St	stele
Subseq	Subsequence(s) [Citations correspond to the subsequences of texts in Listing Three.]
sup	*supérieur*, upper register
T.	*tti* (Teti)
TOR	Temple Offering Ritual, cited by rite with numbering according to Hays 2009c, p. 9
TSR	Temple Sanctuary Ritual, cited by rite with numbering according to *ibid.*, p. 4
TT	Theban Tomb
/V	Vestibule (of a pyramid)
vo.	verso
w	west end (of a surface)
W.	*wnis* (Unas)
/W	West Wall (surface)
x	when prefixed to a surface designation: exterior (of a surface) [For example, "xL" indicates "exterior lid."]
x	when in a series of texts: lacuna or unknown

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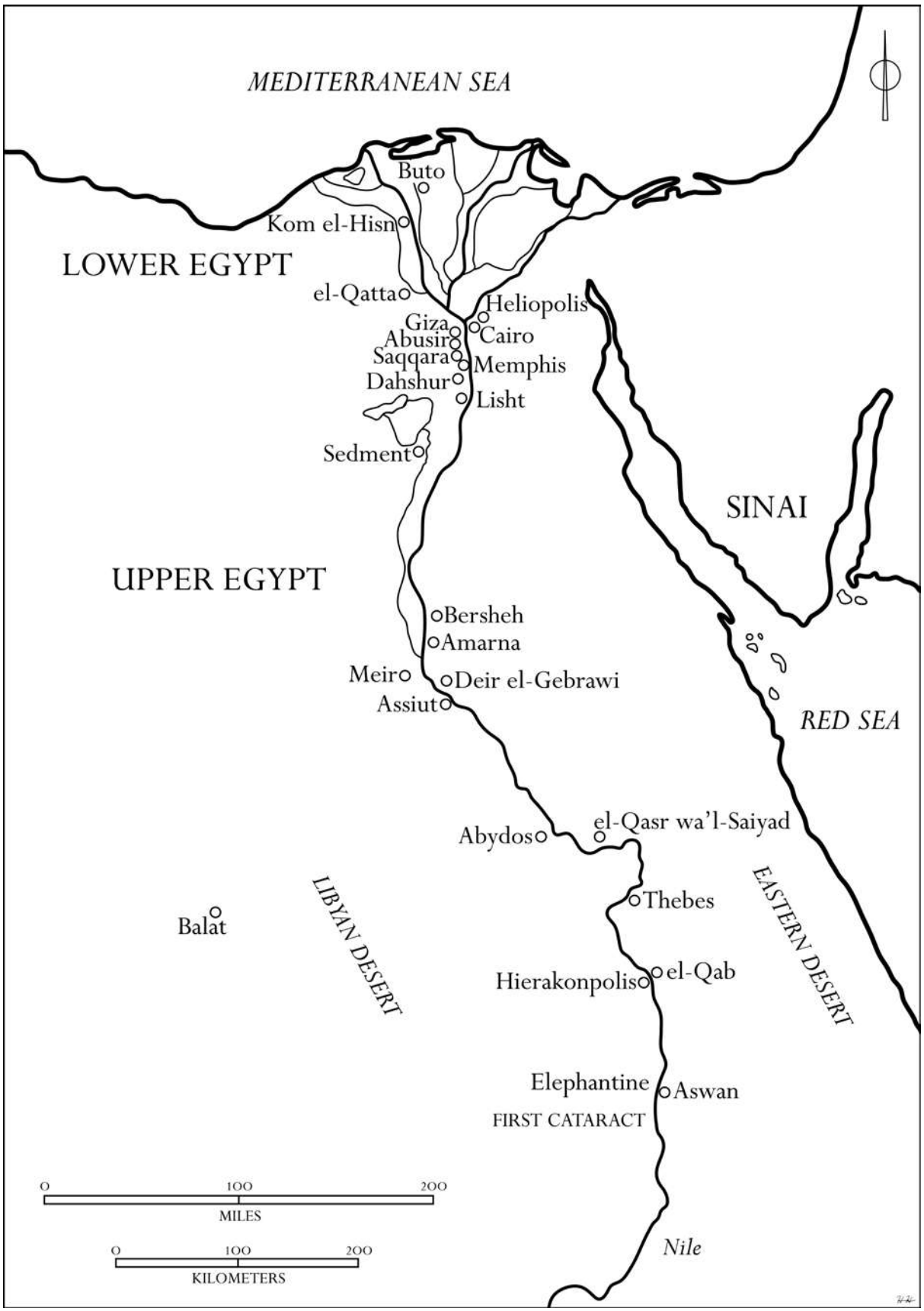

Map of Egypt

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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
…	

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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

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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

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[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.

[2] Sethe 1908–1922 is the foundational text edition, and see his p. v, for the appellation. For a comprehensive bibliography of publications of Old Kingdom Pyramid Texts since then, see J. Allen 2005, pp. 419–420, and add Berger-el Naggar and Fraisse 2008, pp. 1–27, Mathieu 2005, pp. 129–138, and *idem* 2008, pp. 281–291.

[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 (pRamesseum 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.

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of document, 'Book of the Dead' is the term for the sorts of mortuary[5] 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).[6] 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.'[7] 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.[8] The transmission of Pyramid Texts alongside Coffin Texts in the Middle Kingdom[9] 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,[10] 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).[11] But the character of the Egyptian material is quite different, and form criticism has itself been an object of critique.[12] 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.[13] As to the Egyptian material, examination of their arrangement is crucial—not merely in determining editorial principles, but

[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.

[6] On the relationship and transition between the New and Middle Kingdom stages of mortuary literature, see Hays and Schenck 2007, p. 105; Gestermann 2006, pp. 107–110 and 112; Grajetzki 2006, pp. 212–214; Lapp 1997, p. 56; Parkinson and Quirke 1992, pp. 47–48; and Lapp 1986a, pp. 144–145.

[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 seminally Breasted 1933, p. 152, and similarly M. Smith 2009a, 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.

[13] See G. Wilson 1985, p. 2, with further references at Gillingham 1994, pp. 233–237.

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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.[14] Along with their usual[15] tomb provenance, their concern with mysteries of the afterlife, and the fact that the speaker is generally the text owner himself, the paratexual[16] 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,[17] though as yet nascently. As 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.[18] 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,[19] 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,[20] paratextual indicators like those found in later times are virtually nonexistent.[21] In the Pyramid Texts there are virtually no prescriptive notations like

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[14] On the kinds of paratextual notations found in Books of the Dead, see T. Allen 1936 and de Cenival 1992, pp. 33–35.

[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 Lieven 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.

[18] Assmann 2001b, pp. 334–335. On paratextual marks in the Coffin Texts, see further Coulon 2004, pp. 137–140; Buchberger 1993, pp. 92–95; and Silverman 1989, p. 35.

[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.'

[21] Similarly Mathieu 2004, pp. 254–255.

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those in the Book of the Dead, precious few direct indications of benefits accrued to one who knows or performs a text,[22] and virtually nothing in the way of titles.[23] 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.[24] 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.[25] 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,'[26] 'Hymnen mit der Namensformel,'[27] 'Götterlehren und Litaneien,'[28] and 'Verklärungen.'[29] 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,[30] 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): *ḏd-mdw wn ꜥ3.wi p.t* "recitation of opening the doors of the sky." Faulkner 1998, p. 143, regards PT 436 §788a (M): *rdi.t qbḥ* "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. 203.

[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.

[26] S. Schott 1964 [1945], pp. 30–36.

[27] *Ibid.*, pp. 37–42.

[28] *Ibid.*, pp. 42–46.

[29] *Ibid.*, pp. 46–52.

[30] See H. Altenmüller 1972, pp. 59–63; and *idem* 1984, cols. 16–17.

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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

[31] On Egyptological discussions of the relationship between myth and ritual, see Baines 1991a, p. 83 with n. 8; Assmann 1995a, p. 99 n. 14; Goebs 2002, p. 28 with nn. 4–5; and von Lieven 2007, p. 263. In fact, S. Schott was involved in a discourse already half a century old at the time of his study; for a history of the 'myth and ritual schools,' see Segal 2006, pp. 101–109; C. Bell 1997, pp. 5–8; and Strenski 1996, pp. 52–81. On the question of myth in ancient Egypt, see Baines 1996, p. 363 with n. 7, and add the discussion of Quack 1999, pp. 8–10.

[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 231; see further Hays 2009d, p. 200.

[35] J. Allen 1994, pp. 12–15.

[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.

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Kingdom official Senwosretankh.[43] 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.[44] 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[45] understanding is essential. Cultural products have meaning relative to the societies which produced them,[46] 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.

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[43] The connections between the texts of Unas and Senwosretankh, sources W and S respectively, are now a well trodden path. See Hayes 1937, p. 2, H. Altenmüller 1972, pp. 32–39, Osing 1986, pp. 131–144, J. Allen 1994, pp. 5–28, Kahl 1995, pp. 195–209, and Gundacker 2010, pp. 121–140.

[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 (acknowledgment of which is hereby made), see C. Geertz 1976, pp. 221–237.

[46] Cf. McGann 1981, esp. pp. 54–55.

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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,[47] Spiegel,[48] and Altenmüller.[49] 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,[50] 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,[51] 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.[52] 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.[53]

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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.

[49] H. Altenmüller 1972, on which see Barta 1981, pp. 28–39.

[50] See Barguet 1967, pp. 13–14, and Hornung 1997, p. 7.

[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.

[53] See *ibid.*, p. 1: "Welche der drei Auslegungen [of S. Schott, Spiegel, and H. Altenmüller] dabei die Wirklichkeit wiedergegeben haben könnte, bleibt also dem forschenden Bemühen des Interessierten überlassen, da bisher weder ein Ausgleich noch eine synkritische Sondierung der geäußerten Ansichten versucht wurde."

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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]

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[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 *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 oberirdischer Kultanlagen verschieden."

[55] Barta 1981, pp. 71–150.

[56] *Ibid.*, p. 67.

[57] *Ibid.*, p. 62.

[58] As at *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.

[62] Barta 1981, p. 8.

[63] *Ibid.*, p. 51.

[64] *Ibid.*, p. 70.

[65] *Ibid.*, p. 66.

[66] *Ibid.*, p. 69.

[67] *Ibid.*, pp. 71–72.

[68] *Ibid.*, pp. 82 and 99.

[69] On the difference between 'intellectualist' and 'myth-ritualist' theories of religion, see Segal 1980, p. 174.

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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.[70] With Allen, the Egyptian gods represent(ed?) entirely physical bodies and properties,[71] 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.[72] In reducing religious texts to a collection of symbolic beliefs decoded as ~~meta~~physical 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.[73] 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.[74] Outside the field of Egyptology, this kind of perspective is simply no longer adopted.[75] 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.[76] There was a similar reaction in Classics against reconstructing settings in life—very specific ones—for Homeric Hymns.[77] 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,[78] 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.

[74] See the discussion of Frankenberry 2002, pp. 178–179.

[75] See the remark of Asad 1993, p. 27.

[76] See Campbell 2003, p. 22. Compare the conflicting reconstructions of S. Schott, Spiegel, and H. Altenmüller of the Pyramid Texts to the conflicting form-critical reconstructions of the settings of Psalms by scholars of the Hebrew Bible discussed at Gillingham 1994, pp. 177–184.

[77] See Clay 1989, pp. 6–7. For a broad account of the settings in life of the Homeric Hymns, see Shelmerdine 1995, pp. 8–10.

[78] See in the context of the present discussion especially Assmann 2000, p. 33 with n. 1.

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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,

[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.

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and this continues to be assumed today.[80] 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,[81] a constellation of recurrent formal features and structures which served as an orienting framework for how speech was produced and received.[82] 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 beneficiary 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 beneficiary 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.[83]

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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[80] As for instance at Assmann 2002, p. 13 (similarly *idem* 2000, p. 33 with n. 1): "Die Pyramidentexte sind sogar weitgehend der Rezitationsliteratur des königlichen Totenkults entnommen."

[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.

[83] Assmann 2002, p. 13.

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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 realized as a human event, while the element *structure* points toward the paradigmatic configuration of the beneficiary in respect to that realization.

From whichever perspective, it does not follow *a priori* that the texts, divided into two categories 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 distinguishable 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 modification 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

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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 undoubtedly 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 contemporary 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 methodology. 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 deployment. 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 identities 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 Kingdom.' 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 Ier*, 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 primary 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 internal 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 semiotically 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

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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.

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[84] PT 1–11.

[85] fPT 57KS, fPT 59A, aPT 60A, fPT 62A, fPT 741–745, fPT 750–751, and fPT 757.

[86] sPT 490B, PT 492, sPT 502C, sPT 561A, PT 584, 618, fPT 691C, sPT 692B-D, PT 695, 698, sPT 701B, PT 705–709, sPT 710A-B, PT 712–714, fPT 724, sPT 729A, fPT 733, sPT 1024, 1026–1029, 1033–1034, 1036, 1038–1040, 1043–1045, 1050–1051, 1057, 1060–1061, 1065–1068, 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.

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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 *ḏd-mdw* 'recitation,' the question may be put more simply: did she read it herself, or was it read to and/or for her?[89] 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.[90] From text

[89] Eyre 2002, p. 26, for the label's recitational significance. Naturally, the presence of *ḏd-mdw* is not a certain indication that what follows was something actually performed. As noted by Egberts 1998, p. 359, 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.

[90] As by Sethe 1931, pp. 524–526; S. Schott 1964, pp. 28–54; Kees 1952, pp. 31–32; *idem* 1983, p. 175; Assmann 1986b, col. 1001 with n. 48 at col. 1006; *idem* 2001b, pp. 324–325; J. Allen 1994, pp. 16–18; Willems

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to text, the beneficiary can appear as the reciter (first person "I"), the addressed audience (second person "you"),[91] 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.[92] 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.[93] 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.

1996a, pp. 375–381; Hays and Schenck 2007, p. 97; Hays 2009b, p. 49; *idem* 2009d, pp. 208–209, and Quack f.c. See also Assmann 1999, pp. 62–63; and *idem* 1969, pp. 359–360.

[91] With rare exceptions—e.g. PT 437 §794a (P) *sḏ3.w n=k psḏ.t* "O you at whom the Ennead trembles" (see J. Allen 1984 §54 A. (3) on interpreting *sḏ3.w* 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).

[92] Cf. the discussion of 'das interpersonelle Element des Hymnus' at Assmann 1999, pp. 62–63, concerning 'aretalogies' at *idem* 1975, cols. 428–429, and 'mortuary liturgies' at *idem* 1990, p. 6 with n. 9, and *idem* 2002, pp. 29–33.

[93] Cf. Bakhtin 1986, pp. 67–68.

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CHAPTER ONE

PERFORMANCE SETTINGS AND STRUCTURES

> Culture is not the realm of ubiquitous "hybridity": it, too, has its barriers, its impassable limits.
>
> Franco Moretti, *Graphs, Maps, Trees: Abstract Models for Literary History*, p. 85

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.

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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;[95] such terms are virtually[96] 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,[97] 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.[98] This is to say that

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[95] 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. 23–25, 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.

[96] All dichotomies are subject to *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. 45 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 Stetsenko 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.

[97] See Downs 1961, pp. 75–80.

[98] J.Z. Smith 2003, p. 23.

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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,[99] 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.[100] 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.[101] To be sure, the structure of social interaction is made evident through many factors besides speech, such as task performance, spatial organization, gestures,[102] 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.[103] 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,[104] 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,[105] it is still true that natural languages encode these two roles in simple pronominal systems—'I' and 'you.'[106] 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.[107] Consequently, even though grammatical person can and of course must be supplemented

[99] For an overview of its main manifestations in pharaonic Egypt, see Stevens 2009, pp. 1–31.
[100] Goffman 1975, p. 500.
[101] See Hanks 2000, pp. 144–145, or Charaudeau 2002, pp. 308–31, and cf. Tucker 1971, pp. 2–3, and Foucault 1972, pp. 31–32. Linguistically, the raw statement made here could be refined with further conditions; see the rich overview of different rule-based models of text production at Johnstone 2000, pp. 412–413.
[102] Goffman 1967, p. 55.
[103] Ja.P. Gee 2005, p. 97.
[104] Cf. Wortham 1996, p. 332.
[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."
[107] Cf. Irvine 1996, p. 143, and Wortham 1996, p. 333.

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by other information to fully understand the cultural relations involved,[108] it is nevertheless a useful starting point.[109] The voicing of a text, its format of interpersonal deixis, contributes to its centering, the place to which a text is culturally anchored.[110] The position of the speaker in respect to grammatical person creates a poetical *lexis*, the situation of enunciating, to which Plato refers in the third book of the *Republic*, and in which the ultimate substrate of classical discussions of genre is to be found.[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 *addressed* by name, nor do they speak, though they *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 *settings of performance*, that is, the human contexts in which the execution of texts was realized. While the term *performance structure* refers to the relationship of the beneficiary to the text's recitation, performance setting refers to the overarching situation in which the text was done.[112] It is a question of contextually situated

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[108] *Ibid.*, pp. 344–346.

[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 *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.

[110] Hanks 1989, pp. 106–107 (= *idem* 2000, p. 175).

[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.

[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/*langue* to performance/*parole*. For the

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modes of social praxis (performance setting) versus the ordered, linguistic vocalization of text (performance structure).[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.[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,[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,[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

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correlation of the Chomskyan dichotomy with the structuralist one, I invoke Ricoeur 1971, pp. 530–531; with the latter, the term 'discourse' or 'speech as an event' replaces 'performance/*parole*.'

[113] For this articulation, cf. Silverstein 1993, pp. 34–35.

[114] One might attempt an *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 *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.

[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 *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 *idem* 2001b, pp. 324–325, with the former structure elsewhere called "0:2" (an anonymous speaker not referring to himself addresses an audience) at *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.)

[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 [1945], 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 *idem* 1999, p. 62.

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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[117]—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.[118] 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.[119] But the connections go beyond a handful of shared rites. Other temple rites and Pyramid Texts share the fabrics of phraseology and role structures.[120] 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-

[117] Cf. the approach of Willems 1996b, pp. 197–209, and *idem* 1996a, pp. 273–286. There, alternations of grammatical person within the set of texts CT 75–80 are not balanced against patterns of editorial modification in the Old Kingdom, nor those of the Middle Kingdom, nor those of the New Kingdom; they are evaluated in isolation of their cultural-historical context. Similarly avoiding patterns of editorial modification is Eyre 2002, see esp. pp. 66 and 73–74. This particular point is revisited below in Chapter Three, Section G.

[118] Cf. the assumption of Genette 1992, indicated above at n. 111.

[119] Due to the connections, an essentially direct line of generation is often claimed in the Egyptological literature; temple ritual as a complex is supposed to have developed out of mortuary cult, of which the Pyramid Texts are deemed representative. Historiographically this is a weak proposition, since we do have temples already from the Old Kingdom but do not possess any temple ritual scripts until the New Kingdom. As a result, the nature of temple rites performed in the Old Kingdom is unknown. In view of the connections between the two complexes of information, it is entirely possible that already at that time rites were shared between temple and tomb, as noted by Moret 1902, p. 227. The disparity of preservation of evidence actually creates a chicken-or-egg quandary and does not of itself show which came first. See further the references at Hays 2009c, pp. 6–7 n. 51. In short, the determination of the chronological interaction of mortuary and temple cult, if this should even be pursued on a global scale, cannot be gauged merely by the chronological disposition of this particular evidence.

[120] As summarized at Hays 2002, p. 166.

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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.[121] It consists of sixty-six rites which may be divided into three segments based on the presence of libating, censing, and other framing rites.[122] The segments are approaching the sanctuary, entering it, and handling the image therein.[123] The papyrus is datable to the Twenty-second Dynasty,[124] and its rites are virtually identical to those of a contemporaneous papyrus for the cult of the goddess Mut at the same location.[125] 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.[126] 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.[127] 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,[128] the New Kingdom temple offering ritual,[129] the New Kingdom Opening of the Mouth ritual,[130] New Kingdom funeral processions,[131] the Ptolemaic and Roman Hour Vigil,[132] and the embalming ritual attested in the Roman Period.[133] 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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[121] On this document, see (the forthcoming) Braun 2011, Hays 2009c, and Verhoeven 2001, pp. 67–68.

[122] As observed by Gardiner 1935, 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.

[127] As similarly concluded by Barta 1966, p. 122, and Lorton 1999, p. 132.

[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.

[131] See Hays 2010, pp. 1–14.

[132] Junker 1910 and (the forthcoming) Pries 2011.

[133] Sauneron 1952 (pBoulaq III).

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1. *Collective Setting*

While in principle the king was the one who ministered to the gods and the dead,[134] in practice the role of officiant was performed by the king's subjects.[135] In the New Kingdom temple offering ritual, which is a continuation of the sanctuary ritual,[136] their ranks are indicated in several places in the paratext accompanying its recitations.[137] 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, *wꜥb ꜣ imy ḥrw=f* "the great Wab-priest on duty,"[138] elsewhere the speaking officiant identifies himself with different sacerdotal titles, including *ḥm-nṯr* "god-servant"[139] and the simple *wꜥb* "pure one."[140] This indicates that more than one officiant was involved. The divine roles assumed by the officiants[141] of the temple sanctuary ritual included the gods Horus, Thoth, Anubis, and Wepwawet[142] (i.e. Horus again), who are sometimes stated as acting in unison.[143] 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.[144] 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,[145] and it is certainly the case that the king (*nỉ-sw.t* and *pr-ꜥꜣ*) is occasionally mentioned in the Berlin papyrus as a secondary beneficiary.[146] 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.

[144] Haring 1997, p. 389, concerning New Kingdom temple estates.

[145] See Hays 2009a, pp. 20–24, for benefits explicity 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.

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these benefits were accrued secondarily according to an Egyptian doctrine of ritual reciprocity.[147] 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),[148] and, despite criticisms against it,[149] and thanks to the work of Marcel Mauss,[150] it is still seen as a general principle motivating ritual acts.[151] 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.[152] 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.[153] 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-rˁ* "Amun-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.

[148] Plato, *Laws* 10.885c–d, in reference to the god's absolution of human guilt in exchange for gifts.

[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 2002 [1894], p. 392, and is propagated at Durkheim 1995 [1912], p. 345. As far as I know, the phraseology *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 1989 [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.

[153] Assmann 2001a, pp. 49–50.

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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.[154] To open 'the doors of the sky,' the naos doors behind which stood the sacred image of the god, was a matter of *bz* "induction" or "initiation" in the New Kingdom,[155] and it was an event worthy of special note in the life of a priest on its first occasion in later times.[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,[157] the numerous asseverations concerning this status by priests during the temple sanctuary ritual itself,[158] and as is crystallized in pictorial scenes of the so-called 'Baptism of the Pharaoh.'[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.[160] In the second place, authorization to enter into the sanctuary to see the god was in principle regulated by royal command.[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,[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.[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.[164] Finally, it has been argued that, because the '*rekhyt* rebus,' an emblem indicating the 'common people,' was inscribed in some temple sanctuaries, the common people were accordingly understood to be "metaphysically" present there.[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

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[154] As observed also at Quack 2010a, p. 5 with nn. 42–43.

[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 *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.

[156] On the structure of these texts, see *ibid.*, pp. 12–23.

[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: *ꜥq nb r ḥw.t-nṯr wꜥb zp snw* "As for all who enter into this temple, be pure (twice)!"

[158] For instance at TSR 1 (pBerlin 3055 I, 5): *ḥtp-di-ni-sw.t iw=i wꜥb.kw* "The offering given of the king: I am pure."

[159] For a discussion of this scene and references, see Corcoran 1995, p. 59.

[160] For the functional value of purification in this regard, see Hays 2009a, pp. 27–28.

[161] *Ibid.*, p. 18.

[162] Assmann 2001a, p. 27.

[163] As observed by Brand 2007, p. 57.

[164] See Gardiner 1935, p. 105; the daily rite in question is TOR 41, for which see *ibid.*, pp. 91–92. TOR 45–46 are similarly interpreted by *ibid.*, pp. 95–97, 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.

[165] Griffin 2007, p. 81.

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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").[166] This statement specifically applies to temple activities, but a similar distinction should be made for mortuary cult[167] 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,[168] and as a rule the rites of the papyrus pertain to that unitary event.[169] 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).[170] 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 calender 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, 15—117, 6: *w3ḥ=i n=k ḥtp-nṯr n ḥr(i)t-hrw smn=i ḥb.w nw p.t r s(w).w=sn … ir.w=i n=k tp-tr.w n ḥb ip.t ḥb in.t mit(i) t nn ḥ3ᶜ im=sn* "I will set down for you the divine daily offerings and establish the ceremonies of the sky on their dates.… I will perform for you the seasonal ceremonies at the ceremonie(s) of Opet and the Valley likewise, without stint from them."

[167] For the association of ceremonies named in *pr.t-ḫrw* "mortuary service" specifications with the calendar, see Parker 1950, pp. 34–36.

[168] pBerlin 3055 I, 1: *ḥ3.t-ᶜ m r3.w nw ḥ.wt nṯr irr.wt n (< m) pr imn-rᶜ ni-sw.t nṯr.w m ḥr(it)-hrw nt rᶜ nb in wᶜb ᶜ3 imy hrw=f* "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 *wᶜb*-priest on duty (lit. who is in his day)."

[169] For argumentation against the idea that TSR 20–42 are particular to ceremony days, see Hays 2009c, p. 4 n. 23. Exceptional is TSR 54, as kindly pointed out to me by J. Quack, since its concluding notation indicates (pBerlin 3055 XXXII, 8–XXXIII, 1): *ir.tw n tpy sn(i).t 15.nt n ḥ3.w r p3* "Done on the first day, the sixth day, and the fifteenth day (sc. of the lunar month), in addition to this (sc. TSR 55)."

[170] *Ibid.*, p. 9.

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other religious texts, including one that is the cultic acknowledgment of subordinate 'Ennead' gods housed in a temple,[171] and another for the purification (of a priest) on the sixth-day ceremony.[172] 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 systems 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,[173] 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.[174] 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. Similarly 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.[175] He is always situated in the second person,[176] the third,[177] both,[178] or no mention is made of him at all.[179] In his stead, priests talk to the god or about him. The frequency of occurrence may be resumed in the following table:

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[171] For this text (pBM 10689 vo. B 1, 6–11, 3), see Gardiner 1935, pp. 106–109.
[172] For this text (pBM 10689, vo. B 12, 1–17, 1), see *ibid.*, pp. 110–113.
[173] Or, more precisely, identical to it; see already Derchain 1965, p. 9.
[174] As similarly observed by Leprohon 2007, p. 272, concerning the role of Osiris during the Khoiak ceremonies.
[175] Cf. similarly Jasnow and Zauzich 2005, p. 55, and cf. Gardiner 1935, p. 104.
[176] 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: *wš3 n=k ỉr.t ḥr* <*sˁ*> *m-ˁ=k ḫ3s n=f ḥr=s* "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.
[177] TSR 1, 3–4, 6, 9, 12, 24, 28–29, 43, 53, and 55.
[178] TSR 8, 10–11, 20, 22, 25, 27, 42, 50–52, 54, and 66.
[179] TSR 2, 5, and 45.

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Table 1. Person of the Beneficiary in pBerlin 3055

Person of Amun-Re	Number of texts
2nd person only	38
2nd and 3rd person	13
3rd person only	12
Not mentioned	3
1st person	0

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.[180] It hinges upon the relationship between a text's beneficiary and its performance.

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)

r³ n(i) rdi.t ḥr ḥ.t
dd-mdw
i.nḏ-ḥr=k imn-rˁ nb ns(.wt) t3.wy
mn.tw (i.e. mn.ti) ḥr s.t=k wr.t
rti.n=i (i.e. rdi.n=i) ḥr ḥ.t=i n snd=k
snd.kw n šfšf=k
ḥpt n=i gbb ḥw.t-ḥr
di=s wr=i
nn ḫr=i n šˁ.wt n(i)t hrw pn

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.

[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 MÖR 14c (KV 14) appears to place the beneficiary in the first: *mḏd.n=i n=i r³=k ink z³=t mry=t* "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 MÖR 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 *mḏd.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 MÖR 14c (TT 100), properly configures the beneficiary in the second person: *mḏd.n(=i) n=k r³=k ink z³=k mr=k* "I (sc. the priest) have struck your mouth for you (sc. the beneficiary), for I am your son beloved of you."

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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)

r3 n(i) db3 mnḫ.t idmi
dd-mdw
šzp imn-rˁ nb ns(.wt) t3.wy šd=f
ḫr ˁ.wy t3y.t r iwf=f dmi ntr r ntr
t3 ntr r ntr m rn=s pwy idmi.t
iˁ ntt=s in ḥˁpy shd ḥr=s in 3ḫ.w
mnḫ.t sšn.(t.)n 3s.t msn.(t.)n nb.t-ḥw.t
ir=sn sšzp mnḫ.t n imn-rˁ nb ns(.wt) t3.wy
m3ˁ ḫrw imn-rˁ nb ns(.wt) t3.wy r ḫftiw=f
zp 4

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[181] 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.

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 *šzp* "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[182] true for nouns, and so also for third-person pronouns.[183] 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

[181] For *ntt*/*ntt*, 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.

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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)

r3 n(i) nmt [r] bw dsr
dd-mdw
b3.w iwnw
wd3=tn wd3=i tz phr
wd3 k3=tn
iw k3=i wd3 ḫnti k3.w ꜥnḫ.w nb.w
ꜥnḫ n3.w nb.w ꜥnḫ=i
mnz3.wy n(iw) i.tm m z3 n(i) ḥꜥ.w=i
di n=i sḫm.t ꜥ3(.t) mr(.t) ptḥ ꜥnḫ dd w3s
ḥ3 iwf.w=i tm n(i) ꜥnḫ dḥw.ty
ink ḥr ḥr(i) w3d=f nb nrw ꜥ3 šfy ꜥ3-šw(.ti) ꜥ3 m 3bdw
ḥtp-di-ni-sw.t
iw=i wꜥb.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.[184]
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[185] 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

[184] On the phrase *tm n(i) ꜥnḫ dḥw.ty*, see Guglielmi and Buroh 1997, pp. 114–115.
[185] As observed by Satzinger 1997, 180–82, *ḥtp* in the context of the *ḥtp-di-ni-sw.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).

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either as an addressee or as a topic of discussion. That circumstance is matched in microcosm 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)

r3 n(i) wn ḥr nṯr
ḏd-mdw
wn ꜥ3.wi p.t zn ꜥ3.wi t3
nḏ-ḥr n(i) gbb m ḏd n(i) nṯr.w
mn.tw (i.e. mn.ti) ḥr s.t=s<n>
wn ꜥ3.wi p.t psd psḏ.t
q3 imn-rꜥ nb ns(.wt) t3.wy ḥr s.t=f wr.t
q3 psḏ.t ꜥ3.t ḥr s.t=sn
nfr.w=k n=k imn-rꜥ nb ns(.wt) t3.wy
ḥ3.w ḥbs tw
ꜥrq ꜥrq tw

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.[186] 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 examined. 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

[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.

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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,[187] 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.[188] 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, *ḏd pȝ ir pȝ nṯr mȝʿ sḏm-ʿš rʿ-mss-nḫt ʿḏȝ ḥqȝ-nḫt wn.in pȝ nṯr (ḥr) hn(n) wr(.t) zp 2* "The god said, 'The servant Ramessenakhte is right and Heqanakhte is wrong.' Then the god nodded a great deal."[189] 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.[190] 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—*hnn* "to give assent," literally "bow" as in "bow the head," i.e. to nod.[191]

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.[192] 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.[193] Thus in its specificity the cultic divination

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[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.

[188] Černý 1962. See also the summary at Assmann 2001a, p. 35, and the bibliography at Baines and Parkinson 1997, p. 9 nn. 1–2, to which add von Lieven 1999, pp. 77–126.

[189] Foucart 1935, pl. 31.

[190] Černý 1962, pp. 42 and 45.

[191] See esp. Wb ii 494.11: "den Kopf neigen (als Zeichen der Zustimmung)."

[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.

[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.

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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.[194] 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 services 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 creation may be induced. It may be said that a genre of discourse is defined by the rules which shape it;[195] 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 sanctuary 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:

[194] See the literature cited above at n. 90.
[195] Cf. Todorov 1972, pp. 14–15, and Foucault 1972, pp. 38 and 47.

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domain	collective service	performed by multiple officiants for a beneficiary entails social supports involves public awareness and extended participation
produces		
discourse	sacerdotal structure	beneficiary is not in the first person is principally in the second or second and third with some third-person texts & ones not mentioning beneficiary

Figure 1. Collective Service vs. Sacerdotal Structure

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.

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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.[200] 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.[201] 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."[202] This view has been maintained, more or less, by most scholars until now.[203] 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.[204] 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.[205]

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.

[205] See Assmann 1990, pp. 3, 18, and 22–23; similarly Gestermann 2006, p. 112 with n. 39.

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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.[206] 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 *ḏd=f* "who says"; titles with infinitives plus agential *in* and name are followed by *ḏd=f* "who says"; titles are followed by *ḏd-mdw in* and his name "recitation by NN"; titles are followed by *ḏd-mdw in*, his name, and *ḏd=f*; or there is no title but the text is simply preceded by *ḏd-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.[207] And indeed in its later manifestations this text's graphic organization is one of its most distinctive attributes.[208] 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.[209] In short, as presented in a Book of the Dead papyrus, the text was intended to be an iconic picture of acts rather than an operative ritual script,[210] and in this respect it is akin to BD 150. In contradistinction to the other texts in the papyrus, they are not presented as things to be done: BD 150 is a diagrammatic map—a 'guidebook' in that term's proper sense—and BD 151 evokes rather than directly supports ritual activities.

The term *iconic* is used specifically for its pictorial overtones in English,[211] 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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[206] As observed by Assmann 1986b, cols. 1001 with 1006 n. 48; *idem* 1990, p. 6; *idem* 2002, p. 32; Barguet 1967, p. 16; Hornung 1999, p. 19; Lapp 1997, p. 34; Naville 1971 [1886] *Einleitung*, p. 20; and Sethe 1931, pp. 533–534. Cf. Quack 2000, p. 58.

[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.

[209] See Régen 2010, pp. 267–278.

[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 Nebseni (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.

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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 3ḫ* "making an Akh skillful," and all but one of them are stated to be performed on specific ceremony days: *ḥ3b.w n(i)w imn.t* and *hrw psḏn.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 contiguously 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) zm3 t3* "on the day of the funeral"[216] (BD 101, 156, and 155), and another states that it is to be done *iw iʿb 3ḫ pn siqr twi wp r3=f m bi3* "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 w3g ḥḏw.tyt ms.wt wsir zkr grḥ n(i) ḥ3kr sšt3.w n(i) sb3.t bz št3.w n(i) ḫrit-ntr sdr ʿḥ3.w wb3 in.t* "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 *psḏn.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 t3* 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.

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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,[217] 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.[218] 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-ḫnw ỉb n(ỉ) z(ỉ)* "within the heart of a man." Afterwards the officiant is told to *ỉr n=f wp.t r3* "do[219] 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,[220] 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, *md3.t ỉr.t z(ỉ) n ỉt=f z3=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 *ỉsk rdỉ.n=k twt n(ỉ) 3ḫ pn mry=k sỉqr=f m wỉ3 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 *dd-mdw ḥr twt n(ỉ) 3ḫ pn rdỉ m wỉ3 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 *rdỉ m wỉ3 pn ḥnꜥ twt n(ỉ) 3ḫ pn mry=k sỉqr=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 *ỉst rdỉ.n=k twt n(ỉ) 3ḫ pn m-ḥ3.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 *ỉr=k ḥr twt n(ỉ) 3ḫ pn m-b3ḥ=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 *s3ḫ.w ỉr.w n 3ḫ ỉsk ỉr.n=k š 4 n(ỉ) sỉn* "Sakhu which are done for an Akh after you (=*k*) have made four basins of clay" and that *rdỉ.ḫr=k ỉr.tw n=f r3 n(ỉ) tk3.w 4 ỉpn* "you (=*k*) are to cause that this speech of these four torches be done for him (=*f*, sc. the Akh)."[221] 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 *rdỉ n 3ḫ ỉqr r ḫḫ=f hrw n(ỉ) zm3 t3* "given to a skillful Akh at his (=*f*) throat on the day of the funeral."[222] BD 100 is to be recited over a copy of the text written on a clean, blank papyrus, which is *rdỉ n 3ḫ ḥr šnb.t=f nn rdỉ.t tkn=f m ḥꜥ.w=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)

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[217] Lüscher 1998, p. 8.

[218] Cf. *ibid.*, p. 13.

[219] An imperative, as correctly translated by T. Allen 1974, p. 40. Note the writing of the passive *sḏm=f* from *ỉrỉ* "to do" in the immediately preceding *ỉst ỉr.w ḫprr n-mḥ=f sqdw sꜥb m nbw.*

[220] It is possible that the *n=f* of the notation actually refers to the amulet itself, although logistically this would be inconvenient, since the instruction names four events in this order: fashioning and decorating the scarab, then putting it in a man's heart; then opening the mouth; then anointing: it would be difficult to perform an opening of the mouth on an amulet after its deposition. Still, in later periods at least, the opening of the mouth could be performed on amuletic objects; see Moyer and Dielemann 2003, pp. 47–72, and Quack 2009b, p. 352.

[221] The *z(ỉ) 4 ỉr.w m n(ỉ) wṯz.wt ḥr ḫr qꜥḥ=sn* "the four men upon whose elbows the name of 'Raisers of Horus' is written" of BD 137A's notations may be understood to be images of the same, as such are found in the text's accompanying vignette. So either a small number of persons participated in this activity, or what is meant is that images of such participants (like the vignette itself) are to be at hand.

[222] The citation is from BD 101; the other two give virtually identical notations.

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which is *rdi m-ḫnw ib n(i) z(i)* "placed within the heart of a man," and then the officiant is instructed via an imperative[223] to *ir n=f wp.t rꜣ* "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,[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[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 (=*k*) who is separate from the beneficiary (=*f*, *ỉḫ pn*)—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 *ꜥḥꜣ tw wr.t im(i)=k ir sw ḥr ḥr nb wp-ḥr ḥꜥ.w=k ḏs=k m it=k m zꜣ=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."[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.[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

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[223] See above at n. 219.

[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.

[225] See below concerning BD 137A and 141/142.

[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.

[227] See Munro 2003, pp. 46 and 49, and de Cenival 1992, p. 34. For BD 89 attested on a single-text, amuletic papyrus, see Illés 2006, pp. 123–124.

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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 nn rdi.t m33 rmṯ.(t) nb.t wp-ḥr imy-ib=k m3ʿ ḥnʿ ḥri-ḥ3b.t nn rdi.t m33 ky ḥr nn ḥm i m rw.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 md3.t tn* (*i.e. tn*) *nn rdi.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 *rdi n 3ḫ r ḫḫy=f n pr r ḥ3 n rḫ ḥ3.w-mr n m33 ir.t n sdm msdr* "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 rdi.t m33 sw rmṯ(.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 imn.t m dw3.t sšt3 n(i) dw3.t bz št3 n(i) ḥrit-nṯr* "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

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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*]*m*(*i*)*=k ir ḫr rmṯ*(*.t*) *nb.t wp-ḫr ḥ*ˁ*.w=k ḏs=k* "may you not do (it) on behalf of anyone except yourself." BD 18 avers that *ir grt šdd sw nb* [*ḫr=f*] *r*ˁ *nb wḏ*ȝ*=f tp t*ȝ "and as for the one who recites it [on behalf of himself] every day, (it means) being prosperous on earth." BD 125 notes that *ir ir mḏ*ȝ*.t tn ḫr=f wnn=f w*ȝ*ḏ ms.w=f w*ȝ*ḏ* "as for the one who performs[228] 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:

BD 68 (Ea) 16–17

*ir rḫ mḏ*ȝ*.t tn*
iw=f pr=f m hrw
*wnn=f ḫr šm.t tp t*ȝ *m-m* ˁ*nḫ.w*
n sk=f /// r nḥḥ
*sšr m*ȝˁ *ḫḥ n*(*i*) *zp*

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 *ir.tw=f m zš ḫr qsr=f r*ȝ*-pw* "or it is put in writing on his coffin."[229] 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 *ḏd-mdw in rḫ mḏ*ȝ*.t tn* "recited by one who knows this book,"[230] thus fusing the phraseology *ḏd-mdw in* "recited by" together with the act of *rḫ* "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,[231] and it is characterized by formalization,

[228] The form *ir* without ending should be an active participle, because elsewhere in the papyrus's notations the passive participle from *iri* "to do" uniformly receives the *-.w* ending; see BD 148 (Ea) 18 *ir ir.w n=f nn*; BD 141 (Ea) 112–113: *ir* ȝḫ *nb ir.w n=f mḏ*ȝ*.t tn*; BD 136A (Ea) 21–22: *ir* ȝḫ *nb ir.w n=f nn*; BD 130 (Ea) 40: *ir ir.w n=f nn*; BD 137A (Ea) 29–30: *ir ir.w n=f r*ȝ *pn*; BD 151 (part 2) (Ea) 16: *ir* ȝḫ *nb ir.w n=f nn*; BD 156 (Ea) 3: *ir ir.w n=f nn*; BD 100 (Ea) 11: *ir* ȝḫ *nb ir.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.

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repetition,[232] 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.[233] 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.[234] 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.[235] 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.[236] 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.[237] 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 *sšm.w pw št3.w n m33 n 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 *ḫft m33=f nt(i)t sšt3 pw ꜥ3 n m33 n ptr* "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 *sšt3 ꜥ3* "great

[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.

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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 *imi-r3 ḥtm.t* "treasurer" and *imi-r3 pr n(i) imi-r3 ḥtm.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

[238] Lapp 1997, pp. 20–22.
[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.

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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[243]—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[244] 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,[245] 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[246]—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[247]—and would, more importantly, be a question of ancient *beliefs* about the activities of an 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,[248] 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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[243] Cf. the discussions of Gestermann 2005, p. 21, Lapp 1996, pp. 42–49, and S. Morenz 1973, p. 222.

[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.

[247] See for instance S. Morenz 1973, p. 229; it has its precedent at least as early as Naville 1971 [1886] *Einleitung*, p. 20.

[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.

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BD 176 (Ea) 4

ỉr rḫ r3 pn
wnn=f m 3ḫ ỉqr
n m(w)t.n=f m wḥm m ḫrỉt-nṯr

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 *wnn=f* geminates, and since its root is from the *secundae geminatae* class, and since it follows the quasi-conditional[249] particle *ỉr* "as for," it suits the morphology and environment of a 'prospective' *sḏm=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 *tp t3* "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)

ỉr rḫ mḏ3.t tn tp t3 <dỉ> m zš tp qrs r3-pw
ỉw=f pr=f m hrw m ḫpr.w nb(.w) mr(.w)=f

As for the one who knows this book upon earth or <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 *prỉ m hrw* "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 (*rḫ tp t3*) versus possession of the text on the coffin (*<dỉ> m zš tp qrs*): knowledge in life, possession 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: *ỉr rḫ mḏ3.t tn tp t3 ỉw pr=f m hrw wnn=f ḥr šm.t tp t3 m-m ꜥnḫ.w nb.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): *w3ḥ tp t3 3ḫ m ḫrỉt-nṯr ꜥq ḥr nb.w ỉwnw pr.t r p.t* "enduring on earth, being an *3ḫ* in the necropolis, 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. 256.

[251] As observed by S. Morenz 1975, p. 201.

[252] BD 70 (Pb) 5–6.

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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 t3* " upon earth" to *rḫ* "to know."

The verb *rḫ* 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

ḏd z(i) r3 [p]n wꜥb
pr.t pw m hrw m-ḫt mni=f ir.t ḫpr.w [r]di ib=f
ir grt šdd sw nb [ḥr=f] rꜥ nb
wḏ3=f tp t3
iw=f pr=f m ḫ.t nb.t
n spr.n sw ḫ.t ḏw.t
sšr m3ꜥ ḥḥ n(i) zp
iw m3.[n]=i (sw) iw(=f) ḫpr m-ꜥ=i 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-ḫt mni=f* "after he dies" in the first sentence and *rꜥ nb… tp t3* "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

///…/// [*pr*].*t h3.t m ḥrit-nṯr*
3ḫ [*m imn.t*]
///…/// m ḫpr.w nb mrr=f
ḥb sn.t ḥms.t m zḫ

[253] Cf. T1Be's paratext to CT 335 (> BD 17) IV 326a-g (T1Be): *ḏd NN r3 pn wꜥb [m nṯr(w)] ḥzmn.i wḏ3 tp t3 [ḥr r]ꜥ mny nfr ḥr [wsir ir.t ḫp]r.w rdi ib=f pr.t m hrw ḥbꜥ zn<.t> ḥms.t m zḫ in NN m-ḫt mny=f ir [ḏd] sw ḥr=f /// [iw=f] pr=f m-ḫt* "N. is to say this text while purified [by] Hezmen-[natron]. Prospering on earth [with R]e, mooring beautifully with [Osiris. Making transform]ations 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 nṯr(w)]*, cf. PT 553 §1368a (P): *sꜥb r3=f m nṯr(w) ḥzmn*(*.i*) "his mouth having been purified with natron." I owe the other reconstructions to the personal communication of E. Wente.

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pr.t m b3 ˁnḫ.y in NN m-ḫt mn[*i=f*]
iw(*=f*) *3ḫ n ir st tp t3*

///…/// [go]ing [up] and going down in the necropolis,
being an Akh [in the west]
///…/// in all the forms which he desires,
playing at Senet and sitting in a booth,
and going out as a living Ba by NN after [he] die[s].
It is beneficial for the one who does it upon earth.

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 *3ḫ.w* "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

ir grt rḫ r3 pn
sm3ˁ ḫrw=f pw tp t3 m ḫrit-ntr
iw=f ir=f ir.t nb.t ˁnḫ.w

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—*m3ˁ ḫrw* "being true of voice" or "being justified," a term which has both religious and legalistic[254] connotations—is to be accrued in two contexts: *tp t3* "upon earth" and *m ḫrit-ntr* "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.[255] This assessment has actually been similarly held for it and other mortuary texts continuously afterwards.[256] 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.[257] 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

[254] See Hays 2007, p. 56 nn. 102–103, and Doxey 1998, pp. 91–93.
[255] Lepsius 1867, pp. 8–9, cited at DuQuesne 2002, p. 42 n. 48 (and see the further reference at his n. 49), Quack 2000, pp. 57–59, and von Lieven f.c. (who is followed already by Luft 2008, p. 84, and *idem* 2009, p. 88).
[256] Tiele 1882, p. 31; Sethe 1931, p. 531 with n. 3; Kees 1952, pp. 37–38; *idem* 1983 [1956], pp. 218–219; Barguet 1967, pp. 21–23; Hornung 1963, p. 40 n. 72; *idem* 1991, p. 31; *idem* 1992, p. 125; Wente 1982, pp. 175–176; de Cenival 1992, p. 33; Eyre 2002, p. 66; DuQuesne 2002, p. 46; Jo. Gee 2006; Kemp 2007, pp. 17–18; von Lieven f.c. See also Federn 1960, pp. 245–246 with nn. 54–55; and further references at Wente 1982, p. 162 n. 9. Cf. Jasnow and Zauzich 2005, p. 57.
[257] See the reference cited above at n. 99.

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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 complaints[259] against associating the term *mysticism*[260] 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,[261] 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.

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[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 appelation by S. Morenz 1952, p. 80; *idem* 1957, col. 124; and *idem* 1975, pp. 200–202. Interestingly, *idem* in the third work sees the phrase *tp t3* "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 Priestern vorbehaltene 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 *devayoga* 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.

[262] See Hollenback 1996, pp. 74–93 and 580–585, forcefully exposing the fallacy of the common contention that mystical experience is characterized by a dissolution of the distinction between subject and object. Cf. similarly McGinn 1991, pp. xvi-xvii; and Katz 1978, pp. 32–46.

[263] See McGinn 1991, p. xiv.

[264] See Schmidt 2003, pp. 273–274 (summary of research since 1978), p. 289 (statement of the author's argument: the *sui generis* rhetoric applied to the term in the mid-Nineteenth Century paradoxically made the concept 'timely' rather than 'timeless'), pp. 290–291 (the closure of the category), and p. 294 (for the quotation).

[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.

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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[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.[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.[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[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

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[266] For Egyptology, see the seminal deconstruction of the category of magic by Gutekunst 1987, pp. 77–98 (cf. Ritner 1992, pp. 189–200; *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 can have sanctuaries, determine time and place for ritual, and employ special instruments, with entry rites before a central ritual and exit rites (pp. 46–49); and they have the same types of central rites, including non-verbal sympathetic (pp. 20–21), purificatory and sacrificial rites, and ones involving the construction or use of images, as well as verbal rites such as oaths, wishes, prayers, interjections, and simple formula (pp. 52–54); in sum, they both have the same kinds of rites (p. 86); and these rites are in both cases formal (p. 59). Further, their positive and negative rites are in close correlation (p. 128); both use a constellation of imagery (pp. 62–63); 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.

[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.

[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.

[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.

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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.[270] 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[271] was, or at least originally was, by the living in preparation for the afterlife.[272] 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:[273]

[270] 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.

[271] 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.

[272] 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.

[273] 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.

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Table 2. Person of the Beneficiary in pBM 10477

Person of the beneficiary	Number of texts overall	Subset: number of reframed texts	Subset: number of iconic texts
1st person only	108	1	0
3rd person only	13	7	1
1st and 3rd person	7	1	0
1st and 2nd person	3	0	0
Not mentioned	3	1	1
2nd person only	1	1	0
2nd and 3rd person	1	1	0

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 (*irỉ*) or recitation (*šdỉ*).

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

BD 176 (Ea) 1–4

r3 n(ỉ) tm m(w)t m wḥm
ḏd-mdw in imi-r3 pr n(ỉ) imi-r3 ḫtm.w nw m3ʿ-ḫrw
bw.t=ỉ t3 i3b.ty
nn ʿq=ỉ r ḫb.t
nn ỉr.tw n=ỉ ḫ.t m nw n(ỉ) bw.t nṯr.w
ḥr nt(ỉ)t ỉnk ỉs sw3 wʿb ḥr-ỉb msq.t
rdỉ.n n=f nb-r-ḏr 3ḥ.w=f hrw pf n(ỉ) zm3 t3.wy m-b3ḥ-ʿ nb ḫ.t
ỉr rḫ r3 pn
wnn=f m 3ḫ ỉqr
n m(w)t.n=f wḥm m ḫrỉt-nṯr

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]

[274] See Assmann 1986b, col. 1001 with 1006 n. 48; *idem* 1990, p. 6; and *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 *ḫb.t*, see Hays 2007, p. 44 n. 10.
[276] This and the previous statement are derived from CT 335 IV 324b–c.

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The lord of all has given me his magical power[277] on that day of joining the two lands in the presence of the lord of ritual.[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,[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:[280] BD 99, a 'ferryman text.'[281] According to it:

BD 99 (Ea) 38–41

ỉr rḫ r3 pn
ỉw=f pr=f m sḫ.t ỉ3r.w
ỉw dỉ.tw n=f šns ds pzn ḥr ḫ3w.t n(ỉ)t nṯr ꜥ3
3ḫ.t sṯ3.t m ỉt bty ỉn šms.w-ḥr 3zḫ n=f st
wšꜥ.ḫr=f m nn ỉt bty
sỉn.ḫr=f ḥꜥ.w=f ỉm=sn
wn.ḫr ḥꜥ.w=f mỉ nn nṯr.w
ỉw=f pr=f m sḫ.t ỉ3r.w m ḫpr.w nb mry{=ỉ}<=f> pr.t ỉm=f
sšr mȝꜥ ḥḥ n(ỉ) zp

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 aroura 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.

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

[277] On *3ḫ.w* versus *ḥk3* "magic," see Roeder 2003, pp. 205–209; Ritner 1993, pp. 30–35; and Borghouts 1987, pp. 29–46.

[278] For *nbw ḫ.t* as "lord of ritual," see similarly CT 1124 VII 455b (B3C): *NN tn ḏḥw.ti nb ḫ.t n wsỉr nb ḫ.t n NN tn* "NN is Thoth, lord of ritual for Osiris and lord of ritual for NN."

[279] The term *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.

[280] 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. 55 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.

[281] 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.

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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: *ḏd n=i rn=i i.n ḥrp.w ḫnd ḥp.wy rn=k* "'Tell me my name,' says the mallet (*sc*. 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.[282] 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[283]—it may be evidentially concluded that this text was not reframed from another context.[284] 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.[285] 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.[286] 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

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[282] Hays 2009a, pp. 26–27.

[283] BD 99 (Ea) 1–2: titles followed by *ḏd-mdw in NN* "recitation by NN."

[284] The speculation of Bidoli 1976, pp. 30–33, that the dialogues of ferryman texts had their origins in initiatory rites into a practical guild, has been rejected by analogical reasoning by Willems 1996a, p. 160 (but see *ibid*., p. 381), followed by Bickel 2004, p. 109.

[285] Cf. Irvine 1996, pp. 146–147: "the speaker 'animates' the persona of another, taking on another subjectivity for the duration of the reported speech."

[286] For the citations of these statements, see above.

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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. This

[287] BD 18, 84, 91, 100 (a reframed text), 148, 152, and 189.
[288] BD 78, 99, and 126.

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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.

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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,[290] 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.[291] 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.[292] 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,[293] 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;[294] 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.[295] What is striking is that all of these texts[296] concern the

[290] pEbers 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.
[292] Ritner 1990, p. 40.
[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.
[294] Cf. Silverstein 2004, p. 626.
[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.

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talismanic charging of an image or inscribed amulet, as explicitly specified in accompanying paratextual instructions.[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,[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.[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.[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.[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

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[297] On the first person of these texts, see Eschweiler 1994, p. 74. According to an unpublished study of E. Wente, kindly provided to me, some Coffin Texts may also be understood to have been performed by priests reciting on behalf of the deceased in the first person, as indicated by paratextual remarks. By his measure, these include CT 111, 304, 341, 416, 508, 576, and 770; (on CT 341, see Willems 1996b, p. 205 n. 51; on CT 508 and 576 see Willems 1988, p. 208). With Wente, a less certain case of proxy performance may be found in CT 149.

[298] And further, some surviving scaraboid amulets found in burials are of great size and lack piercing for a suspension loop, indicating that they were designed expressly for a burial context; see Andrews 1994, pp. 56–59.

[299] Besides the reframed BD 100 and the self-performed BD 18 and 148, in the Papyrus of Nu there are four other texts which cast the beneficiary in both the third and first person: BD 84, 91, 152, and 189.

[300] BD 2–3, 6, 101, 108, 130, 133–134, 136, 144, 151 (parts 1 and 2), and 156.

[301] BD 101, 130, 133–134, 136, 144, and 156.

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#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-performed 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 conformable 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 speaking 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 performance 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.

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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 (reframed 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,[303] puts the text owner in the role of Horus performing service to Osiris. Nebseni declares *i.n=i ḫr=k nḏ=i ḫr=k in.n=i n=k mꜣʿ.t r bw ḫr psḏ.t=k im di=k wn=i m-m=sn imiw-ḫt=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."[304] 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 *hꜣ wsir ink zꜣ=k ḥr i.n=i mḥ.n(=i) n=k ir.t-ḥr (m) mḏ.t* "O Osiris, I am your son Horus: I have come even having filled the eye of Horus with unguent for you."[305] The phraseology of filling the eye of Horus with oil[306] is found in a Pyramid Text[307] which is readily situated in mortuary cult.[308] 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: *wsir W. m-n=k ir(.t)-ḫr mḥ.n(=i) n=k ir.t=k (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.

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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.[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:

[309] T. Allen 1974, p. 226 with n. 3 and Assmann 1969, pp. 2 n. 11 (under "Text II 1") and pp. 165–186.

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domain	individual setting	most performed by beneficiary for himself some rites performed by close family members (reframed in BD) some iconic (non-performed)
produces		
discourse	personal structure	majority principally in the first person some third-person texts & ones not mentioning beneficiary
	sacerdotal structure	few second or third person further described as 'personal service'

Figure 2. Individual Setting vs. Personal Structure

Figure 2 represents what is found in documents such as the Papyrus of Nu. That source, and Nebseni'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

[310] See above at n. 120.

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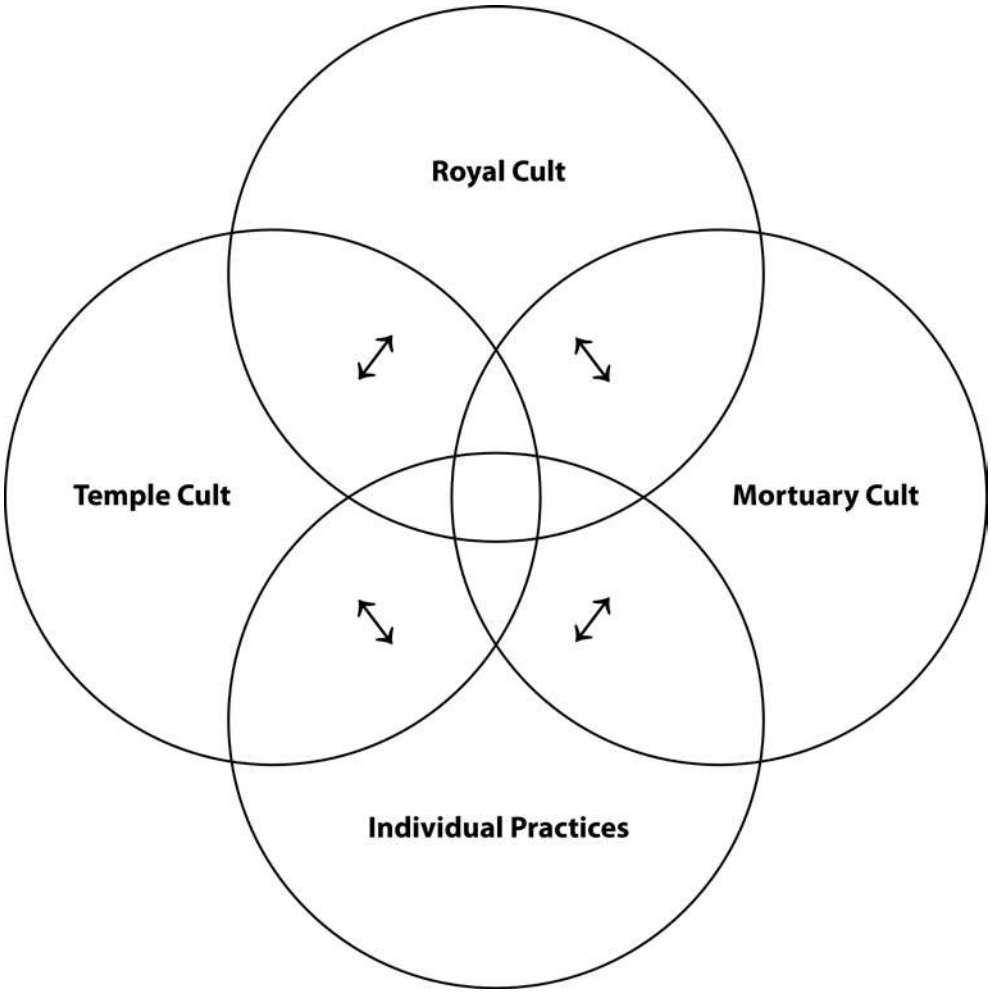

Figure 3. Milieu of Egyptian Religious Practice

settings has been observed before,[311] research has only recently begun to draw out parallels between its texts and other situations of display in earnest.[312]

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

[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.

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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.[313] 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.[314] 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.[315] 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.

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[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 milieu."

[314] Cf. Jo. Gee 2006, p. 86.

[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.

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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-critical[316] method could be applied[317] 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 performer,[319] whose personal and human identity is also irrelevant[320]—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.

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[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.

[317] Cf. Assmann 1969, p. 166.

[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.

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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.[321] 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.[322] 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.[323] But this picture has not been generally pursued or promulgated,[324] 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.[325] 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.[326] 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.

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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'

[327] Cf. similarly Quack f.c.
[328] For the coining of the term, see Bauman and Briggs 1990, pp. 73–75.

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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.[329] 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'[330]—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.

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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.[331] 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,'[332] 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,[333] 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.

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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.[334] 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: *ꜥb=k ꜥb ḥr ṯz pḫr ꜥb=k ꜥb ḏḥw.tỉ ṯz pḫr* "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 *wꜥb zp 2 ỉmn-rꜥ ḥr(ỉ)-ỉb ḥw.t-nb-mꜣꜥ.t-rꜥ* "Pure, twice, Amun-Re resident in the House of Seti I."

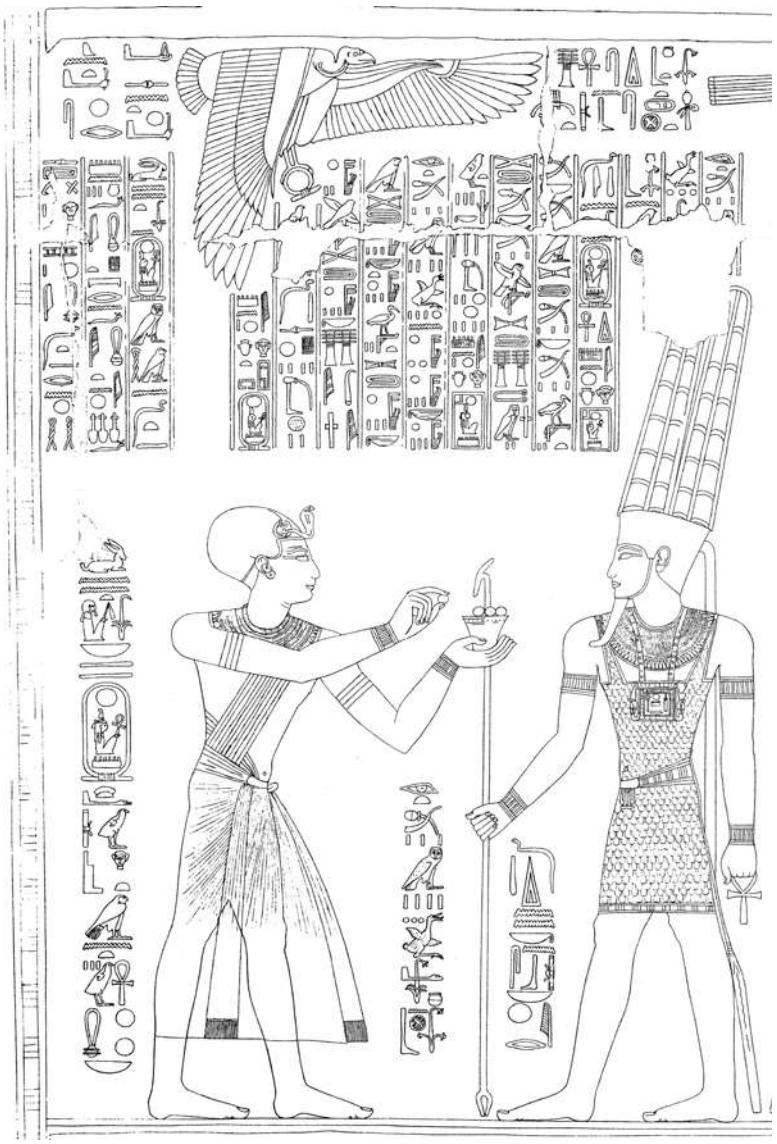

Figure 4. Scene of New Kingdom Temple Rite

[334] The title of the recitation TSR 60 and the caption before the king are derived from a parallel to PT 34.

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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: *ỉr.t ꜥb m fdw ṯ3 šmꜥ nḫb* "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, *wnn nỉ-sw.t nb t3.wy mn-m3ꜥ.t-rꜥ ḥꜥ.w ḥr s.t ḥr n(ỉ)t ꜥnḫ.w mỉ-rꜥ rꜥ 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 ḥr* "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.[335] In the figure, just to the left of the image of the god there is a comment attributed to him. He says, *dỉ.n=ỉ n=k snb nb ḫr(ỉ)=ỉ* "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,[336] 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.[337]

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.

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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."[338] 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.[339] To be actualized, it must be encountered. Moreover, the audience must be competent in the monumental statement's context of convention, must understand and accept its sense so as to create, maintain, and participate in a social framework of consensus.[340] 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 statements 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 performed 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 contrast to the scene of Figure 4. In the temple sanctuary ritual's actual execution, the historical identity of the performer was irrelevant.[341] He was a generic quantity.

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[338] The body text concerns statements made by gods. To be clear, the discourse on the 'performative' *sḏm.n=f* (for references to scholars who have engaged this topic, see Servajean 2003, pp. 34–35 with nn. 12–15) is prompted mainly from *sḏm.n=f* 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 misguided, 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.

[339] See Feldman 2010, p. 150, and Ong 1982, p. 75.

[340] See Fish 1982, pp. 707–708. Consequently one should not suppose that a particular verb form or grammatical 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.

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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 150 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

[342] Milde 1991, p. 4 and see also his n. 15.

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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.[343] 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.'[344] 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 farther 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,[345] in part because it breaks the mould of what we would tend to call 'monumental.'

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[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.

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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 *smnḫ* 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:

Cb (Munro 1994, Tafelband, pl. 32) 1

nṯr nfr nb t3.wy nb ỉr.t ḥ.t ʿ3-ḫpr.w-rʿ z3 rʿ n(ỉ) ḥ.t=f mr=f ỉmn-ḥtp
ỉr.n=f m mnw=f n ỉt=f nṯr nfr nb t3.wy nb ỉr.t ḥ.t ni-sw.t bỉ.tỉ mn-ḫpr-rʿ z3 ỉmn-rʿ n(ỉ) ḥ.t=f mry=f ḏḥw.tỉ-ms ḫpr.w-nfr
ỉr.t n=f mḏ3.t n(ỉ)t sỉqr 3ḫ
rdỉ.t h3=f r wỉ3 n(ỉ) rʿ…

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 (*mḏ3.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 *sỉqr 3ḫ* "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 (*ỉt=f*) to secure the perfection (*sỉqr*) of his father's exalted, spirit form (*3ḫ*).

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 *ḏd-mdw ỉn NN* "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, *mnw* "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 *mnw* with the present topic makes this example especially apt. Cf. similarly Urk VII 25, 19 (Khnumhotep): *ỉr.n=f m mnw=f* "as a monument did he make (this inscription)," with the details of it following.

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That is, they all pertain to it except for one.[348] At the end of the first register, in its last column at the far right, a sacerdotal text appears, PT 77 (see Figure 5[349]). 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.[350] 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.[351]

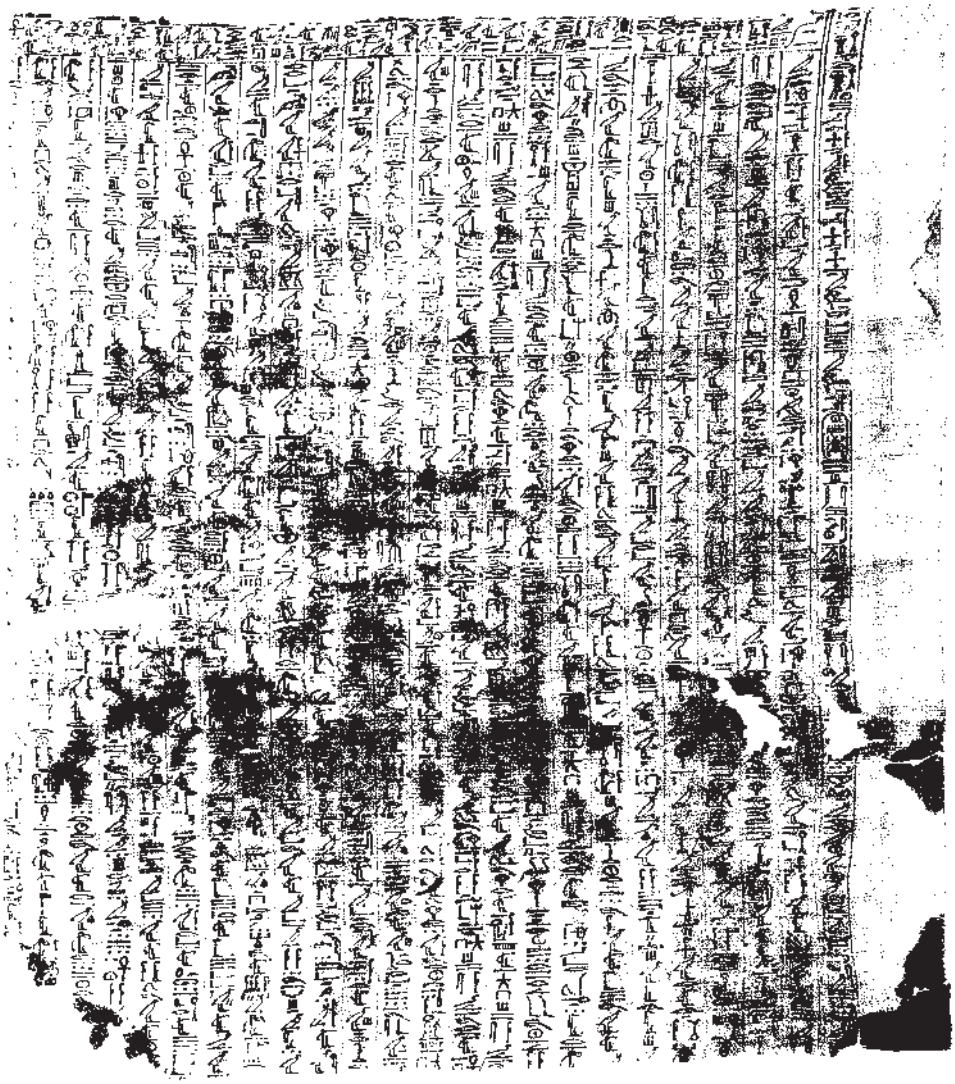

Figure 5. Shroud of Thutmose III, Right End

[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(=i) ṯm m ḥ3.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=ṯ ṯn m ḥ3.t nỉ-sw.t mn-ḫpr-rᶜ mᶜ ḫrw pn* "in the brow of King Menkheperre do you put yourself." It is a detail of decontextualization. Further on this formula, see Pries 2011 (forthcoming).

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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 *ḏd-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.

[353] Cf. Ricoeur 1971, p. 532, and Bakhtin 1986, p. 115.

[354] Vernus 1996, pp. 161–162.

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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 modifications. The groundwork for this will be laid directly.

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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.

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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.[358] 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

[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.

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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 plans[359] 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

[359] The spatial disposition of the surfaces shown in the plans is based upon Sethe 1908–1922, vol. iii, pp. 117–155, Jéquier 1936, pls. 1–10, Piankoff 1968, pls. 37–67, Leclant *et al.* 2001, Bène 2007, pp. 168–177, and draft plans of T/A/N and T/A/S kindly provided by Élise Bène.

[360] Cf. H. Altenmüller 1972, pp. 31–32, on the determination of Spruchfolgen.

[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 fPT 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.

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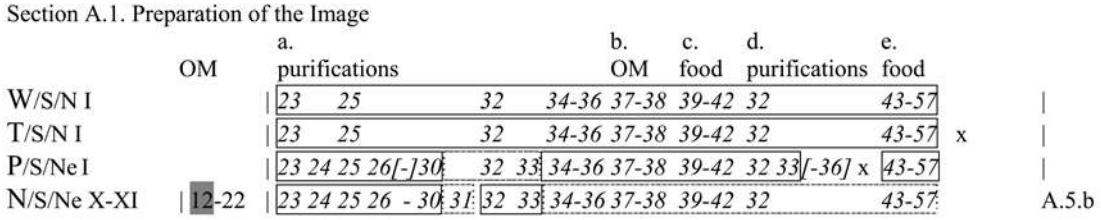

Figure 6. Extract from Chart A, Part 1, Section A.1

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.[362]

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),[363] 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.[364] 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

[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.

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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 outlying 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 inscriptional content in pyramids after Unas.

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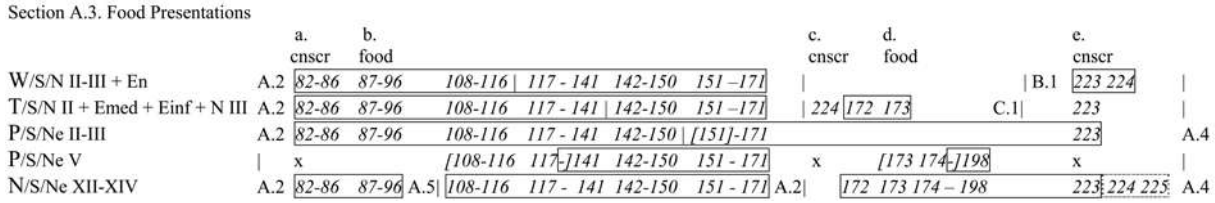

Figure 7. Extract from Chart A, Part 2, Section A.3

on, 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*[368]—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

[368] Cf. the discussions of alterations of order with specific sequences at H. Altenmüller 1972, pp. 29–31, and J. Allen 1994, pp. 10–11. Cf. also the discussion of differences of order in the (post-) New Kingdom Opening of the Mouth ritual at Quack 2006a, pp. 133–135.

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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.[369] Whereas Unas and Teti only put texts on

[369] 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.

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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.[370] Its seemingly earliest virtually intact exemplar stems from the Fifth Dynasty tomb of Debeheni, as depicted within Figure 8.[371] 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,[372] 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.[373] 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 *sṯ-ḥ3b* "ceremonial-scent oil" specified at the end

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[370] Maspero 1897, pp. 276–277. On the discovery of the Pyramid Texts, see Ridley 1983, p. 79, and Verner 2001, pp. 39–41.

[371] Tomb of Debeheni (Giza, LG 90); after Lapp 1986b, in turn after L*D* II, pl. 35. For the tomb, see Hassan 1943, pp. 159–184, esp. p. 176 fig. 122 for the particular scene. The specific type of list which Debeheni has is dubbed the 'Listentyp A' by Barta 1963, pp. 47–50.

[372] Similarly, Willems 2001, p. 350; *idem* 1988, p. 203; and Hassan 1948, p. 157.

[373] For an item-by-item comparison of Unas's corresponding Pyramid Texts to offering lists of this kind, including Debeheni's, see Junker 1934, pp. 85–96. The correspondences are between PT 72–81, 25, 32, 82–96, and 108–171 in that order to the list's items A3–A90, by the nomenclature of Barta 1963, pp. 47–50. Excepting items A22–24, which are damaged in Debeheni (see *ibid.*, p. 48; and Junker 1934, p. 87), the sole discrepancy is with the presence of PT 93, which does not always specify an item and has no direct match in the Type A list. PT 83–84 together correspond to item A16, and PT 94–95 together correspond to item A25. In Listing Two of the second volume, Sequence 25 (attested on sources W, T, Nt, S, and TT 33) is the exact match to the items of this list. Finally, it may be added that the first two items of this offering list correspond to PT 25 and 32, to make a total of ninety correspondences altogether.

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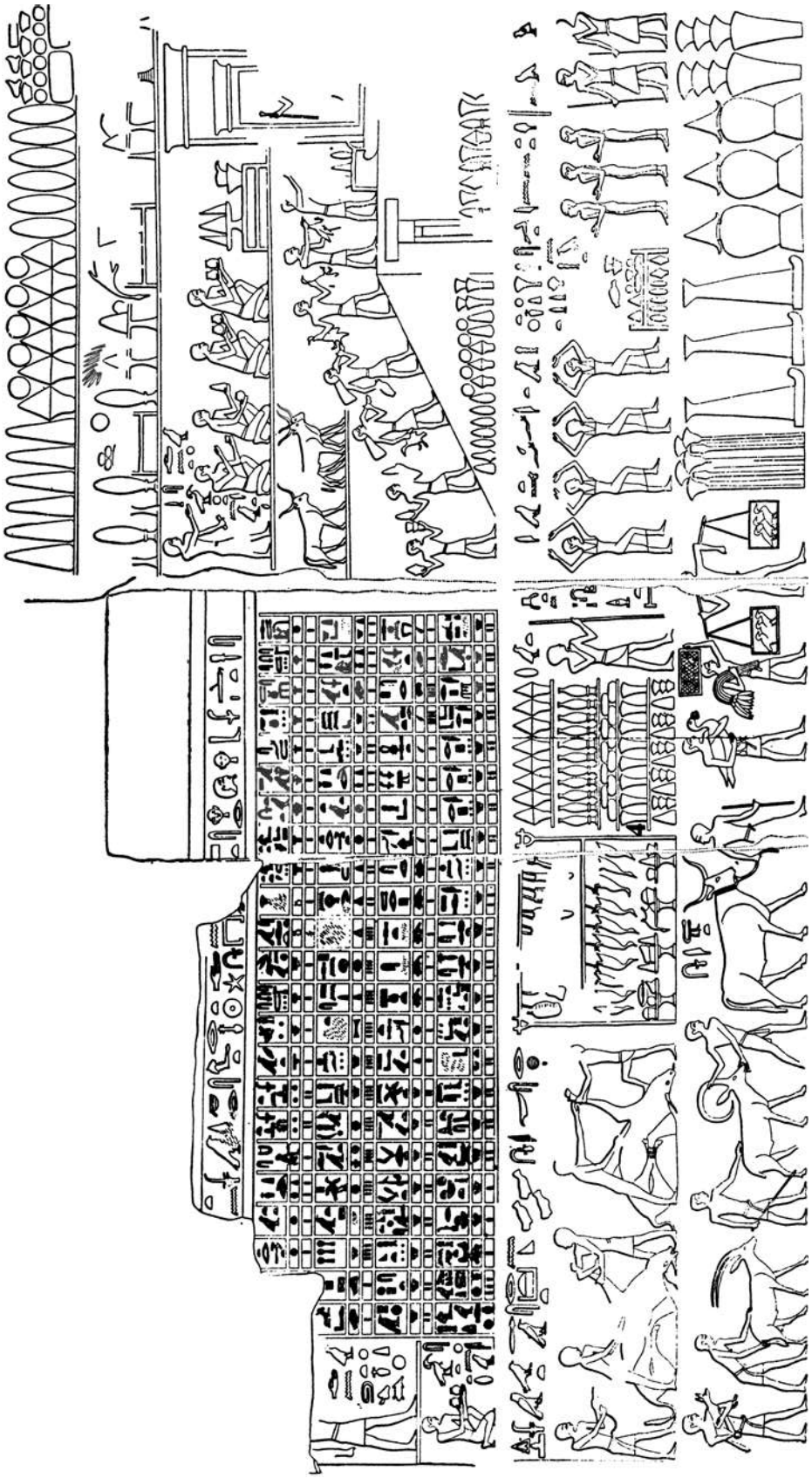

Figure 8. Scene of Old Kingdom Mortuary Service

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of PT 72 and going on to finish in the sequence with *ḥnk.t* "a Henket-presentation"[374] at the end of PT 171. For instance, the first Pyramid Text of the sequential matches is as follows:

> PT 72 §50 (W)
>
> *wsir W. mḥ.n(=i) n=k ir.t=k (m) md.t*
> *dd-mdw zp 4*
> *st-ḥ3b*
>
> 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-ḥ3b* "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-ḥ3b* 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.

[375] See Dümichen 1884, pp. 8 and 12–43; Ni. de Garis Davies and Gardiner 1915, pp. 76–77; Junker 1934, pp. 69–96, within an account of Old Kingdom mortuary service beginning at p. 62; Barta 1963, esp. pp. 47 and 61 (at n. 57); S. Schott 1963, p. 103 with n. 4; H. Altenmüller 1971, pp. 76–90 and 278–279; Lapp 1986b, esp. pp. 186–189; J. Allen 1988, p. 39; Fraisse 2002, pp. 236–237; and Hays 2002, p. 154 with n. 7.

[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.

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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.[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.[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.[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.[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.[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

[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 *et al.* 1913, pl. 63.

[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.

[380] See Hays 2011, pp. 128–129, M. Smith 2009, p. 9, and Simpson 1978, figs. 31–32.

[381] Barthes 1977, p. 16.

[382] On the architectural and iconographic components of the pyramid temple sanctuary in the Fifth and Sixth Dynasties, see Jánosi 1994, pp. 156–157.

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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,[383] but there are several Middle Kingdom copies of Pyramid Texts which have them, including a few from Group A:[384]

PT 72 (T9C)
r3.w n(i)w mrḥ.t n(i)w 3ḫ m ḫrit-nṯr "Anointing utterances of an Akh in the necropolis."

PT 77 (Sq18X)[385]
s3ḫ.w [*r3*] *n(i) mrḥ.t* "Transfigurations. [Utterance] of unguent."

PT 81 (Sq18X;[386] sim. T1Be and BH4C)
s3ḫ.w r3 n(i) ḥbs.w "Transfigurations. Utterance of clothing."

CT 530 VI 122n (T9C)
r3.w n(i)w snṯr n(i)w ḫrit-nṯr "Utterances of incense of the necropolis."

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, [387] the lector priest *par excellence*, and in at least one instance an offering list is labeled as *zš pw ir.n ḥḏw.ti* "this writing which Thoth made."[388] Based upon this association, Harco Willems interprets the term *zš n(i) mdw-nṯr mḏ3.t n(i)t ḥḏw.ti* "the hieroglyphic writing, the Book of Thoth"[389] in a Coffin Text as referring precisely to the offering list.[390] More generally, the pictorial representations of priestly service for the dead or simply the depicted mortuary offerings and offering table could receive the label *dbḥ.t-ḥtp ꜥpr.t* "the requisite offerings and equipment"[391] or simply *dbḥ.t-ḥtp* "the requisite offerings,"[392] 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

[383] PT 355 from Group C; 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): *r3 n(i) ꜥq r wḏb ḥ.t* "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 *r3 n(i) mrḥ.t* "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.
[387] See S. Schott 1963, pp. 104–110.
[388] *Ibid.*, p. 105 IIi (S5C): *ir n=k ḥ.t ḥft zš pw ir.n ḥḏw.ti n wsir m pr mdw-nṯr* "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).
[390] Willems 2001, p. 350.
[391] Grimm 1986, p. 106.
[392] Wb v 440–441 and i 181 respectively.

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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

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[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.

[395] Cf. similarly Barta 1981, p. 18.

[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.

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Figure 9. Old Kingdom Depiction of Two Lector Priests

dependent upon the visual properties of the hieroglyphic script and the power of the written word as such.[400] 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."[401] They monumentally represented ritual acts.

2. *Group B.*[402] *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.[403]

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

[400] Ritner 1993, pp. 36–38, notes the link between Egyptian magic and writing; see already Sethe 1908–1922, vol. iv, p. 124.
[401] Vernus 1996, p. 144.
[402] Cf. Spruchfolge A (PT 213–222) of Altenmüller 1972; Gruppe C (PT 213–222, with possibly also 245–246) of Osing 1986; and Sequences E.1–2 (PT 213–222 + 245–246) of J. Allen 1994. On the Middle Kingdom exemplars of these texts, see Bène and Guilhou 2004, pp. 57–83.
[403] As noted by Allen 1994, p. 15.

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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.[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[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"[406]—as it evokes a sentiment of PT 220 of the first section, "the doors of the horizon (*3ḫ.t*) are opened, its bolts slid back."[407] This notion occurs in several texts of the second section.[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 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.[409] On the other hand, they are evidently inserted inside of a single entity here. In Pepi II's case, they are sandwiched between 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.

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[404] PT 267 (§365b–366a and 367b), PT 309 (§490a and 491c), and fPT 665A (§1908d–e) are found disposed in horizontal rows on a fragment published at Leclant 1976, pl. 26 fig. 18; fPT 665A (and therefore the entire fragment) is positioned at M/S/Sw A at Leclant *et al.* 2001, p. 48. A further text, PT 670, is localized at M/S/Sw B at *ibid.*, p. 40.

[405] First, Osing 1986, pp. 138–141, observes the separation between the two units in Middle Kingdom sources and for his part leaves the question 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: *dd-mdw ḥr=f ꜣ ḥr=f m ///* "Recitation. His face is lifted up; his face is ///." The phraseology is found again at PT 246 §255c (W): *pr=sn(i) ꜣ=sn(i) ḥr=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.

[406] PT 213 (S5C): *pr.t m sbꜣ.w dwꜣ.t.*

[407] PT 220 (W): *wn ꜥꜣ.wi ꜣḫ.t nḥbḥb qꜣn.wt=s.*

[408] See PT 246 §255a, PT 374 §659a, fPT 665A §1909c, fPT 665C §1915a, fPT 666A §1927b, fPT 667 §1934e, and fPT 667A §1943d. PT 374 also occurs in the third section. Further, PT 593 (of B.2) immediately follows PT 220–222 (of B.1) in the New Kingdom source TT 82 (see also Sq2X, reading bottom after the lid), and the former immediately precedes PT 213–215 (of B.1) on two Middle Kingdom coffins (Ab1Le and Sq9C), reinforcing the associations between B.1 and B.2.

[409] As graphically indicated in the presentation of N/S/Ne at Hays 2009b, p. 71 (Plan 10).

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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:

PT 267: J	PT 537: C	PT 693: G
PT 302: L and M	PT 593: C	sPT 701A: O
PT 309: J and L	PT 668: L	PT 703: O
PT 358: C	PT 669: L	fPT 723: G
PT 369: D and F	PT 670: M	sPT 1002: D
PT 374: D	PT 690: G and L	

b. *Later Contextual Information*

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

PT 213 (M1C)
r3 n(i) s3ḫ.w m-ḫt wḏb ḥ.t "Utterance of transfigurations after the reversion of offerings."

PT 213 (S5C)
pr.t m sb3.w dw3.t "Going forth from the gates of the netherworld."

PT 213 (L-A1)
/// /// /// sḫḏ ỉr=s mr=s /// … /// ỉm "*/// /// ///* [not] going upside down but doing as she wishes */// … ///*"

PT 214 (Sq2Be)
r3 n(i) tm m(w)t wḥm m ḫrit-nṯr "Utterance of not dying again in the necropolis."

PT 214 (L-A1)
ḏd-mdw r3 n(i) s3ḫ.w ʿš3.w /// tm wnm s(i) [*ḥfȝw*] */// … ///* "Recitation. Utterance of common transfigurations */// and* [serpents] not eating her */// … ///*"

PT 220 §194a (Sed1Cop)
ḏd-mdw s3ḫ.w "Recitation of transfigurations."

PT 220 (L-A1)
ḏd-mdw s3ḫ.t m ḫrit-nṯr r3.w ʿš3.w wnn r-gs nṯr m ỉmn "Recitation. Transfiguring (*s3ḫ.t*) in the necropolis. Common utterances. To be beside the god in the West."

PT 221 (Sq2Be)
r3 n(i) /// /// /// ///.wt n(iw)t nṯr /// "Utterance of */// /// /// ///* of the god */// "*

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':[410] PT 213–222, or it would seem more precisely "PT 213—219+220—222/223/224." Three

[410] Assmann 1986b, col. 1000; *idem* 1990, p. 14; *idem* 2000, p. 38; *idem* 2001b, p. 335; *idem* 2002, pp. 40 and 56–60; and idem 2005b, p. 249; see also "Liturgie I (PT 213–219)" and "Krönung und Speisung (PT 220–224)" in Assmann and Kucharek 2008, pp. 18–38 and 680–689. For 'Liturgie PT.B,' see the following note.

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are from an 'Osirisliturgie' labeled 'Liturgy II,' 'Liturgie II,' and 'SZ.2 (*s3ḫ.w* II)':[411] PT 369, 374, and 690. And two are from a series of texts labeled 'Liturgy III' and 'SZ.3 (*s3ḫ.w* III)':[412] 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.[413] The sets of texts modernly designated as liturgies are identified starting with sets of texts labeled as *s3ḫ.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 *s3ḫ.w*.

As mentioned in the previous chapter, Assmann has stressed the difference between 'mortuary liturgies' and 'mortuary literature.'[414] 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).[415] 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,[416] 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.[417] 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

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[411] Assmann 1990, pp. 9 and 35 fig. 5; *idem* 2008a, pp. 227–234; and Assmann and Kucharek 2008, pp. 38–66 and 689–707. This set of texts is also associated with an entity termed 'Liturgie PT.B' at *idem* 2002, p. 40 with n. 6 and p. 58, *idem* 2001b, p. 335, and *idem* 2005b, p. 249. Note that in the latter two works the texts of this 'liturgy' are incorrectly identified; reference is being made properly to PT 593 PT 356–357 PT 364 PT 677 etc.

[412] Assmann 1990, pp. 12 and 38 fig. 8; *idem* 2008a, pp. 417–422 and 434–435; and Barbash 2011 (forthcoming).

[413] Due to their close association with similar texts from the Middle Kingdom: Assmann 1986b, col. 1005.

[414] See above at nn. 90 and 194.

[415] On this scene and its associated texts, see Hays and Schenck 2007, pp. 101–102, with further references there.

[416] The figure is a composite built from No. de Garis Davies 1935, pl. 25, and the reconstruction of *idem* 1943, pl. 108. The image of the reciting priest was actually anciently hacked out, doubtless by Atenists during the Amarna heresy, and doubtless due to the fact that he wore a leopard skin.

[417] PT 213 in TT 60, for which see Davies and Gardiner 1920, pl. 21. See further Hays and Schenck 2007, p. 101, Lüddeckens 1943, p. 30, and Barta 1968, p. 312, on Bitte 77.

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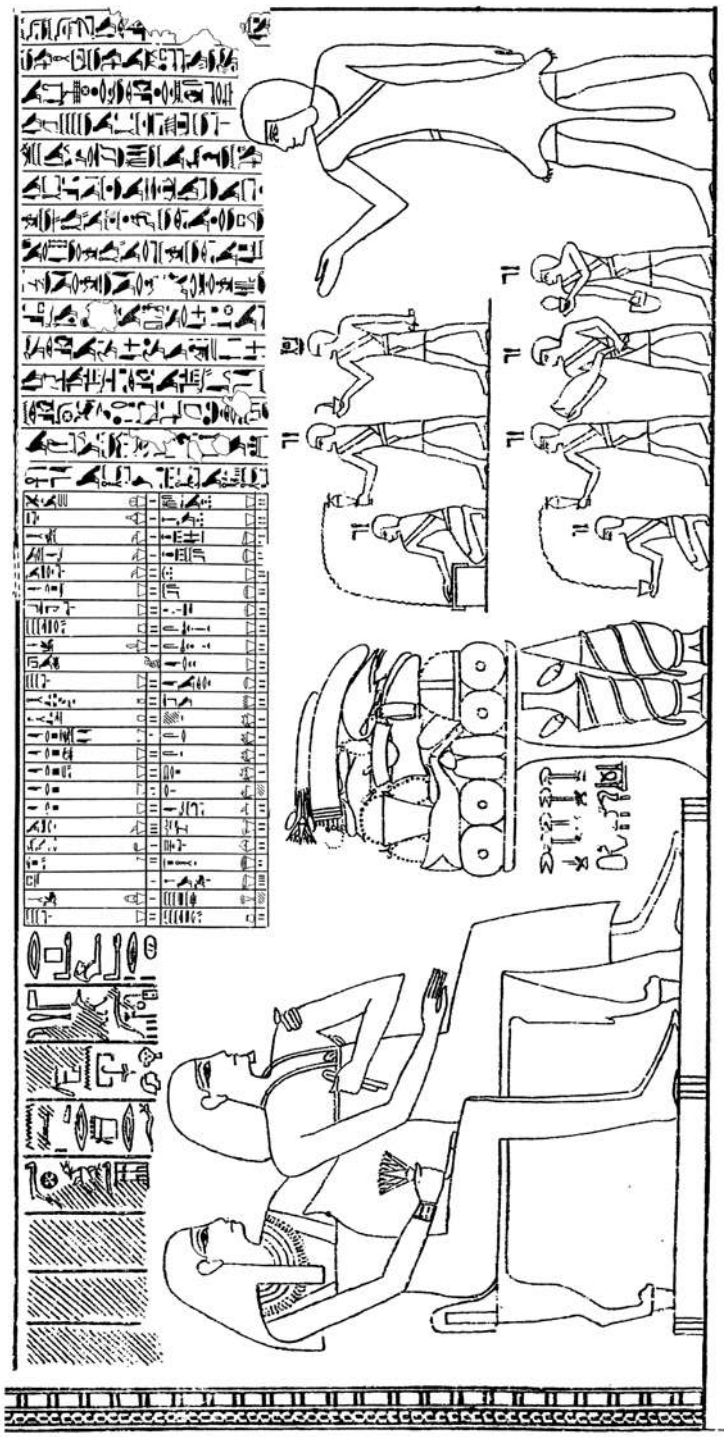

Figure 10. Scene from New Kingdom Mortuary Service (Reconstructed)

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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.[418] 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.[419] 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 *s3ḫ.w* "transfigurations" with the modern term *liturgy*. Even though some members of Group B are entitled with words built from the root *s3ḫ* "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 *s3ḫ.w* 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.[420]

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;[421] it is as culturally specific as *shamanism*. But perhaps the objection of reductionism is trivial.

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[418] Cf. similarly Barta 1981, p. 39.

[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 175–176, 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

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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 = *s3ḫ.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 anciently 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

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sequences of formal acts and utterances not encoded by performers." Ritual, for Rappaport, is liturgy, and vice versa. This begs the question: what is the difference between ritual and liturgy?

[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] Subsequences 82–90.

[429] Sequences 38–40 and 46.

[430] Subsequences 76–81.

[431] Sequence 37; but see also above at n. 405.

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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.[432] 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[433] 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.*[434] *Perpetuation of Cult*

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

[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.

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

	Group A	**Group C**	**Group H**
Unas	S/N+En & P/N+S	–	S/Esup
Teti	S/N+Einf n	S/Einf s	S/Esup & A/E
Pepi I	S/Ne	S/E	A/En
Merenre	S/[N]+Einf n	S/Esup-med-inf m	S/Einf s
Pepi II	S/Ne	S/Emed-inf n	S/Einf m-sup-inf m

owner, tomb, and cult are crystallized in its texts PT 534 and 599–601, which deal with the longevity of the tomb complex and the transmission of offerings from god to the dead.[435]

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 *ḏd-mdw wn ꜥ3.wi p.t* "recitation of opening the doors of the sky."[436] 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

[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.

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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:

PT 264: J	PT 457: J	PT 593: B
PT 356: E	PT 458: F	PT 603: F and H
PT 358: B	PT 460: G	PT 604: H
PT 407: H and J	PT 461: G and J	PT 637: A
PT 414: A, D, and G	PT 535: F and N	PT 660: A
PT 439: D	PT 537: B	PT 673: I
PT 456: G and J	PT 591: D	

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.[437]

4. *Group D.*[438] *Horus Resurrects*

Group D, which has an isolated text bearing the title *s3ḫ.w* "transfigurations" on a Middle Kingdom source,[439] 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

[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.

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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.[440] A more crucial later association of Group D is with an 'Osirislit-urgie' called 'Liturgy II,' 'Liturgie II,' and 'SZ.2 (*sꜣḫ.w* 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 *m pr mḏꜣ.t pr wsir m ꜣbḏw* "in the library of the temple of Osiris in Abydos" in the time of Amenhotep III.[441] 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.[442] 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:

PT 332: M
PT 335: M
PT 336: M
PT 364: G and M
PT 367: E
PT 368: E
PT 369: B and F
PT 374: B
PT 414: A, C, and G
PT 425: E
PT 436: A
PT 439: C
PT 440: L
PT 591: C
PT 592: F
PT 622: A
sPT 1002: B

[440] See Hays 2009b, p. 58 with n. 72.
[441] See Assmann 2008a, pp. 232–234, 360, and 385, and Assmann and Kucharek 2008, pp. 689–690.
[442] Assmann 2008a, pp. 233–234.

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5. *Group E.*[443] *Nut Protects*

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,[444] but parts are sometimes still found together then.[445]

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	

[443] Cf. Spruchfolge C of H. Altenmüller 1972.

[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 L3Li/B, L-MH1A/L, M1War/B, S1C/exterior, Sq7C/exterior, Sq4Sq/L, Sq5Sq/L, T1C/S, T1Be/H, and on the Dahshur coffins Da1C, Da2–4X, according to accounts of them at Lesko 1979.

[445] As at Sq5Sq/B, where PT 447, 368 of Group E immediately precede PT 366 of Group D; at Sq13C/L, with PT 588, 446, 449, 447–448 of Group E immediately followed by PT 366 of Group D, PT 356–357 of Group C, and then PT 364, 371, 364, 368–369 of Group D; at Sq10C/B, where PT 422 of Group D immediately precedes PT 447–448, 451, 589.

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Table 4. Distribution of Groups G and K

	Group G	**Group K**
Unas	–	S/W & A/Einf + sup
Teti	Ser/N + S	A/En
Pepi I	Ser/N + S	A/Es
Merenre	A/Esup + inf	A/Einf
Pepi II	A/Esup + inf	A/Einf

7. *Group G.*[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,[447] and there are three other texts in the present group which have to do with the presentation of cloth,[448] while PT 301 and 419 and two other texts exhibit concern with the possession of the Wereret-crown.[449] The context is clearly a mortuary one, as PT 419 and 466 and two others make reference to the text owner being mourned.[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.

Group K is attested in the pyramid of Unas in two spaces, and G is not found in that tomb (Plans 6 and 9). Groups G and K are attested respectively in the serdab passage and on the antechamber east wall in the pyramids of Teti and Pepi I, epigraphically distinct from one another. In the two later pyramids, they intersect in the same epigraphic area, but they are distinguishable from one another there due to their previous histories of transmission.

Group G consists of thirty-nine texts in fifty-seven attestations among its renditions. Only fourteen of its different texts are repeated among the versions of the group, or 36%. Its comparative lack of cohesiveness is matched by the sequential dispersion of its texts, as noted above. Contributing to the impression of a non-canonical set of texts is a high percentage of exchange. Eighteen texts are exchanged with other groups, or about 46%, a figure making it about as indistinct as Group D. The texts it exchanges with other groups are:

[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.

[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.

[448] PT 414 §737c; PT 417 §741b; and sPT 1052 P/Ser/S 2–3.

[449] PT 301 §455c; PT 414 §737e–f; PT 419 §749a; and PT 693 §2143.

[450] PT 419 §744b; PT 461 §872a; PT 466 §884a; PT 690 §2112a and §2117.

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PT 77: A
PT 301: J and K
PT 363: I and J
PT 364: D and M
PT 412: M
PT 414: A, C, and D
PT 419: J
PT 421: J
PT 456: C and J
PT 460: C
PT 461: C and J
PT 466: J
PT 690: B and L
PT 693: B
sPT 694A: O
PT 696: L
fPT 723: B
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. There, these texts are preceded by the title: *r3 n(i) sw3d wdḥ.w* "utterance of making the altar flourish,"[451] which closely matches the title preceding PT 204 on the interior back of a Middle Kingdom coffin (S1Bas,[452] 112): *sw3d wdḥ.w n(i) zi m ḫrit-nṯr rdi.t sḫm=f m pr.t-ḫrw* "making the altar of a man flourish in the necropolis; causing that he have power over mortuary offerings."[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 5. Distribution of Groups H and K

	Group H	**Group K**
Unas	S/Esup	S/W & A/Einf + sup
Teti	S/Esup & A/Es	A/En
Pepi I	A/En-m	A/Es
Merenre	S/Einf s	A/Einf n
Pepi II	S/Einf-sup-inf	A/Einf n-m

[451] See Lange and Schäfer 1902, pl. 36, and *idem* 1908, pp. 117–120, and Subsequence 69.
[452] For this source, see Lapp 1986a, pp. 135–147.
[453] On this title, see Grimm 1983, pp. 185–203. See also the title of CT 208 of Group K, discussed below.

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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.

[454] At Hays 2009b, p. 84 (under G.1), the texts were split apart by virtue of their difference in content.

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PT 247 (TT 87)[455]
r3 n(i) rdi(.t) pr 3ḫ m sb3 m p.t "Utterance of causing that an Akh go forth from the gate in the sky."[456]

PT 251 (TT 87)[457]
r3 n(i) ḫpr {3} NN {niw.t} m nṯr "Utterance of the metamorphose of NN into a god."

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

11. *Group K. Apotropaia*

Several Middle Kingdom exemplars attribute to PT 226, one of the chief texts of Group K, the title *r3 n(i) ḫsf rrk m ḫrit-nṯr* "utterance of stopping a serpent in the necropolis."[458] It is a

[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): {*rˁ*} *tm rdi iṯ.t(w) ḫk3.w n(i) z(i) m-ˁ=f m ḫrit-nṯr* "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: *r3 n(i) rdi.t pr 3ḫ m sb3 ˁ3 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 sarchophagus chamber, corresponds to the Duat." As observed at Hays 2009d, pp. 204–205, the title does not

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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.[459] In its fully attested versions of the later period, two sources give it the title CT 208 III 161a–b (S1C; sim. S2C): [*wnn m zš*] *n(i) rˁ*[460] *m kȝ ỉwnw* "[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:

PT 301: G and J	PT 376: O	PT 469: J
PT 318: L	PT 377: O	PT 493: H
PT 375: O	PT 406: H	

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): *rȝ n(i) /// ṯz mȝq.t m ḫrit-nṯr ỉn 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) *ḫpr.w m kȝ nˁw* "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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support the argument, and this is especially obvious in its full form, since it has to do with the necropolis rather than the netherworld (Duat). On the refutation of the cosmographic theory, see above nn. 41 and 42.

[459] Respectively, see Pierre-Croisiau 2004, pp. 268 and 277 fig. 15, and T. Allen 1950, pp. 100 and 110.

[460] In S2C: *ḥw.t-ḥr* "Hathor."

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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:

PT 261: J
PT 302: B and M
PT 306: O
PT 307: O
PT 309: B and J
PT 310: J
PT 311: O
PT 318: K
PT 324: M
PT 440: D
PT 471: J
PT 480: J
sPT 625A: M
PT 661: H
PT 668: B
PT 669: B
PT 679: J
PT 688: O
PT 690: B and G
sPT 692A: O
PT 696: G
fPT 725: G
sPT 627B: M
sPT 1049: M

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).[461] 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:

PT 81: A
PT 268: J
PT 272: J
PT 302: B and L
PT 322: N
PT 323: N
PT 324: L
PT 325: O
PT 328: J
PT 331: O
PT 332: D
PT 333: N
PT 335: D
PT 336: D
PT 337: J and N
PT 364: D and G
PT 412: G
PT 474: J
PT 587: I and O
sPT 625A: L
PT 670: B
sPT 627B: L
sPT 1049: L

[461] The north and south walls of Merenre's sarcophagus chamber and antechamber are not fully published and therefore corresponding plans have not been prepared.

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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[462] 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 (Plans 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 688: L
PT 325: M	PT 453: E	PT 684: L
PT 331: M	PT 555: N	sPT 692A: L

[462] See Hays 2009b, pp. 58–59 and 83, where the reverse was done.

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sPT 694A: G	PT 698: H	PT 703: B
PT 697: N	sPT 701A: B	sPT 1058: N

B. *Order of Reading, Canonicity, and Heterogeneity*

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[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.[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.[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

Table 6. Repertoire of Groups among Kingly Pyramids

	Group														
Unas	A	B						H		J	K	L			
Teti	A	B	C	D			G	H	I	J	K	L		N	
Pepi I	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O
Merenre	A	B	C	D	E		G	H	I	J	K	L	M	N	O
Pepi II	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O

[463] See *ibid.*, pp. 59–60.
[464] Cf. similarly H. Altenmüller 1972, p. 45, and J. Allen 2005, p. 97.
[465] Cf. S. Schott 1926, p. 22.

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Table 7. Location of Groups

	Source				
Group	**Unas**	**Teti**	**Pepi I**	**Merenre**	**Pepi II**
A	S/Ne+E & P/N+S	S/Ne+E	S/Ne	S[/Ne]+E & S/Sw	S/Ne
B	S/Se+E & P/S	S/S & A/W+S	S/Se	S/Se & S/Sw	S/Se
C		S/E	S/E, C/E, & D/E	S/E	S/E
D		A/W	S/W	S/W	S/W
E			S/W	S/W	S/W
F			S/Nw & S/Sw		S/Sw
G		Ser/N+S	Ser/N+S	A/E	A/E & S/E
H	S/E	S/E & A/E	A/E	S/E	S/E
I		P/N	P/N+S	P/N+S	P/N+S
J	A/W+S	P/S & A/W+S	A/W+S	A/W+S	A/W+S
K	S/W & A/E	A/E	A/E	A/E	A/E
L	A/N & C/W+E	A/N	A/N	A/N	A/N
M		S/W	A/N, S/Sw, & D/W	S/Nw	S/Nw
N			C/W+E	C/W+E	C/W+E
O			V/S+W+E & D/W+E	V/S+W+E+N & C/W	V/S+W+E+N & C/E

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,[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.

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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 (Plans 9, 13, 18, 23, and 30). A visual reason can be found for the unusual orientations. Since the west wall is oriented from north to south in every pyramid (Plans 8, 12, 23, and 29), the hieroglyphs of the east and west walls in the pyramids of Teti and Pepi I are parallel in their manner of reading: north to south on the opposing walls. This creates an aesthetic appearance of congruence. A further deviation in orientation: In that same room, the hieroglyphs on Unas's antechamber, north wall, are written in retrograde—meaning that the signs face to the *right*, thus toward the east, even though the lines read west to east. In this case, the north and south walls appear at first glance to not be parallel in the manner of reading. Thus, although on both walls the texts are to be read from west to east, those on the north wall superficially appear to be read in the reverse direction (Plans 8 and 9). The retrograde orientation is a visual effect, perhaps imposed to create the idea of difference between the texts on the two walls in question, a visual opposition. As final deviation, there is some variation on the vestibule, north wall. In the pyramid of Merenre, its hieroglyphs are read from west to east and are therefore disposed in the same direction as those on the facing south wall; they are visually in accord in their direction (Plan 25). Still, in the pyramid of Pepi II, the north wall of that room is read from east to west, and therefore in a direction opposite to the south wall (Plan 32). Meanwhile, the pyramid of Pepi I does not decorate this particular wall (Plan 20). It means that in that pyramid, decoration was disposed in the first place for the benefit of persons entering into the tomb. The north wall was not immediately seen by someone entering the vestibule from outside. From these cases, it emerges that visual aesthetics played a role in arrangement, and further it appears that the audience for the visual presentation was, after all, the one entering the tomb from the outside.

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

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upon the order of its parts,[467] and the same goes for philosophical discourse. Without linear stability from one set of textual elements to another, there can be no single narrative common 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 architectural 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.[468] 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 containing 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.[469] The source manu-

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[467] Cf. Ingarden 1973, pp. 305–313.

[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 1908–1922, vol. iv, pp. 125–127; Hayes 1937, p. 8; Posener-Kriéger 1973, p. 35; Thompson 1990, p. 17; Mathieu 1996, p. 290; and Vernus 1996, pp. 161–162; and for the Coffin Texts, see Barguet 1986, p. 10, and Roccati

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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 monumentally 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 conformity[472]—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.

[471] See Demarée 1997, pp. 65–68 on the concept of 'les archives de la Tombe,' i.e. documents of various kinds relating to the construction of royal tombs, Nordh 1996, pp. 109–110, on the *pr-ꜥnḫ* "house of life" as an institution localized in the temple, and, with a wide-ranging and deep treatment, Quirke 1996, pp. 394–399. On the crucial example of Tebtunis as an Egyptian temple library—crucial for its size and breadth—see Quack 2006c, pp. 1–7, Ryholt 2005, pp. 141–170, and Osing 1999b, pp. 127–140.

[472] The expression of this Weberian position is adapted from Bal 2004, p. 9.

[473] Weber 1993 [1963], pp. 68–71; ter Borg 1998, p. 416; Berlinerblau 2001, p. 332 n. 21.

[474] Cf. J.Z. Smith 1998, p. 299.

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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.[475] 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.[476] 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.[477] 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 subgenre 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.

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Table 8. Cohesiveness and Distinctiveness of Groups

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

A canon, as opposed to a repertoire or catalog, is closed and complete.[478] None of the groups of Pyramid Texts comes close to achieving this.[479] 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.[480] 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.[481] Similarly the groups' contents from one rendition to the next are shared enough to make them distinguishable, but they vary

[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.

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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[482] or theological treatises[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.[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

[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.

[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.

[484] The cues for metatextuality and transtextuality are taken from Genette 1997, pp. 1–4.

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Table 9. Exchanges of Texts between Groups

Group	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O
A	–		3	3	2	1	2						1		
B		–	3	1		1	3			2		5	2		2
C	3	3	–	3	1	3	4	3	1	5				1	
D	3	1	3	–	3	2	2					1	4		
E	2		1	3	–	1									2
F	1	1	3	2	1	–		1		1				1	
G	2	3	4	2			–		1	7	1	3	2		1
H			3			1		–		1	2	1			1
I			1				1		–	1			1	1	2
J		2	5			1	7	1	1	–	2	6	5	5	3
K							1	2		2	–	1			3
L		5		1			3	1		6	1	–	5		5
M	1	2		4			2		1	5		5	–	4	3
N			1			1			1	5			4	–	6
O		2			2		1	1	2	3	3	5	3	6	–

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 C (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.

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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

[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.

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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.[487] 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 anciently 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,[488] and from the back (or west) interior surface of the Middle Kingdom coffin L-PW1A.[489]

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.[490] 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.

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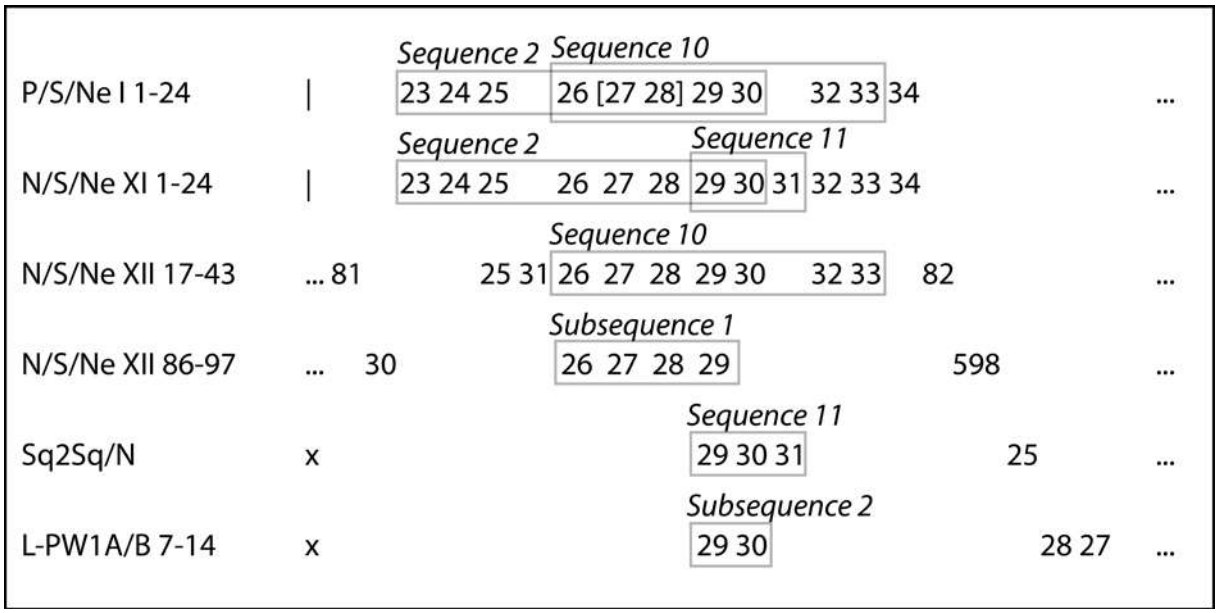

Figure 11. Some Recurring Series of Pyramid Texts

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.[491] 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.

[491] As for instance discussed at Nyord 2009, p. 50.

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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.

[492] Cf. below at nn. 666 and 670.

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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

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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

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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.[493]

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:

PT 425 § 775 (P)

ḏd-mdw
wsir P. nḏ.ti
rḏi.n(=i) n=k nṯr.w nb.w (i)wʿ.t=sn ist ḏf3.w=sn ist iš.wt=sn nb(.wt) 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.

The text opens with a vocative to the beneficiary, and goes on to speak about him in the second person—*nḏ.ti, n=k*, and *n mwt=k*, "who is (lit. you being)[494] 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

[493] 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.

[494] A virtual relative clause. Alternatively, an exclamation can be understood.

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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:

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

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 continuously 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: *ƒ n=k wr ỉr=k ỉ.n=sn ỉr=f m rn=k n(ỉ) ỉtƒ-wr* "'Lift up one who is greater than you,' say they to him (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: *ỉ.n=sn ỉr=k m rn=k n(ỉ) ỉtƒ-wr* "say they to you in your name of…" The "to you" of Merenre's version 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 encountered 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 proferred 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 hypothetical origin of the *m rn=k* formula in a ritual 'Vermerk.'

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are supposed carry him.[497] 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: *pḥ=f m qbḥ.t* "his (sc. the beneficiary's) rear is (that of the goddess) Qebehut." 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 *pḥ=k m qbḥ.t* "your rear is (that of) Qebehut."[498] 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)
>
> *ḏd-mdw*
> *z*[499] *z ḫr kȝ=f z wsir ḫr kȝ=f*
> *z stš ḫr kȝ z ḫnti-ỉr.tỉ ḫr kȝ=f*
> *z P. ḫr kȝ=f*
> *hȝ P. pw šm.n=k ꜥnḫ=k n šm.n=k ỉs m(w)t=k…*
>
> 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

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[497] For Seth and the enemies (*ḫftỉw*) lifting (*wṯz, ƒȝỉ, sṯz*) 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).

[498] 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 (Nt): *pḥ=k m qbḥ.t* "your (sc. Osiris as such) rear is (that of) Qebehut."

[499] Reading the verb *zỉ* in this particular passage with J. Allen 1984, §309. The verb *zỉ* is accepted beyond its occurrence in imperatives by Edel 1955/1964, §§39, 44, 62, 180, 425, 517, 675, 727, and 742.1. Wb iii 424.13, meanwhile, is uncertain as to the proper reading of the word ("vielleicht *ỉỉ* zu lesen ist"), while directing attention to *zbỉ* at Wb iii 429. For translating the participle literally, i.e. with its semantic content left uneffaced, see the translation of Otto 1960, vol. ii, p. 40, for PT 25 §17a: "Es eilt ein Eilender mit seinem Ka."

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the edited texts will be considered later on. The core set, then, consists of texts which show no meaningful signs of modification.[500]

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

PT 21	PT 337	PT 543	fPT 667A
PT 46	PT 357	PT 545	PT 672
fPT 71H	PT 417	PT 553–554	PT 676–677
PT 106	PT 435–436	PT 556	PT 682
PT 172	PT 450	PT 568	PT 685
PT 215	PT 455	PT 603	PT 690
PT 221–223	PT 457–458	PT 605	sPT 715A–B
PT 225	PT 460	PT 611	fPT 722
PT 245	PT 468	PT 660	sPT 1005
PT 247	PT 482	fPT 664C–B	sPT 1021
PT 323	PT 534–536	fPT 666A	sPT 1053

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: *nbi=k*[501] *ḥr=f wṯz=f wr ỉr=f ỉm=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 ḥr=k wṯz=f wr ỉr=f ỉm=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): *ḏỉ=s ḫ.t=k Ne. pw m ỉr.tỉ nṯr.w nb(.w) m ỉr.tỉ ỉ3ḫ.w nb(.w) ỉ.ḫm.w-sk št3.w s.wt m ỉr.tỉ ḫ.t nb(.t) m33.t(ỉ)=sn ṯw sḏm.t(ỉ)=sn rn=f ỉsṯ* "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 (*ḫ.t=k* "dread of you") and should have maintained concord throughout it, not only with *m33.t(ỉ)=sn ṯw* "which will see you" but also with *sḏm.t(ỉ)=sn rn=f* "which will hear his name." And indeed the version of Pepi I gives the correct rendering of this last part, with *sḏm.t(ỉ)=sn rn=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.

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[500] 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.

[501] Cf. M: *nb=f k(w) ḥr=f.*

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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. *Unpreceded 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.[502]

It is doubtless the case that virtually all were present in the texts' original forms. A *locus classicus*[503] relevant to this point is a passage from Unas's version of PT 215: *n(i) kw mn nṯr pw* "You, O whoever, belong to that god."[504] The word *mn* "whoever" was used in manuscript religious texts and elsewhere for the notion 'insert name,'[505] and indeed where this text is later preserved the name of the text owner replaces *mn*.[506] 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 *nỉ-sw.t* "king" was initially carved, and it was later recarved to the king's name.[507] After the Old Kingdom, non-royal copies uniformly give the name of the text owner there.[508] One may assume that unpreceded vocatives and other instances of the named text-owner were generally represented by the form *mn* or *nỉ-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.[509] Assuming that the great majority of them were present in manuscript, these

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[502] See Listing Four, under the motif 'Vocative to (No Particle).'

[503] PT 215 §147a is cited already at Breasted 1912, p. 99 n. 2, in the context of a discussion like the present one.

[504] Pyr. §147a (W).

[505] See Wb ii 64.13–15–65.1–2.

[506] For some of the Middle Kingdom exemplars, see J. Allen 2006, pp. 98–99.

[507] PT 23 §16a and §16b; see Sethe 1908–1922, vol. iii, p. 1.

[508] For some of the Middle Kingdom exemplars, see J. Allen *op. cit.*, p. 4.

[509] 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

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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 texts[511] 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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vocatives: PT 254, 305–306, 310, 474, 508, 521, 523, 525, and 609. All are interpolations and/or appear in quotations.

[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 §519b (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 697 §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 697 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 523 §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): *h3 M.n.* "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.

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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—*ḏd*,[515] *i*,[516] *ḫrw*,[517] and *k3*,[518] all meaning "to say."[519] There are also less obvious lexical implications of speech, for instance *m r3* "is in the mouth,"[520] *wḥm* "repeat" as in *wḥm in.w i3b.tiw t=k pw* "let the eastern bearers repeat, 'It is your bread,'"[521] or *iri* "perform" as in *iri=sn i nṯr i nṯr* "they perform 'The god comes, the god comes!'"[522] and *iri=sn n P. pn šwi.w h3 P. pn m wi3=k pw n(i) rˁ ḫnn.w nṯr.w šwi P. pn* "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):

PT 310 §493b–494b (W)

ḥr=f-m-ḫnt=f ḥr=f-m-mḥ3=f in nw n W.[524]
in.t(i) n=k W. zy mḫn.t
in n W. i.p3=s ḫnn=s

O Herefemkhenetef, O 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 §162b; 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 §1005d; PT 483 §1013a; PT 485 §1031b; §1032a; PT 507 §1102a; PT 510 §1130a; §1130c; PT 518 §1198b; PT 519 §1201b; PT 532 §1256c; sPT 570A *passim*; sPT 570B §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 683 §2047a; fPT 691 §2120a and §2123a (Nt); sPT 694A §2145c; PT 697 §2174b; fPT 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 §1292a; 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 §2009c; 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] fPT 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 218 §162b.

[521] PT 209 §125c.

[522] PT 422 §754b.

[523] PT 525 §1245e–1246b (P). Other implications of quoted speech, with the quotations immediately following, occur at PT 264 §348c; PT 302 §460b; PT 419 §744b; PT 480 §993c; PT 483 §1014b–1015a; PT 517 §1189c–f; PT 518 §1195b; PT 523 §1231c–d; PT 525 §1246b–d; PT 577 §1523a; PT 659 §1863a. And quotations immediately precede these less direct marks: PT 553 §1364c; sPT 570A §1449b–c; PT 581 §1555b and §1556b.

[524] Cf. the typical Middle Kingdom formulation *in n=i nw* "bring this to me," as at CT 182 III 77q (S10C) and CT 396 V 73o (B9C).

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Forty sacerdotal texts identified in this chapter contain quoted speech[525] and thirty-eight personal texts.[526] Nine texts of the former contain quoted vocatives to the text owner[527] 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 unpreceded 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 *ni-sw.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 unpreceded 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 *ni-sw.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.

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[525] PT 215, 218–220, 366, 419, 422, 437, 442, 451–453, 477, 482–483, 532, 535–537, 548, 553, 577, 579, 581, 599, 603, 606, 610, 648, 659–660, 663, fPT 667, PT 670, 676, sPT 694A, PT 697, fPT 755, sPT 1005, and 1009.

[526] PT 209, 249, 254, 257, 262, 264, 294, 302, 305–306, 310, 403, 467, 470, 473–474, 479–480, 484–485, 507–510, 513, 517–519, 525, sPT 570A–B, PT 572, 574–575, 582, 669, 683, and fPT 691.

[527] PT 218 §162c (by epithet); PT 442 §820b–c (by epithet); PT 451 §840a and c; PT 532 §1256c; PT 577 §1525 (by epithet); PT 579 §1540b; PT 606 §1699c; PT 670 §1975a; and sPT 694A §2145c (by epithet).

[528] PT 254 §282c–283a (an epithet); PT 305 §473b (notably absent in the Middle Kingdom exemplar T3Be); PT 306 §479a, §480c, and §481d (all interpolated); PT 310 §494a (interpolated); PT 474 §945a (interpolated); PT 508 §1109c (an epithet); and PT 525 §1246b (interpolated).

[529] See above n. 512 (interpolated vocatives in personal texts) and the immediately preceding note (vocatives in quotations). In summary: PT 254 (epithet in quotation), PT 305 (quotation), PT 306, 310, 474 (all interpolated in quotations), PT 508 (epithet in quotation), PT 521, 523 (both interpolated), PT 525 (interpolated in a quotation), and PT 609 (presumably interpolated).

[530] PT 323, 512, 532, 606, and 697.

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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: *ḥ3, i.nḏ-ḥr* (*=k/ṯ/tn*), and *i3*.[531] The particle *ḥ3* "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.'[532] The unit *i.nḏ-ḥr* "hail" is often used in later texts in hymns,[533] 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 *ḥ3*[534]—is *i3* "greeting." Additionally, there is at least one instance of the vocative particle *i* "O" preceding the name of the deceased.[535]

There is a high correlation between the occurrence of these particles and the sacerdotal texts listed above. Eighty-six of them have *ḥ3*,[536] and several others have *i.nḏ-ḥr*[537] or *i3*.[538] 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*,[539] *i.nḏ-ḥr=k/tn*,[540] *i3*,[541] and *ḥ3*,[542] as well as through two other particles not found applied to the text owner: *hi* "hail!"[543] and *wy* "O!"[544] These usages occur in either category of text, sacerdotal or personal.

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[531] 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…"

[532] Assmann 2002, pp. 32 and 40–41. His assertion of the exclusive use of the particle *ḥ3* 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, 3). On this particle, see also below at n. 542 and n. 696.

[533] *Ibid.*, p. 41. Cf. Franke 2003a, p. 130, and Mathieu 2004, p. 255.

[534] As at PT 558 §1390a (N) *ḥ3* versus P and M with *i3* in the same passage; similarly CT 47 I 204c (B10Cb and c) *ḥ3* versus B12C, B16–17C, and B1Y with *i3*.

[535] With the sacerdotal texts PT 671 §1987a and PT 424 §769c, in the latter case used jointly with *ḥ3*. See also the exclamatory particle *ḫwi* "O!," 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 §1786a; fPT 664 §1884.

[536] See the motif 'Vocative to (*ḥ3*)' in Listing Four.

[537] See the motif 'Vocative to (*i.nḏ-ḥr=k*).' This motif does not count the formulation *nḏ ḥr=k* at PT 682 §2042a (N) since it is not used there as a vocative; see its parallelism with *iʿ ḥr=k* of Pyr. §2042b (N).

[538] See the motif 'Vocative to (*i3*).'

[539] PT 83 §58c; PT 204 §118a; PT 205 §120a and §122b; PT 206 §123f; PT 230 §231a; PT 243 §248b; PT 249 §264a; PT 251 §269a; PT 254 §276c and §277a; PT 255 §296b; PT 260 §316a and §321a; PT 282 §423a; PT 283 §424b; PT 285 §426b; PT 300 §445a; 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 499 §1070a; PT 516 §1183a; PT 517 §1188a–b; PT 518 §1193a; PT 519 §1201a; PT 522 §1228a and §1229b; sPT 586D §1585a (Nt); PT 616 §1743a; hPT 662A §1875a; and fPT 758 §2288a (Nt).

[540] 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 415 §738a–b; PT 418 §742a–b; PT 456 *passim*; PT 478 §971a–b; PT 486 §1039a–b; PT 493 §1059a–c (Nt); PT 519 §1207b; PT 522 §1230a; PT 530 §1253a; PT 574 §1485a; PT 587 §1587a–b and §1588a; PT 624 §1758b–1759a (Nt); sPT 1053 P/Ser/S 10.

[541] PT 337 §550a; PT 465 §879a; PT 575 §1496a; PT 601 §1660a.

[542] PT 529 §1252a; PT 592 §1616a; PT 599 §1647a; PT 600 §1654a, 1655a, and §1657a; PT 640 §1810a; PT 660 §1872a; sPT 1015 P/S/Ne 81. Cf. also PT 254 §281a and Hays 2005, pp. 51–56.

[543] PT 221 §196a–b and §198a.

[544] PT 467 §886a; fPT 691 §2120a (Nt); §2120a (Nt); §2123a (Nt).

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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 *sḏm=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 *sḏm=f* forms involving personages other than the text owner,[545] 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[546] and personal texts.[547] 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.[548]

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

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[545] PT 345 §560c (TN) involves an imperative to an ethereal provisioner (*im(i) n Ne. wr* "give Neferkare meat!"), while this form is converted to a second-person *sḏm=f* with jussive force in M (*ḏi=k n M.n. wr* "may you give Merenre meat!"). In another text, an imperative to a deity is converted to the third-person *sḏm=f* or vice versa; see PT 361 §604c (N): *im(i) wn.t(i) n Ne. <ꜥ3.wi> p.t ipf* "cause that those <doors> of the sky be opened to Neferkare!" versus Pyr. §604c (T): *ḏi=f i.wn.ti ꜥ3.wi p.t ipf n T.* "let him (sc. Shu) cause that those doors of the sky be opened to Teti."

[546] PT 215 §147b; PT 218 §162b; PT 451 §840b; PT 452 §843a; PT 453 §845b; PT 482 §1006 and 1007a–b; PT 532 §1256c; PT 536 §1292a; PT 548 §1343c; PT 577 §1525.

[547] PT 254 §282c, §283b, and §284b; PT 294 §436b; PT 305 §473b; PT 306 §479a; PT 470 §912a and §913a; PT 485 §1031c; PT 508 §1109b–c; PT 513 §1169b, §1170b, and §1171a; PT 525 §1246b and §1246d; and sPT 1046 P/A/N 44.

[548] PT 26–30, 32–33, 39–43, 45–47, 49, 51, 53–57, fPT 57B–C, 57I, PT 58–59, 61–63, 66–70, fPT 71, 71A, 71D–E, 71G–H, PT 73–76, 79–80, 84–96, 99, 102, 106–112, 114, 116–142, 144–166, 168–170, 174, 177–178, 180–195, 199, 201–203, 213–214, 222–225, 246–247, 355–357, 364–366, 369–373, 412–414, 417, 420, 422–424, 436–438, 441, 450–454, 457–462, 468, 482, 534–537, 543, 545, 547, 553, 556–557, 559, 578, 591, 593, 596–597, 604, 608, 610–612, 619–621, 623, 628, 636–637, 639, sPT 645B, PT 651–652, 660–661, hPT 662B, fPT 664, 664B, 665, 665A–C, 666, 666A–B, 667, 667A–D, PT 673–677, 680, 690, sPT 701A, PT 703, sPT 716B, fPT 717–718, sPT 721B, fPT 722–723, 734, 752–753, 755–756, 759, sPT 1009, 1018, and 1023.

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the first person match the performance structure of this kind of Book of the Dead rite. For example:

PT 227 § 227a–c (W)

ḏd-mdw
ḥsq(=i) m tp k3 km wr
ḥpnw ḏd(=i) nn r=k
ḫsr-nṯr srq(.t) ḏd(=i) nn r=k
pnʿ ṯw ḫbḥ {n}<t3>[549]
ḏd.n(=i) 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,[550] 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.[551] 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:

PT 207 (W)	PT 281 (WT)	PT 287 (WT)	sPT 502E (P)
PT 208 (TN)	PT 282 (WTN)	PT 312 (W)	PT 551 (P)
PT 227 (WPN)	PT 283 (T)	PT 354 (T)	sPT 625A (Nt)
PT 232 (W)	PT 284 (WP)	PT 407 (P)	sPT 625B (Ibi)
PT 241 (W)	PT 286 (WTP)	PT 499 (PN)	fPT 691 (Nt)

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,

[549] For the emendation *ḫbḥ {n}<t3>*, see §676a (T): *ḫbḥ t3*. In §227c, it is a mistake from the hieratic, as observed by Mathieu 1996, p. 290 with n. 5.

[550] See already Sethe 1931, p. 525, and Sander-Hansen 1956, §1. On the editing from the first person to the third in the Books of the Netherworld, see Werning 2007, p. 1938.

[551] See below at nn. 623 and 989.

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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 (P), 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.

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In the Pyramid Texts, recarving was employed to produce several different kinds of modifications,[553] 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,[554] the conversion of a third-person pronoun[555] to the proper name, the removal of the proper name,[556] the alteration of the person of the text owner,[557] and, in the pyramid of Pepi I, the recarving of whole wall sections so as to reduce the size of hieroglyphs involved.[558] 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 *ḏd n=i nw tp(i)-ꜥ.wi=i pr=i r=i ỉr p.t* "let speak to me (sc. Pepi) this ancestor of mine, that I may thus ascend to the sky,"[559] 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 *ḏd n=f nw tp(i)-ꜥ.wi=f(i) pr=f r=f ỉr p.t* "Let speak to him this ancestor of his, that he may thus ascend to the sky."[560] As one can see in the figure, traces of the initial first-person form of the suffix pronouns are still visible as palimpsest,[561] 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 all[562] or most[563] 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): *i.n W. mꜣ=ṯn sw ḫpr m nṯr ꜥꜣ* "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 §372e (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 §1176b (M initial): *my ỉwy wỉ* "do not strand me," recarved to (M final): *my ỉwy sw* "do not strand 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 ḫm=f* "he (*sc.* Unas) would not forget" versus (W initial): *n ḫm(=ỉ)* "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: *ḏd(=ỉ) n=k* "me saying to you"; (an unmodified lapse to the first person is labeled 'vacillation'). Compare Pyr. §499a (TT 57, unpublished MMA photos 840 and 841): *ḏd=f n=k* "him saying to you"; (a difference in person between two exemplars—here the first versus the third—is labeled 'exemplar disagreement').

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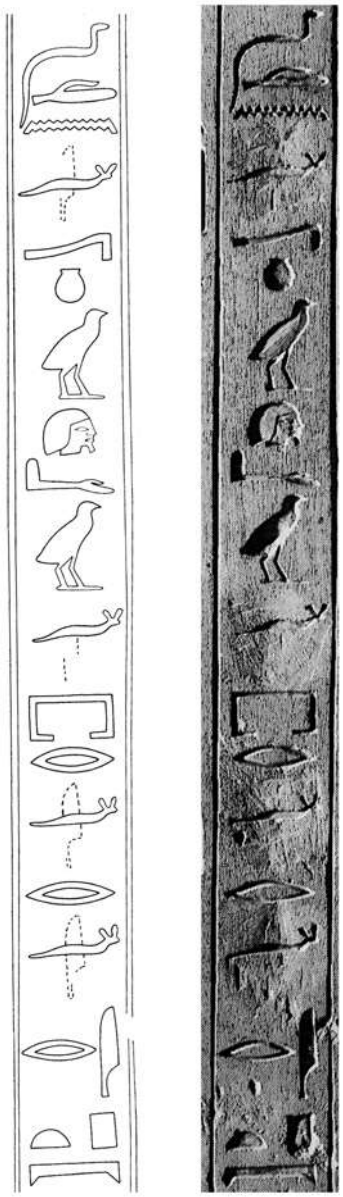

Figure 12. Recarved Pronouns, P/Cmed/E 5

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): *wrḥ=i m ḥ3.t(i)t* "with me (sc. Pepi) anointed with Hatit-oil."[564] The first-person pronoun *=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.

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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*:[565]

PT 283 (W)	PT 311 (W)	sPT 491A –B (P)	sPT 1025 (P)
PT 296 (W)	PT 322 (P)	PT 494–496 (P)	
PT 303 (W)	PT 333 (P)	PT 503–513 (P)	
PT 306 (W)	PT 408 (P)	PT 515 (M)	

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)

zbṯ gbb nṯḫṯḥ nw.t tp-ꜥ.wi=i
pr=i r=i r p.t
nhm n=i p.t sd3.i n=i t3 ḫsr.i n=i šni.t
nhmhm=i m stš
…
i.nḏ.ti(=i)
im(i)=k ḏd wi
ink z3=k ink iwꜥw

Geb laughs and Nut cries out for joy before me,
as I ascend[566] 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.

[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: *ḫms W. pn m s.t=k ḫny=k m p.t m wi3=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): *ḫms W. pn m s.t=k ḫny=f m p.t m wi3=k* "let Unas sit in your place, so that he (sc. Unas) may row in the sky in your bark." Originally the second-person *ḫny=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 *ḫni* "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 *pri* was observed already by Breasted 1912, p. 276 n. 1, and is maintained at e.g. J. Allen 2000, p. 458.

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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:

> PT 511 §1149–1161 (P, first recarving)
>
> *zbṯ gbb nṯḥṯḥ nw.t tp-ʿ.wy=f(i)*
> *pr=f r=f r p.t*
> *nhm n=f p.t sd3.i n=f t3 ḫsr.i n=f šni.t*
> *nhmhm{i}=f m stš*
> …
> *i.nḏ.ti=f*
> *im(i)=k ḏd sw*
> *P. pi z3=k P. pi iwʿw=k*
>
> 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.
> …
> 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 epexegetical 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

[567] On these, see Assmann 2002, p. 94.

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treatments between pyramids. Different editorial treatments are at hand within individual pyramids as well.[568] 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. ỉr 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

P initial	*ṯz ṯw ỉt=ỉ*	"Raise yourself, O my father!"
P second	*ṯz ṯw ỉt{=ỉ}=f*	"Raise yourself, O his father!"
P final	*ṯz ṯw P.*	"Raise yourself, O Pepi!"
N	*ṯz ṯw ỉt Ne.*	"Raise yourself, O father of Neferkare!"

The initial version in the pyramid of Pepi I was recarved twice. Originally the *=ỉ* "my" of *ỉt=ỉ* "my father" referred to the text owner, who speaks to a beneficiary separate from himself. That the referential value of *=ỉ* 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.[569]

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 *ỉt=ỉ* to *ỉt=f* are not mistakes of comprehension. There are thirty-one other texts where the text owner was the indeed the father in the term *ỉt=ỉ* in the texts' prior forms, and the scribes understood this perfectly well and left the form intact.[570] Cases like the present one are quite exceptional. The exemplar of Pepi I, with the initial conversion of *=ỉ* "my" to *=f* "he," together with the conversion of Pepi II, make it plain that

[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 *ỉt=ỉ* in this text, see Pyr. §1162a, §1163a, §1163c, and 1167c.

[570] See Listing Four, under the motif 'Is My Father (*ỉt=ỉ*).'

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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.[571] 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.[572]

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 *it=f* "O father of him" or *it 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 unpreceded vocatives, as at Pyr. §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.

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In the first place, the term *it=f* as a vocative does indeed have a precedent in legitimate uses in the Pyramid Texts,[573] for instance in the sacerdotal text PT 676 §2014c (N): *i.n=f ḫr=k it=f i.n=f ḫr=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,[574] and three are in sacerdotal texts.[575] 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(i) 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 (vocative).

[575] Besides PT 512—for its passages see n. 569 above—PT 540 §1328a (P); and sPT 1058 P/V/E 26 (both vocatives).

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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: *nw.t di=s ꜥ.wy=s(i) ỉr=k mr nw ỉr.n=s n wsỉr hrw pw mnỉ.n=f ỉm* "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: *nw.t di=s ꜥ.wỉ=s(i) ỉr=ỉ mr nw ỉr.n=s n wsỉr hrw pw mnỉ.n=f ỉm* "Nut puts her hands upon me…", and this was recarved to: *di=s ꜥ.wỉ=s(i) ỉr=f mỉ nw ỉr.n=s n wsỉr hrw pw mnỉ.n=f ỉm* "Nut puts her hands upon him…." It cannot be other than the case that the *=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.[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.[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.

[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."

[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.

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And they thereby potentiate the detachability of a rite from its original context.[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,[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 *by* the text owner into a statement said *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.[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.

[578] For the phraseology, see Bauman and Briggs 1990, p. 74.
[579] See Listing One, under PT 264, 306, 474, 505, 521, 523, 525, 572, and 609.
[580] See Listing One, under PT 264, 306, 474, 525, and 572.

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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 *=i* "I/my" or absence of suffix pronoun (*=i*) "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)

sḏ3 rˁ W. n(i) sw i.rḫ.w ṯw
i.rḫ k(i) ir pr nb (=i) n ḫm (=i) ḥtp ḏi
i.wn iw.t-iw=s ˁ3.wi 3ḫ.t n pr.w mˁnḫ.t
i.rḫ k(i) zḥ mn(i)w ḥr(i)-ib ḫt.iw izkn prr.w=k im=f

Recognize Unas, O Re, for he is one of those who know you!
I 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)

sḏ3 rˁ W. n(i) sw i.rḫ.w ṯw
i.rḫ sw ir pr nb=f n ḫm=f ḥtp ḏi
i.wn iw.t-iw=s ˁ3.wi 3ḫ.t n pr.w mˁnḫ.t
i.rḫ k(i) zḥ mn(i)w ḥr(i)-ib ḫt.iw izkn prr.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 I 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.rḫ P. zḥ mniw ḥr(i)-ib ḫt.iw /// /// ///* "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): *sḏm=k mdw<=f> rˁ nṯr is* "May you hear <his> words, O Re, (he, sc. the beneficiary) being a god." The phrase *nṯr is*

[581] PT 311, 333, 408, sPT 491A–B, PT 503–504, 507–509, 515.
[582] P/V/E 30.

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"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:

PT 254 (W)	PT 439 (P)	PT 508–509 (P)	sPT 570A (P)
PT 260 (W)	PT 469–470 (P)	PT 515 (P)	PT 573 (M)
PT 262 (TW)	PT 473 (P)	PT 519 (N)	PT 574 (N)
PT 299 (W)	PT 476 (PMN)	PT 521 (P)	PT 609 (M)
PT 311 (WP)	PT 477 (MN)	PT 524 (P)	PT 626 (P)
PT 327 (T)	PT 485 (P)	PT 528 (P)	hPT 662A (Ibi)
PT 328 (P)	PT 486 (N)	PT 539 (P)	PT 696 (N)
PT 330 (TN)	sPT 491A–B (P)	PT 555 (PMN)	sPT 1058 (P)
PT 333 (P)	sPT 502H (P)	PT 562–563 (P)	sPT 1070 (P)
PT 346 (TMN)	PT 503 (PN)	PT 565 (P)	
PT 359 (N)	PT 504 (P)	PT 567 (N)	
PT 408 (P)	PT 507 (N)	PT 569 (P)	

[583] As is clear from PT 659 §1862a–b. Two other cases are at PT 696 §2168a (N) (sim. §2168b): *ṯzy n<=f> Ne. {ṯz} /// … ///* "Let Neferkare raise for <himself> /// … ///" versus Pyr. §2168a (P/A/N 41): *ṯzy n=f P. pn in* "Let Pepi raise up for himself that which is brought" and PT 512 §1162a (N): *ir.n n<=f> it Ne. ib=f* "The father of Neferkare has made his heart for <himself>" versus Pyr. §1162a (P): *ir.n n=f it=f ib=f* "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.

[585] See Listing One, under PT 254, 260, 262, 299, 311, 327–328, 333, 359, 408, 439, 469–470, 473, 476, 485, 486, sPT 491A–B, PT 503–504, 507–509, 515, 519, 521, 528, 539, 555, 563, 565, 567, 569, sPT 570A, PT 573–574, 609, 626, hPT 662A, PT 696, and sPT 1070.

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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[586] 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 Ne. ḫr=k nb=f i.n Ne. ḫr=k wsir* "To you has Neferkare come, O lord of him: to you has Neferkare come, O Osiris."[587] 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 "Neferkare" 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.[588]

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:

PT 477 §966a–e (N)

i.n Ne. ḫr=k nb(=i)
i.n Ne. ḫr=k wsir Ne.
i.ski=f ḥr=k
ḥbs=f ṯw m ḥbs nṯr
wʿb{n}=f n=k m i3di
wnm=i ʿ.t m ḫfl(i)=k
ḥnṯi(=i) s(i) n wsir
d=f wi m-ḫnt ḥnṯ.tiw

To you has Neferkare come, O my lord:
to you has Neferkare come, O Osiris Neferkare,
that he dry your face,
he clothe you in the clothing of a god
and he perform service for you in Iadi,

[586] On a passage of this text, see Mathieu 1998, pp. 71–78.

[587] At Pyr. §964a, §966a, §967a, and §968a. See also similarly Pyr. §963b, §963c (N), and §965c (N): *iw=f ḫr=k* "when he (sc. Pepi II) comes to you (sc. Osiris)."

[588] See Osiris at Pyr. §956b, §957b–c, §960a, §960c, §963b, §963c, §964a, §966a, §966e, §967a, §968a, and §970c.

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me eating a limb from your enemy.
I butcher it for Osiris,
and he places me before the butchers.

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 Nebseni'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;[589] 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.[590] A similar circumstance appears to be at hand with the other vacillating text deviating from the pattern, the fragmentary personal service sPT 1058.[591] 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

[589] At Pyr. §960c.
[590] These services are mentioned above at n. 572.
[591] See sPT 1058 P/V/E 26–27: *it n(i) P.* [*wsir*] *P. wr* [*qdd*]*=f ꜥ3 bȝgi* "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 [*wsir*], and nothing else would make sense there. The presumed prior form is thus **it=i wsir wr qdd=f ꜥ3 bȝgi* "O my father Osiris, whose sleep is great, great of intertness," with *=i* replaced by *P.* and *P.* inserted after *wsir* 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.

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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 *n {wi} Ne. ir t3* "{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 *wꜤb=i m sḫ.t-i3r.w* "I have been made pure in the field of rushes"[594] was recarved to *wꜤb{=i}=f m sḫ.t-i3r.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)

dḥw.ti pi it(=i) M.n. (i)m(i)-Ꜥb=tn ntr.w
wn.i n=k z m zr.wi ḥsf.w(i) rḫ.wt
tn=k ḫ3.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)

dḥw.ti pw it(=i) Ne. (i)m(i)-Ꜥb=tn ntr.w
wn n=k n Ne.[597] *z m zr.wi /// ///*
/// ///

[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 §1135b (P initial).
[595] PT 510 §1135b (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.

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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,[598] 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,[599] and four are found in recurring series alongside texts with other signs.[600] 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 *hꜣi=i* "that I descend," but it was recarved to *hꜣy=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=i* 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.[601]

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,[602] data for expressed final *-y* gathered by

[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 *sḏm=f*.' In Old Egyptian, a final *-y* appears in the *sḏm=f* virtually always with third-weak verbs alone, and

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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.[603] 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,[604] 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."[605]

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,[606] and twelve are found in recurring series alongside other texts with signs of editing,[607] 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 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.

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 periphrastically in one place as Horus.[608] 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: *ỉry Ne.* *ḥk3.w ỉpn n(ỉ)w ḥr 3ḫ.tỉ* "and Neferkare performs this magic of Harakhti." In Pepi I's version of the same passage, it is: *ỉrỉ=ỉ* *sn ḥk3.w* [*ỉp*]*n n(ỉ)w ḥr 3ḫ.tỉ* "and I perform…" In fact, in the paratext of Pepi I's exemplar one finds the first person maintained throughout,[609] 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.

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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 *pḥrr* at PT 673 §1991a (N): *pḥr.y sin.w=k* "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 *-r*. Then the example would neither be a subjunctive *sḏm=f* nor an exception to the morphological rule for Old Egyptian. In view of the *-y* and *-r* exchange, cf. PT 302 §461a (W initial, Sethe 1908–1922, vol. iii, p. 24): *prr=f r=f* "thus does he ascend" recarved to Pyr. §461a (W final): *pry r=f W.* "thus let Unas ascend."

[603] See J. Allen 1984, §777 A. (5) and (6).

[604] See *ibid.*, §777 A. (1–3).

[605] PT 509 §1121b (P).

[606] See Listing One, under PT 260, 266, 359, 456, 467, 469, 471, 473, 477, 481, 485, 504, 508–511, 519, 521, 523, 528, 539, 555, 563, 569, 681, and 696.

[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.

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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)

snḫt.n p.t i3ḫw n P.
i.šwy r=f P. pn ir p.t ir(.t) rˁ is
ˁḥˁ r=f P. pn ir ir(.t) tw i3b(.i)t n(i)t ḥr sḏm.t mdw nṯr im=s
ˁḥˁ.ti ḫnti 3ḫ.w mr ˁḥˁ ḥr ḫnti ˁnḫ.w
ˁḥˁ r=f P. pn ḫnti 3ḫ.w i.ḫm.w-sk mr ˁḥˁ wsir ḫnti 3ḫ.w

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 *i.šwy 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 *ˁḥˁ ḫnti 3ḫ.w* "to stand before the Akhs." And so in the next sentence, it is declared that the beneficiary does indeed *ˁḥˁ ḫnti 3ḫ.w*. 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 271 (N)	PT 485 (P)	PT 527–528 (M)	PT 681 (N)
PT 359 (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.

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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,[610] 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[611] and fPT 691B,[612] 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 were, 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[613] 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) {b}<i>s i.ki in.n(=i) n=k it.t.n=f im=k*
Behold: I am come, I having brought you what he (sc. Seth) took from you.

N[614] *[m-k] Ne. i.y in.n=f n=k it.t.n=f [im=k]*
[Behold:] Neferkare is come, he having brought you what he took [from you.]

PT 540 §1328a–b

Nt *i.n(=i) ḥr=k it(=i) i.n(=i) ḥr=k wsir in.n=i n=k k3=k pw*
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. pn ḥr<=k> it=f i[.n=f] ḥr=k wsir in.n=f n=k k3=k pw*
To <you> has Pepi come, O father of him: to you [has he] come, O Osiris, he having brought you this Ka of yours.

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[610] See above and in Listing One, under PT 254, 262, 299, 306, 311, 327–328, 407–408, 439, 470, 473, 476, 486, 505, 519, 521, 523, 528, 555, 565, 567, 569, sPT 570A, PT 573–574, 609, sPT 625A–B, PT 626, hPT 662A, fPT 691, and PT 696.

[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 Assmann 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: *wp r3=k in dw3-wr m ḥw.t-nb* "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 wr(.t)* "by Neith the Great."

[614] Jéquier 1936, pl. ii, 1009.

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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 *it=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 §541c (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 572 §1473b (P); PT 518 §1193b (M); PT 511 §1151a (N); PT 515 §1181a (N); 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: *ḥr Ne. r=f m itr.ti ỉḫ.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: *iw wḏr.n W. tfn ḥnr tfn.t* "Tefen

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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.wn n=i ir(i)w ꜥ.wt p.t ꜣ.w p.t* "Let the keepers of the parts of the sky open the doors of the sky for me,"[618] 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*[619] "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, *ir(i)w ꜥ.wt p.t* "keepers of the parts of the sky" as well as the direct object of the verb, *ꜣ.w 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.wn n Ne. ir(i)w ꜥ.wt p.t ꜣ.w p.t* "let the keepers of the parts of the sky for Neferkare open the doors of the sky."[620] 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 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,[621] 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[622] 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

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and Tefenut have judged Unas"), and advancement of noun subject to take position of suffix subject (e.g. PT 477 §968c: *wꜥb Ne. n=k* "with Neferkare performing service for you.") Although the word order of adjectival phrases is more flexible in Old than in Middle Egyptian (see in the present context Edel 1955/1964, §321 and §359), one may wish to see instances such as PT 407 §710b: *i.mn s.wt T. nfr.t* "let the beautiful places of Teti remain" as an indication of an original suffix pronoun, with its conversion to the proper name leaving it in advance of a participle.

[618] PT 511 §1151a (P initial).

[619] PT 511 §1151a (P final).

[620] PT 511 §1151a (N).

[621] See above and in Listing One, under PT 266, 269, 359, 407, 469, 471, 473, 481, 504, 511, 515, 519, 563, 573, 609, and 681.

[622] PT 265, 301–302, 321, 332, 344–345, 349, 361, 406, 474, 478, 480, 518, 520, 525, 531, 572, hPT 694B, and fPT 725.

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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.[623] 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.[624] 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.

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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:

PT 207	1st throughout: §124a (W)
PT 208	1st throughout: §124e (TN)
PT 227	1st throughout: §227b (WPN)
PT 232	1st throughout: §236c (W)
PT 241	1st throughout: §246b (W)
PT 254	vacillation: §288c (W)
	disagree: §288c (T)
PT 260	residue: §317c (W)
PT 262	vacillation: §329c (TW)
	disagree: §329c (TP)
PT 266	residue: §358h (P)
PT 268	residue: §370a (Nt)
PT 269	doubling: §378a (P)
	advanced: §378a (W)
PT 270	doubling: §386a (M)
	doubling: §386b (N)
PT 271	residue: §390a (N)
PT 281	1st throughout: §422c (WT)
PT 282	1st throughout: §423b (WTN)
PT 283	1st throughout: §424a (T)
	disagree: §424a (W final)
	recarved: §424a (W initial)
PT 284	1st throughout: §425e (WP)
PT 286	1st throughout: §427d (WTP)
PT 287	1st throughout: §428b (WT)
PT 296	recarved: §439a (W)
PT 299	vacillation: §444c (W)
	disagree: §444c (WT)
PT 303	recarved: §465a (W)
	disagreement: §465a (P)
PT 306	recarved: §478a (W)
	disagree: §478a–b (WM)
PT 311	recarved: §495c (W)
	vacillation: §499a (W)
	vacillation: §500c (P)
	disagree: §496b (WP)
PT 312	1st throughout: §501 (W)
PT 322	recarved: §518c (P)
PT 327	vacillation: §536b (T)
	disagree: §536b (TN)
PT 328	vacillation: §537c (P)
	disagree: §537c (T)
PT 330	vacillation: §539b (TN)
PT 333	recarved: §542c (P)
	vacillation: §542b (P)
	disagree: §542b (T)
PT 336	doubling: §548a (M)
PT 346	vacillation: §561d (TMN)
PT 354	1st throughout: §571a (T)
PT 359	vacillation: §601b (N)
	residue: §596a–b (N)
	advanced: §599b (N)
PT 362	residue: §606a–b (T)
PT 407	1st throughout: §710a (P/S/E)
	disagree: §710a (TPPMN)
	doubling: §710a (P/A/W)
	advanced: §710b (T)
PT 408	recarved: §714a (P)
	vacillation: §716b (P)
	disagree: §716b (T)
PT 439	doubling: §812c (P)
	vacillation: §813e (P)
	disagree: §813e (MN)
PT 467	doubling: §890b (N)
	residue: §889c (PN)
PT 469	vacillation: §909c (P)
	doubling: §909a (P)
	residue: §906d (P)
	advanced: §907a (N)
PT 470	vacillation: §911b (P)
	disagree: §911b (PN)
PT 471	residue: §922b (N)
	advanced: §921c (P)
PT 473	vacillation: §927c (P)
	disagree: §927c (MN)
	doubling: §930f (N)
	residue: §927d (N)
	disagree: §927b (MIbi)
	advanced: §927a (P)
PT 476	vacillation: §954a–b (PMN)
	disagree: §952a (PMN)
PT 481	residue: §999b (N)
	residue: §1000b (P)
	advanced: §1000a (M)
PT 485	residue: §1036b (P)
	vacillation: §1030c (P)
PT 486	vacillation: §1040a (N)
	disagreement: §1040a (P)
sPT 491A	residue: P/A/E 6
	vacillation: P/A/E 7
sPT 491B	recarved: §1057a (P)
	vacillation: §1058b (P)
PT 494	recarved: §1063c (P)
PT 495	recarved: §1064c (P)
PT 496	recarved: §1066a (P)
PT 499	1st throughout: §1070b (PN)

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sPT 502E	1st through: §1074d (P)
sPT 502H	vacillation: §1076 (P)
PT 503	recarved: §1079a (P)
	vacillation: §1079b (P)
	vacillation: §1080a (N)
PT 504	recarved: §1083a (P)
	vacillation: §1086a (P)
	residue: §1087a (MN)
	advanced: §1087a (N)
PT 505	recarved: §1090e (P)
	doubling: §1093d (P)
	disagree: §1090e (PM)
PT 506	recarved: §1094a (P)
	doubling: §1100d (N)
PT 507	recarved: §1104a (P)
	vacillation: §1106a (N)
PT 508	recarved: §1107a (P/Cmed/E)
	residue: §1112c–d (P/Cmed/E)
	vacillation: §1113c (P/Cmed/E)
	doubling: §1116d (P/Cmed/E)
PT 509	recarved: §1120c (P)
	residue: §1123a (P)
	doubling: §1125a (P)
	vacillation: §1126a (P)
PT 510	recarved: §1133a (P)
	doubling: §1135b (P)
	residue: §1143b (M)
	residue: §1135b (P)
PT 511	recarved: §1149b (P)
	doubling: §1150c (P)
	residue: §1158b (P)
	residue: §1159c (N)
	advanced: §1151a (N)
PT 513	recarved: §1174b (P)
PT 515	recarved: §1176b (M)
	vacillation: §1181a (P)
	advanced: §1181a (N)
PT 519	residue: §1204a (PMN)
	advanced: §1216d (M)
	vacillation: §1206f (N)
	disagree: §1206f (PM)
PT 521	disagree: §1225c–d (PMN)
	vacillation: §1226e (P)
PT 523	disagree: §1231a (PM)
	residue: §1231b (P)
PT 524	vacillation: §1242b (P)
PT 527	residue: §1249c (M)
PT 528	vacillation: §1251a (P)
	residue: §1251a (M)
	disagree: §1251a (PMN)
PT 539	vacillation: §1323d (P)
	residue: §1303b (P)
PT 551	1st throughout: §1351c (P)
PT 555	vacillation: §1373b (PM)
	disagree: §1373b (N)
	vacillation: §1376a (PN)
	disagree: §1376a (M)
	residue: §1374a (MN)
PT 562	vacillation: §1406a (P)
	disagree: §1406a (N)
PT 563	vacillation: §1419c (P)
	disagree: §1419c (MN)
	residue: §1409d (P)
	residue: §1416b (MN)
	advanced: §1419b (M)
PT 565	vacillation: §1423a (P)
	disagree: §1423a (PMN)
PT 567	vacillation: §1430e (N)
	disagree: §1430e (PN)
PT 569	vacillation: §1440c (P/V/W)
	residue: §1442c (M)
	disagree: §1440c (MP/Dpost/W)
sPT 570A	vacillation: §1443b (PP)
	doubling: §1451b (P/Dpost/W)
	disagree: §1443b (PPM)
PT 571	residue: §1467a (P)
PT 573	vacillation: §1484d (M)
	disagree: §1484d (MN)
	advanced: §1480a (P)
PT 574	vacillation: §1491a (N)
	disagree: §1491a (P)
PT 576	residue: §1517b (P)
PT 609	disagree: §1707a (MN)
	vacillation: §1708a–b (M)
	advanced: §1708c (N)
sPT 625A	1st throughout: §1762b (Nt)
	disagree: §1762b (NNt)
sPT 625B	1st throughout: §1765c (Ibi)
	disagree: §1765c (NIbi)
PT 626	vacillation: §1770c (P)
	disagree: §1770c (PN)
hPT 662A	vacillation: §1874b (Ibi)
	doubling: §1876a (Ibi)
PT 669	residue: §1971 (N)
PT 681	residue: §2037a (N)
	advanced: §2036c (N)
PT 684	residue: §2054 (N)
fPT 691	1st throughout: §2121a (Nt)
	disagree: §2121a (N)
PT 696	vacillation: §2167 (N)
	disagree: §2167 (PN)
	residue: §2168a (P)
sPT 1025	recarved: P/A/S 7
sPT 1064	residue: P/V/E 42
sPT 1070	vacillation: P/V/E 83

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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.

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[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 monument actions formerly attributed to him can be attributed to other parties. See for instance PT 475 §947b (M): *stp=k ḥnʿ=s* "you (sc. the ferryman) leap up with it" versus (NP): *stp Ne. ḥnʿ=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 **stp=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 *stp* "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 di=s ʿ.wy=s(i) ir=k* "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 P, prior to recarving to the third person, shows Pyr. §1090e–f in the first.

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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 *in ỉr.n=ṯn ỉr=f ḏd.n=ṯn mwt=f*
M *in sm3.n=sn ṯw ḏd.n=sn mwt=k n=sn*

P Have you (pl.) acted against him (sc. the beneficiary) or have you (pl.) said that he is to die?
M Have they slain you (sc. the beneficiary) or have they said that 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: ***in ỉr.n=ṯn ỉr=ỉ ḏd.n=ṯn mwt=ỉ*** "*have you (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 rote replacement of a first person *=ỉ* with the second person *=k* would have resulted in an impossible combination: "*have you (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.[627] 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 *sm3.n=sn ṯw ḏd.n=sn mwt=k n=sn* had been the prior form, the editor of Pepi I's version could have easily changed it into ***sm3.n=sn sw ḏd.n=sn mwt=f n=sn*** "*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, *ỉw.t=k ḫr(=ỉ)* "May you (sc. the beneficiary) come to me."[628] The earlier version in the pyramid of Pepi I also addresses the deceased but reads *[ỉ]w[.ỉ]=k ḫr ḥr n ḏ.t ḏ.t* "[May] you [come] to Horus for ever and ever."[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.

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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)

ḥnm sw nw.t
iw.n=t s(d)t=ḥ z3=t
iw.n=t is ḥnm=t wr pn

Join him, O Nut!
You have come, even that you cover your son.
You have come, indeed precisely that you join this great one.

PT 427 §777b–c (M, sim. N)

ḥnm sw nw.t
iw.n=t sdt=ḥ z3=t
iw.n(=i) is ḥnm(=i) wr pn[630]

Join him, O Nut!
You have come, even that you cover your son.
I have come, indeed precisely that I 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.[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 *it=i* "my father." In two texts it is merely a matter of an *it=i* "my father" which seems to have been interpolated secondarily.[632] These changes were part of the conversion of the performance structure of a

[630] Cf. the translation of J. Allen 2005, p. 347, Spell 33b: "and conceal your son as he who comes for it. Join this great one!" That entails a wholesale transformation of structure between exemplars, a transliteration eliding a reed-leaf—as *sdḥ=t z3=t iw n{i}=s ḥnm wr pn*—and a referent for *=s* "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 *iw* "comes" to Nut (PT 245 §250a and PT 576 §1516a), normally it is a matter of Nut *iw* "coming" to him (see the motif 'Nut, Mother Comes' in Listing Four), including another text where she comes in order to *ḥnm* "join" him, as here (PT 451 §838a–b; see further the motif 'Nut Protects [*ḥnm, sdḥ, ḫwi*]' 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 *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 proferred at the latter place is, however, susceptible to an alternative interpretation, namely the particle's common substantivizing usage).

[631] For this phraseology applied to Nut in other texts, see the motifs 'Nut, Mother Comes' and 'Nut Protects (*ḥnm, sdḥ, ḫwi*) in Listing Four.

[632] See PT 264 §344a (T): *d3.t(i) d3.wt T. im ir gs pf i3b.ti n(i) p.t* "that Teti's ferrying might be ferried thereon to that eastern side of the sky" versus Pyr. §344a (P): *sd3.t(i) sd3y.t it=i im r 3ḫ.t n(i)t 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 *it(=i)* occurs at Pyr. §1703e (M), a passage not preserved in the exemplar of Pepi II.

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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, could not be more striking. In every single case where the first-person pronoun representing the non-beneficiary speaker is original and is left in place, which is to say in over 340 instances, it is 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.

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[633] See above at n. 574.

[634] See Sethe 1931, p. 525, and cf. Mathieu 1996, pp. 290–292, though not all of the interpretations of the former are correct.

[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 §574a (T); PT 418 §742c (T).

[636] Citing only one instance per text: PT 13 §9b; PT 14 §9c; 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; fPT 57A §40+1 (Nt); fPT 57E §40+5 (Nt); fPT 57F §40+6 (Nt); fPT 57G §40+7 (Nt); fPT 57H §40+8; PT 63 §44a (Ibi); fPT 71F §49+6 (Nt); fPT 71H §49+8a (Nt); fPT 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 §74c; PT 167 §99a; PT 193 §110; PT 197 §113a; PT 199 §115b; PT 200 §116b; PT 201 §117a; PT 202 §117b; PT 216 §150a; PT 223 §216a; PT 244 §249b; PT 355 §573c; PT 413 §734a; PT 418 §742c; PT 419 §743a (M); PT 425 §775a–c; PT 427 §777c; PT 433 §783a–b; PT 435 §786a; PT 438 §809a; PT 455 §849b–c; PT 534 §1266a; PT 541 §1334c; PT 542 §1336a; PT 543 §1337b–d; PT 545 §1339a; PT 546 §1341a–b; PT 547 §1342a–b; PT 552 §1352; PT 556 §1379a; PT 595 §1639b–c; PT 603 §1675a; PT 604 §1680a; PT 605 §1681a–b; PT 609 §1703e (M); PT 611 §1724a; PT 612 §1730a; PT 619 §1748b (M); PT 620 §1753a; PT 622 §1755a–b; PT 623 §1756; PT 628 §1786b; PT 629 §1787; PT 631 §1789; fPT 634 §1792 (Amenirdis); sPT 635A §1794a–b; PT 636 §1796; PT 637 §1800b–c; PT 639 §1808a; PT 641 §1813a; PT 652 §1839a; hPT 662B §1877c; PT 663 §1882a; fPT 664 §1884; fPT 664A §1886a; fPT 664C §1892a; fPT 665 §1898a (Nt); fPT 666 §1923b–c (Nt); fPT 666A §1929a (Nt); fPT 667 §1936a (Nt); fPT 667A §1945e (Nt); fPT 667B §1950a (Nt); PT 673 §1990a; PT 674 §1994a; PT 700 §2182a; fPT 717 §2229d–2230a; fPT 718 §2232a; fPT 748 §2278a (Nt); fPT 759 §2291a (Nt); sPT 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 1053 P/Ser/S 10–12; sPT 1056 P/Ser/N 2; sPT 1069 P/V/E 71.

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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: *dw3.w rˁ im* "those who adore Re there," but a later exemplar interpolates the proper name of the text owner (N): *dw3 Ne. rˁ im* "who adore Neferkare and Re there."[637]

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 m3ˁ.iw n wsir P.* "that they perform service for Osiris Pepi" had been recarved from §1142a (P initial): … *n it=i* "for my (sc. Pepi's) father."[638] Pepi I's initial form is matched by §1142a (M): … *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): *in wr p*[*f*] *ir 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): *pr r=f it=i ir 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 *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): *pr r=f* {*i*} *P. ir 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): *gm tw rˁ ḥr idb.w n*(*i*)*w p.t m ḥn.ti imi nw.t… i.n nṯr.w* "'Re will find you upon the banks of the sky, as he of the swamp, one who is in Nut,' … say the gods."[639]

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): [*ṯ*]*r P. pn im=s m rn=s pw n*(*i*) *ṯr.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 *ṯrw* "to be red" was the god Horus. A transformation of person is also at hand here, since Pyr. §435b (W) shows *ṯrw=k im=s* "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.[640]

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[637] It is also possible in this last example that the copyist mistook the participial ending *-.w* for *w*(*i*) "me."

[638] See P/Cmed/W 23 in Leclant *et al.* 2001.

[639] The series of events where the sun god ascends (*pri*) and then finds (*gmi*) the text owner is matched at PT 470 §919a (N): *prr rˁ m i3b.t gm=f Ne. 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.

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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,[641] 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*(*i*) "of" is introduced between the two elements of the formula Osiris NN—thus *wsir n*(*i*) NN—and has rightly concluded that the relationship between them was anciently interpreted as genitival.[642] 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 *ḥtp-di-nỉ-sw.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.[643] 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

[641] 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. 52; Milde 1991, p. 5; in detail Munro 1987, pp. 184 and 237–239, and Quack 2000, pp. 57–59.

[642] M. Smith 2006, pp. 325–337; for further references and comment, see Quack 2009a, p. 615 with nn. 110–111.

[643] Franke 2003b, pp. 41–43.

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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.[644] 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 appositival at its advent.

Alongside the statements of identity and the appositival formula Osiris NN, in the Pyramid Texts the name *wsir* "Osiris" often stands as an entity separate from the text owner.[645] 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[646] 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

[644] To cite non-verbal clauses with nominal predicates, adverbial phrases with *m wsir*, and the phrase *wsir is*, they are PT 93 §63b; 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 *hpr.w m wsir* "Becoming Osiris." The Pyramid Texts statements are dealt with in more detail below at n. 818.

[645] As for instance at PT 23, 217–219, 260, 264, 267, 310, 410, 419, 442, 466, 468, 477, 485, 510, 512, 518–519, 540, 553, 559, sPT 561B, PT 563, sPT 570A, PT 574, 576–577, 581–582, sPT 586B, PT 606, 659, fPT 665B, PT 679, 684, 690, fPT 691B, PT 703, and sPT 1064.

[646] Namely PT 427–428, 541–542, 544, 546, 548, 592, 640, 642, 644, and sPT 1015.

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their identity is recoverable from the text or context. The following extract from PT 93 will serve as illustration:

PT 93 §62–63b (W)

ỉȝ ḥr=k wsỉr
ỉȝ ḥr=k hȝ W. pw z ȝḫ=f

…
W. wp=k rȝ=k m ỉr.t ḥr
ḏwỉ=k kȝ=k wsỉr ỉs
…

Lift up your sight, O Osiris (Unas)!
Lift up your sight, O Unas, whose Akh has gone!
…
O Unas, open your mouth by (i.e. eat) the eye of Horus,
and summon your Ka as Osiris.
…

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.[647] After dividing third-person texts between the sacerdotal and personal categories, two of the former will also turn out to bear it[648] 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)' so far as the categories are concerned 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[649] 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.[650] 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),'

[647] This count concerns Old Kingdom exemplars of the Pyramid Texts, excluding later evidence such as PT 63 §44a = CT 858 VII 60q (Sq3C).
[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.

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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.[651] 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): *ṯz ṯw 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.[652] 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.[653]

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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 ḥr fd.n=f ḏw.t* [*ir*(*it*) *Ne. m*] *fd-nw=f ḥrw* "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

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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) wsir ndi.n sw sn=f stš r t3 m ndi.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. pn* "O Osiris Pepi"
Pyr. §1259b (N, B10C, T9C): *wsir z3 gbb tpi=f* "O Osiris, son of Geb, his first"	versus Pyr. §1259b–c (P): *wsir P. pn z3 gbb tpi=f* "O Osiris Pepi,…"
Pyr. §1260b (N): *Ne.* "O Neferkare"	versus (P, B10C, T9C): –
Pyr. §1261c (N): *Ne.* "O Neferkare"	versus (P, B10C, T9C): –
Pyr. §1262a (N): *Ne.* "O Neferkare"	not preserved in P
Pyr. §1262b (N): *wsir Ne.* "O Osiris Neferkare" and (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.[654]

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

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inconsistently include or omit the name of the text owner amongst themselves in these places (B10C, T1C, T9C, and T1L). The second text is PT 487. Its exemplar in the pyramid of Merenre makes no mention of the text owner. In those of Pepi I and Pepi II, the text owner's name is interpolated after the vocative *it=i* "my father" at Pyr. §1046a. That the referent of this term is the god is evident by its juxtaposition to PT 483 in the pyramid of Pepi II, where only the god is mentioned.

[654] PT 579, attested in the Old Kingdom in the pyramids of Pepi I and Pepi II, presents a similar case, together with exemplar disagreement in person of the text owner between them. At Pyr. §1539a, the version in the pyramid of Pepi I invokes the text owner by *wsir M. pn* "O Osiris Merire," while the corresponding passage in the pyramid of Pepi II names only *wsir* "O Osiris."

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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: *rḏi.n nw.t ꜥ.wy=s(i) r=k i.rs i.rs /// wsir P.* "Nut has given you her hands. Awaken, awaken, /// 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:

sPT 561B P/V/E 26

[dw3.]t(i)=f(i) r-r wsir
ir=f n=f ḥk3 pn
wnn=f ꜥnḏ ḫ.t
in P. dw3 ṯw wsir
i[n P. i]r n=k ḥk3 [pn]
[wnn=f] ꜥnḏ ḫ.t

As for the one who will truly [hymn] Osiris
while performing this magic for him,
he will live for ever.
It is Pepi who hymns you, O Osiris.
I[t is Pepi who perfo]rms [this] magic for you,
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:

PT 456 §855a (N)

rḫ sw r-r {i} r3 {n} pn n(i) rꜥ
ir=f sn ḥk3.w ipn n(i) ḥr 3ḫ.t(i)
wnn=f m rḫ in rꜥ
wn(n)=f m smr n(i) ḥr 3ḫ.ti
i.rḫ sw Ne. r3 pn n(i) rꜥ
iry Ne. ḥk3.w ipn n(i)w ḥr 3ḫ.ti
wnn Ne. m rḫ.i n(i) rꜥ
wnn Ne. m smr n(i) ḥr 3ḫ.t(i)
i.nḏr ꜥ n(i) Ne. ir p.t m-m šms n(i) rꜥ

As for the one who truly knows it, this utterance of Re,
and does it, this magic of Harakhti,
he will be one known by Re;
he will be a companion of Harakhti.
Neferkare knows it, this utterance of Re,
and Neferkare performs this magic of Harakhti:
Neferkare is one known of Re,
and Neferkare is a companion of Harakhti,
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} pn n(i) rꜥ* "this utterance of Re" and *ḥk3.w ipn n(i) ḥr 3ḫ.t(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

[655] In four places, at P/V/E 23, 24, 25, and 26.

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the case of sPT 561B, the generic performer of the body text is designated as [*dw3.*]*t(i)=f(i) r-r wsir ir=f n=f ḥk3 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 *wsir 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: *ỉp.n sw tr=f sḫ3.n sw nw.w=f ỉp P. ỉn tr=f ḥnʿ=f sḫ3.n sw nw.w=f ḥnʿ=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 (*ḫwỉ*) the smiter of Osiris. But this exemplar goes on to state: *ỉw nḏ.n(=ỉ) ṯw ỉt(=ỉ) Ne. m-ʿ ỉr mr.t ỉr=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 *ỉt n(ỉ) P.* [*wsir*] *P.* "O father of Pepi [Osiris] Pepi" above at n. 591.

[657] See above at n. 638.

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differentiates between the god Osiris[658] and the text owner as beneficiary,[659] but in one passage the text's original *it=i* 'my (sc. text owner's) father (sc. Osiris)' was recarved with *wsir 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 *wsir* NN versus *wsir*),[660] the presence of the awkward *it=f* as vocative,[661] 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),[662] and explicit paratextual notations.[663] 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.[664] Twelve out of fifteen texts were seen to exhibit role transplantation.[665] 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-

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[658] See PT 510 §1128a–b (P).
[659] See for instance PT 510 §1133a–b (P initial).
[660] PT 477, 483, 487, 512, 532, 540, 579, 581, and 606.
[661] PT 512, 540, and sPT 1058.
[662] PT 477, 512, sPT 561B, PT 577, and PT 581.
[663] PT 456 and fPT 691B.
[664] 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.
[665] The four which were not are PT 456, 540, fPT 691B, and sPT 1064.

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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,[666] 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[667] and seven containing texts with

[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.

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only unclear signs of editing.[668] 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.[669] Only six contain texts from both the core sacerdotal and the core personal set.[670] 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,[671] 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.

[669] The following recurring series homogeneously consist of texts from the core sacerdotal set: Sequences 8, 10–14, 17, 21–22, 31–33, 48, 76, 78–84, 87, 89–90, 98–99, 114, 124–125, 127–129, 132, 136–137, 140–142, 144, 146–147, and 153; and Subsequences 1–2, 9–10, 12–13, 15–17, 21, 28–39, 42–43, 47–50, 63–68, 80–81, 90–91, 94, 106, 139–142, 151, 156, 158–159, 173, 178, 181–199, 201, and 203–209.

[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 581) 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.

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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 performer) 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,

[672] Sequences 104–105, and 143. These have a core personal text together with a personal service. Already set aside for the moment was Sequence 150; see above at nn. 667 and 670.

[673] Namely Sequences 58, 111, 116; and Subsequences 41, 118, 120, 124, 130, and 165.

[674] Namely Sequences 34, 55, 57, 59, 61, 64–65, 68–71, 86, 103, 107, 109–110, 112–113, 115, 117, 119, 133–134, 148–149; and Subsequences 40, 69, 113–114, 116–117, 122–123, 126–127, 129, 133, 137, 160–164, 166, 202, 217, 218–226, 228–229, and 231.

[675] Here is the accounting. With core sacerdotal texts: 98 + 2 + 7 + 121 + 6 = 234. With core personal: 6 + 3 + 9 + 58 = 76. Note that the value 6 is common to both (series with members of both core sets). Thus the total is 234 + 76—6 = 304.

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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 transmission. The convergence is significant, because the dimensions of data they concern were traversed along different analytical avenues. The data of transmission are of particular importance, 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 structure, 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 content. 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.

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[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.

[677] Barta 1981, pp. 151–160.

[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."

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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.

[680] Cf. Bloch 1974, pp. 56, 58–64, the commentary thereon at C. Bell 1992, pp. 120–121, the critique thereof at Tambiah 1981, p. 151, and the critique of Tambiah's critique of Bloch at Janowitz 1985, pp. 155–157 and 172–173, with further references to this discussion at Asad 1993, p. 132 n. 10.

[681] The cue for the concept of intertextuality is taken from Genette 1997, p. 1.

[682] Strudwick 2005, p. 2.

[683] Cf. Barthes 1974, p. 12.

[684] Cf. Foucault 1972, p. 23.

[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.

[687] Cf. the discussion of semantic misdirection at C. Bell 1992, pp. 87–88, 105–109, 113–116, and 127.

[688] Cf. the discussion of Claude Lévi-Strauss's concept of the *valeur symbolique zéro* at J.Z. Smith 1987, pp. 107–108.

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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[689] content, and intertextual deferral, the Pyramid Texts created sheer difference between the mundane world of lived, human experience and the transcendental[690] 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.[691] 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 *seme* means 'a unit of signification'[692]—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.

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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.[693] 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

[693] 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.

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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,[694] there are five which are after all attested in one of the homogeneous recurring series noted above.[695] 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 *ḥ3* (noted to be particular to mortuary services performed by priests,[696] 82 texts), instructions to priests to lift items in presentation (64 texts), commands to the beneficiary that he raise himself via the resurrection formula *ṯzi ṯw* "raise yourself!"[697] (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[698] that the beneficiary is to live (18 texts), the "saving" (*nḏ*) 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 (*ḥtp-ḏi*) of the king or the gods Geb and Anubis (11 texts)[699] 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,

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[694] PT 41–42, fPT 57B, 57H, 71G, PT 323, 421, 441, 464, 554, 614, 630, 632, 671, 682, sPT 692A, PT 693, fPT 719, 747, 753, sPT 1001–1002, 1010–1011, 1016, 1059, and 1062. Later on further motifs particular to sacerdotal texts will be identified, and all but PT 554, 614, 632, 671, sPT 1002, 1011, 1059, and 1062 be seen to possess them.

[695] PT 41–42, 464, 671, and sPT 1002.

[696] See above at n. 532.

[697] Mathieu 2004, p. 255 (cf. already Szcudlowska 1990, p. 7, and Assmann 2001a, p. 128), refers to a possible genre of Pyramid Texts with the command *ṯzi ṯw* in incipit position, including PT 365–366, 437, 451, 460, 497, 603–604, fPT 665A–B, 667B, 667D, PT 675, fPT 723, and sPT 1009. He is correct about the typological significance of the phraseology, but it does not only appear in initial position.

[698] Motifs which include a hortatory component 'Exhortation' in their labels possess perlocutionary force originating in a speaker other than the agent of the verb and are directed at an audience. For instance, it is not the same to be commanded to live as it is to assert that the self or a third party lives or is to live.

[699] See Listing Four, under the motifs 'Is Osiris NN,' 'Takes (*im*) Eye of Horus,' 'Vocative to (*ḥ3*),' 'Lifting Four Times,' 'Raises Self (Exhortation),' 'Bread Offering Direction,' 'Lives (Exhortation),' 'Isis, Nephthys Summons,' 'Offering of the King, Geb, Anubis,' 'Priest Is Horus,' and 'Horus Saves (*nḏ*).'

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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.

Action Instruction (Miscellaneous) (8)
Adorned with Eye of Horus as Cloth (5)
Akhs Given (6)
Announced (*ḫwi sḏb*) (4)
Anubis Commands (4)
Arises, Awakens to Offerings (3)
Awakens to Horus (6)
Ba to (3)
Ba within (3)
Betake Self to Other (5)
Beware the Great Lake (4)
Body Joined (*iʿb*) (7)
Body Part as Jackal (Not Face) (4)
Bread Offering Direction (37)
Censing Instruction (5)
Children of Horus Raise up (6)
Come in Peace to God (4)
Cross (Exhortation) (3)
Dance Performed for (7)
Day of Reckoning, Binding Bones (3)
Does Not Cry out (5)
Does Not Lack (9)
Door Bolts Opened (*nḫbḫb*, *wn z*) (5)
Doors Which Exclude (6)
Efflux Be Yours (4)
Embraces Gods, Everything (3)
Embraces Horus (3)
Enduring Eye (3)
Enemies Brought, Given by Horus (6)
Enemies Brought, Given by Other (3)
Enters into Protection (3)
Exhorted to Beware (4)
Exhorted to Maintain Enemy (6)
Exhorted to Maintain Item (3)
Eye, Crown Wrested away (7)
Eye of Horus Filled (3)
Eye of Horus Joined to (5)
Eye of Horus Returns (5)
Eye of Horus Tasted (3)
Eye of Horus Torn out (*iṯḥ*) (5)
Eye of Horus, Your Pat-cake (3)
Eyes Opened (9)
Face Is Brightened (4)
Face Knit Together (4)
Fear (*sʿ.t*) Inspiring (6)
Festival Performed for (6)
Fetters Released (11)
Filled with Eye of Horus (4)
Fruit Offering Direction (14)
Geb Brings Horus to (3)
Geb Delegates to Other God (5)
Geb Protects (*ḫwi*, *stp zꜣ*) (4)
Given Head (4)
Gives Hand to Horus, Priest (5)
Gods Brotherly to (4)
Gods, Ennead Saves (*nḏ*) (4)
Goes around, Traverses, Sits on Mounds (9)
Goes as Horus (5)
Goes to, with (*ḫr*, *ḥnʿ*) Ka (4)
Grain Offering Direction (5)
Grasps Hand of Imperishable Stars (7)
Great One Is Fallen (3)
Greater than Enemy (4)
Hand over Offerings (4)
Has Bread from Broad Hall (6)
Has Meat from Slaughter-block (6)
Has No Father, Mother among Men (5)
Has Power through (Children of) Horus (3)
Has Warm Bread (*t srf*) (4)
Heart Brought, Given (4)
Herdsman Attends (5)
Himself Collects Body (*sꜣq*) (7)
Himself Draws (*inq*) Bones Together (6)
His Purification Is That of Gods (5)
Horus Assembles Gods (4)
Horus Causes to Arise (3)
Horus Fills (5)
Horus Makes Gods Ascend to (3)
Horus Offers (*rḏi*) (12)
Horus (Priest) Gives Heart or Hearts (4)
Horus Protects (*ḫwi*) (3)
Horus Reckons (5)
Horus Saves (*nḏ*) (17)
Horus Smites Enemy (6)
Horus Who Smites, Drowns, Destroys (3)
In His, Your Name of God (7)
In Name of Horizon of Re (4)
Is among Akhs (5)
Is Appeared as Wepiu, Geb, Jackal (7)
Is Arisen to Seth (4)
Is Around Haunebu (3)
Is Ba Foremost of Living (4)
Is before Gods (6)
Is Beloved of Horus (4)

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Is Beloved of Isis (3)
Is Clothed (*ḏbȝ*) with Cloth (3)
Is Clothed with/by Tait (5)
Is Cool (3)
Is Drawn Together (*dmḏ*, *iʿb*, *inq*) by God (9)
Is Father of Horus (6)
Is Foremost of (His) Ennead (7)
Is God (by Verb *nṯr*) (5)
Is Great (*wrr*) (Exhortation) (3)
Is Greatest of Nut's Children (4)
Is Herdsman (5)
Is Hidden of Place (4)
Is His Father (*it=f*) (9)
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 (4)
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 (*ṯzi, ṯni*) (6)
Is Round (3)
Is Sacred (3)
Is Satisfied with Eye (6)
Is Satisfied with Offerings (6)
Is Sleeper (*i.bȝn*) (6)
Is Sole Star (7)
Is Successor of Osiris (3)
Is upon Throne of Osiris (*ḫr ns.t wsir*) (3)
Is Wepiu (6)
Is Who Is in Henet (5)
Is Who Is in His House (6)
Isis, Nephthys Bring Heart (3)
Isis, Nephthys Mourns (7)
Isis, Nephthys 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 Rot, Decay, Stink (2nd Person) (3)
Not to Be Distant (5)
Nut as Shetpet (3)
Nut Gives Heart (3)
Nut Makes a God to Enemy (5)
Nut, Mother Comes (3)
Nut Protects (*ḥnm*, *sdḫ*, *ḫwi*) (9)
Nut Spread over (4)
Nuteknu Nullified (6)
O! Hail! (3)
Offering of the King, Geb, Anubis (11)
Offerings Raised (3)
Oh, Ah! (*ḫwi hȝ/ȝ*) (7)
Oil, Eye-paint, Cloth Offering Direction (8)
Osiris Is Your Father (*it=k*) (6)
Other at Place of Drowning through Horus (3)
Other Cultivates Grain (8)
Other Gone to, with (*ḫr*, *ḫnʿ*) Ka (4)
Other Put under (by Horus) (8)
Other Saves (*nḏ*) (4)
Others Not Distant from Benef (9)
Paint Eye of Horus (3)
Place in His Hand (3)
Power in Body (5)
Power over Gods (*sḫm m nṯr.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 (*nṯr*) (7)
Provided with Eye of Horus (9)
Provided with Flow (5)
Putrefaction of Osiris (3)
Quickens (Exhortation) (3)
Raised from (Left) Side (9)
Raises Self (Exhortation) (41)
Receives Bread (7)
Receives Staff, Crook, Flail (9)
Rises (*šwi r=k*) (Exhortation) (3)
Royal, Divine Offering Direction (4)
Scent, Air to Nostrils (5)
Scent Diffused (*pḏ*) (5)
See by Eye (7)
See What Is Done (5)
Service Performed (*sšm*) for (3)
Set on Right Side (7)
Seth Acts against (Someone) (4)
Sister Grasps Hold of (4)
Sisters Come (7)
Sisters Find (7)
Sits before, beside Gods (Exhortation) (5)
Sits (Exhortation) (4)
Son, Heir upon Throne, Place (3)
Spit of Horus, Seth (3)
Staff before Living, Akhs, Stars (4)
Structure Founded, Built for, Given to (3)

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Take, Receive Efflux (5)
Take, Receive Head (7)
Takes Flow (Exhortation) (5)
Takes (*im*) Eye of Horus (105)
Takes (*im*) Water (4)
Takes (Miscellaneous) Eye of Horus (13)
Throw off Dust, Sand, Earth (11)
Vegetable Offering Direction (6)
Vocative to (*h3*) (83)
Vocative to Horus Who Is in Osiris NN (5)
Vocative to (*i3*) (6)
Voice, Words Go forth to (6)
Was Smitten, Slain (*ḫwi, sm3*) (5)
Water, Flood Be Yours (6)
Water Gone forth (3)
What Anubis Should Do for (3)
What Pertains Is Destroyed, Ceases (3)
What Went forth from Osiris (10)
White Eye of Horus (4)
Without Cease for Ever (3)
Your Going Is by Horus (3)
Your Thousands of (Thing) (8)
Zizyphus Bows, Turns Head 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.[700]

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,[701] only five are not actually attested in one of the recurring series assumed to be homogeneous.[702] 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

[700] The personal texts are PT 308, 340, 385, 387, 516, 538, and 582. See Listing Four, under the motifs 'Action Instruction (Miscellaneous)' (ultimately 11 sacerdotal texts to 1 personal), 'Great One Is Fallen' (4 to 1), 'Horus Smites Enemy' (9 to 2), 'Is Herdsman' (7 to 1), 'Is among Akhs' (6 to 1), 'Power in Body' (6 to 1), and 'Voice, Words Go forth to' (10 to 1).

[701] PT 284, 333, 362, 471, sPT 491B, 502E, 502H, PT 511, 521, 527–528, 562, 574, sPT 625B, PT 626, and sPT 1025. Later on further motifs particular to personal texts will be identified, and many of these will be seen to possess them.

[702] The five are PT 333, 362, sPT 491B, PT 511, and sPT 625B.

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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 (*ikỉ*) Enemy (3)
Atum/Shu Takes (*šdỉ*) 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 (*ḥḏ.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 (*ỉnk NN*) (4)
Injury (*ỉỉ*) Dealt (2)
Is a Noble (2)
Is a Pure One (2)
Is at Prow (2)
Is Belted (*šṯ*) as Horus (4)
Is Bound for God (2)
Is Conceived to Re (2)
Is Conveyed (*sḏ3*) (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 (*šnṯ*, *sšnṯ*, *ḫsb*) (2)
Is Not Stranded (*ỉwỉ*) (2)
Is Not Weak, Feeble (2)
Is Protected (*mkỉ*) (2)
Is Protected (*nhy*, *snỉ*) (2)
Is Scribe (2)
Is Served (*ḫnỉ*) (2)
Is Son of Re (Predication) (5)
Is Steering-oar (*ḫmw*) (2)
Is Strong (*nḫṯ*) (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.'

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Other Flies (3)
Other Informed (*wḏȝ ib*) Concerning Him (2)
Other Is Burned (2)
Performs *stp zȝ* for Re (3)
Place is Broad (2)
Plowing of Land (Enter Earth) (2)
Possession of Magic (2)
Raises Self (Not Exhortation) (2)
Re Commends to God (4)
Re Gives Hand to (3)
Re, Thoth Takes (to sky) (3)
Reaches (*ḫḥ*) Sky, Height (2)
Reed-Boats Given (6)
Reed-Boats Given to Other (7)
Rises (*šwi*) (4)
Rows Re (3)
Sails (*sqdi*) (2)
Sees Re (2)
Serpent Attacked (2)
Seth Escapes, Rejects Death (2)
Shank and Roast (2)
Sight of God Opened (*wn ḥr*) (2)
Sister is Sothis (4)
Speaks against Inimical Being (2)
Taken to Field of Offerings (2)
Takes Self away (3)
Those upon Their Staves (6)
Threat (2)
Travels (*sḏȝ*) (3)
True of Voice (5)
Vocative to Butler (*wdpw*) (2)
Vocative to Ferryman, Gatekeeper (8)
Vocative to God (*nṯr*) (2)
Vocative to Gods of Cardinal Points (2)
Vocative to Hepatj, Hepaf, Heneni (2)
Vocative to Inimical Being (Not Serpent) (4)
Vocative to Men (3)
Vocative to Morning God (2)
Vocative to Nu (2)
Vocative to Providers (4)
Vocative to Serpent (10)
Vocative to Those in the Netherworld (2)
Water Poured (*ꜥbȝ mw*) (2)
Wing of Thoth/Seth (6)

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 *ink rꜥ m ḫꜥ.w=f tpiw*
I was Re at his first appearances.

Sq4Sq *nt[k] rꜥ m ḫꜥ.w[=f] tp(i)w*
You were Re at his first appearances.

B3C *NN tn rꜥ m ḫꜥ.w=f tp(i)w*
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 5 to 1).
[705] In addition to CT 335, see for instance CT 51, 165, 167, 173, 271, 281, 359, 490, 831, and 906.

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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,[706] 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;[707] 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, *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.[708] That is the terrain of *parole*, where language has social as well as linguistic meaning.[709] Those concerns are effectively off-limits to structuralism. To reduce the problem to a pair of clauses: *langue* lacks a subject; the question "Who is speaking?" does not apply to it.[710] 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.[711]

But "utterances are part of social projects, not merely vehicles for expressing thoughts," according to William Hanks.[712] 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,

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[706] See the reference above at n. 111.

[707] See the references above at n. 117.

[708] It is due to genre's social position that the seminal discourse of genre, that found in Plato's *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.

[709] For the contrast drawn here, cf. Bauman and Briggs 1990, pp. 78–79.

[710] Ricoeur 1971, pp. 530–531; a parallel tension is at play between Chomskyan bias toward competence at the expense of performance.

[711] 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.

[712] Hanks 1996, p. 168. The seminal work which stimulated this approach is Austin 1962; for references to foundational works appearing thereafter and critical modulations of it, see Bauman and Briggs 1990, pp. 62 and 64–65. For an approach in contrast to the one taken here, where instead written language is taken as a representation of thought and not as a social production, see Hays 2004, p. 176 n. 10, and cf. Silverstein 1979, p. 196, and further the discussions of Rousseau and Derrida on this subject at Ong 1982, pp. 166–167. For yet another position on writing, see Jespersen and Reintges 2008, where it is sought to show that all the elements of the hieroglyphic script—including non-phonetic determinatives—are derived from speech, not thought.

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> 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.[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 *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, *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."[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.[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.[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

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[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 (*de facto* and *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.

[714] Silverstein 1998, pp. 129–130.

[715] This point is drawn out in a tactile way at Hays 2004 and Hays 2007.

[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 *il* au *je*, commence avec les Textes des Pyramides, en cours avec les Textes des Sarcophages, achevée avec le Livre des Morts." As shown in this work, it was a shift from *je* to *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 *tu* to *je*.

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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.[717] 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.[718]

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.[719] 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.

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[717] Cf. Foucault 1972, pp. 37–38.

[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.

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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,[720] and they contain an additional thirty-nine texts. Twenty-three of the additional texts have at least one of the core sacerdotal motifs.[721] 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	

[720] Namely Sequences 2–6, 15–16, 20, 23–30, 37–40, 41, 43–44, 46–47, 88, 91, 94–97, 101, 121–123, 135, 138, 151–152, and 154; and Subsequences 3–8, 11, 14, 18–20, 22–27, 44–46, 51–61, 75–79, 82–84, 87–89, 92–93, 105, 143, 148–150, 156–157, 174–177, 179–180, and 200.

[721] The sixteen which do not are fPT 57D, 57F–G, 71I, PT 217, 418, 430, 432–433, 443–444, 465, 560, 631, fPT 754, and sPT 1007.

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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.

[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.

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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[725] 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.[726] 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

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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.[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.[728]

The following lists the additional motifs and the number of texts bearing them, with sacerdotal texts counted first versus personal texts second.

Akh before/more than Akhs (7 vs. 1)
Announced to Re, Harakhti, Horus (8 vs. 1)
Arises, Stands (Exhortation) (40 vs. 1)
Ascends, Descends as Morning God, Star (4 vs. 1)
Ascends (*pri*) (Exhortation) (17 vs. 2)
At Great Stair (8 vs. 1)
Atum on High (4 vs. 0)
Awakens (15 vs. 1)
Bathes Self (5 vs. 1)
Before Living (4 vs. 1)
Body Bound up (*ṯz*) (6 vs. 1)
Body Collected (*sꜣq*) (5 vs. 1)
Children of Horus Set out (*izꜣ*) Bearing Him (4 vs. 0)
Comes (Exhortation) (13 vs. 2)
Does Not Suffer (6 vs. 1)
Doors of Earth, Geb, Aker Opened (4 vs. 0)
Eats Sethian Part (4 vs. 0)
Embraced by Atum (5 vs. 0)
Enemy Raises up (9 vs. 1)
Eye Gone forth from His Head (4 vs. 0)
Eye of Horus in Brow of Horus (4 vs. 1)
Eye of Horus Nekhekh-*given (12 vs. 1)
Geb Commands (4 vs. 0)
Given Eye of Horus (32 vs. 1)
Given Eyes (Dual) (6 vs. 1)
God Satisfied upon (4 vs. 0)
Gods Brought, Given by Horus (12 vs. 1)
Gods Brought, Given by Other (4 vs. 0)
Goes (*zi, zkr*) (Exhortation) (6 vs. 1)
Going forth from the Mouth (7 vs. 1)
Has Eye of Horus in Brow (5 vs. 0)
Has Jackal-face (12 vs. 3)
Has Wereret-crown (15 vs. 3)
Horus Comes (30 vs. 1)
Horus Finds (4 vs. 1)
Horus Raises up (4 vs. 1)
Horus Seeks Osiris (8 vs. 1)
Ihi-exclamation (4 vs. 1)
In His, Your Name of (34 vs. 2)
In Other's Name of (26 vs. 6)
Is Akh in the Horizon (7 vs. 1)
Is Anubis (18 vs. 2)
Is Born/Conceived with/as Orion (4 vs. 0)
Is Brushed/Dried (8 vs. 2)
Is Drawn Together (*dmḏ*, *iʿb*, *inq*) by Goddess (9 vs. 1)
Is Greeted (*iꜣw*) (8 vs. 2)
Is Imperishable (6 vs. 1)

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margin to actually increase the number of evenly distributed motifs in its report; in practice, it means that the ratio employed to yield the amount of 33 was 1.7 to 1.5 sacerdotal texts to 1 personal text.

[727] They are PT 323, 421, sPT 502I, PT 682, sPT 692A, fPT 719, and sPT 1047.

[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).

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Is Jackal (10 vs. 1)
Is Khentimentiu (10 vs. 1)
Is Mourned (15 vs. 3)
Is My Father (*it=i*) (32 vs. 2)
Is Not Weaned (4 vs. 1)
Is Official (6 vs. 1)
Is Osiris (Deity) (12 vs. 0)
Is Osiris + Interpolated NN (18 vs. 1)
Is Pure (Exhortation) (9 vs. 1)
Is Strong (*ph.ti*) (4 vs. 1)
Issues Commands to Akhs (4 vs. 1)
Issues Commands to Gods (*ntr.w*) (4 vs. 0)
Jars Filled (*ʿbḥ*) (4 vs. 1)
Judgment in House of the Noble (5 vs. 1)
Libation (*qbḥw*) (9 vs. 2)
Libation (*zꜣt*) (5 vs. 0)
Liquid Offering Direction (32 vs. 2)
Made to Come to Life (6 vs. 0)
Maintain Own House, Gate (8 vs. 1)
Meat Offering Direction (19 vs. 2)
Mouth Is Opened (9 vs. 1)
Mythological Precedent: Horus & Osiris (16 vs. 3)
None Depart (*ḥmi, psḏ*) (5 vs. 0)
Nut Has Power (6 vs. 0)
Object Direction (179 vs. 3)
Officiant Establishes (4 vs. 1)
Plural Priest (6 vs. 0)
Priest Is Geb (1cs) (5 vs. 1)
Priest Is Son (14 vs. 0)
Provided with Life (5 vs. 0)
Pure by, Receive Jars (8 vs. 2)
Re Grasps, Receives Hand (4 vs. 1)
Recite Four Times (77 vs. 5)
Regalia Offering Direction (38 vs. 1)
Saved from Obstructor, Restrainer (4 vs. 1)
Saves (*nḏ*) Self (5 vs. 1)
Scent Is Sweet (5 vs. 1)
Scent Is toward (*r*) Him (13 vs. 1)
Scent of Eye of Horus (14 vs. 2)
Sit on Khened-Throne (22 vs. 3)
Stands before/among Gods (10 vs. 1)
Thoth Exhorted to Go (*zi*) (4 vs. 0)
Tomb, Sarcophagus Opened (7 vs. 1)
Turns about (*ḫwi inni*, Exclamation) (5 vs. 1)
Turns Self (*wḏb, phr, mḏr*) (5 vs. 1)
Vocative to Children of Horus (4 vs. 1)
Vocative to (*i.nḏ-ḥr=k*) (7 vs. 0)
Vocative to Isis (5 vs. 1)
Vocative to Nephthys (6 vs. 1)
Vocative to (No Particle) (284 vs. 9)

By means of the additional complement of motifs, one final pass may be made among the unassigned texts to find six further texts belonging to the category. PT 16, 18, and 60 may be associated in this way, as well as three texts previously identified as personal services to the god Osiris, sPT 561B, PT 579, and 581. An additional text, PT 445, can be attributed to the category due to its copresence together with two of the texts assigned above, PT 443–444, in Sequence 92, consisting of these three texts, all of which are in the third person.

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,[729] 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.

[729] See the preceding note, and add to the list PT 445, mentioned in the preceding paragraph.

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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.[730] 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.[731]

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.

[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.

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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.[732]

The following lists the additional motifs and the number of texts bearing them, with personal texts counted first versus sacerdotal texts second.

Advances (*ḫntỉ*) (4 vs. 1)
Alights (4 vs. 1)
Ascends to (*prỉ r*) Sky (36 vs. 9)
Bestows, Takes away Kas (4 vs. 1)
Climbs (*ḫfd*, *ỉ3d*) (4 vs. 1)
Cobra for Sky (5 vs. 0)
Comes to Addressee = Horus (4 vs. 0)
Conceived at Night (5 vs. 0)
Cross, Ferry (16 vs. 1)
Cross, Ferry to Horizon, Sky (16 vs. 2)
Does Not Eat, Drink Detestable (5 vs. 0)
Eats of What Gods Eat (5 vs. 0)
Eats Person (4 vs. 1)
Enemy Bound (*bỉ*) (4 vs. 0)
Enemy Is Questioned (7 vs. 0)
Enthroned, Throne Established (10 vs. 1)
Fear (*šʿ.t*) at Side, before Him (4 vs. 0)
Ferryboat Brought (18 vs. 2)
Figs and Wine (4 vs. 1)
Flies (13 vs. 3)
Flourishes, Is Green (Predication) (9 vs. 1)
Four Gods/Akhs Brought (5 vs. 0)
Given Offerings by God (5 vs. 0)
Go forth from Earth (4 vs. 1)
God Gives Hand to (9 vs. 1)
Gods Witness Ascent (6 vs. 0)
Goes up to Sky on Ladder (6 vs. 1)
Hand of Beneficiary Comes against (5 vs. 0)
Has Abundance (*ȝgbỉ*) (4 vs. 0)
His Place Made (4 vs. 1)
Horus Fallen (4 vs. 0)
Is Appeared (14 vs. 2)
Is before, beside Re (9 vs. 2)
Is Bull (21 vs. 5)
Is Fiery (4 vs. 0)
Is Flower, Plant (4 vs. 0)
Is Living One (4 vs. 0)
Is Not Crossed (5 vs. 1)
Is Not Seized by Other (Non-Aker) (4 vs. 1)
Is Questioned (Non-rhetorical) (7 vs. 1)
Is Sobek (4 vs. 0)
Is Strong (*wsr*) (4 vs. 0)
Is Uraeus, Falcon which Came forth (6 vs. 0)
Is Young, a Youth (4 vs. 0)
It Is NN (13 vs. 1)
Ladder Is Set up (12 vs. 2)
Lamp, Fire Lit (4 vs. 1)
Lives from What Gods Live (12 vs. 2)
Mafdet Acts Violently for (8 vs. 0)
Name Said to Re, Harakhti, Horus (6 vs. 0)
NN pw A (88 vs. 5)
Osiris Ascends (5 vs. 0)
Other Is Bound (7 vs. 0)
Other (Not Eye of Horus) Trampled (*tỉ*) (4 vs. 0)
Other Opens, Makes Way (13 vs. 2)
Other Removed from Place (4 vs. 1)
Passes (*sw3*) (13 vs. 2)
Pelican Is Fallen (4 vs. 0)
Pure in the Field of Rushes (12 vs. 2)
Re Appears (5 vs. 1)
Re Crosses, Ferries (10 vs. 1)
Re Is Pure (6 vs. 1)
Reciprocal Violence (4 vs. 0)
Rises (*ỉʿ*) (5 vs. 1)
Sees God (5 vs. 0)
Serpent Is Fallen (4 vs. 0)
Seth's Testicles Seized, Lost, Injured (4 vs. 1)
Shu Lifts up (*ʃỉ*, *sšwỉ*) (6 vs. 1)
Sight Is Upon Another (11 vs. 0)
Sit before, beside Gods (7 vs. 1)
Those Who Have Gone to Their Kas (4 vs. 1)
Turns about (*ỉnnỉ*) (4 vs. 0)
Vocative to Horus (20 vs. 5)
Vocative to Ladder (4 vs. 0)
Vocative to (Non-inimical) Bull (5 vs. 1)
Vocative to Re (35 vs. 4)
Vocative to Stars (4 vs. 0)

[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.

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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:

PT 249	PT 351–352	PT 607	sPT 738C
PT 313	PT 381	PT 683	sPT 739A
PT 316–319	PT 489	PT 702	fPT 740
PT 329	PT 533	fPT 725	sPT 1031–1032
PT 332	sPT 586B–586C	fPT 736–737	sPT 1041–1042

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.[733] 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

[733] For instance at J. Allen 1988, pp. 38–39 with nn. 2–3; Mathieu 1999, p. 15; and with great clarity *idem* 2002, pp. 188–189.

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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 *nỉ-sw.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.

[734] Three texts of the group are unclassified: PT 12 and 19 (lost), and PT 105 (heavily fragmentary).

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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,[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,[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.[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.[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.[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-

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[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 läsen und dadurch dem Toten verschafften, was in ihnen für ihn gewünscht oder von ihm erzählt wird?"

[736] Sethe 1931, p. 526: "Will der Verstorbene, wenn er von sich in der 3. Person redet und sich immer wieder mit Namen nennt, den Schein der Objektivität erwecken, etwa wie Caesar in seinen Kriegsberichten?" Cf. the difference between biographical and autobiographical texts pointed out by L. Morenz 2005, p. 137.

[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 einzuhämmern, so vortrefflich erfüllen, daß mehrere von jenen Königen, 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."

[738] See S. Schott 1964, p. 47; J. Allen 1994, p. 17 n. 19; *idem* 1999, p. 445; *idem* 2005, p. 5; and Mathieu 1996, p. 291.

[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, 387, 514). The fifty-nine sacerdotal texts referring to the text owner only by pronoun are PT 13–14, 17–18, 35–36, 41–44, 52, fPT 57B–C, 57H, 71G, PT 83, 86, 95, 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), fPT 691B, 753, sPT 1010, and 1053.

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cation to person deixis—only fifteen[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[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.[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 representations of them.[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.

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[740] This figure includes texts showing ambiguous signs of edited person.

[741] Again, this figure includes texts showing ambiguous signs of edited person.

[742] Urban 1996, pp. 34–37. Cf. Bauman and Briggs 1990, p. 77, who observe that an authoritative, 'canonical' text is maximally protected from compromising transformation.

[743] Adopting an assumption of Berlev 1998, cols. 774–775, Quack f.c. 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.

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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.[744] 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,[745] and they were not composed to serve the dead as a text to be read in the hereafter.[746] According to him, when texts of this category are found in burial chambers, it is through a secondary use,[747] an adaptation of purpose.[748]

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;[749] it properly belongs to the inaccessible 'interior' of the tomb, its sepulchral chambers;[750] it belongs precisely where it was inscribed.[751] 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."[752]

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-

[744] And see for instance Assmann 1986b, cols. 1000, 1004 n. 4, and 1005 n. 29; *idem* 1990, p. 2; *idem* 2000, pp. 31–32; *idem* 2001b, pp. 322, 335, and 338; and *idem* 2002, pp. 13 and 18. The distinction is already nascently signalled at *idem* 1970, p. 57 n. 2, in comparing the Book of Two Ways to Amduat.
[745] Assmann 2002, pp. 13 and 18; similarly *idem* 2001b, p. 322.
[746] Assmann 1990, p. 2.
[747] Assmann 1986b, col. 1005 n. 29.
[748] Assmann 2002, pp. 13 and 18.
[749] Assmann 1986b, col. 1005 n. 29; similarly *idem* 2001b, p. 322.
[750] Assmann 2002, p. 13; similarly *idem* 2001b, p. 322.
[751] Assmann 2001b, p. 322.
[752] Assmann 2000, p. 32; similarly *idem* 2001b, p. 335.

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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 dbḥt-ḥtp*)' 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.

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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.[755] 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.[756]

Table 10. Distribution of Categories across Groups

Groups / **Structures**	**A**	**B**	**C**	**D**	**E**	**F**	**G**	**H**	**J**	**K**	**L**	**M**	**N**	**I**	**O**
Sacerdotal	263	47	32	28	30	17	32	4	17	2	9	14	9	10	45
Personal		5	4	5		1	5	44	54	95	40	37	39	5	42
Unclassified	3		1				2	6	12	11	11	8			14
Setting Identification	**Collective**							**Individual**						**Mixed**	
Total number of texts in Group	266	52	37	33	30	18	39	54	83	108	60	59	48	15	101

[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: fPT 691C, sPT 692B–D, PT 705, sPT 1044–1045, 1047, 1050–1051; Group M: sPT 739B, 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.

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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

[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.

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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[758] environment which the Egyptians imagined awaited them upon death.

[758] For how the term *transcendental* is used here, see above at n. 690.

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B. *Deployments Contrastive of Category and Setting*

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:[759] 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[760] and those exchanged strictly between a mixed group and one of the others,[761] 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,[762] 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.

[760] Sacerdotal texts strictly in mixed groups are PT 462–464, 540–548, 552–554, 556–560, sPT 561B, PT 568, 577–581, 610–612, 614, 617, 619, 674–677, 699–700, sPT 1023, 1059, 1062, 1069, and 1071. Personal texts strictly in mixed groups are PT 360–362, 539, 549–551, 562, 564, 566–567, 569, sPT 570A–B, PT 571–572, 574–576, 582–583, 609, 613, 615–616, 702, sPT 1064, and 1070.

[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.

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PT 262 WTP in the individual Group J; N in the collective Group F
PT 264 T in the individual Group J; P in the collective Group C
PT 267 WTP in the individual Group J; MN in the collective Group B
PT 301 W in the individual Group K; TP in the individual Group J; MN in the collective Group G
PT 302 WT in the individual Group L; P in the individual Group M; MN in the collective Group B
PT 309 WT in the individual Group L; P in the individual Group J; MN in the collective Group B
PT 332 T in the individual Group M; MN in the collective Group D
PT 335 T in the individual Group M; PMN in the collective Group D
PT 336 T in the individual Group M; PMN in the collective Group D
PT 363 T in the mixed Group I; P in the individual Group J; MN in the collective Group G
PT 407 T in the individual Group H; P in the individual Group J and the collective Group C; MN in the collective Group C
PT 440 T in the individual Group L; PMN in the collective Group D
PT 668 T in the individual Group L; N in the collective Group B
PT 669 P in the individual Group L; N in the collective Group B
PT 696 P in the individual Group L; N in the collective Group G
fPT 725 T in the individual Group L; N in the collective Group G

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[763]—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,[764] 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.[765] 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

	Only in Collective Groups	Collective then Individual Groups	Individual then Collective Groups	Only in Individual Groups
Sacerdotal Texts	394	11	3	32
Personal Texts	3	–	16	248

[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.

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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 *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: *ḏd-mdw ḫꜥ it-nṯr tp(i) n(i) imn mn-ḫpr-rꜥ-snb m nfr-tm m zšn r šr.t rꜥ wꜥb nṯr.w n m3n=f rꜥ nb*, parallel to PT 249 § 266a + b (W): *ḫꜥ W. m nfr-tm m zššn r šr.t rꜥ . . . wꜥb.w nṯr.w n m3=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 *idem* 1937, pl. 5; and in the Twenty-sixth Dynasty TT 36: Kuhlmann and Schenkel 1983, pls. 51–57, esp. 54–56 for the texts. See also below at n. 1050.

[770] See Hays and Schenck 2007, p. 99, and Subsequence 130.

[771] No. de Garis Davies 1943, pl. 83.

[772] See Clère 1981, pl. 27.2, and Subsequences 118 and 120.

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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[773] in the hieratic version of this ritual represented on the coffin of the New Kingdom official Butehamun.[774] 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[775] and the other exhibits doubling[776] 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.[777]

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.[778] This editorial transformation is precisely in accord with what was noted for a handful of personal texts in the pyramids, too:[779] 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.[780]

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): *d̲3=f r sḫ.t-i3r.w* "let him cross to the field of rushes" versus MÖR 63m (Butehamun): *d̲3y=k r sḫ.t-i3r.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 MÖR 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] MÖR 63a and 64a respectively (Butehamun): *stm ỉry qbḥ n NN* "Sem, doing the libation for NN" and *stm ỉr snṯr n NN* "Sem, doing the censing for NN."

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PT 269 is also found within a Ptolemaic temple rite.[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,[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.)[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,[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 *it=i* "my father." Reference was thereby made by a speaking officiant to himself:[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,[786] and five of those coming after do also.[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 *it=i*, it has just one typological point of contact with just one other text in Group C, namely a

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[781] See Grimm 1979, pp. 35–46; cf. also Assmann 1990, p. 33.

[782] Hays 2009c, p. 2 with n. 10.

[783] See further the introduction of passages found in personal Pyramid Texts to the New Kingdom Temple Offering Ritual: PT 510 §1142d parallel to TOR 19, with Nelson 1949, p. 224, on the latter. See further the incorporation of the personal PT 301 §456b–e as six verses of a Middle Kingdom hymn, discussed at Franke 2003a, p. 108, and Barucq 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.

[784] PT 262, with vacillation to the first-person and exemplar disagreement.

[785] Compare PT 264 §344a (P): *sḏ3.t(i) sḏ3y.t it=i im r 3ḫ.t n(i)t p.t* "that my father's traveling might be traveled thereon to the horizon of the sky," to Pyr. §344a (T): *ḏ3.t(i) ḏ3.wt T. im ir gs pf i3b.ti n(i) p.t* "that Teti's ferrying might be ferried thereon to that eastern side of the sky." This interpolation was observed above at n. 632.

[786] PT 355.

[787] PT 595, 603–604, 673, and sPT 1010.

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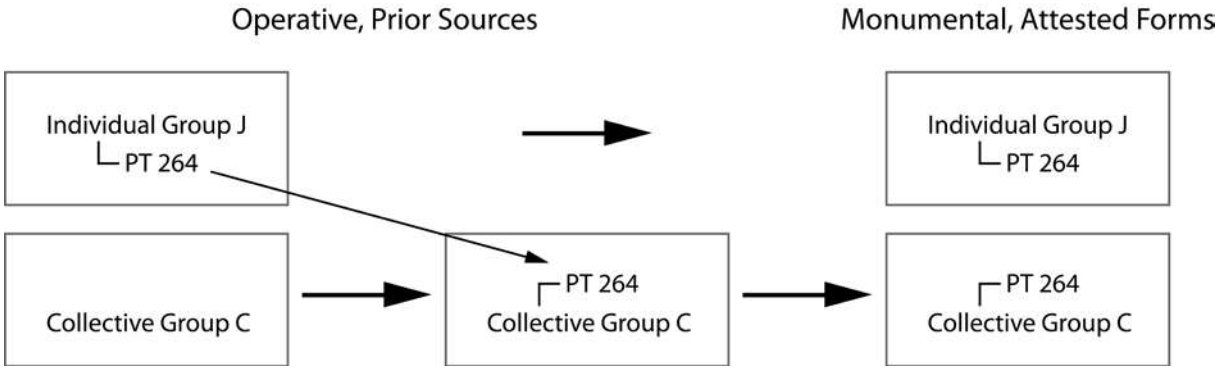

Figure 13. Surmised Transfer of PT 264

reference to the beneficiary's being an Akh in the horizon.[788] It shares this connection with the sacerdotal text PT 357,[789] 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 encounters 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 association 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 §585a.

[790] For the motif of being given (*rdi*, *ḥnk*) offerings, see the sacerdotal texts PT 94 §64a; PT 172 §101c; PT 357 §583a; PT 422 §762a; PT 466 §884a; PT 468 §905a; PT 610 §1723b; PT 675 §2006b–c, and see the personal texts PT 205 §121a; §121a; §123d; PT 264 §346a–b; PT 344 §559c; PT 494 §1063c; PT 515 §1177a; §1177a–b; PT 576 §1513b–c; fPT 758 §2290a. For the motif of being rejuvenated (*mpi*), see the sacerdotal texts PT 33 §25c; PT 357 §589a; PT 423 §767a; PT 466 §883b; PT 685 §2068b; sPT 694A §2148b–c; PT 699 §2180b–c, and see the personal texts PT 264 §344b; PT 408 §715c.

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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 hardly 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':[791] neither metatext nor 'metarite,' PT 264 is an intertextual, interritual expansion of meaning[792] 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.[793] 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.[794] 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.

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[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.

[794] Cf. Culler 1981, p. 29.

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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

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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 habituated 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.

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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.

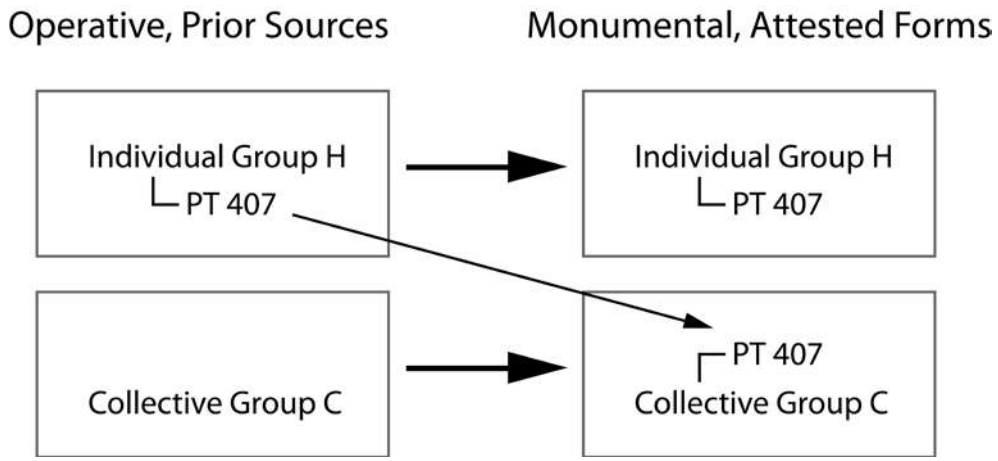

Figure 14. Surmised Transfer of PT 407

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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.

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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.[798] 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.

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PT 461 P in the collective Group C; M in the collective Group G; N in the individual Group J
PT 535 P in the collective Group F; P also in the collective Group C; N in the individual Group N
PT 603 P in the collective Group C; M in the individual Group H; N in the collective Group F
PT 604 P in the collective Group C; M in the individual Group H; N in the collective Group C
PT 690 P in the collective Group B; M in the collective Group G; N in the individual Group L

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.[799] 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,

[799] Hays 2003, p. 100 with nn. 68–70.

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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 exhib- 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]

[800] Probably to the dead as such. The text differentiates between the beneficiary and the god Osiris at PT 466 §882b–c and §883d.

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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 *wsir* NN versus *wsir*), the presence of an awkward *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.

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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.[802] 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)	fPT 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.

[802] This assessment should also hold for PT 587 (Groups I, M, & O) and sPT 692A (Groups L & O), as they are first attested in individual groups. Of this set, PT 247 was intuitively assessed to contain a fragment of a rite composed originally for the god Osiris by Sainte Fare Garnot 1949, p. 102.

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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,[803] 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

[803] Namely the statement PT 360 §603b (N): *Ne. šw pr m tm* "Teti is Shu, one who came forth from Atum." Properly this sentence should include the pseudo-copula *pw*; it consequently indicates the direct replacement of an independent pronoun with the proper name.

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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 L; 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. §1703e (M): *it*(*=i*) *M.n.* "O my father Merenre."

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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.[806] 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:

PT 337	PT 532	PT 606	PT 685
PT 477	PT 540	PT 614	fPT 691B
PT 482–483	PT 554	PT 628–633	sPT 1058–1059
PT 487	sPT 561B	PT 670	sPT 1062
PT 498	PT 577–581	PT 680	sPT 1071

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

[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).

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not juxtaposed to ones which do. Further, a number of them internally differentiate between the beneficiary and the god Osiris as such.[808] The services to the dead are:

PT 247	PT 497	PT 619	PT 686–687
PT 323	PT 512	PT 654	PT 697
PT 465–466	PT 568	PT 661	fPT 734
PT 468	PT 587	PT 679	
PT 488	PT 608	PT 682	

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,

[808] Namely PT 466, 468, 512, 619, 679, 687, and fPT 734.

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Table 12. Enhanced Distribution of Categories across Groups

Structures \ Groups	A	B	C	D	E	F	G	H	J	K	L	M	N	I	O
Sacerdotal	263	46	31	28	30	17	30							9	24
Personal Service								2	13	2	8	11	8	1	16
Personal								44	54	95	40	37	39	5	42
Transferred Personal		5	4	5		1	5								
Transferred Pers. Serv.		1	1				2								
Transferred Sacerdotal								2	4		1	3	1		5
Unclassified	3		1				2	6	12	11	11	8			14
Setting Assignment	**Collective**							**Individual**						**Mixed**	
Total number of texts in Group	266	52	37	33	30	18	39	54	83	108	60	59	48	15	101

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

[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),

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meanings, their coercive and affective values.[811] 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;[812] they created it.[813]

1. *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.[814] 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.[815]

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

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knowledge or truth is a socially constructed and moral entity, relying upon acts of trust (versus scepticism) on the part of the one engaging a set of statements (Shapin 1994, pp. 3–41).

[811] 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 *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.

[812] 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."

[813] 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.

[814] Cf. Bloch 1986, p. 10.

[815] Cf. Bauman and Briggs 1990, p. 69.

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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[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.[817] For instance, PT 600 §1657a (N): *wsir pw Ne. pn* "Neferkare is Osiris."[818] For the human beneficiary, the third-person predicative statements served to explicitly establish the most important role assumed by him.[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.[820] It was rarely used to identify the beneficiary as a god by name, and not at all as Osiris.[821]

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[816] Once more, for the meaning of the term *transcendental* as used here, see above at n. 690.

[817] They were enumerated above at n. 644 and are now discussed in more detail.

[818] See the preceding note. Statements of the pattern *wsir pw NN* "NN is Osiris" occur in the sacerdotal texts PT 600 §1657a and PT 650 §1833a, and similarly *wsir pw p(w) nn* "this one is this Osiris" occurs at the sacerdotal PT 219 §178a. A personal text with the *wsir pw NN* structure is PT 258 §308a. The structure *NN pw* A is actually typical of personal texts; see the motif '*NN pw* A' and later on in this chapter. The reverse construction, *NN pw wsir*, is found in the personal texts PT 259 §312a (a variant of PT 258) and PT 624 §1761d (Nt). Statements connecting the beneficiary with the phrase *m wsir* "as Osiris" include the sacerdotal PT 437 §793b and PT 690 §2097a; cf. *m [s3ḥ]* "as [Orion]" at the sacerdotal sPT 1005 P/S/Se 90. Statements connecting the beneficiary with the phrase *wsir 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 *mi wsir* "like Osiris": PT 355 §574d, PT 493 §1059d–e (Nt), and PT 523 §1232c–d. Cf. *mi s3ḥ* "like Orion" at PT 412 §723a.

[819] To be sure, the beneficiary was identified as many other gods, including Akhti, Anubis, Atum, Babai, Dedun, Duau, Geb, Ha, Harakhti, Hathor, Hemen, Horus, Iahes, Khentimentiu, Kheprer, Mekhentirti, 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, 553, 559, 659, fPT 665B, PT 690, and 703.

[820] PT 173 §101e; 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 §576a; PT 357 §587b–c; PT 358 §593a; PT 364 §610d; §619a; PT 365 §623a and §625a; PT 368 §638d; PT 371 §648d; §650b; 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 535 §1287c; PT 553 §1354a; PT 572 §1476a (reinterpreted as a quote in one exemplar of a personal text); PT 573 §1479b; PT 578 §1534a; §1536a; PT 588 §1608b; PT 589 §1609a; PT 593 §1629c; PT 606 §1688b; PT 610 §1711d; PT 641 §1814a–b; §1814c; sPT 645A §1824a (Nt); sPT 645B §1824h (Nt); PT 649 §1831c; PT 660 §1870b; fPT 665 §1900a (Nt); fPT 665A §1911b and §1912c (Nt); fPT 667B §1950d (Nt); PT 671 §1987a; PT 679 §2032b; sPT 1012 P/S/Ne III 62–63 (P); and sPT 1013 P/S/Ne III 87.

[821] *ẖwt* A statements directed at the beneficiary, where A is the name of a god, include only the sacerdotal texts PT 221 §198d (Horus); PT 606 §1688b (Re); fPT 665 §1900a (Thoth), and the personal text PT 303 §466a (Horus, in a quote).

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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[823] 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: *wsir Ne. ḏb3.n(=i) kw m ỉr.t ḥr rmn-wt.(ỉ)t ỉtn nr.t.n n=s nṯr.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: PT 535 §1280a–d (P): *ḏd-mdw ỉn 3s.t ḥnʿ nb.t-ḥw.t ỉ ḥ3.t ỉ ḏr.t 3s.t tỉ ḥnʿ nb.t-ḥw.t ỉw.n=sn(ỉ) m zḫn.w sn=sn(ỉ) wsir m zḫn.w sn=sn(ỉ) P. 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 *wsir ỉt(=ỉ)* underlies the recarved *P. pn*, but there is no trace of this at Leclant *et al.* 2001, pl. 19 l. 42.

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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.[827] 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 + Interpolated 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 individual Group M, and three passages in the exemplar of Pepi II were converted to interpolate the name of the text owner after the god's name.[828] The motifs '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=i* "my father" referring to the god Osiris as such was recarved to *wsir P.* "Osiris Pepi."[829] 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 monumentalization: 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 context 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 naturalized 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.

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Table 13. Distribution of Osirian Appellations across Collective Groups

	Motif \ Group	A	B	C	D	E	F	G	I.1	O.1	O.4
Benef	Is Osiris NN	176	1	5	16	15	5	3		1	
	Is Osiris (NN)	7	1	1			1	1	1		
	Is Osiris + Interpolated NN		1								

Table 14. Distribution of Osirian Appellations across Individual Groups

	Motif \ Group	H	I.2	J	K	L	M	N	O.2	O.3
Beneficiary	Is Osiris NN						1			
	Is Osiris (NN)						1	1		
	Is Osiris + Interpolated NN			5	1		3	4		7
	Is Osiris (Deity)			3		3	1	4		5

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[830] 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.[831]

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,[832] 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.[833] 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.[834] But even in the depictions in the sanctuary he was figured neither iconographically nor textually as the god Osiris.[835]

This is an important detail. Living society only interacted with the dead in the context of representations in the above-ground portion of the tomb and in the performance of ritual. In the Old Kingdom, those visiting the tomb saw the dead idealized in the conduct of offices he held on earth, and in this sense in the conduct of mundane, human experience. In the

[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.

[832] See Leblanc 1980a, pp. 285–292; *idem* 1980b, pp. 71 and 82; and *idem* 1982, p. 295 n. 3.

[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. 157. 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 Khentika (James 1953, pl. 31, 185; sim. pl. 32, 193): *t wꜥb pw n(i) wsir iw(=f) n iḫḫi mri.i nṯr* " It is the pure bread of Osiris: it is for Ikhekhi, beloved of the god."

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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 transcendental, 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 Nephthys[840] respectively. Further, the familial sacerdotal roles were sometimes supplemented by priests in the roles of the children of Horus[841] and the gods Thoth and Anubis.[842] For instance, *ink nw.t msnṯ.t {n}* "I am Nut, the Mesenetjet,"[843] *ink ȝs.t iw.n(=i) nḏr(=i) 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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[836] Cf. C. Bell 1992, p. 140.

[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.

[842] For Thoth as priest, see Boylan 1922, p. 143; S. Schott 1963, p. 107 with nn. 1–2; Helck 1992, pp. 144–145; Assmann 2000, p. 40; Hays 2002, pp. 164–165; and Stadler 2009, pp. 128–134. For Anubis as priest, specifically as *wt-inpw* "embalmer of Anubis," see DuQuesne 2005, pp. 214–220.

[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

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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*).'[846]
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.'[847]
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.'[848] 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. Their

Table 15. Configuration of Sacerdotal Roles across Collective Groups

	Feature \ Group	A	B	C	D	E	F	G	I.1	O.1	O.4
Benef	Is Father of Horus		2	2	3	1	1				
	Is His Father (*it=f*)	2	3	3	3	1	1				
	Is My Father (*it=i*)	2	1	4	1	1	2	10	1	2	3
	Priest in 1cs	50	10	9	5	9	7	11	2	3	5
	Priest Is Son	4	3	1	1		1	1	1		
	Priest Is Horus	8	1	1	1		1		1		
	Priest Is Geb	3	1			1		1			
	Priestess Is Nut					1	1				
	Priestess Is Isis						2				
	Priest Is Thoth	3									
	Priest Is Anubis			1							

n. 635 for two other texts where this sort of assimilation occurs. On the title *wt-inpw*, 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=i* "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=tn/it=k* "your father" at PT 541 §1333c–d and PT 545 §1340a (both in Section O.5) 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.

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Table 16. Configuration of Sacerdotal Roles across Individual Groups

	Feature \ Group	H	I.2	J	K	L	M	N	O.2	O.3
Benef	Is Father of Horus							1		
	Is His Father (*it=f*)				1		1	2		2
	Is My Father (*it=i*)	3		3		4		2		1
	Priest in 1cs									
	Priest Is Son			1	1	1		1		
	Priest Is Horus			1		1		1		
	Priest Is Geb			1		1				
	Priestess Is Nut									
	Priestess Is Nephthys						1			
	Priest Is Thoth			1						

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:

PT 641 §1813–1815b (N)

wsir Ne. iw.n(=i) m [ḥsf]=k ink ḥr
iw.n(=i) mdw(=i) ḥr-tp=k ink z3=k
wsir Ne. tzwt z3 wr n(i) gbb wtwt=f iwʿ=f
wsir Ne. pn tzwt ḥʿi m-ḫt=f
di n=k iwʿ.wt in psḏ.t
sḫm.t(i) m psḏ.t nṯr nb ist

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 *it=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).

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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.[851] 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.[852] 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 *unio liturgica* or, instead, a *unio mystica*.[853] 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"?[854]

It seems that such a query would come overburdened with cultural baggage. Take the term *unio mystica* itself. It is a very technical one, precisely formulated, and with an origin in Lutheran dogmatics.[855] 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.[856] And in particular this term and what it labels have been decisively shown

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[851] Cf. C. Bell 1992, pp. 194–195.

[852] Cf. Silverstein 2004, p. 627; Eisenstadt 1995, p. 159; Mol 1981, p. 320; and Bellah 1970, p. 210.

[853] For the formulation of this question and an unsatisfactory answer, see Assmann 1995b, pp. 37–60; *idem* 2000, pp. 119–120; *idem* 2001a, pp. 68 and 250 n. 33; and *idem* 2001b, pp. 504–517. This distinction is uncritically taken up by M. Smith 2006, p. 334 with nn. 52–56.

[854] The definition of Weber 1992 [1958], p. 112, for *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?

[855] Weber 1992 [1958], p. 112. For the intricate details of the historical development of *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 *divinization, deificare*, or *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, 355, and 357 with n. 67.

[856] 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.

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not to be culturally transportable.[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.[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.[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.[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.[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.[862] For instance, a passage in a text deployed in the collective Group D is as follows:

> PT 437 §796a–796c
>
> *mdw t3*
> *wn n=k ꜥ3.wi 3kr*
> *szn*[863] *n=k ꜥ3.wi gbb*
> *pr=k ḥr ḫrw inp*
> *s3ḫ=f ṯw m dḥw.ti*
>
> 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.

Especially in the context of the opening of the doors of the earth, the *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

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[857] At Katz 1978, pp. 41–42.
[858] Huizinga 1949, p. 25.
[859] Jonas 1969, pp. 317–318, here replacing his *sacrament* with 'symbolic representation in ritualized action.'
[860] Schechner 1985, pp. 124–130.
[861] Cf. Assmann 1995b, pp. 68 and 250 n. 33; *idem* 2001a, p. 92; *idem* 2001b, pp. 504–517.
[862] For references, see Hays 2009a, p. 29 n. 117, and see n. 864 below.
[863] For this word, see J. Allen 1984, p. 591 and Wb iv 274.5.

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mummy remained in its sarcophagus, but was achieved in an intangible way thanks to the words of divine beings actually—not symbolically—immanentized.[864] 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.[865] Nowhere in the texts do the officiants refer to themselves by their worldly names.[866] 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.[867] Acts of ritual purification establish arbitrarily demarcated boundaries and signify sheer change in status, sheer difference.[868] This is the anthropological basis for the most common sacerdotal title in the Old Kingdom, *wꜤb* "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

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[864] Further statements attributing the efficacy of words to gods include PT 262 §333c; PT 306 §478a–b; PT 308 §488b; PT 440 §816d; PT 441 §818a–b; PT 483 §1014b; PT 503 §1079a; PT 523 §1231c–d; PT 525 §1245d–1245e; PT 536 §1292a; PT 576 §1519; PT 577 §1523a; PT 582 §1558b; PT 606 §1686a; PT 609 §1708a–b; PT 610 §1713b; PT 683 §2047b; PT 690 §2118a; fPT 734 §2263d–2264b.

[865] See similarly Quack f.c.

[866] Hays 2009a, pp. 26–28; cf. C. Bell 1992, p. 134.

[867] Hays 2009a, pp. 28–30. See for instance the inscription of Mehuakhti at Edel 1953, p. 328 (A3–4): *ir* [*gr*] *ḥm-kꜣ* [*nb*] *ḏ.t pr.(t)=sn-ḫrw n(=i) wꜤb.w r nḥt ib=sn r=s mr wꜤb=sn r ḥw.*[*t*]*-nṯr n(i)t nṯr ꜤꜢ* [*iw(=i) r ḥꜣ=sn m ḏꜣḏꜣ.t*] *it(=i)* "[Furthermore,] as for [any] of my own Ka-servants who will perform mortuary service for me while pure so that their heart may be strong in respect to it just as they are pure at the temple of the great god, [I will be their protector in the court] of my father." For further parallels between purity in the mortuary cult space and the temple, see Urk I 87, 14–15, and 174, 1–2. See also the shared roles of priests in the royal mortuary domain as in the domain of sun temples in the course of the Fifth Dynasty, as concluded by Nuzzolo 2010, p. 301, as already seen by Winter 1957, p. 227, and Kaiser 1956, p. 105.

[868] See the reference cited above at n. 332.

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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[869] 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 itself—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 *ỉnk* A "I am…." Due to the program of editing, the original *ỉnk* 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: *ỉnk 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 *ỉnk* A structure was replaced with a *NN pw* A structure. A number of other instances transparently display this same transformation,[870] occasionally omitting the pseudo-copula *pw*.[871] 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,

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[869] For how this term is used here, see above at n. 690.

[870] PT 470 §913d (N) versus (M); PT 473 §930f (N) versus (M); sPT 491B §1057a (P initial) versus (P final); PT 511 §1161c (P initial) versus (P final); PT 569 §1440c (P) versus (M); and fPT 691 §2121a and *passim* (Nt) versus (N).

[871] PT 504 §1086a (P initial): *ỉnk ḥr p(w) nṯr.w* "(for) I am Horus of the gods" recarved to *n M. pn ḥr nṯr.w* "for Merire is Horus of the gods" and PT 505 §1093a (P initial): *ỉnk m ḥmw gm=ỉ psḏ.tỉ* "I am the steering oar, I finding the two Enneads" recarved to *M. pn m ḥmw gmỉ=f psḏ.tỉ* "Merire is the steering-oar, he finding…." In this light, instances of AB-nominal predication without intervening *pw* can be understood as the result of editing away from the first person, even if there is no recarving or exemplar disagreement. See PT 539 §1316c (P): *M. z3 rˁ mry=f* "Merire is the son of Re, beloved of him" and PT 360 §603b (T): *T. pw šw pr m tm* "Teti is Shu, one who came forth from Atum" versus (N): *Ne. šw pr m tm* "Neferkare is…." On the conversion of nominal clauses beginning with *ỉnk* in the pyramids, see Sander-Hansen 1956, §471–472; Gilula 1976, pp. 160 and 171 (my many thanks to E. Wente for this reference); Doret 1991, esp. pp. 63–65; and Kruchten 1996, p. 57. A consequence of the adaptation is an ambiguity in how *NN pw* A statements should be translated, with NN as subject (reflecting the prior structure) or NN as predicate (reflecting the attested formulation). On the relationship of subject and predicate in tripartite sentences, see Schenkel 1987, pp. 265–282.

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there are some instances where the first-person pronoun *ink* was simply converted to the third-person *swt*.[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 magic[875] 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, Kheprer, 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 *swt*. In this light, see PT 211 §131c (W): *W. pi wnnt rdi=f t n ntiw* "Unas it is, giving bread to those who are" and (N): *swt wnnt di t n nt(i)w* "He it is, the one who…"; PT 439 §813c (M): *M.n. is wr r=f* "that Merenre is greater than him" and (P): *swt is wr ir=f* "that he is…"; and PT 475 §950a (M): *swt pnq s(i)* "for he is the one who would bail 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 258 §309e; §310c; PT 260 §316b–c; §322b; PT 261 §324a–b; §324c; §326d; PT 271 §388a; PT 273 §397a; PT 274 §403c; 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 484 §1020a; PT 511 §1159a; PT 275 §416c with PT 582 §1564b–c; and PT 254 §292d.

[877] Cf. de Certeau 1992b, p. 20.

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isolated from the self, but the voice coming from within the body which provided the voice's resonance:[878] it was the interiorization of solitary speech.

But at the same time, the repeated re-identifications constituted constant retractions, 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, Babai, Khaitau,[879] Shu, Satis, Kheprer, Bat, the four children of Horus, Dunanwy, Zepahor, Khentimentiu, Thoth, Iahes, Dedun, Soped, and Anubis.[880]

But most frequently, he explicitly identified himself as Horus.[881] If one adds a further explicit self-declaration by the officiant in the presumed prior form of a personal service,[882] 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.[883] 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:[884] 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:

PT 260 §316–321a (W)

i gbb k3 nw.t
ḥr pi W. iw⸢ it=f
W. pi zy iy fd-nw n(i) fdw ipw nṯr.w

---

[878] Cf. Ong 1982, p. 72.

[879] On this rare god, see Schneider 2000, pp. 215–220, and Steiner 2011, p. 78.

[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 §664a; PT 388 §681b; PT 478 §973b; PT 504 §1086a; and PT 683 §2047c (in a quotation).

[882] At PT 587 §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.

[884] Cf. Jonas 1969, pp. 321–322.

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inn.w mw dw ꜥbꜥb.t irr.w ḥy m ḫpš n(i) it.w=sn
i.mr=f mɜꜥ ḥrw=f m ir.t.n=f
iw wḏꜥ.n W. tfn ḥnꜥ tfn.t
iw sḏm.n mɜꜥ.ti
iw šw m mtr.w
iw wḏ.n mɜꜥ.ti phr n=f ns.wt gbb
tzy=f sw n mr.t.n=f
dmḏ ꜥ.wt=f imit štɜ.w
zmɜ=f imiw nwn
rdi=f pḥ.w(i) mdw.w m iwnw
sk W. pr m hrw pn m ir.w mɜꜥ n(i) ɜḫ ꜥnḫ
i.sḏ W. ꜥḥɜ bḥn=f ḥnn.w
pri W. ir mɜꜥ.t
in.t=f s(i) i(w)=s ḫr=f
rw n=f dnḏ.w
phr n=f imiw nwn ꜥnḫ
iw nh.t W. m ir.t=f
iw mk.t W. m ir.t(=i)
iw nḫt W. m ir.t=f
iw wsr W. m ir.t=f
i ntr.w rs(i)w mḥ.tiw imn.tiw iɜb.tiw
mky W. snḏ n=f

O Geb, bull of Nut: Unas is Horus, the heir of his father;
it is Unas who goes and comes, the fourth of these four gods,
who bring water, who give purification, who make "Hail!" with the foreleg of their fathers
— as he desires that his voice be true through what he has done.
Unas has judged Tefen and Tefenut:
the two truths have heard;
Shu is one who testified;
and the two truths have commanded that the thrones of Geb be conveyed to him.
Let him raise himself up to that which he desires!
His limbs which are in the mysteries are gathered together,
he has joined those who are in Nu,
he has put an end to the matter in Heliopolis,
and Unas has gone out on this day in the true form of a living Akh:
Unas breaks up the battle and cuts away the discord.
Let Unas ascend to Ma'at;
let him acquire it, it being his.
Let the wrathful ones dance for him,
and those who are in Nu serve him, he being alive:
The Nehet-protection of Unas is his eye;
the Mek-protection of Unas is my eye;
the Nekhet-strength of Unas is his eye;
the Weser-strength of Unas is his eye.
O northern, southern, western, and eastern gods,
protect Unas, and fear him!

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:[885] 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

[885] Originally in the first person of course; this text shows vacillation and residue (see Listing One) and it occurs in a series homogeneously consisting of personal texts, with two others showing signs of editing (PT 254 and 262), namely Subsequence 113.

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Tefenut.[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[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 (*pri 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 *schema* 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.[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.[889] The motifs from the personal texts can be summarized as follows:

Adorn Throne in Bark
Advances (*ḫnti*)
Ascends from/upon Thighs
Ascends to (*pri r*) Sky
Atum/Shu Takes (*šdi*) out (to sky)
Behold, Is Ascended
Boat Assembled
Climbs (*ḥfd, i3d*)
Comes from, out of Buto
Comes to Addressee = Horus

[886] On this passage, cf. Assmann 2002, pp. 72–73.
[887] On the *m3ʿ.ti*, see Grieshammer 1970, pp. 87–88, and Seeber 1976, pp. 139–147.
[888] For the concepts of apophasis and disontological discursive effort, see Sells 1994, pp. 2–3 and 6–7.
[889] The sacerdotal motifs having to do with this theme are 'Ascends, Descends as Morning God, Star,' 'Ascends (*pri*) (Exhortation),' 'Children of Horus Set out (*iz3*) Bearing Him,' 'Come in Peace to God,' 'Comes (Exhortation),' 'Cross (Exhortation),' 'Goes around, Traverses, Sits on Mounds,' 'Goes as Horus,' 'Goes to, with (*ḫr, ḥnʿ*) Ka,' 'Goes (*zi, zkr*) (Exhortation),' 'Made to Rise to Horus, Nut,' and 'Your Going Is by Horus.'

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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 (*sḏ3*)
Is for Sky
Is Not Hindered (*šnṯ*, *sšnṯ*, *ḫsb*)
Is Not Stranded (*iwi*)
Is Steering-oar (*ḫmw*)
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 (*sw3*)
Re, Thoth Takes (to sky)
Reaches (*ph*) Sky, Height
Reed-Boats Given
Rises (*iʿ*)
Rises (*šwi*)
Rows Re
Sails (*sqdi*)
Taken to Field of Offerings
Takes Self away
Travels (*sḏ3*)
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 transcendental 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),[890] 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 *t3* "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

[890] 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.

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Table 17. Distribution of Cosmographic Terms across Individual Groups

Term \ Group	H	I.2	J	K	L	M	N	O.2	O.3
p.t "sky"	4	1	35	14	22	20	27	17	6
t3 "land"	5	1	25	25	13	10	21	18	5
3ḫ.t "horizon"	2		17	2	7	5	7	3	3
gs i3b.ti ni p.t "east of the sky"		1	9		4		4	7	7
sḫ.t-i3r.w "field of rushes"	2		17	1	5	5	11	5	1
i3b "east"	1	2	12	3	2	3	9	1	1
mr-nḫ3i "shifting waterway"		1	4		2	2	9	4	2
sḫ.t-ḥtp.w "field of offerings"	3		5		3		7	2	1
qbḥw "firmament"			5	1	2	2	4	2	
imn "west"	1	1	6	1	2	1	5	1	2
dw3.t "netherworld"	1		5		1	1		3	2
š dw3.ti "netherworld lake"			1			1	3	1	1
Number of Texts	54	5	83	108	60	59	48	36	20

Table 18. Distribution of Cosmographic Terms across Collective Groups

Term \ Group	A	B	C	D	E	F	G	I.1	O.1	O.4
p.t "sky"	2	12	6	9	2	3	11	3	5	5
t3 "land"	5	12	7	9	6	6	4	2	5	4
3ḫ.t "horizon"	1	6	7	4	1	2	6	1	1	2
gs i3b.ti ni p.t "east of the sky"		1	1				1	1	2	
sḫ.t-i3r.w "field of rushes"		3	2	2			2		1	
i3b "east"	4	4	1	1			6			
mr-nḫ3i "shifting waterway"			1	1		1			3	2
sḫ.t-ḥtp.w "field of offerings"							1			1
qbḥw "firmament"	1	5	3			1		1	1	
imn "west"	1	3	2			2	2		1	
dw3.t "netherworld"		4	1	2		1	1	1	1	1
š dw3.ti "netherworld lake"		1								1
Number of Texts	266	52	37	33	30	18	39	10	14	17

east of the sky, the shifting waterway (a celestial abode),[891] 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

[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.

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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*[892] 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

Feature \ Group	H	I.2	J	K	L	M	N	O.2	O.3
rʿw "Re"	12	2	40	8	20	16	23	19	10
Has Writ of Re			3	1	1	1		1	
Is before, beside Re			7		1	1	1	3	1
Is Conceived to Re								1	
Is Son of Re (Predication)			2		1			1	
Knows Re			1		1			1	1
Name Said to Re, Harakhti, Horus			3		2	1	1	1	
Performs *stp z3* for Re			2	1	1	1		2	1
Re Appears			2	2	1	1	1	2	
Re Commends to God		1			1		4	3	
Re Crosses, Ferries	1		4		2	1	2	1	
Re Gives Hand to		1	3			1	2	3	1
Re Is Pure			2			2	4	2	
Re, Thoth Takes (to Sky)	1				1		1	4	2
Rows Re			4	1				1	
Sees Re	1		2	1	1			1	1
Vocative to Re	6	2	9	2	6	5	4	12	3
Announced to Re, Harakhti, Horus		1					2	1	2
In Name of Horizon of Re						1			
Re Grasps, Receives Hand						1	1	1	
Number of Texts	54	5	83	108	60	59	48	36	20

[892] For the way in which this word is used here, see above at n. 690.

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Table 20. References to Re across Collective Groups

Feature \ Group	A	B	C	D	E	F	G	I.1	O.1	O.4
rˁw "Re"	6	9	10	8	1	2	11	2	5	5
Has Writ of Re										
Is before, beside Re		2	1	1			1		1	
Is Conceived to Re										
Is Son of Re (Predication)		1								
Knows Re						1				
Name Said to Re, Harakhti, Horus			1							
Performs *stp z3* for Re										
Re Appears									1	
Re Commends to God										1
Re Crosses, Ferries									1	
Re Gives Hand to							1			
Re Is Pure										
Re, Thoth Takes (to Sky)										
Rows Re		1								
Sees Re										1
Vocative to Re	1	3	1	1		1	1			1
Announced to Re, Harakhti, Horus		1	2	1			1	1		1
In Name of Horizon of Re			1	2	1	1	1			
Re Grasps, Receives Hand				2					1	
Number of Texts	266	52	37	33	30	18	39	10	14	17

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

[893] Cf. Jonas 1969, p. 320.

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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 experience. 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.

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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.[895]

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

[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.

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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.[896] 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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[896] Cf. Biernacki 2000, pp. 289–310.

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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

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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

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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,[897] the simple statement *ỉnk ȝḫ* "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:

ỉr rmṯ nb ỉṯ.t(ỉ)=sn ỉš.t nb(.t) <ỉ>m(=ỉ) m ꜥȝ ꜥḥȝ
ỉw sḏm ꜥ ḥnꜥ=sn ỉn nṯr ꜥȝ m ḫrỉt-nṯr sk (sn) m ỉmn.t
sḫȝ=sn ḏw m ḫrỉt-nṯr
ỉnk ȝḫ ỉqr
ỉw(=ỉ) rḫ.k(ỉ) ḥkȝ nb ȝḫ n=f m ḫrỉt-nṯr
ỉw ỉr n(=ỉ) ḫ.t nb(.t) ȝḫ(.t) n(y)

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,

[897] On these statements and their relationship with the Pyramid Texts, see most recently Hays 2011, pp. 123–126, and M. Smith 2009a, pp. 3 and 7–8. Further, see Edel 1944, p. 25; Junker 1949, p. 92; Englund 1978, p. 128; Edel 1979, p. 113; Demarée 1983, pp. 193 and 210; Doret 1986, pp. 102–103 with nn. 1294 and 1300; Silverman 1995, p. 81; Nordh 1996, p. 171; Kloth 2002, pp. 116–119.

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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.[898]

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 *rḫ* "knowing" and *ỉr.t ḥ.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—*ỉr.t ḥ.t* "doing things"—is configured by the passive participle *ỉr.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.

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[898] 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 practioner, 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.

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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.[901] 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

[901] Ong 1982, pp. 76 and 91.

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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 multicursal, 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.

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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.

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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.[902] Simply

[902] Culler 1975, pp. 133–134.

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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.[903] 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 flourit. 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.[904] 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:[905]

Performance of ritual by which one becomes an Akh (*irỉ ḫ.t ȝḫ.t ny*)

Ti:[906] Fifth Dynasty, second half; Saqqara
Nima'atre:[907] Fifth Dynasty, second half; Saqqara
Kaikherptah:[908] Djedkare or later; Giza
Nihetepptah:[909] Djedkare or later; Saqqara
Ankhmahor:[910] Teti; Saqqara
Mereruka:[911] Teti; Saqqara
Merefnebef:[912] Userkare/Pepi I; Saqqara
Shen'ay:[913] late Sixth Dynasty (?); Abydos

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[903] Goody 1986, pp. 42–44.
[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.
[906] Edel 1944, pp. 66–67.
[907] Hassan 1936, fig. 231.
[908] Junker 1947, fig. 56.
[909] Badawy 1978, p. 7, fig. 13, and pl. 13.
[910] Urk I 202, 15–18.
[911] Edel *loc. cit.*
[912] Myśliwiec *et al.* 2004, pp. 72–73 and pl. 33.
[913] Frankfort 1928, pl. 20.3.

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Knowledge of that by which one becomes an Akh (*rḫ 3ḫ ny*)
Ti:[914] Fifth Dynasty, second half; Saqqara
Hezi:[915] Teti; Saqqara
Merefnebef:[916] Userkare/Pepi I; Saqqara
Nekhbu:[917] Pepi I; Giza
Ibi:[918] Pepi II; Deir el-Gebrawi
Idu Seneni:[919] Pepi II or later; el-Qasr wa'l-Saiyad
Tjetu I:[920] late Sixth Dynasty; Giza
Shen'ay[921] late Sixth Dynasty (?); Abydos
Bebi:[922] 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 entextualized 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 entextualization 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.

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[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.

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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.

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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.[923] 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,[924] 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 *ḥꜥ ỉzi ỉw* "Stand up! Raise yourself!"—literally a resurrection formula.

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texts.[925] 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

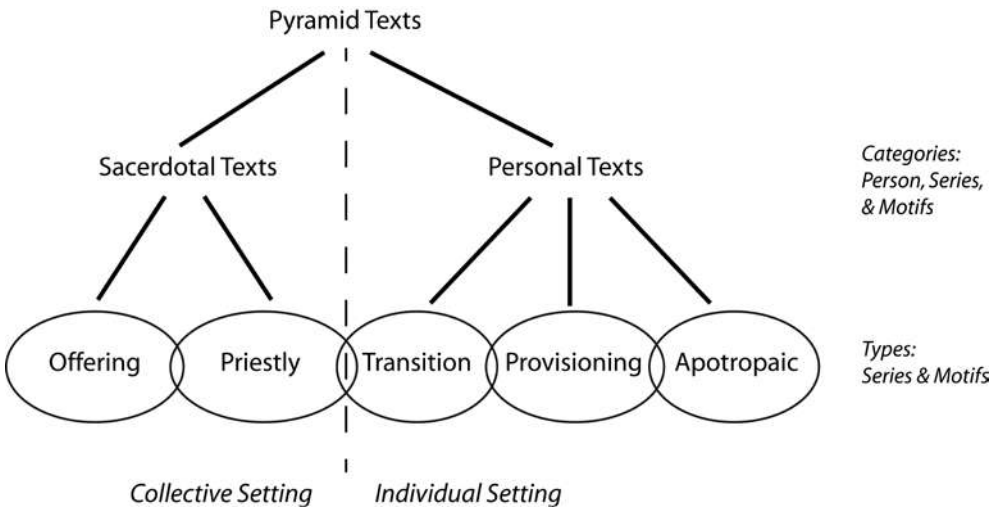

Figure 15. Categories and Types of Pyramid Texts

[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.

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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.

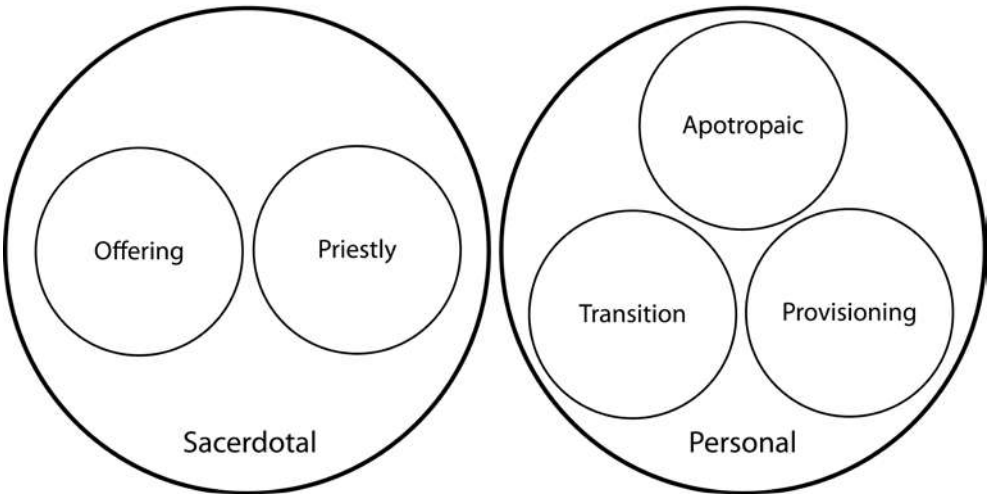

Figure 16. Set Relations between Categories and Types

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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,[926] D,[927] E,[928] and G.[929] There are also a few among the individual groups—Groups H,[930] J,[931] L,[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, *ỉm n=k ỉr.t ḥr* 'Take the eye of Horus!' This motif is encapsulated in Listing Four under the heading 'Takes (*ỉm*) 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:

> PT 88 §60b (W)
>
> *wsỉr W. m-n=k ỉr.t ḥr*
> *ḫw n=k tỉ=f s(ỉ)*
> *t-wt*[933] *1*
>
> "O Osiris Unas, take the Eye of Horus;
> "prevent that he (sc. Seth) trample (*tỉ*) it."
> Bread (*wt*).

[926] PT 414, 591, 597, and 637.
[927] PT 414, 591, and 621–623.
[928] PT 449.
[929] PT 77, 201–203, 414, 418, 605, sPT 1052–1054, and 1056.
[930] PT 661.
[931] PT 680.
[932] PT 661 and 686.
[933] Transliterated as *t-ỉwj* at Wb v 250. Read *t-wt* with Barta 1963, p. 48 with n. 6.

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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 *ỉt* "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.[934] Notably, a Middle Kingdom source[935] entitles each of these individually as *s3ḫ.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[936] 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 were anciently designated as *s3ḫ.w*, conflict with Assmann's formulation of the characteristics of this Egyptian category, because he directly associated *s3ḫ.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,"[937] and so "le rituel de la transfiguration *s3ḫw* est l'affaire de l'écriture et de la récitation magique et liturgique,"[938] and so "offering spells"[939] and "Sprüche zum Totenopfer"[940] are explicitly excluded from the category. But, while it is the case that the word *s3ḫ.w* is often directly associated with the verb *šdi* 'to recite', as Assmann has pointed out,[941] it is equally the case that the word's signification is not purely oral and textual. Thus *s3ḫ.w* are presented (*m3ʿ*[942]) and done (*irỉ*[943]). And thus one finds in the *s3ḫ.w* PT 77 that oil is what makes the deceased into an Akh (*s3ḫ*).[944] The last piece of information is crucial: the text is a permanent element of the offering ritual, it is labeled as *s3ḫ.w*, and it employs the word *s3ḫ* 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 *s3ḫ.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

[934] The following discussion is drawn from Hays 2009b, pp. 53–54.
[935] Sq18X; see Firth and Gunn 1926, p. 287: *s3ḫ.w* [*r3*] *n*(*ỉ*) *mrḥ.t* and *s3ḫ.w r3 n*(*ỉ*) *ḥbs* respectively.
[936] See Lapp 1986b, p. 184 ("Das Verklären [*s3ḫ*] 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] Contrasted to 'mortuary liturgies' at Assmann 1990, p. 2.
[940] Distinguished from 'Totenliturgien' at Assmann and Kucharek 2008, pp. 11–17.
[941] At Assmann 2000, p. 43. It may be observed that his understanding of *s3ḫ.w* in this and other respects matches that of Winlock 1921, pp. 50–54.
[942] As at CT 66 I 280a.
[943] As at MÖR 69A.
[944] See PT 77 §52c.

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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.[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:

Action Instruction (Miscellaneous)
Adorned with Eye of Horus as Cloth
Bread Offering Direction
Censing Instruction
Exhorted to Maintain Item
Eye of Horus Filled
Eye of Horus Joined to
Eye of Horus Tasted
Eye of Horus Torn out (*ith*)
Eye of Horus, Your Pat-cake
Fruit Offering Direction
Grain Offering Direction
Has Eye of Horus in Brow
Horus Fills
Horus Offers (*rdi*)
Is Satisfied with Eye
Takes Flow (Exhortation)
Takes (*im*) Eye of Horus
Takes (*im*) Water
Takes (Miscellaneous) Eye of Horus
Lifting Four Times
Liquid Offering Direction
Meat Offering Direction
Mouth Is Opened by Eye of Horus
Mouth Is Opened by Priest (1cs)
Natron Offering Direction
Object Direction
Oil, Eye-paint, Cloth Offering Direction
Paint Eye of Horus
Place in His Hand
Priest (1cs) Brings Eye of Horus
Provided with Flow
Recite Four Times
Regalia Offering Direction
Royal, Divine Offering Direction
Scent Diffused (*pd*)
Vegetable Offering Direction
Vocative to Horus Who Is in Osiris NN
White Eye of Horus

The 239 offerings texts belonging to these series, possessing these motifs, or both are:

PT 14–18
PT 20–21
PT 23–32
PT 34–57
fPT 57A–I
PT 58–70
fPT 71
fPT 71A–I
PT 72–97
PT 99–100
PT 103
PT 106–203
PT 244
PT 414
PT 418
PT 449
PT 591
PT 597–598
PT 605
PT 621–623
fPT 634
sPT 635A–B
PT 637–639
PT 651–653
PT 661
PT 680
PT 686
fPT 746–749
fPT 752–756
sPT 1052–1054
sPT 1056
N 306+11–14
CT 530
CT 862

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 (*ḥ*ʿ), awaken (*rs*), and raise himself (*tzi tw*). 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,

[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.

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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 bread[948] 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]

But most recurring series with priestly recitations consist homogeneously of texts of this kind. There are 122 like this, namely Sequences 37–41, 43–44, 46, 76, 78–83, 89–92, 94–102, 114, 120, 125, 127–130, 132, 135, 137–142, 144, 146–147, and 152–154, and Subsequences 67–68, 75–94, 141–159, 168, 173–174, 178, 181–201, and 203–209. Of these, Sequence 94 may be considered as one of the most characteristic sets of priestly recitations.

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.

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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 *s3ḫ.w* 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.[954] 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.[955] 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."[956] Phrased in that fashion, one can only agree.[957]

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 *s3ḫ.w*, 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.[958]

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.[959] Also, largely because there are a number of personal services in individual groups, several priestly recitations are to be found in Groups H,[960] J,[961] K,[962] L,[963] M,[964] and N,[965] and Sections O.2[966] and O.3.[967]

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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. 115–119 (BM Photo 197550), the parallel noted by *idem* 1990, p. 44; PT 32 (with extensive additions), parallel to ro. II 20–23 (BM Photo 197545), the parallel noted by *idem* 1990, p. 44; compare also ro. II 8–11 (BM Photo 197546), which gives PT 32 with only minor differences; PT 94–95, parallel to vo. 44–47 (BM Photo 197541); and PT 196, parallel to vo. 48–49 (BM Photo 197541).

[956] Willems 2001, p. 356.

[957] Nevertheless, Assmann has not modified the qualities he ascribes to the category; see for instance *idem* 2008a, 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.

[959] The priestly recitations in Group A are PT 33, 101, 223–225, 426, 436, 636, 640, 643–644, sPT 645A–B, PT 646–650, 658, 660, sPT 715B, 1012–1015, and 1017–1022.

[960] PT 497, and 603–604.

[961] PT 247, 337, 419, 456–457, 461, 465–466, 468, 477, 482–483, 487–488, and 679.

[962] PT 498 and fPT 734.

[963] PT 679, 685, 687, 690, and fPT 691B.

[964] PT 337, 364, 412, 587, 628–631, 633, 654, and 670.

[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.

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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.[968] Their 220 motifs are:

Akh before/more than Akhs
Akhs Given
Announced (*ḫwi sḏb*)
Announced to Re, Harakhti, Horus
Anubis Commands
Arises, Awakens to Offerings
Arises, Stands (Exhortation)
Ascends, Descends as Morning God, Star
Ascends (*pri*) (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 (*iʿb*)
Body Part as Jackal (Not Face)
Children of Horus Raise up
Children of Horus Set out (*iz3*) 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 (*nḫbḫb, wn z*)
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 (*sʿ.t*) Inspiring
Festival Performed for
Fetters Released
Geb Brings Horus to
Geb Commands
Geb Delegates to Other God
Geb Protects (*ḫwi, stp z3*)
God Satisfied upon
Gods Brotherly to
Gods Brought, Given by Horus
Gods Brought, Given by Other
Gods, Ennead Saves (*nḏ*)
Goes around, Traverses, Sits on Mounds
Goes as Horus
Goes (*zi, zkr*) (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 srf*)
Heart Brought, Given
Herdsman Attends
Himself Collects Body (*s3q*)
Himself Draws (*inq*) Bones Together
Horus Assembles Gods
Horus Causes to Arise
Horus Makes Gods Ascend to
Horus (Priest) Gives Heart or Hearts
Horus Protects (*ḫwi*)
Horus Raises up
Horus Reckons
Horus Saves (*nḏ*)
Horus Smites Enemy
Horus Who Smites, Drowns, Destroys
Ihi-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 (*dmḏ, iʿb, inq*) by God
Is Drawn Together (*dmḏ, iʿb, inq*) 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.

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Is Father of Horus
Is Foremost of (His) Ennead
Is God (by Verb *nṯr*)
Is Great (*wrr*) (Exhortation)
Is Greatest of Nut's Children
Is Greeted (*i3w*)
Is Herdsman
Is Hidden of Place
Is His Father (*it=f*)
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 (*ṯzi, ṯni*)
Is Round
Is Sacred
Is Satisfied with Offerings
Is Sleeper (*i.b3n*)
Is Sole Star
Is Strong (*ph.ti*)
Is Successor of Osiris
Is upon Throne of Osiris (*ḥr ns.t wsir*)
Is Wepiu
Is Who Is in Henet
Is Who Is in His House
Isis, Nephthys Bring Heart
Isis, Nephthys Mourns
Isis, Nephthys Summons
Issues Commands to Akhs
Issues Commands to Gods (*nṯr.w*)
Issues Commands to Hidden of Place
It Is Akh for
Jars Filled (*ʿbḥ*)
Knife Gone forth from Seth
Libation (*qbḥw*)
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/Ceased
No Disturbance in
None Depart (*ḥmi, psḏ*)
Not Rot, Decay, Stink (2nd Person)
Not to Be Distant
Nut as Shetpet
Nut Gives Heart
Nut Has Power
Nut Makes a God to Enemy
Nut, Mother Comes
Nut Protects (*ḫnm, sdḥ, ḫwi*)
Nut Spread over
Nuteknu Nullified
O! Hail!
Oh, Ah! (*ḫwi h3/3*)
Osiris Is Your Father (*it=k*)
Other at Place of Drowning through Horus
Other Cultivates Grain
Other Put under (by Horus)
Other Saves (*nḏ*)
Others Not Distant from Benef
Plural Priest
Powerful through Eye of Horus
Priest (1cs) 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 (*šwi r=k*) (Exhortation)
Saved from Obstructor, Restrainer
Saves (*nḏ*) Self
Scent, Air to Nostrils
See What Is Done
Service Performed (*sšm*) 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 (*ḫwi inni*, Exclamation)
Vocative to Children of Horus
Vocative to (*i.nḏ-ḥr=k*)
Vocative to (*i3*)
Vocative to Isis
Vocative to Nephthys
Was Smitten, Slain (*ḫwi, sm3*)
Water, Flood Be Yours

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Water Gone forth
What Anubis Should Do for
What Pertains Is Destroyed, Ceases
Your Going Is by Horus
Your Thousands of (Thing)
Zizyphus Bows, Turns Head to

The 229 priestly recitations possessing these motifs, belonging to the homogeneous recurring series mentioned above, or both are:

PT 33	PT 532	PT 640	PT 690
PT 101	PT 534–537	PT 643–644	fPT 691B
PT 213–225	PT 540–548	sPT 645A–B	sPT 694A
PT 245–247	PT 552–553	PT 646–650	PT 697
PT 337	PT 556–560	PT 654	PT 699–700
PT 355–358	sPT 561B	PT 658–660	sPT 701A
PT 364–374	PT 577–581	hPT 662B	PT 703
PT 412–413	PT 587–590	PT 663	sPT 715B
PT 415	PT 592–593	fPT 664	sPT 716A–B
PT 417	PT 595–596	fPT 664A–C	fPT 717–719
PT 419–420	PT 599–601	fPT 665	sPT 721B
PT 422–438	PT 603–604	fPT 665A–C	fPT 722–723
PT 442–448	PT 606	fPT 666	fPT 734
PT 450–466	PT 608	fPT 666A–B	fPT 759
PT 468	PT 610–612	fPT 667	sPT 1001–1009
PT 477	PT 617	fPT 667A–D	sPT 1012–1015
PT 482–483	PT 619–620	PT 670–677	sPT 1017–1023
PT 487–488	PT 628–631	PT 679	sPT 1058
PT 497–498	PT 633	PT 685	sPT 1069
PT 512	PT 636	PT 687	sPT 1071

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 (*prỉ m t3*), vigilance against creatures is expressed, through *m33* "to see" and *ḥr* "sight," as well as with *ḥr ḥr=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 (*sḏr, zbn, ḫr*), and there are other exhortations that the opponent be overturned or be on its back or side (*pnḳ, ḥr gs, st3z, p3ḫḏ*). Enemies are exhorted to go away, to turn away, or to reverse direction, through expressions such as the prepositional *ḥ3=k* "back!" and imperatives, including *pḫr* "turn around!" and *ḫtỉ* "turn back!" And the verb *šnỉ* "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 *z3w* "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 *en masse*, most recently by Georg Meurer, whose central point is

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to argue that the serpents prevalent in them are representative of the god Seth.[969] It is noteworthy that Meurer's list of the members of the type—the most comprehensive account to date[970]—conforms closely to those collected here.[971]

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."[972] 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 *ḫsf* "to oppose, stop, punish," this type can simply be called "apotropaic texts." As observed by Joris Borghouts,[973] they are primarily defensive in nature[974] because their intent is preventative.[975] 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.[976] 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 story line, 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.[977] 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 coherence. 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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[969] See Meurer 2002, pp. 269–315. In contrast, cf. Bickel 1998, p. 43, who relates the serpent of the apotropaic PT 298 §442a–b and others to the Middle Kingdom being 'Aapep.

[970] Compare the shorter listing of Borghouts 1999, p. 170, 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 (*inni*)' 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").

[974] Cf. Ogdon 1989, p. 59.

[975] Cf. Leitz 1996, p. 385.

[976] Steiner 2011.

[977] *Ibid.*, pp. 3, 24, 33, and 62, and, in the same volume, Ritner 2011, pp. ix–xi.

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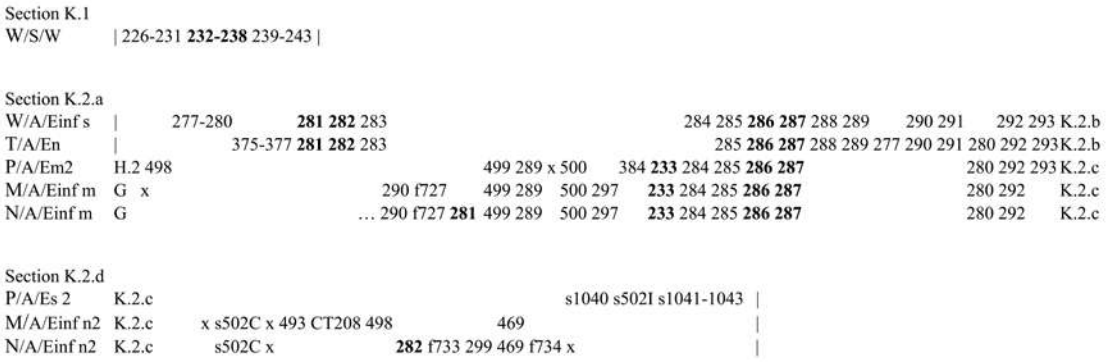

Figure 17. Extracts from Chart K

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 story line 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[978]—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.[979] 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.[980] 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 (Pedineit and Tchannehibu), 51 (Pediniese and Ps.), 55 (S), 157 (Sq1Sq and Sq2Sq), and Subsequences 217 (S, Bek., and TT 33), 218 (L1NY), 219 (Sq1C and Sq2C), 224 (Psamtiknebpehti), 226 (Q1Q), 228 (L-PW1A), 231 (Sq B).

[979] Namely CT 885 again; see *ibid.*, p. 347.

[980] See the reference above at n. 467.

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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*[981] 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* ***ḥi***(*w*) ***ti.ti bi.ti***
PT 281 §422a: *kw kbb* ***ḥ***(*iw*) ***ȝw bi***
PT 285 §426c: *dt twr* ***ḥ***(*w*) ***ti i.bi***
PT 285 §426d: *ȝwi ȝ* ***ḥ***(*w*) ***ti i.bi.ti***

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*/*ḥ* followed by *ti* and *bi*. This text also happens to contain a variant spelling of the Egyptian word *ȝw* "long/extended one," i.e. serpent. This particular word *ȝw* also occurs among four texts treated by Steiner. Indeed, the word is so crucial that he devotes an entire chapter to it—although with a radically different interpreted reading than *ȝw*.[982] Now, in the set of texts considered by the theory, the word is generally written with a sequence of "three alephs (*ȝȝȝ*),"[983] and an essential element to the argumentation is that such a writing is "VERY non-Egyptian."[984] 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 nonenclitic particle *iw* 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 *iw* in the same way that *ȝȝȝ* can represent *ȝw*. Also there is one clear instance of the dependent pronoun *wi* written with triple *w* at PT 327 §536b (T).[985]

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 *ȝw*. At PT 285 §426d (WS), the word *ȝw* "long one" is written through the doubling of the biliteral *ȝw*.[986] The doubling indicates a vocalization *ȝwi* on analogy with the *-wi* 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 *ȝwi* "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.[987]

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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 tripled *iw*-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 *w*. The quail-chick and its tripling in effect create a double *w*, therefore invoking a dual vocalization *-wi*, 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 *ȝ* and *w* followed by the biliteral *ȝw*. 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 (*bi*).'

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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.[988] 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;[989] 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.[990] These circumstances are resonant of what one envisions for the context of use of New Kingdom 'magical' texts against serpents and scorpions,[991] and what is actually explicitly stated in the title of a non-mortuary apotropaic text from the First Intermediate Period.[992] 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."[993] Here again one encounters the antiquated judgment

[988] Steiner 2011, pp. 26, 39–40, and 51.

[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: *r3 n(i) h3.t r n3y.t ḥ3=k ḥf3w imi i3.t=f spṯḥ.w imi-n3y.t=f* "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.

[993] Meurer 2002, p. 270 n. 1.

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that a ritual act must be collectively performed and involve physical action beyond speech.[994] *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.[995] 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[996] 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,[997] 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.[998] In light of later evidence, such texts and their sentiments could be transferred out of the individual[999] domain and used in the collective.

The latter two temple ritual contexts also imply a transcendental 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, *r3 n(i) ḫsf mzḥ ii r it.t ḥk3.w n(i) NN m-ꜥ=f* "Utterance of stopping a crocodile which comes in order to take NN's magic away from him."[1000] 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 *m ḫrit-nṯr* "in the necropolis,"[1001] 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.[1002] 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 97p-s and CT 930 VII 131b–e).

[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 *bṯw*-serpent is driven away(?)."

[998] As at pBremner-Rhind (Faulkner 1933) 23, 1–2: *ṯp=k mwt ꜥ3pp ḫt ḥm ḫft(i) n(i) rꜥ ḫr zbn ḥm ḥ3=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 (Pc) 1–2.

[1001] BD 32 (Ba) 1.

[1002] See Ogdon 1989, pp. 59–62.

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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 *ḏd-mdw* "recitation" at the beginnings of apotropaic texts[1003] and by the much more specific *ḏd-mdw zp 2* "recite twice" in that position,[1004] but also by statements such as *ḥpnw ḏd(=i) nn r=k* "O serpent, against you do I say this"[1005] and *ḥ3=k imn imn ṯw im=k iw r bw nt(i) T. im im=f ḏd rn=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!"[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.[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[1008] and L[1009] and Sections O.2[1010] and O.5.[1011]

The following nineteen motifs are particular to apotropaic texts:

Attacks (*iki*) Enemy
Enemy Bound (*bi*)
Enemy Exhorted to Go
Enemy Turns back (Exhortation)
Exhortation to Be Overturned
Fall, Lie Down, Slither away
Go forth from Earth
Hand of Beneficiary Comes against
Mafdet Acts Violently for
Other Is Bound
Other (Not Eye of Horus) Trampled (*ti*)
Pelican Is Fallen
Reciprocal Violence
Serpent Attacked
Serpent Is Fallen
Sight Is Upon Another
Speaks against Inimical Being
Vocative to Inimical Being (Not Serpent)
Vocative to Serpent

[1003] As noted by Eyre 2002, p. 26: the "recitational style of ritual texts is generally explicit in their formulaic heading: *ḏd mdw*."

[1004] At PT 391 §687a and PT 395 §691a. They are the only two Pyramid Texts to be marked with this particular formulation.

[1005] PT 227 §227b.

[1006] PT 293 §434c–e.

[1007] To be precise, CT 397 is a ferryman text; for bibliography on such texts, see the references at n. 281. By virtue of its graphic boundaries, CT 397 is described by Hermsen 1995, p. 76 with n. 19, as a "Bild-Text-Komposition" on a par with the Book of Two Ways. A text at Ibi/S/S (Aba 587–596) is related to CT 397, as observed by Bickel 2004, pp. 91 and 113, and Bidoli 1976, pp. 27 and 34. No doubt based on Kees 1955, pp. 176–185, T. Allen 1950, p. 59, refers to the Ibi text as "BD 99 «Einl.»." In the pyramid of Ibi, this text is followed by the transition text PT 475. In Sq1Sq and Sq2Sq, CT 397 is separated from the apotropaic texts coming after it by the presence of the title noted above at n. 458.

[1008] PT 538.

[1009] PT 314.

[1010] PT 375–376 in Sequence 85, which is also attested in Group K.

[1011] PT 549–551.

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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	fPT 727	sPT 1041–1042
PT 314	sPT 502D	sPT 729B	
PT 375–393	sPT 502H	fPT 730–732	
PT 395–399	PT 538	sPT 1035	

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[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 (*stp z3*) 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, *i.mn.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 *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 (*rmṯ*) 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,[1013] Section I.2,[1014] Group K,[1015] and, by exchange, some occur in the collective Groups B,[1016] C,[1017] D,[1018] F,[1019] G,[1020]

[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 Entrückung 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, Piankoff 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.

[1013] PT 407, 489, and sPT 491A.

[1014] PT 359–361, and 363.

[1015] PT 273–275, 300–301, 318, 469, sPT 502E, and fPT 726.

[1016] PT 267, 302, 309, and 668–669.

[1017] PT 264, 407, and 439.

[1018] PT 332, 335–336, 439–440.

[1019] PT 262.

[1020] PT 301, 363, 421, hPT 694B, PT 696, and fPT 725.

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and Sections O.1[1021] and O.4.[1022] One also occurs in the ambivalent Section O.5.[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,[1024] and the other (Sequence 131) is found in the collective Section O.1 of the mixed Group O.[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.[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

[1021] PT 269, 271, 331, 555, 565, and 609.
[1022] PT 306, 583, and 613.
[1023] PT 539.
[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.
[1025] Namely with the transition text PT 609 followed by three priestly recitations.
[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.

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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.[1027] 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[1028] 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 descendants of Pyramid Texts from the antechambers and corridors,[1029] 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 descendants 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.[1030] 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:[1031]

[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. 56. Naturally, as observed already by Kees 1983, p. 169, some texts known only from Middle Kingdom sources had doubtless been composed in the Old Kingdom.

[1028] PT 248–258, 260–263, 267–275, 300–313, 315–321, 332–333, 509, 511, and 689.

[1029] J. Allen 1988, p. 40.

[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 obsolesence 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 Senwosretankh (S), 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. 19–39; L. Morenz 1994, pp. 109–111; and Goebs 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.

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PT 318 § 511–512 (T)		CT 374 V 36f-37l (B2L)	
		V 36f	*ḫpr.w m k3 nˁw*
511a	*ḏd-mdw*		
511a	*T. pw nˁw šsm*	V 36g	*ink nˁw šsm.w*
511a	*ˁm sfḫ.t iˁr.wt*	V 36h	*ˁm iˁr.wt=f*
511b	*ḫpr.n sfḫ.t=f nḥb.wt*	V 37a	*ḫpr.n=i m nḥb.wt ipwt*
511c	*wḏ mdw n sfḫ.t pḏ.wt*	V 37b	*wḏ.t psḏ.wt ipwt*
511c	*wḏ mdw n iti.w*		
511d	*mw.t pw n(i)t T. ḥn.t*	V 37d	*mw.t=i ḥn.t*
511d	*T. pw z3=s*	V 37d	*ink z3=s*
512a-b	*i.n T. šzp=f ˁn.t m ˁnt.iw*	V 37e+g	*i.n=i šzp.n=i ˁn.tiw*
		V 37h	*ˁny=i m ˁn.tiw*
512b	*ˁnt.iw m ˁn.t*	V 37i	*ˁn.wt=i m ˁn.tiw*
512c	*i.n T. nḥm=f wsr.wt=tn*		
512c	*ntr.w*	V 37k	*ntr.w*
512d	*phr T.*	V 37k	*phr n=i*
512d	*nḥb.n=f k3.w=tn*	V 37k	*nḥb=i k3.w=tn*
		V 37l	*ink nḥb-k3.w*

PT 318 § 511–512 (T)

511a Recitation.
511a Teti is the *irritated[1032] serpent,
511a the one who swallowed the seven uraei,
511b his seven vertebrae having come into being,
511c the one who issues commands to the seven expanses,
511c who issues commands to the sovereigns.
511d The mother of Teti is the pelican;
511d Teti is her son.
512a–b Teti has come, even that he receive a fingernail of resin,[1033]
512b resin being in his fingernail;
512c Teti has come, even that he take away your strength,
512c O gods!
512d Serve Teti,
512d he having bestowed your Kas.

CT 374 V 36f–37l (B2L)

V 36f Metamorphose into a serpent.
V 36g I am the *irritated serpent,
V 36h who swallowed the uraei,
V 37a I having come into being as these vertebrae
V 37b which commanded these Enneads:
V 37d my mother is the pelican,
V 37d and I am her son.
V 37e+g I have come even after having received resin,
V 37h that I go with resin,
V 37i my fingernail being resin.
V 37k O gods,
V 37k serve me,
V 37k as I bestow your Kas,
V 37l for I am Nehebkau ("Bestower of Kas").

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.

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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.[1034] With such genetic affinities present in several other Coffin Texts,[1035] 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 *ḫpr.w m* "Metamorphose into…."[1036] Texts bearing titles with these elements are very well attested in the Coffin Texts.[1037] 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[1038]—in the present case, a serpent, both in the Pyramid Texts and its Coffin Texts variants. As *ḫpr.w m* titles occur with Coffin Texts variants of five other transition Pyramid Texts,[1039] 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:

CT 550 VI 148 (B1Bo)
VI 148a *ṯz m3q.t ꜥḥꜥ m3q.t*
VI 148b *wḥꜥ ḥ3.t(i)wt in p(i)w*
VI 148c *pḥ.wt(i)w=sn in. nṯr.w nḫn*
VI 148d *r pr.t NN ḥr=s r p.t*
VI 148e *mn=s ḥr NN pn <r> zp.t wr.t n(i)t p.t*
VI 148f *i zwš pr m nw*
VI 148g *d ꜥ=k n NN pn*
VI 148h *N. pn pr m knm.t*
VI 148i *ṯz m3q.t r p.t m ḥrit-nṯr*

[1034] CT 85–87.

[1035] CT 121–125, 127 (< fPT 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, fPT 704); CT 421 (< PT 315); CT 573 (< PT 273–274); CT 575 (< 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 255).

[1036] In addition to that given at CT 374 V 36f, they are CT 84 II 49a (T1L): *ḫpr.w m nḫb-k3.w m ḥrit-nṯr* "metamorphose into Nehebkau in the necropolis"; CT 85 II 51j (Sq6C) and CT 86 II 52a (Sq1C): *ḫpr.w m nḫb-k3.w* "metamorphose into Nehebkau."

[1037] See Buchberger 1993, pp. 82–84, where "explizite Verwandlungssprüche" are those texts bearing such titles.

[1038] See Borghouts 1999, pp. 152–153.

[1039] PT 255 > CT 1016 VII 235a (Pap. Gard II): *ḫpr m ḥr nḫn* "metamorphose into Hierakonpolis Horus "; PT 257 > CT 326 IV 157c (S1C): *ḫpr m ḥr* "metamorphose into Horus"; PT 261 > CT 288 IV 39i (Sq1C): *ḫpr.w m ṯ3.w* "metamorphose into air"; PT 273–274 > CT 573 VI 177a (S1C): *dd-mdw ir.t ḫpr[.w m] ///* "recitation of making metamorphose[s into] ///." It may be added that in the New Kingdom tomb TT 87 (see Guksch 1995 pl. 16 l. 48), the transition text PT 251 receives the title *r3 n(i) ḫpr {3} NN {niw.t} m nṯr* "utterance of the metamorphose of NN into a god," as observed above in Chapter Two, under Group L.

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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 bandaged 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.[1040] 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
Adorn Throne in Bark
Advances (*ḫnti*)
Alights
Announced to Nehebkau
Anointed by God's Anointing
Arises at Place
As for God Who Does Not Assist
Ascends from/upon Thighs
Ascends to (*pri r*) Sky
Atum/Shu Takes (*šdi*) out (to sky)
Behold, Is Ascended
Belly of Nut
Bestows, Takes away Kas
Boat Assembled
Born before Sky, Earth, Discord Exist
Climbs (*ḥfd*, *i3d*)
Comes to Addressee = Horus
Cross, Ferry
Cross, Ferry to Horizon, Sky
Does Not Forget
Doors, Sky Opened to Other
Earth Is Opened
Embalmed
Enthroned, Throne Established
Eye Is His Strength
Fear (*sḏr.t*) at Side, before Him
Ferryboat Brought
Ferryboat Which Ferries Gods/Akhs
Figs and Wine
Flies
Four Gods/Akhs Brought
God Awakens in Peace
God Gives Hand to
Gods Witness Ascent
Goes up to Sky on Ladder
Has, Is Given Forked Staff
Has Writ of Re
Henu to Beneficiary and Ka
Himself Does Henu-gesture
Himself Opens Doors, Sky
His Place Made
Horns Are Grasped
I Am NN (*ink NN*)
Is a Noble
Is a Pure One

[1040] PT 334 §545b: *d3.n=f knm.wt m šzmw imi-nwd.t=f mr nṯr* "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 d3.n=f knm.wt* "Teti has traversed Buto: he has crossed Kenmut." Compare CT 210 III 164/5c–d (B2L): *pr.n=i m p sḏr.n=i m knm.t* "I have gone forth from Buto: I have passed the night in Kenmut."

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Is at Prow
Is before, beside Re
Is Belted (*šṯ*) as Horus
Is Conceived to Re
Is Conveyed (*sḏ3*)
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 (*iwi*)
Is Not Weak, Feeble
Is Protected (*mki*)
Is Questioned (non-rhetorical)
Is Served (*ḫni*)
Is Sobek
Is Son of Re (Predication)
Is Steering-oar (*ḫmw*)
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 Commends to God
Other Crosses to God
Other Flies
Other Informed (*wḏ3 ỉb*) Concerning Him
Other Opens, Makes Way
Other Removed from Place
Performs *stp z3* for Re
Possession of Magic
Pure in the Field of Rushes
Raises Self (Not Exhortation)
Re Commends to God
Re Crosses, Ferries
Re Gives Hand to
Re Is Pure
Reaches (*ph*) Sky, Height
Reed-Boats Given
Reed-Boats Given to Other
Rises (*iʿ*)
Rows Re
Sees Re
Seth Escapes, Rejects Death
Shu Lifts up (*ʃ3i*, *sšwi*)
Sister is Sothis
Sit before, beside Gods
Taken to Field of Offerings
Takes Self away
Those upon Their Staves
Those Who Have Gone to Their Kas
Threat
Travels (*sḏ3*)
True of Voice
Turns about (*inni*)
Vocative to Ferryman, Gatekeeper
Vocative to Gods of Cardinal Points
Vocative to Hepaṯj, Hepaf, Heneni
Vocative to Ladder
Vocative to Men
Vocative to Morning God
Vocative to (Non-inimical) Bull
Vocative to Nu
Vocative to Stars
Vocative to Those in the Netherworld
Wing of Thoth/Seth

The following 183 texts possess these motifs, belong to the series mentioned above, or both:

PT 248–275
PT 300–313
PT 315–327
PT 329–336
PT 359–361
PT 363
PT 407
PT 439–440
PT 467
PT 469–476
PT 478–481
PT 484–486
PT 489
sPT 491A
sPT 502E
PT 503–511
PT 513–531
PT 533
PT 539
PT 555
PT 562–569
sPT 570A–B
PT 571–576
PT 582–583
sPT 586B–D
PT 609
PT 613
PT 615–616
PT 624
sPT 625A
PT 626
sPT 627A–B
sPT 655B
PT 668–669
PT 678
PT 681–684
PT 688–689
fPT 691
fPT 691A
sPT 692A
hPT 694B
PT 696
PT 702
fPT 704
fPT 725–726
fPT 736–737
sPT 738B–C
sPT 739A
fPT 740
sPT 1025
sPT 1031–1032
sPT 1046
sPT 1048–1049
sPT 1064
sPT 1070

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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.[1041] 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."[1042] Like offering texts, provisioning ones have to do with outfitting the beneficiary with physical things,[1043] 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,[1044] there is a transition text which also has such notations.[1045] And there are a couple other sporadic sacerdotal motifs among the provisioning type.[1046] 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).[1047] In later periods, elements of the Old Kingdom Group H—namely

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[1041] J. Allen 1994, p. 17.

[1042] PT 204 §118a (S1Bas).

[1043] Cf. H. Altenmüller 1972, pp. 43–44.

[1044] As observed by Kees 1922, p. 120, in connection with PT 207 §124d: *ḏ3.t 4 n(i)t mw* "four handfuls of water." The full statement is PT 207 §124c–d (W): *ḫnḏ m-ˁb s3šr.t ḏ3.t 4 n(i)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 *ḫnḏ s3šr.t* "shank and roasted meat" is also found in a declarative statement in the body of the provisioning text PT 212 §133f (W): *ḫnḏ s3šr.t 3w.t=f pi* "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): *w3ḥ* "set down," with no item specified.

[1045] PT 301 §457c (W): *bik.wi w3ḏ.iw* "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): *[phr.n]=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): *zp 4 ḏd* "(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 (*i3w*)' concerns the word *i3w* "greeting" as deployed outside of a genuine vocative, and it appears in the provisioning text PT 493 §1062b (Nt): *ḏi.t(i) i3 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.

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Sequence 34, consisting of PT 204–205, 207, 209–212[1048]—were also sometimes positioned alongside offering texts and lists: in two Middle Kingdom sources,[1049] three from the New Kingdom, and one afterwards.[1050] 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.[1051] 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.[1052]

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
Does Not Eat, Drink Detestable
Eats of What Gods Eat
Flourishes, Is Green (Predication)
Given Offerings by God
Has Abundance (*ȝgbi*)
Item to Me
Shank and Roast
Vocative to Butler (*wdpw*)
Vocative to Providers
Water Poured (*ꜥbȝ mw*)

And the following texts possess these motifs, belong to the series mentioned above, or both:

PT 204–212	PT 400–406	sPT 491B	PT 496
PT 338–354	PT 409	PT 493	CT 208

[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: *ḏd-mdw in NN ḏd=f m-n=k ỉr.t-ḥr dbḥ.t=k dbḥ.t-ḥtp* "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 [*ỉm*] Eye of Horus' in Listing Four), and *dbḥ.t-ḥtp*, 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 1986b, p. 182.

[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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The Organization of the Pyramid Texts

Typology and Disposition

(Volume Two)

By

Harold M. Hays

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LISTING ONE

PYRAMID TEXTS BY TYPOLOGY AND DISPOSITION

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,[1053] 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.

[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.

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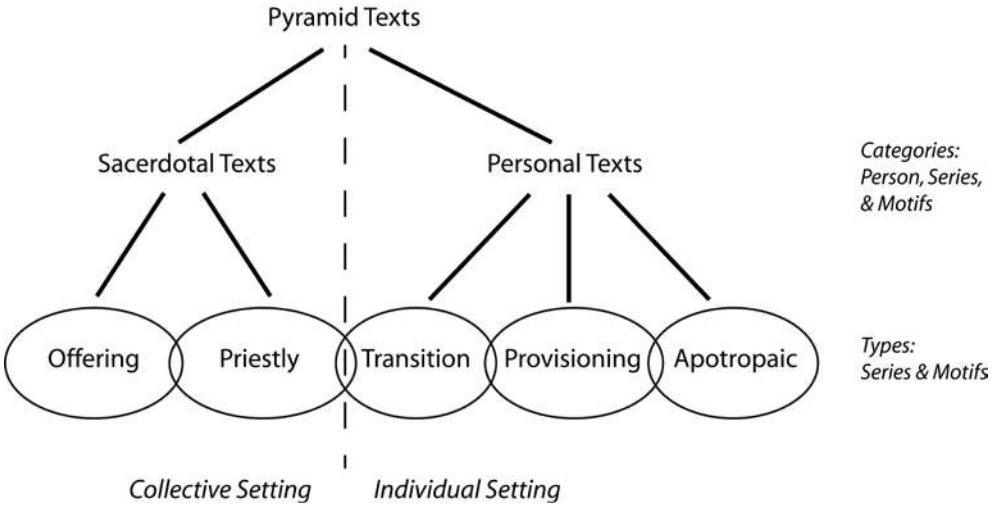

Figure 18. Categories and Types of Pyramid Texts (*bis*)

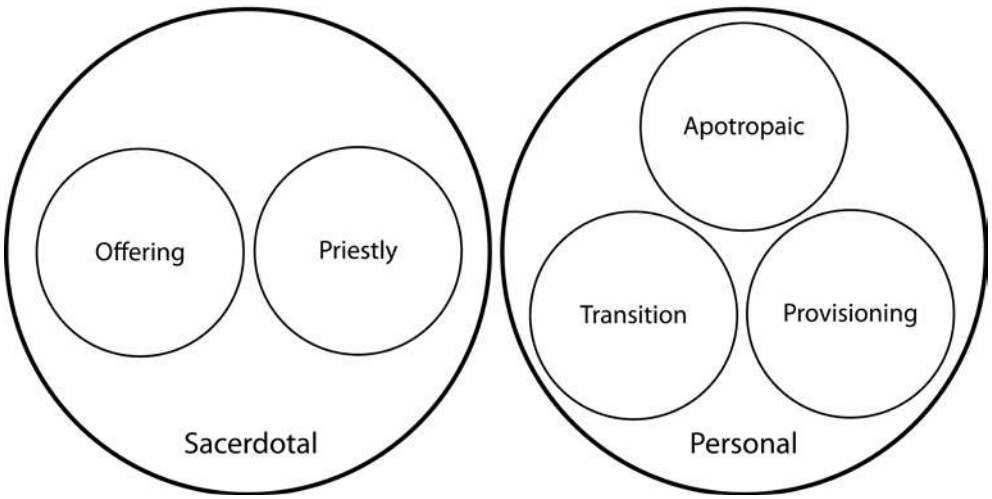

Figure 19. Set Relations between Categories and Types (*bis*)

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:

Abbreviations in Connection with Grammatical Person

--	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

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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(=i) n=k tp=k* "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): *di(=i) n=f ir.ti=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): *di.n n=k gbb ir.ti=k(i) ḥtp=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!"

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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(ȝ) 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 rȝ=k m ḫpḫ ỉr(.t) ḥr* "Your mouth has been opened for you even with the Khepekh, the eye of Horus."
Sacerdotal Motifs:
Horus Comes; Horus Seeks Osiris; Is Mourned; Is Osiris NN; Priest Is Horus; Priest Is Son; Vocative to (*hȝ*); 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): [*hȝ Ne.*] "[O Neferkare]."
Switching: 3rd at §13d (N): *ḥr ỉ.wn rȝ n(ỉ) 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 (*hȝ*)
Type: Offering Text
Offering Motif:
Mouth Is Opened by Priest (1cs)
Group: A

PT 22
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §15 (N): *ỉn(.n=ỉ) n=k zȝ=k mrr.w=k wp rȝ=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): *ỉṯ n=k msḏd.w W. nb.w* "Take all who hate Unas!"
Sacerdotal Motifs:
Enemies Brought, Given by Other; Libation Instruction; Libation (*zȝṯ*); Thoth Exhorted to Go (*zỉ*)
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: 3rd
Reference: 3rd at §16f (Nt): *ỉṯ ḫft(ỉ) n(ỉ) n.t* [*n wsỉr*] "Take the enemy of Neith [to Osiris]!"
Sacerdotal Motifs:
Thoth Exhorted to Go (*zỉ*); 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): *ꜥ kȝ=k m-bȝḥ=k* "The arm of your Ka is before you."
Sacerdotal Series:
Sequences 6, 8, 47–48

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Sacerdotal Motifs:
Given Eye of Horus; Goes to, with (*ḥr*, *ḥnʿ*) Ka; Is Osiris NN; Other Gone to, with (*ḥr*, *ḥnʿ*) Ka; Provided with Eye of Horus; Scent Is toward (*r*) Him; Scent of Eye of Horus; Vocative to (*h3*); 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 (*pḏ*)
Other Attribute:
Mixed Series (Sacerdotal and Personal):
Sequence 7
Group: A

PT 26
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §19a (N): *m-n=k ỉr(.t) ḥr ḫr=k* "Take the eye of Horus to you!"
Sacerdotal Series:
Sequence 10
Sacerdotal Motifs:
Scent of Eye of Horus; Is Osiris NN
Type: Offering Text
Offering Series:
Sequence 2; Subsequence 1
Offering Motifs:
Scent Diffused (*pḏ*); Takes (*ỉm*) Eye of Horus; Vocative to Horus Who Is in Osiris NN
Group: A

PT 27
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §19b (N): (*ỉ*)*m ỉr(.t) ḥr* "Take the eye of Horus!"
Sacerdotal Series:
Sequence 10
Sacerdotal Motifs:
Scent of Eye of Horus; Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequence 2; Subsequence 1
Offering Motif:
Takes (*ỉm*) Eye of Horus
Group: A

PT 28
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §19c (N): *ḏỉ.n n=k ḥr ỉr.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): *ỉ{q}w.n(=ỉ) ỉn(=ỉ) n=k ỉr(.t) ḥr* "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 (*h3*); 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): *ḥtm k(w) m ỉr(.t) ḥr* "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 (*ỉm*) Eye of Horus; Vocative to Horus Who Is in Osiris NN
Group: A

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PT 31
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §21b (N): *mḥ.n kw ḥr m ỉr(.t)=f tm.tỉ* "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 Motif:
Horus Fills
Group: A

PT 32
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §22a (W): *qbḥ=k ỉpn wsỉr qbḥ=k ỉpn ḥ3 W. pr.w ḫr z3=k pr.w ḫr ḥr* "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 (*ḥ3*); 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 (*qbḥw*)
Group: A

PT 33
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §24a (N): *m-n=k qbḥ=k ỉpn* "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 *nṯr*); Libation (*qbḥw*); 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): *ỉ.dp=k dp.t=f ḫntỉ zḥ.w-nṯr* "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 (*ḥ3*)
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): *nṯr(w)=k nṯr(w) ḥr nṯr(w)=k nṯr(w) stš nṯr(w)=k nṯr(w) ḏḥw.tỉ nṯr(w)=k nṯr(w) dwn-ʿn.wỉ* "Your purification is the purification of Horus, of Seth, of Thoth, of Dun'anwi."
Sacerdotal Series:
Sequences 12, 14; Subsequence 42
Sacerdotal Motif:
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

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PT 36
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §28a (W): *snṯr=k snṯr ḥr* "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 (*pḏ*)
Other Attribute:
Priestly Motif:
What Pertains Is Destroyed, Ceases
Group: A

PT 37
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §30a (W): *i.smn(=i) n=k ꜥr.ti=k(i) psš.t(i)* "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 (*hꜣ*)
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): *wp=i n=k rꜣ=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 ỉr(.t) ḥr z.t=f r=s* "Take the eye of Horus, to which he went!"
Sacerdotal Series:
Sequences 12, 14
Sacerdotal Motif:
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 šik.w wsir* "Take the Shik-*fruit of Osiris!"
Sacerdotal Series:
Sequences 12, 14
Sacerdotal Motif:
Vocative to (*hꜣ*)
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 ṯp n(i) mn{n}ḏ n(i) ḥr n(i) ḏ.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 mnḏ sn.t=k ꜣs.t bzꜣ.t* "Take the breast of your sister Isis, the nursing one!"
Sacerdotal Series:
Sequences 12, 14

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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*)*m ỉr.tỉ ḥr km.t ḥḏ*(*.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 (*im*) Eye of Horus; Takes (Miscellaneous) Eye of Horus; White Eye of Horus
Group: A

PT 44
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §34a (W): *ḥtp n=k rˁ ỉm*(*ỉ*) *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 ỉbḥ.w ḥr ḥḏ.w ḥtm.w r3=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): *ḥtp-ḏỉ-nỉ-sw.t n k3 n*(*ỉ*) *W.* "The offering given of the king for the Ka of Unas."
Switching: 2nd at §35b–c (W): *m-n=k ỉr*(*.t*) *ḥr p3.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 (*im*) Eye of Horus
Group: A

PT 47
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §36a (W): *m-n=k ỉr.t ḥr ḥp.t m-ˁ stš* "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 (*im*) Eye of Horus; Takes (Miscellaneous) Eye of Horus
Group: A

PT 48
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §36c (W): *wp*(*=ỉ*) *r3=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 (1cs); Object Direction
Group: A

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PT 49
- *Category*: Sacerdotal Text
  - *Person*: 2nd
    - *Reference*: 2nd at §37a (W): *m-n=k ḫnq 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. ḥ.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 ỉr.t ḥr dp.it=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 (*ỉm*) Eye of Horus
  - *Group*: A

PT 52
- *Category*: Sacerdotal Text
  - *Person*: 2nd
    - *Reference*: 2nd at §38b (W): *3ḫ3ḫ.ỉ kk.ỉ* "O one *brought[1054] under the earth, O dark one!"
  - *Type*: Offering Text
    - *Offering Series*:
      Sequences 4–5, 15; Subsequences 11, 14, 18–19
    - *Offering Motifs*:
      Bread Offering Direction; Object Direction
  - *Group*: A

PT 53
- *Category*: Sacerdotal Text
  - *Person*: 2nd
    - *Reference*: 2nd at §38c (W): *m-n=k ỉr.t ḥr zḫn.tỉ=k* "Take the eye of Horus, which you should seek!"
    - *Sacerdotal Motif*:
      Vocative to (No Particle)
  - *Type*: Offering Text
    - *Offering Series*:
      Sequences 4–5, 15; Subsequences 11, 14, 18–19
    - *Offering Motifs*:
      Meat Offering Direction; Object Direction; Takes (*ỉm*) Eye of Horus
  - *Group*: A

PT 54
- *Category*: Sacerdotal Text
  - *Person*: 2nd
    - *Reference*: 2nd at §39a (W): *m-n=k ỉr(.t) ḥr ḥp.t m-ˁ stš nḥm.t n=k* "Take the eye of Horus, which was recovered from Seth, 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, 18–19
    - *Offering Motifs*:
      Liquid Offering Direction; Mouth Is Opened by Eye of Horus; Object Direction; Takes (*ỉm*) Eye of Horus
  - *Group*: A

[1054] Cf. Sethe 1928, p. 214, where an association between *3ḫ3ḫ* and *3ḫ.t* "field" is posited, thus perhaps meaning "bring under the earth."

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PT 55
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §39c (W): *m-n=k ḫnq 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 ỉr.t ḥr nḥm.t 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 ỉr.t ḥr* "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

fPT 57A
Category: Sacerdotal Text
Person: --
Type: Offering Text
Offering Series:
Sequences 16, 23–24; Subsequences 44–45
Offering Motifs:
Object Direction; Priest (1cs) Brings Eye of Horus; Regalia Offering Direction
Group: A

fPT 57B
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §40+2 (Nt): (*i*)*m bḫr.n=sn im* "Take that by which they Bekher'ed."
Type: Offering Text
Offering Series:
Sequences 16, 23–24; Subsequences 44–45
Offering Motifs:
Object Direction; Regalia Offering Direction
Group: A

fPT 57C
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §40+3 (Nt): (*i*)*m sn*(*i*) *rd̲i.ty n=k* "Take them, that which is given to you!"
Type: Offering Text
Offering Series:
Sequences 16, 23–24; Subsequences 44–45
Offering Motifs:
Object Direction; Regalia Offering Direction; Takes (*im*) Eye of Horus
Group: A

fPT 57D
Category: Sacerdotal Text
Person: --
Type: Offering Text
Offering Series:
Sequences 16, 23–24; Subsequences 44–45
Offering Motifs:
Object Direction; Regalia Offering Direction
Group: A

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fPT 57E
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §40+5 (Nt): *in.n(=i) n=k ir.ti ḥr* "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

fPT 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

fPT 57G
Category: Sacerdotal Text
Person: --
Sacerdotal Motif:
Given Eye of Horus
Type: Offering Text
Offering Series:
Sequences 16, 23; Subsequences 44–46
Group: A

fPT 57H
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §40+8 (P): *d.n(=i) s(ni) [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

fPT 57I
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §40+9 (Nt): *nḏr n=k sn(i)* "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 ir(.t) ḥr* "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 ir(.t) ḥr* "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): */// … /// sww=k ḥr ir(.t) ḥr* "*/// … /// 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 ḫpš n(i) stš fd.n ḥr* "Take the foreleg of Seth, which Horus removed!"
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)

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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(i) ir(.t) ḥr* "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-ḫn=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): *ḏsr=k ḥr=f* "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): *mr k(w) swt ḥr* "The one who loves you is Horus."
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequence 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}ḫt n=k ir.t ḥr ḫr=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 nḥḥ.w ḥr=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 mw imiw ir(.t) ḥr* "Take the water which is the eye of Horus!"
Sacerdotal Motifs:
Exhorted to Beware; Is Osiris NN; Provided as God (*nṯr*); Vocative to (*ḥ3*); Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 20, 22; Subsequence 51

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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 §48a (Nt): *m-n=k dbʿ stš sm33 ir(.t) ḥr ḥḏ.t* "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:
Sequence 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 §48b (Nt): *m-n=k ir(.t) ḥr i.sḥḏ.t tp dbʿ stš* "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

fPT 71
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §49a (Nt): *nḏr n=k ʿ=f ḏi.n ḫftỉ(i)=k* "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
Group: A

fPT 71A
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §49b+1 (Nt): *m wȝ=f m-ʿ=k* "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

fPT 71B
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §49c+2 (Nt): *ḏsr.t(i) ḏsr.t ḥr dbʿ.wỉ=f(i)* "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

fPT 71C
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §49+3 (Nt): *ʿnḫ.t(i) ʿnḫ.t(i)* "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
Priestly Motif:
Lives (Exhortation)
Group: A

fPT 71D
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §49+4 (Nt): *m-n=k ir(.t) ḥr nḫȝ.t m ʿ 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)

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Type: Offering Text
Offering Series:
Sequences 20, 23; Subsequences 51–52
Offering Motifs:
Object Direction; Regalia Offering Direction; Takes (*im*) Eye of Horus
Group: A

fPT 71E
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §49+5 (Nt): *m-n=k ꜥ n(i) nb.t-ḥw.t* "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

fPT 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

fPT 71G
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §49+7a (Nt): *d n=k sw ḫr=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

fPT 71H
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §49+8a (Nt): *nḏr n=k sw* "Grasp hold of it!"
Switching: 3rd at §49+8a (Nt): *i.ẓi(=i) ḫr wsir 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

fPT 71I
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §49+9 (Nt): *npḏ(=i) ḫft(i) Nt. pn ꜥḥꜥ Nt. pn* "Let me slaughter the enemy of Neith, the Ahau-heron of Neith."
Type: Offering Text
Offering Series:
Sequences 20, 23; Subsequence 51
Offering Motifs:
Object Direction; Regalia Offering Direction
Group: A

PT 72
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §50b (W): *mḥ.n(=i) n=k ir.t=k (m) mḏ.t* "(With) oil have I filled your eye for you."
Sacerdotal Series:
Sequence 84
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 5, 15, 25–28; Subsequences 19–21, 43, 53–54
Offering Motifs:
Action Instruction (Miscellaneous); Eye of Horus Filled; Object Direction; Oil, Eye-paint, Cloth Offering Direction; Recite Four Times; Takes (*im*) Eye of Horus
Group: A

PT 73
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §50c (W): *m-n=k ḫnq im(i) ḫr=f* "Take the outflow which is from his face!"
Sacerdotal Series:
Sequence 84
Sacerdotal Motifs:
Vocative to (No Particle); What Went forth from Osiris; Is Osiris NN
Type: Offering Text
Offering Series:
Sequences 5, 15, 25–28; Subsequences 19–21, 53–54, 61

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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 ỉr.t ḥr ỉ.sfkk.t n=f ḥr=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 (*ỉm*) Eye of Horus
Group: A

PT 75
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §51b (W): *m-n=k ỉr.t ḥr šnm.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:
Sequences 5, 15, 25–28; Subsequences 19–22, 53–55, 61
Offering Motifs:
Object Direction; Oil, Eye-paint, Cloth Offering Direction; Takes (*ỉm*) Eye of Horus
Group: A

PT 76
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §51c (W): *m-n=k ỉr(.t) ḥr ỉn.t.n=f nṯr.w ỉm=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, 25–28; Subsequences 19–22, 53–55, 61
Offering Motifs:
Object Direction; Oil, Eye-paint, Cloth Offering Direction; Takes (*ỉm*) Eye of Horus
Other Attribute:
Priestly Motif:
Gods Brought, Given by Horus
Group: A

PT 77
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §52b (W): *dd(=ỉ) ṯ(m) m ḫ3.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:
Sequences 5, 15, 25–28; Subsequences 19–20, 22–23, 53–56, 61–62
Offering Motifs:
Has Eye of Horus in Brow; Object Direction; Oil, Eye-paint, Cloth Offering Direction
Other Attributes:
Priestly Motifs:
Fear (*šꜥ.t*) Inspiring; Made an Akh
Groups: A and G

PT 78
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §54a (W): *ỉn.n(=ỉ) n=k ỉr.t ḥr ỉṯ.n=f r ḫ3.t=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

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PT 79
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §54c (W): *sdm n=k ỉr(.t) ḥr wḏ3.t r ḥr=k* "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): *m-n=k ỉr(.t) ḥr wḏ3.t* "Take the whole eye of Horus!"
Sacerdotal Motifs:
See by Eye; Is Osiris NN; Vocative to (*h3*)
Type: Offering Text
Offering Series:
Sequence 25; Subsequence 53, 54, 55
Offering Motifs:
Oil, Eye-paint, Cloth Offering Direction; Paint Eye of Horus; Takes (*ỉm*) Eye of Horus; Vocative to Horus Who Is in Osiris NN
Group: A

PT 81
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §57a (W): *ḏỉ=ṯ ksỉ t3.wỉ n W. pn mỉ kỉw=sn n ḥr* "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
Other Attributes:
Priestly Motifs:
Is Anubis; Is Khentimentiu
Transition Motifs:
God Awakens in Peace; Other Opens, Makes Way
Groups: A and M

PT 82
Category: Sacerdotal Text
Person: --
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
Priestly Motif:
Gods Brought, Given by Other
Group: A

PT 83
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §58c (W): *ỉm(ỉ) n=f ỉr.t ḥr* "Give him the eye of Horus!"
Sacerdotal Series:
Sequence 6
Sacerdotal Motifs:
Given Eye of Horus; 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): *m-n=k ỉr.t ḥr ḥtp.n=f ḥr=s* "Take the 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 (*ỉm*) Eye of Horus
Group: A

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PT 85
- *Category*: Sacerdotal Text
  - *Person*: 2nd
    - *Reference*: 2nd at §59c (W): *m-n=k ỉr.t ḥr* "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 (*ỉm*) Eye of Horus
- *Group*: A

PT 86
- *Category*: Sacerdotal Text
  - *Person*: 2nd
    - *Reference*: 2nd at §59d (W): *sḫm n=k s(ỉ) ḥr=k* "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 ỉr.t ḥr* "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 (*ỉm*) Eye of Horus
- *Group*: A

PT 88
- *Category*: Sacerdotal Text
  - *Person*: 2nd
    - *Reference*: 2nd at §60b (W): *m-n=k ỉr.t ḥr* "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 (*ỉm*) Eye of Horus
- *Group*: A

PT 89
- *Category*: Sacerdotal Text
  - *Person*: 2nd
    - *Reference*: 2nd at §60c (W): *m-n=k ỉr.t ḥr ỉtḥ.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 (*ỉtḥ*); Object Direction; Takes (*ỉm*) Eye of Horus
- *Group*: A

PT 90
- *Category*: Sacerdotal Text
  - *Person*: 2nd
    - *Reference*: 2nd at §61a (W): *m-n=k ỉr.t ḥr* "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 (*ỉm*) Eye of Horus
- *Group*: A

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PT 91
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §61b (W): *m-n=k ỉr.t ḥr ỉ.ḫḥm.t.n=sn 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 (*ỉm*) Eye of Horus
Group: A

PT 92
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §61c (W): *m-n=k ỉr.t ḥr* "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 (*ỉm*) Eye of Horus
Group: A

PT 93
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §63c (W): *šzp n=k t=k pn ỉm(ỉ) ỉr.t ḥr* "Receive this your bread, which is the eye of Horus!"
Pseudo-Residue: 2nd at §63b (W): *ḏwỉ=k k3=k wsỉr ỉs* "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 (*h3*); 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): *m-n=k ỉr.t ḥr nšbšb.t.n=k ḥr=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 (*ỉm*) 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): *ḥtm k(w) m ḥnq pr ỉm=k* "Provide yourself with the outflow which went forth from you!"
Sacerdotal Series:
Sequence 6
Sacerdotal Motifs:
Is Osiris NN; Vocative to (*h3*)
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 (*ỉm*) 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): *m-n=k (ỉ)sw.tỉ ỉr.t ḥr* "Take the uraeus, the eye of Horus!"

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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): *i.rḏi.n n=k ḥr ir.t=f m ꜥ=k* "Into your hand has Horus put his eye for you."
Sacerdotal Motifs:
Given Eye of Horus; Is Osiris NN; Vocative to (No Particle)
Group: A

PT 99
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §66a (N): *im*(*i*) *n*(=*i*) *ꜥ=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): *i.mr.n*(=*i*) *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 (*nḏ*); Horus Smites Enemy
Group: A

PT 101
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §67c (N): *iw.n nḏ.t kw iṯ ir*(*.t*) *ḥr* "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 (*nḏ*)
Group: A

PT 102
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §68b (N): *im*(*i*) *n*(=*i*) *ꜥ=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

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PT 106
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §69a (N): *ỉnk z3=k* "I am your son."
Switching: 3rd at §70b (N): *sšm=sn(i) Ne.* [*r qbḥw ḥr ḥr r p.t ḫr ntr*] *ꜥ3* "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 (*h3*)
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): *iꜥb n=k sn(i) nḏr n=k s<n>(i)* "Join with them; grasp hold of them!"
Sacerdotal Motifs:
Horus Comes; Is Osiris NN; Priest Is Horus; Vocative to (*h3*); 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): *iꜥb n=k mw ỉm(i)=s* "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 ỉr.t ḥr bd.t r3=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 (*ỉm*) Eye of Horus
Group: A

PT 110
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §72e (W): *m-n=k ỉr.t ḥr* "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:
Eye of Horus Joined to; Lifting Four Times; Object Direction; Recite Four Times; Takes (*ỉm*) Eye of Horus
Group: A

PT 111
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §73a (W): *m-n=k ỉr.t ḥr tỉ.t stš* "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

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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 ỉr.t ḥr iṯḥ.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:
Bread Offering Direction; Eye of Horus Torn out (*iṯḥ*); 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 §73e (W): *iṯ n=k ḥr(ỉ)=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): *ỉn n=k nḥr.w ḥr=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): *dỉ.n(=ỉ) ỉr.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 ỉr.t ḥr* "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): *šzp n=k tpỉ=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

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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 ir.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; Takes (Miscellaneous) Eye of Horus
Group: A

PT 119
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §76a (W): *m-n=k ir(.t) ḥr ḫnf.t.n=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 31–32
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 ir.t ḥr* "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 ir.t ḥr iṯḥ.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; Subsequences 31–32
Offering Motifs:
Bread Offering Direction; Eye of Horus Torn out (*iṯḥ*); 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 ir.t ḥr d.t(=i) n=k m r3=k* "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 123
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §78a (W): *m-n=k ir.t ḥr p3.t=k* "Take the eye of Horus, your Pat-cake!"
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)

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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 ỉr.t ḥr ỉtḥ.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 (*ỉtḥ*); 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): *ỉn n=k ỉbḥ.w=f ḥḏ.w wḏ3.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 Direction
Group: A

PT 126
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §79c (W): (*ỉ*)*m ḫpḫ ỉr.t ḥr* "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): *ỉb3* "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 ỉr.t ḥr* [*ẓḥn.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* (*ỉ*)*sw.tỉ ỉr.t ḥr* "Take the uraeus, the eye of Horus!"
Sacerdotal Series:
Sequence 6; Subsequence 30

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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 ir=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 isš3w=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 ir.t ḥr* "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, 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 ir.t ḥr šm.t=f ir=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 ir.t ḥr (i)m(i)t ḫ3.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): *(i)m ir.t ḥr (i)m(i)t ḫ3.t stš* "Take the eye of Horus, that which is in the brow of Seth!"
Sacerdotal Series:
Sequence 6; Subsequence 30

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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 136
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §84c (W): *m-n=k tp.w (i)m(iw)-ḫt-stš sri(.w)* "Take the *severed heads of the Company of 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, 33
Offering Motifs:
Lifting Four Times; Meat Offering Direction; Object Direction; Recite Four Times
Group: A

PT 137
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §85a (W): *m-n=k ḏr ib pn* "Take the end of this heart!"
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 138
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §85c (W): *m-n=k ir.t ḥr mz3.t.n=f* "Take the eye of Horus, which he has brought!"
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 iw.w* "Take that which has come!"
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 ḥr* "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:
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 ḥr iṯ.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)

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Type: Offering Text
Offering Series:
Sequences 25, 29; Subsequences 31, 35
Offering Motifs:
Bread Offering Direction; Eye of Horus Torn out (*ith*); 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 ỉr.t ḥr* "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): *sỉp n=k ỉr.t ḥr* "To you has the eye of Horus been alloted."
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
Group: A

PT 144
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §88a (W): (*ỉ*)*m ỉr.t ḥr szwn.t.n=f mw ỉm=sw* "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 §88c (W): *m-n=k ỉr.t ḥr* "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 ỉr.t ḥr* "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 ỉr.t ḥr ỉ.ḫḥm.t.n=sn ỉr=f* "Take the eye of Horus, which they took away from him!"

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Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Eye, Crown Wrested 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): *ḥtm ṯw m ḥnq 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): *ḥtm ṯw m ḥnq 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 Time
Group: A

PT 150
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §90e (W): *ḥtm ṯw m ḥnq 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): *ḥtm ṯw m ḥnq 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-n=k mnḏ n(i) ḥr ḏ3p=sn(i)* "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

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PT 153
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §92a (W): *wp r3=k im=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 ir(.t) ḥr bš.t.n=sn* "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; Object Direction; Recite Four Times; Takes (*im*) Eye of Horus
Group: A

PT 155
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §93a (W): *m-n=k ḥwn.t im(i)t ir(.t) ḥr* "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 (*im*) Eye of Horus
Group: A

PT 156
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §93c (W): *m-n=k ir(.t) ḥr i.ḥ(3)m.t.n=f* "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 (*im*) Eye of Horus
Group: A

PT 157
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §94a (W): *m-n=k ir.t ḥr* "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; Object Direction; Recite Four Times; Takes (*im*) Eye of Horus
Group: A

PT 158
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §94c (W): *m-n=k ir.t ḥr* "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:
Bread Offering Direction; Lifting Four Times; Object Direction; Recite Four Times; Takes (*im*) Eye of Horus
Group: A

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PT 159
- *Category*: Sacerdotal Text
  - *Person*: 2nd
    - *Reference*: 2nd at §95a (W): *m-n=k ỉr.t ḥr ḫnf.t.n=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 (*ỉm*) Eye of Horus
- *Group*: A

PT 160
- *Category*: Sacerdotal Text
  - *Person*: 2nd
    - *Reference*: 2nd at §95c (W): *m-n=k ỉr.t ḥr šd.t.n=f m-ˁ stš* "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 (*ỉm*) Eye of Horus
- *Group*: A

PT 161
- *Category*: Sacerdotal Text
  - *Person*: 2nd
    - *Reference*: 2nd at §96a (W): *m-n=k ỉr.t ḥr ḥḏ.t* "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*: Fruit Offering Direction; Lifting Four Times; Object Direction; Recite Four Times; Takes (*ỉm*) Eye of Horus; White Eye of Horus
- *Group*: A

PT 162
- *Category*: Sacerdotal Text
  - *Person*: 2nd
    - *Reference*: 2nd at §96c (W): *m-n=k ỉr.t ḥr wȝḏ.t* "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 (*ỉm*) Eye of Horus
- *Group*: A

PT 163
- *Category*: Sacerdotal Text
  - *Person*: 2nd
    - *Reference*: 2nd at §97a (W): *m-n=k ỉr.t ḥr* "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 (*ỉm*) Eye of Horus
- *Group*: A

PT 164
- *Category*: Sacerdotal Text
  - *Person*: 2nd
    - *Reference*: 2nd at §97c (W): *m-n=k ỉr.t ḥr* "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 (*ỉm*) Eye of Horus
- *Group*: A

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PT 165
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §98a (W): *m-n=k ir.t ḥr* "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 ḥr i.nsb.t.n=sn* "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): *i.wn(=i) ir.t(i)=k(i)* "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 ḥr* "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; Vegetable Offering Direction
Group: A

PT 169
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §100a (W): *m-n=k ir.t ḥr bni.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
Offering Motifs:
Fruit Offering Direction; 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 ḥr* "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:
Lifting Four Times; Object Direction; Recite Four Times; Takes (*im*) Eye of Horus; Takes (Miscellaneous) Eye of Horus; Vegetable Offering Direction
Group: A

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PT 171
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §100e (W): *ḥ3 nḫḫ n=k (sỉ) ḥr=k ḥr=k* "Oh, for you it *is given to you, to you!"
Sacerdotal Series:
Sequence 6; Subsequence 30
Sacerdotal Motifs:
Eye of Horus Nekhekh-*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): *ḥtp-di-nỉ-sw.t ḥtp-di-gbb n T. pn* "The offering given of the king, the offering given of Geb for Teti."
Switching: 2nd at §101c (T): *di n=k ḫnk.t nb.t w3ḥ.t(ỉ) t ḫnq.t p3.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 35, 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 §101e (T): *ỉw.n ḥr ỉ'b=f 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 35, 63–64
Offering Motifs:
Grain Offering Direction; Object Direction
Other Attribute:
Priestly Motif:
Is His Father (*ỉt=f*)
Group: A

PT 174
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §101g (N): *ỉ.mz(3) kw ỉr gbb* "Betake yourself to Geb!"
Sacerdotal Series:
Sequence 31
Type: Offering Text
Offering Series:
Sequence 29; Subsequences 35, 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): *di.n n=k gbb ỉr(.t)ỉ=k(ỉ)* "Geb has given you your eyes."
Sacerdotal Series:
Sequence 31
Sacerdotal Motif:
Given Eyes (Dual)
Type: Offering Text
Offering Series:
Sequence 29; Subsequences 35, 64
Offering Motifs:
Is Satisfied with Eye; Object Direction
Group: A

PT 176
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §102b (N): *twt k3=f* "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 35, 64

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Offering Motifs:
Bread Offering Direction; Object Direction
Other Attribute:
Priestly Motif:
Is Ka of Horus
Group: A

PT 177
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §103a (N): *im ir(.t)i wr pn* "Take the eyes of this great one!"
Sacerdotal Series:
Sequence 31
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequence 29; Subsequences 35, 64–65
Offering Motifs:
Bread Offering Direction; Object Direction; Takes (*im*) Eye of Horus
Group: A

PT 178
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §103b (N): *ḥtp ḥr=sn(i)* "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): *ḥtp ḥr=k n ḥr* "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 (*it=f*)
Group: A

PT 180
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §104a (N): *di.n n=k ḥr* "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 (*rdi*); Object Direction; Takes (*im*) Eye of Horus
Group: A

PT 181
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §104b (N): *di.n(=i) n=k ḥr* "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 (*rdi*); Object Direction; Takes (*im*) Eye of Horus
Group: A

PT 182
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §105a (N): *di.n(=i) n=k* [*ḥr*] "As [Horus] has given to you."
Sacerdotal Series:
Sequence 31
Type: Offering Text
Offering Series:
Sequence 29; Subsequence 64
Offering Motifs:
Horus Offers (*rdi*); Object Direction; Takes (*im*) Eye of Horus; Vegetable Offering Direction
Group: A

PT 183
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §105b (N): *m-n=k ḥnq pr m wsir* "Take the outflow which came forth from Osiris!"
Sacerdotal Series:
Sequence 31

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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): *im mw im(i)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 (*rdi*); 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 ir(.t) ḥr* "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): *(i)m ir(.t) ḥr w3d.t it.t.n=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 (*rdi*); Object Direction; Takes (*im*) Eye of Horus
Group: A

PT 187
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §107b (N): *di.n(=i) n=k ḥr* "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 (*rdi*); Object Direction; Takes (*im*) Eye of Horus
Group: A

PT 188
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §108a (N): *di.n(=i) n=k ḥr* "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 (*rdi*); Object Direction; Takes (*im*) Eye of Horus
Group: A

PT 189
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §108b (N): *di.n(=i) n=k ḥr* "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 (*rdi*); Object Direction; Takes (*im*) Eye of Horus; White Eye of Horus
Group: A

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PT 190
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §108c (N): *di.n(=i) n=k ḥr* "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 (*rdi*); Object Direction; Takes (*im*) Eye of Horus
Group: A

PT 191
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §109a (N): *di.n(=i) n=k ḥr* "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 (*rdi*); Object Direction; Takes (*im*) Eye of Horus
Group: A

PT 192
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §109b (N): *di.n(=i) n=k ḥr* "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 (*rdi*); Object Direction; Takes (*im*) Eye of Horus
Group: A

PT 193
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §110 (N): *m-n=k ir(.t) ḥr* "Take the eye of Horus!"
Sacerdotal Series:
Sequences 31–32
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
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 194
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §111a (N): *ir(.t) ḥr tn bnỉ.t sḫt n=k s(i)* "As for this sweet eye of Horus, make it return to you."
Sacerdotal Series:
Sequences 31–32
Sacerdotal Motifs:
Eye of Horus Returns; Is Osiris NN; Vocative to (*h3*)
Type: Offering Text
Offering Series:
Sequence 29; Subsequence 64
Offering Motifs:
Fruit Offering Direction; Object Direction
Group: A

PT 195
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §111b (N): *ỉp n=k s(i)* "Reckon it to yourself!"
Sacerdotal Series:
Sequences 31–32
Type: Offering Text
Offering Series:
Sequence 29; Subsequence 64
Offering Motifs:
Object Direction; Takes (Miscellaneous) Eye of Horus; Vegetable Offering Direction
Group: A

PT 196
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §112 (N): *ḥ(w) h3 nḫḥ (sỉ) ḥr=k* "Ah, oh, (it, the eye of Horus) is *given to you!"
Sacerdotal Series:
Sequences 31–32
Sacerdotal Motifs:
Eye of Horus Nekhekh-*given
Type: Offering Text
Offering Series:
Sequence 29; Subsequence 64
Offering Motif:
Object Direction

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Other Attribute:
Priestly Motif:
Oh, Ah! (*ḥwi ḥ3/3*)
Group: A

PT 197
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §113a (N): *ir(.t) ḥr tn rwḏ.t d(=i) n=k s(i)* "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 (No Particle)
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): *mḥ.n kw ḥr tm.ti m ir.t=f m-tp w3ḫ.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): *wḏb tw ḥr t=k pn* "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 (*wḏb*, *phr*, *mdr*); Vocative to (*h3*)
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): *st=k r W.* "Your scent be toward Unas!"
Sacerdotal Motifs:
Is My Father (*it=i*); Scent Is toward (*r*) Him; Scent of Eye of Horus
Type: Offering Text
Offering Motifs:
Censing Instruction; Scent Diffused (*pḏ*)
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 ir(.t) ḥr p3.t n(it) ntr.w wšb(.t)=sn im* "Take the eye of Horus, the Pat-cake of the gods, whence they are nourished!"
Sacerdotal Motifs:
Is My Father (*it=i*); Vocative to (No Particle)
Type: Offering Text
Offering Motifs:
Takes (*im*) 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 ḥn<q> pr m wsir* "Take the outfl<ow> which went forth from Osiris!"
Sacerdotal Motifs:
Is My Father (*it=i*); Vocative to (No Particle); What Went forth from Osiris
Type: Offering Text
Offering Motif:
Takes Flow (Exhortation)
Group: G

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PT 203
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §117c (N): *(i)m s(i) ir(.t) ḥr 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 (*im*) Eye of Horus
Group: G

PT 204
Category: Personal Text
Person: 3rd
Reference: 2nd at §118c (W): *dbʿ W. šrr.w šd nw imi špȝ wsir* "It is the little finger of Unas which removed that which is in the navel 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): *wḏ W. n ftk(t) wdpw n(i) rʿ* "Commend 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): *wḏ T. n ftkt wdpw n(i) rʿ* "Commend Teti to Fetket the provisioner of Re!"
Type: Provisioning Text
Provisioning Series:
Sequences 35–36, 74
Provisioning Motif:
Vocative to Providers
Other Attribute:
Transition Motif:
Other Commends to God
Group: H

PT 207
Category: Personal Text
Person: 1st
Reference: 1st at §124a (W): *ḫ.t n(=i) sšm ḫ.t n(=i) sšm* "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 (*wdpw*); Vocative to Providers; Water Poured (*ʿbȝ 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): *ḫ.t n(=i) tm ḫ.t n(=i) 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): *wȝḏ W.* "Unas flourishes."
Quotation: 2nd at § 125c (W): *wḥm in.w iȝb.tiw t=k pw* "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

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PT 210
Category: Personal Text
Person: 3rd
Reference: 3rd at §127a (W): *wꜥb rꜣ n(i) 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 (*sqdi*); 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 (*ꜣgbi*)
Other Attribute:
Transition Motif:
Re Crosses, Ferries
Group: H

PT 211
Category: Personal Text
Person: 3rd
Reference: 3rd at §131a (W): *b(w).t W. pi ḥqr n wnm.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): *ꜥnḫ.t=f im ꜥnḫ 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 šm.n=k is mwt.ti* "You cannot go dead."
Sacerdotal Motif:
Vocative to (*hꜣ*)
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 Anubis; 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): *zꜣ=k š* "May you beware the lake."
Sacerdotal Motifs:
Eye of Horus in Brow of Horus; Given Eye of Horus; Vocative to (*hꜣ*)
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 bṯ ḥw.t(i)w=k ḫr it=k ḫr tm* "Let your bearers go, your heralds hurry to your father, to Atum."
Switching: 3rd at §140c (W): *siꜥ n=k sw* "Make him rise up!"
Sacerdotal Motifs:
Vocative to (*hꜣ*); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequences 37–41, 43, 125; Subsequence 75–80, 82–84, 92

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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 (*it=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): *sḫ3=ṯn sw W. pn* "May you remember him, this Unas!"
Mistake: 3rd at §150a (B4Bo): *iw.n=s ḥr=t* "To you has she come."[1055]
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

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 (*zi*)
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; Has Jackal-face; Is Akh in the Horizon; Is Anubis
Other Attributes:
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 ḫwrr psḏ.t 3ḫ i.ḫm-sk* "Thus does Unas come, a *newborn of the Ennead, an Akh, an imperishable star."
Quotation: 2nd at § 162c (W): *b(i)k (i)m(i)-ḫt iṯ=f i.n=sn* "'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*, *iʿb*, *inq*) by Goddess; Is Imperishable; None Depart (*ḫmi*, *psḏ*); 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): *ʿnḫ=f ʿnḫ 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 (*it=k*); Vocative to Isis; Vocative to Nephthys
Other Attribute:
Personal Motif:
Vocative to Horus
Group: B

[1055] In the Old Kingdom exemplars as at Pyr. §150a (W): *iw.n(=i) ḥr=ṯ* "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.

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PT 220
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §194b (W): *iw.n=f ḫr=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 (*nḫbḫb*, *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): *di=t sḥ.t W. mr sḥ.t=t* "May you cause that dread of Unas be like the dread of you."
Switching: 2nd at §198d (W): *n twt is ḫr šn m z3 ir.t=f* "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 (*sḥ.t*) 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): *m3 twt it=k* "Let your father see you."
Switching: 3rd at §200b (W): *iw.n=f ḫr=k it=f* "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 (*pri*) (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): *ʿḥʿ ḥms r ḫ3 m t ḫ3 ḥnq.t 3šr.t šb.tiw=k m pr nm.t t-rtḥ m wsḫ(.t)* "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): [*ḥ*]*tm ntr m ḥtp(.t)-ntr ḥtm W. m t=f pn* "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 (*wdb*, *phr*, *mdr*); 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! (*ḥwi ḥ3/3*); Turns about (*ḥwi inni*, Exclamation); Your Thousands of (Thing)

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Other Attribute:
Offering Motif:
Recite Four Times
Group: A

PT 224
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §218d (T): *wḏ=k mdw n i3.wt ḥr* "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 (*ḫwi inni*, Exclamation); Is Anubis; Is Khentimentiu; Oh, Ah! (*ḫwi h3/3*)
Group: A

PT 225
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §222a (N): *ḫw ṯ(w) Ne. pn inn ṯw Ne.* "Oh, you Neferkare! Turn yourself about, O Neferkare!"
Switching: 3rd at §224c (N): *i.šm i3w* "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! (*ḫwi h3/3*); Staff before Living, Akhs, Stars; Turns about (*ḫwi inni*, Exclamation)
Group: A

PT 226
Category: Personal Text
Person: --
Type: Apotropaic Text
Apotropaic Series:
Sequence 49, 50; Subsequences 107, 217–223
Apotropaic Motifs:
Exhortation to Be Overturned; Fall, Lie Down, Slither away; Other Is Bound; Pelican Is Fallen; Sight Is Upon Another; Vocative to Serpent
Other Attributes:
Series with Apotropaic and Coffin Texts:
Sequence 157; Subsequences 215–216
Group: K

PT 227
Category: Personal Text
Person: 1st
Reference: 1st at §227b (N): *ḏd=i nn ir=k* "Against you do I say this."
Personal Series:
Sequence 148
Type: Apotropaic Text
Apotropaic Series:
Subsequences 217–225
Apotropaic Motifs:
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

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

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Other Attributes:
Series with Apotropaic and Coffin Texts:
Sequence 157; Subsequences 215–216
Group: K

PT 230
Category: Personal Text
Person: 3rd
Reference: 3rd at §231a–b (W): *pzḥ.n W. tꜣ pzḥ.n W. gbb pzḥ.n W. ỉt n(ỉ) pzḥ 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): *ỉꜥ.tỉ hỉw n(=ỉ)* "Be washed, O serpent, for me!"
Reference: 1st at §236c (W): *m ḫm w(ỉ)* "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 (*tỉ*); 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 (*bỉ*); Other (Not Eye of Horus) Trampled (*tỉ*); Vocative to Serpent

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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 (*bi*); 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, 231
Series with Apotropaic and Coffin Texts:
Sequence 157
Group: K

PT 240
Category: Personal Text
Person: 3rd
Reference: 3rd at §244c (W): *ny rḫ 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 r3=k r=k ḏs=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 Attributes:
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 (*ti*); Vocative to Inimical Being (Not Serpent)
Other Attribute:
Series with Apotropaic and Coffin Texts:
Sequence 157
Group: K

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PT 244
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §249b (W): *d(=i) n=k s(i)* "Let me give it to you."
Sacerdotal Series:
Sequence 47
Sacerdotal Motifs:
Enduring Eye; Vocative to (*h3*); Given Eye of Horus; Is Osiris NN
Type: Offering Text
Offering Series:
Subsequence 106
Offering Motif:
Action Instruction (Miscellaneous)
Group: A

PT 245
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 3rd at §250a (W): *i n=t W. pn* "Unas comes even to you."
Switching: 2nd at §251a (W): *wp=k s.t=k m p.t m-ꜥb sb3.w n(i)w p.t* "May you open your place in the sky, among the stars of the sky."
Type: Priestly Recitation
Priestly Series:
Sequence 37; Subsequence 91
Priestly Motif:
Is Sole Star
Group: B

PT 246
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §252a (W): *ꜥḥꜥ.t(i) W. pn m ꜥb.wi tp=f sm3.wi* "Arise, O Unas, as one upon whom are horns, the double wild bull!"
Pseudo-Residue: 2nd at §256d (W): *nḥi rn=k ḥr rmṯ* "Let your name *endure with men."
Sacerdotal Motifs:
Horus Comes; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequence 37; Subsequence 91
Priestly Motifs:
Announced (*ḥwi sḏb*); Announced to Re, Harakhti, Horus; Arises, Stands (Exhortation); Is Foremost of (His) Ennead; Stands before/among Gods
Other Attribute:
Personal Motif:
Is Bull
Group: B

PT 247
Category: Sacerdotal Text (Personal Service)
Person: 2nd & 3rd
Reference: 2nd at §257a (W): *ir.n n=k z3=k ḥr* "Your son Horus has acted for you."
Switching: 3rd at §259a (W): *W. pi W. m3* "It is Unas, Unas who was seen."
Sacerdotal Motifs:
Mythological Precedent: Horus & Osiris; Spit of Horus, Seth; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Arises, Stands (Exhortation); God Satisfied upon; Is (One Who Is) in Nedit; Raised from (Left) Side; Receives Staff, Crook, Flail
Transition Motifs:
Ascends to (*pri r*) Sky; It Is NN
Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 53; Subsequences 108–109
Group: J

PT 248
Category: Personal Text
Person: 3rd
Reference: 3rd at §262a (W): *W. pi ꜥ3* "The great one is Unas."
Personal Motif:
Is Appeared
Type: Transition Text
Transition Motifs:
Ascends from/upon Thighs; *NN pw* A
Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 53; Subsequences 108–109
Group: J

PT 249
Category: Personal Text
Person: 3rd
Reference: 3rd at §266a (W): *ḫꜥ W. m nfr-tm m zššn r šr.t rꜥ* "Let Unas appear as Nefertem, as the lotus at the nostrils of Re."
Personal Motif:
Is Appeared
Type: Transition Text
Transition Series:
Sequence 56; Subsequence 110
Transition Motifs:
Is Flower, Plant; Is before, beside Re; It Is NN; His Place Made; *NN pw* A
Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 53; Subsequences 108–109
Group: J

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PT 250
Category: Personal Text
Person: 3rd
Reference: 3rd at §267a (W): *W. p(w) ḥr(i) k3.w dmḏ ib.w n(iw) ḫr(iw) s3 wr* "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; *NN pw* A
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): *iry w3.t n W.* "Make a way for Unas!"
Personal Motifs:
Is Strong (*nḫt*); Passes (*sw3*)
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): *i.n W. m3=ṯn sw ḫpr m nṯr ʿ3* "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 (*mki*); Rows Re; Sit before, beside Gods; *NN pw* A; Vocative to Those in the Netherworld
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): *wʿb.n W. pn m sḫ.t-i3r.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 (*f3i, sšwi*)
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 s(.t) n W.* "Make a place for Unas!"
Vacillation: 1st at §288c (W): *sʿḥʿ=s(ni) i3.ti(=i) m-ḫnt wr.w* "Setting up my two standards in front of the great ones."
Disagreement: 3rd at §288c (T): *sʿḥʿ=sn(i) i3.ti T. pn m-ḫnt wr.w* "Setting up Teti's two standards in front of the great ones."
Quotation: 2nd at §282c–283a (W): *ms.n(=i) wbn ʿb=f iwn sdm k3 n(i) p.t* "O one whom I bore, shining of horn, eye-painted pillar, bull of the sky."
Personal Motifs:
Eats Person; Finds Other in Way; Goes to Field of Offerings; Is Appeared; Is Bull; Is Strong (*nḫt*); Other Is Burned; Passes (*sw3*); Place is Broad; Plowing of Land (Enter Earth); Vocative to Re
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 (*mki*); *NN pw* A; Sees Re
Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 53; Subsequences 108–109
Sacerdotal Motif:
Vocative to (No Particle)
Priestly Motifs:
Comes (Exhortation); Goes (*zi, zkr*) (Exhortation); In His, Your Name of; Saves (*nḏ*) Self
Group: J

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PT 255
Category: Personal Text
Person: 3rd
Reference: 3rd at §297a (T): *w3ḥ sʿḥ=k r-t3 n T. pn* "Set your title down for Teti!"
Personal Motifs:
Other Is Burned; Vocative to Re; Is Strong (*wsr*)
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): *iwʿ.n W. gbb iwʿ.n W. gbb* "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 (*mkỉ*)
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): *iṯ W. p.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 ʿq W. m gbb* "Unas will not enter into Geb."
Type: Transition Text
Transition Series:
Subsequences 113–114
Transition Motifs:
Bestows, Takes away Kas; Is for Sky; *NN pw* A; Turns about (*inn*ỉ)
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): *bw.t T. pn pw t3* "What Teti detests is the land."
Type: Transition Text
Transition Motifs:
Bestows, Takes away Kas; Is for Sky; *NN pw* A
Other Attribute:
Sacerdotal Motif:
Is Mourned
Group: J

PT 260
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §316a (W): *ḥr pỉ W. iwʿ ỉt=f* "Unas is Horus, the heir of his father."
Residue: 3 < *1 at §317c (W): *ṯzy=f sw n mr.t.n=f* "Let him raise himself up to that which he desires!"
Vacillation: 1st at §320a (W): *iw mk.t W. m ỉr.t(=ỉ)* "The protection of Unas is my eye."
Personal Motifs:
Fighting, Disorder Ended; Is Not Burned; Is Protected (*nḥy*, *snỉ*); 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 (*mkỉ*); *NN pw* 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

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PT 261
Category: Personal Text
Person: 3rd
Reference: 3rd at §324c (W): *W. pi nsr m-tp t3w r dr.w p.t r dr t3* "Unas is a flame in the wind, to the ends of the sky, to the ends of the earth."
Type: Transition Text
Transition Series:
Subsequence 113
Transition Motifs:
Is Fiery; *NN pw* A; Rises (*iˁ*)
Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 53; Subsequence 108
Groups: J and L

PT 262
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §327a (T): *m ḫm T.* "Do not forget Teti."
Vacillation: 1st at §329c (T): *i.dd(=i) ir(i) ḥtp wˁ* "I thus saying 'One who is at peace who is alone!'"
Disagreement: 3rd at §329c (P): *i.dd P.* [*pn*] /// /// "Pepi saying [to you] ///."
Personal Motifs:
Is Not Hindered (*šnt*, *sšnt*, *ḫsb*); Passes (*sw3*); Sees God; Vocative to God (*ntr*); Vocative to Horus; Vocative to Re
Type: Transition Text
Transition Series:
Subsequence 113
Transition Motifs:
Behold, Is Ascended; Cross, Ferry; Does Not Forget; Is Summoned; Knows Other, Other's Name; Knows Re; Made to Rise (to Other); Reaches (*ph*) Sky, Height; Vocative to (Non-inimical) Bull; Vocative to Those in the Netherworld
Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 53; Subsequence 108
Groups: F and J

PT 263
Category: Personal Text
Person: 3rd
Reference: 3rd at §337c (W): *d zḫn.wi p.t n W.* "The two reed-boats of the sky are given to Unas."
Type: Transition Text
Transition Series:
Subsequence 113
Transition Motifs:
Announced to Nehebkau; Cross, Ferry; Cross, Ferry to Horizon, Sky; Four Gods/Akhs Brought; Name Said to Re, Harakhti, Horus; Other Crosses to 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 53; Subsequence 108
Group: J

PT 264
Category: Personal Text
Person: 2–3 < *1
Reference: 3rd at §344b (P): *ms.t(i)=f ms.wt im m3(w) rnpw* "There will he really be born, renewed and rejuvenated."
Switching: 2nd at §346a (P): *nis.t(i=s) ir=k in rˁ* "Even with a summons to you being made by Re."
Disagreement: 3rd at §346a (T): *nis.t(i=s) ir T. in rˁ* "Even with a summons to Teti being made by Re."
Other:[1056] 3rd at §344a (T): *d3.t(i) d3.wt T. im ir gs pf i3b.ti n(i) p.t* "That Teti's ferrying might be ferried thereon to that eastern side of the sky."
Type: Transition Text
Transition Motifs:
Comes to Addressee = Horus; Cross, Ferry to Horizon, Sky; Four Gods/Akhs Brought; Is a Noble; Name Said to Re, Harakhti, Horus; Other Crosses to God; Reed-Boats Given; Reed-Boats Given to Other; Those upon Their Staves
Other Attributes:
Sacerdotal Motif:
Is My Father (*it=i*)
Priestly Motif:
Is Akh in the Horizon
Groups: C and J

[1056] Cf. Pyr. §344a (P): *sd3.t(i) sd3y.t it=i im r 3ḫ.t n(i)t p.t* "that my father's traveling might be traveled thereon to the horizon of the sky," where *sd3.t(i) sd3y.t it=i* appears to be an alteration.

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PT 265
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §351c (P): *d zḫn.wi p.t n P. pn ḏs=f* "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 ipw sw3.tiw ḫnzk.tiw ꜥḥꜥ.iw ḥr ḏꜥm. w=sn m gs i3b(.ti) 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/Akhs 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 zḫn.wi p.t n P. pn* "The two reed-boats of the sky are given to Pepi."
Residue: 3 < *1 at §358h (P): *ḏ3y P. pn im=sn ir 3ḫ.t ḥr rꜥ* "That Pepi cross by them to the horizon, to Re."
Advanced Noun: 3rd at §360b–d (P): *in m(_y) n P. pn fdw ipw sn.w sw3.tiw ḫnzk.tiw ḫms.w ḥr ḏꜥm.w=sn m gs i3b.ti 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/Akhs 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): *ib n(i) W. n=f ḏs=f* "For his part the heart of Unas is his."
Mistake: 2nd at §367b (W initial):[1057] *ḫny=k m p.t m wi3=k* "that you row in the sky in your bark."
Personal Motifs:
Sails (*sqdi*); Vocative to Re
Type: Transition Text
Transition Series:
Sequences 57, 67; Subsequences 40, 113, 116
Transition Motifs:
Alights; Ascends to (*pri r*) Sky; Flies; Other Removed from Place; Rows Re
Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequences 7, 53; Subsequence 108
Groups: B and J

PT 268
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §374b (W): *ḏ3=f r sḫ.t-i3r.w* "Let him cross to the field of rushes."[1058]
Residue: 3 < *1 at §370a (Nt): *iꜥy Nt. ꜥ.(w)y=s(i)* "Let Neith wash her hands."
Personal Motifs:
Is Brushed/Dried; Re Appears; Sails (*sqdi*); Sight of God Opened (*wn ḥr*)
Type: Transition Text
Transition Series:
Sequence 133; Subsequences 116–118
Transition Motifs:
Advances (*ḫnti*); Is before, beside Re; Is Not Weak, Feeble
Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 53; Subsequence 108
Sacerdotal Motifs:
Bathes Self; Has Wereret-crown
Groups: J and M

[1057] Recarved to Pyr. §367b (W): *ḫny=f m p.t m wi3=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): *ḏ3y=k r sḫ.t-i3r.w* "May you cross to the field of rushes."

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PT 269
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §378a (W final): *mr tn W. ntr.w mr=tn sw ntr.w* "Let Unas love you, O gods, and may you love him, O gods."
Advanced Noun: 3 < *1 at §378a (W initial):[1059] *mr W. tn ntr.w mr sw ntr.w* "Let Unas you love, O gods, and love him, O gods."
Doubling: 3 < *1 at §378a (P): *mr tn P. ntr.w mr=tn wi P. pn ntr.w* "Let Pepi love you, O gods, and may you love {me} Pepi. O gods."
Personal Motifs:
Lamp, Fire Lit; Rises (*šwi*)
Type: Transition Text
Transition Series:
Sequence 58; Subsequences 40–41, 116–118
Transition Motifs:
Ascends from/upon Thighs; Climbs (*ḫfd*, *i3d*)
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): *i.n M.n n sm3=f mr iw.t ntr n sm3=f* "Merenre has come to his side, just as a god comes beside him."
Doubling: 3 < *1 at §386a (M): *n srḫ.w ꜥnḫ ir {=y} M.n* "No one living will accuse {me} Merenre."
Other:[1060] 3rd at §384b (W initial): *d3*<=*k*> *sw* "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 t3.wi* "the one who joined the two lands is Neferkare."
Residue: 3 < *1 at §390a (N): *pry Ne. ḥr m3q.t tn ir.t.n n=f it=f rꜥ* "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 (*dmd*, *iꜥb*, *inq*) by Goddess; Ladder Is Set up; *NN pw* A; Sight of God Opened (*wn ḥr*); 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): *i.n W. ḫr=t* "To you has Unas come."
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:[1061] 3 < *1 at §395b (T): *wsr T. r=f* "Yet Teti is stronger than him."

[1059] *Ibid.*, vol. iii, p. 20.
[1060] Recarved to *d3=k sw* "even that you ferry him"; *ibid.*, vol. i, p. 21.
[1061] The use of the proper name in T instead of the pronoun in W.

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Personal Series:
Sequence 54
Personal Motifs:
Eats Person; Is Appeared; Is Bull; Is Strong (*wsr*)
Type: Transition Text
Transition Series:
Subsequence 119
Transition Motifs:
Horns Are Grasped; *NN pw* A; Sit before, beside Gods
Other Attribute:
Mixed Series (Sacerdotal and Personal):
Sequence 53
Group: K

PT 274
Category: Personal Text
Person: 3rd
Reference: 3rd at §403c (W): *W. pi wnm ḥk3.w=sn i.ḳm 3ḫ.w=sn* "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=ṯn* "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): *im(i) mk.ti W.* "Cause that Unas be protected!"
Personal Series:
Sequence 55
Type: Apotropaic Text
Apotropaic Motif:
Vocative to Serpent
Transition Motif:
Is Protected (*mki*)
Group: K

PT 279
Category: Personal Text
Person: 3rd
Reference: 3rd at §420a (W): *W. pi* "It is Unas."
Personal Series:
Sequence 55
Type: Apotropaic Text
Apotropaic Motifs:
Other (Not Eye of Horus) Trampled (*ti*)
Transition Motif:
It Is NN
Group: K

PT 280
Category: Personal Text
Person: --
Personal Series:
Sequence 55
Personal Motif:
Other Exhorted to Beware
Type: Apotropaic Text
Apotropaic Series:
Sequences 60, 109; Subsequence 162
Apotropaic Motif:
Enemy Turns back (Exhortation)
Group: K

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PT 281
Category: Personal Text
Person: 1st
Reference: 1st at §422c (W): (*i*)*mi n*(=*i*) *iwn ȝw ṯwbs iwf iwn hnw* "Give to me now, O Au-(serpent)-tjubes, meat now, and a vessel."
Other:[1062] 3rd at §422c (W initial): *rw n*(*i*) *phti rw n*(*i*) *pṯti phti pṯti 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 (*bi*); Enemy Exhorted to Go; Vocative to Serpent
Group: K

PT 282
Category: Personal Text
Person: 1st
Reference: 1st at §423b (W): *rȝ=i n=i* "My utterance is mine."
Personal Series:
Sequence 55
Personal Motif:
Is Bull
Type: Apotropaic Text
Apotropaic Series:
Subsequence 121
Apotropaic Motifs:
Attacks (*iki*) 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): *iki=i r-r ꜥn.t*(=*i*) *tn ir=k iȝb.*(*i*)*t* "I will indeed thrust this talon of his against you, the left."
Recarved: 1st at §424a (W initial): *iki=i r*[*-r*] *ꜥn.t*(=*i*) *tn 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:
Sequence 61; Subsequence 121
Apotropaic Motifs:
Attacks (*iki*) Enemy; Vocative to Inimical Being (Not Serpent)
Group: K

PT 284
Category: Personal Text
Person: 1st
Reference: 1st at §425e (P): *ꜥḥȝ=i* "As I fight."
Personal Series:
Sequence 55
Type: Apotropaic Text
Apotropaic Series:
Sequence 109; Subsequences 122, 162
Apotropaic Motif:
Reciprocal Violence
Group: K

PT 285
Category: Personal Text
Person: --
Personal Series:
Sequence 55
Personal Motif:
Injury (*ii*) Dealt
Type: Apotropaic Text
Apotropaic Series:
Sequences 61, 109; Subsequences 122–123, 162
Apotropaic Motifs:
Enemy Bound (*bi*); Other Is Bound; Vocative to Serpent
Group: K

PT 286
Category: Personal Text
Person: 1st
Reference: 1st at §427d (W): *iȝṯ rn=i* "'Maimer' is my name."
Personal Series:
Sequence 55
Type: Apotropaic Text
Apotropaic Series:
Sequence 109; Subsequences 123–124, 162
Apotropaic Motifs:
Fall, Lie Down, Slither away; Serpent Attacked; Vocative to Serpent
Group: K

[1062] Recarved to remove the name of the text owner; *ibid.*, vol. iii, p. 23.

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PT 287
Category: Personal Text
Person: 1st
Reference: 1st at §428b (W): *ik(=i) r-r m nn ik(=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 (*ikt*) 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 wp.(w)t=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 55
Type: Apotropaic Text
Apotropaic Series:
Sequence 62; Subsequence 125
Apotropaic Motif:
Sight Is Upon Another
Group: K

PT 291
Category: Personal Text
Person: 3rd
Reference: 3rd at §432a (W): *dr ḥkn.w=k bȝȝ-ḥḏ in pr m fnṯ* "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:
Sequences 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 rḏi mȝ ṯw 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): *ḥr pi W. pr m šnḏ pr m šnḏ* "Unas is Horus, who came forth from the acacia, who came forth from the acacia."

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Quotation: 2nd at §436b (W): *wḏd n=f 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.t(i)=f(i)* "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
Reference: 3rd at §439a (W final): *ꜥḥꜥ n W.* "Attend to Unas!"
Recarved: 1st at §439a (W initial):[1063] *ꜥḥꜥ n=i* "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): *ḏr.t n(i)t W. iw.t(i) ḥr=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): *3ḫ.t=f tp=f ir ḥf3w pn pr m t3 ḥri ḏbꜥ.w 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 šnṯ=i* "I will not be striven with."
Disagreement: 3rd at §444c (T): *n šnṯ T.* "Teti will not be striven with."
Reference: 3rd at §444e (W): *gmy W. m w3.t=f wnm=f n=f sw mwmw* "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 (*šnṯ*, *sšnṯ*, *ḫsb*); Cobra for Sky; Finds Other in Way; Is Protected (*nhy*, *sni*)

[1063] See the account of Mathieu 1996, p. 291 with n. 12.

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Type: Apotropaic Text
Apotropaic Motif:
Vocative to Serpent
Group: K

PT 300
Category: Personal Text
Person: 3rd
Reference: 3rd at §445b (W): *in nw n W.* "Bring this to Unas!"
Personal Series:
Sequence 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): *wnt rḏi.n n=tn(i) W. pȝ.wt=tn(i)* "That Unas has given you your Pat-cake."
Advanced Noun: 3 < *1 at §448b (W initial):[1064] *wnt rḏi.n W. n=tn(i) pȝ.wt=tn(i)* "That you Unas has given your Pat-cake."
Other:[1065] 3rd at §453b (P): [*t*]*r P. pn im=s m rn=s pw n(i) tr.t* "May Pepi be red by it in its name of 'willow.'"
Personal Series:
Sequence 55
Personal Motifs:
Is Not Hindered (*šnṯ, sšnṯ, ḫsb*); 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
Priestly Motif:
In Other's Name of
Offering Motifs:
Object Direction; Recite Four Times; Regalia Offering Direction
Groups: G, J, and K

PT 302
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §460c (W): *ns.t W. ḫr=k* "The throne of Unas is yours."
Advanced Noun: 3 < *1 at §458b (W initial):[1066] *wʿb.n n W. psḏ.ti* "The two Enneads have performed priestly service for Unas."
Other:[1067] 3rd at §462c (N): *sk.n Ne. ir=f iʿ r=f Ne. n p.t* "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 (*pri r*) Sky; Enthroned, Throne Established; Flies; Is Living One; Other Flies; Rises (*iʿ*); 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): *ḏȝ=f ir qbḥw* "That he cross to the firmament."
Recarved: 1st at §465a (W initial):[1068] *ḏȝ(=i) ir qbḥw* "That I cross to the firmament."
Disagreement: 3rd at §465a (P): [*ḏȝ*]*=f ir qbḥw* "That he cross to the firmament."
Quotation: 2nd at §466b–467a (W): *tw mtw.t gbb iw wḏ.n wsir ḥʿ(.w) W.* "'And you are the seed of Geb' – thus did Osiris command the appearance of Unas."
Personal Motifs:
Is Appeared; Osiris Ascends

[1064] Sethe 1908–1922, vol. iii, p. 24.
[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): *trw=k im=s m rn=s pw n(i) 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 *wʿb.n n=f psḏ.ti*; *loc. cit.*
[1067] Exemplar W gives Pyr. §462c (W): *sk.n W. ir iʿ n p.t* "that which Unas destroyed in order to rise up to the sky" – thus *r* + infinitive versus Subjunctive *sḏm=f*.
[1068] *Ibid.*, vol. iii, p. 25.

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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.wn wꜣ.t W.* "Open the way of Unas!"
Personal Motifs:
Passes (*swꜣ*); 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): *iw W. imitw=sn(i)* "And Unas is between them."
Quotation:[1069] 2nd at §473b (W): *ḥꜥ W. i.n ḥr ḥms W. i.n stš* "'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)
Group: L

PT 306
Category: Personal Text
Person: 2–3 < *1
Reference: 3rd at §478b (W): *ir=sn wṯz.w n W. ḥr-ꜥ.wi=sn* "Let them make a raising up for Unas before them."
Disagreement: 2nd at §478b (M): *ir=sn n=k wṯz.w ḥr-ꜥ.wi=sn* "Let them make a raising up for you before them."
Recarved: 1st at §478a (W initial):[1070] *i n(=i) nṯr.w bꜣ.w p nṯr.w bꜣ.w nḫn* "The gods the Bas of Buto, and the gods the Bas of Hierakonpolis, come to me."
Interp. Voc.:[1071] 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) ir=k ṯw ḫpr.t(i) r=f m i.mn.w n(i) smꜣ* "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 (*pri r*) Sky; Fear (*sḏ.t*) 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 (*pri*) (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): *iwnw(.i) m W.* "A Heliopolitan is Unas."
Personal Motifs:
Is Bull; Vocative to God (*nṯr*); 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.ti ḫrw n W.* "Send forth the voice for Unas!"

[1069] This passage is omitted in the Middle Kingdom exemplar T3Be.

[1070] Recarved to *i n=f* "come to him"; *loc. cit.*

[1071] Also Quotation. Similarly at Pyr. §480c (N) and Pyr. §481d (W).

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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): *ḥms W. m-bꜣḥ=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 pw* A
Groups: B, J, and L

PT 310
Category: Personal Text
Person: 3rd
Reference: 3rd at §493a (W): *W. pw ḥr* "For Horus is Unas."
Other:[1072] 3rd at §494b (W): *in n W. i.pꜣ=s ḫnn=s* "Bring to Unas 'Just as it flies, so does it alight!'"
Interp. Voc:[1073] 2nd at §494a (W final): *in.t(i) n=k W. zy mḫn.t* "Which ferryboat, O Unas, should be brought to you?"
Personal Motif:
Is Not Hindered (*šnṯ*, *sšnṯ*, *ḫsb*)
Type: Transition Text
Transition Series:
Sequence 64; Subsequence 129
Transition Motifs:
Ferryboat Brought; Is Questioned (Non-rhetorical); Other Flies; Vocative to Ferryman, Gatekeeper; *NN pw* A
Other Attribute:
Sacerdotal Motif:
Vocative to (No Particle)
Groups: J and L

PT 311
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §495c (W final): *n ḫm=f ḥtp di* "He will not forget the offering which is to be given."
Recarved: 1st at §495c (W initial):[1074] *n ḫm(=i) ḥtp di* "I would not the offering which is to be given."
Disagreement: 3rd at §500c (W): *ir n=k W. ḥnn ḥnn* "Let Unas make Henu-gesture and again for you."
Vacillation: 1st at §500c (P): *iri=i n=k ḥnn ḥnn* "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): *pꜣ ꜣ t r ḫw.wt=i ḫw.wt n.t* "Ah, let fly the bread to my houses,[1075] to the houses of Neith!"
Type: Transition Text
Transition Series:
Sequence 64; Subsequences 129–130
Transition Motif:
Other Flies
Group: L

PT 313
Category: Personal Text
Person: 3rd
Reference: 3rd at §503b (W): *W. pi ḥr* "For Horus is Unas."

[1072] Seeming Advanced Noun, but it is followed by a long and complex object.
[1073] Also Quotation. Cf. Pyr. §494a (P): *in.ti n=k zy mḫn(.t)* "which ferryboat should be brought to you?" The recarved exemplar W (initial) has the interpolated vocative in an awkward position, for which see *ibid.*, vol. iii, p. 26.
[1074] *Loc. cit.*
[1075] Cf. the dual writing of CT 712 VI 343b.

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Personal Series:
Sequence 66; Subsequence 134
Personal Motif:
Passes (*sw3*)
Type: Transition Text
Transition Motifs:
Other Opens, Makes Way; *NN pw* A
Group: L

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 rdi.n n=tn(i) W. ḥk3=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 sbk w3d šw.t rs ḥr tz ḥ3.t* "Unas is Sobek, green of plumage, vigilant of sight, who raises the brow."
Personal Series:
Sequence 66; Subsequence 134
Personal Motif:
Is Appeared
Type: Transition Text
Transition Series:
Subsequence 135
Transition Motifs:
Is Sobek; *NN pw* A
Group: L

PT 318
Category: Personal Text
Person: 3rd
Reference: 3rd at §511a (T): *T. pw nʿw šsm* "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 k3 i3ḫw ḥr-ib ir.t=f* "Unas is the bull of sunlight, one who is within his eye."
Personal Series:
Sequence 66
Personal Motifs:
Is Appeared; Is Bull
Type: Transition Text
Transition Series:
Subsequences 135–136
Transition Motif:
NN pw A
Group: L

PT 320
Category: Personal Text
Person: 3rd
Reference: 3rd at §515c (W): *W. pi z3 pw n(i) i.ḫm.t* "Unas is this son of she who is not known."
Personal Series:
Sequence 66
Personal Motif:
Is Bull
Type: Transition Text
Transition Series:
Sequence 67; Subsequences 135–136
Transition Motifs:
Vocative to Men; *NN pw* A
Group: L

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PT 321
Category: Personal Text
Person: 3 < *1
Advanced Noun: 3 < *1 at §517a (W): *in n W. sfr.t ḥtp.t ḥr(i)t psḏ.w wsir* "Bring to Unas the *Hetep-*linen (i.e. a boat) which is on the back of Osiris."
Reference: 3rd at §517b (W): *pr W. ḥr=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 (*pri r*) Sky; Ferryboat Brought; Performs *stp zꜣ* for Re; Vocative to Ferryman, Gatekeeper
Group: L

PT 322
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §518c (P final): *swꜣ.n P. pn ḥr=ṯn m tm* "Pepi has passed by you even as Atum."
Recarved: 1st at §518c (P initial): *swꜣ.n=i ḥr=ṯn m tm* "I have passed by you even as Atum."
Personal Motif:
Passes (*swꜣ*)
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): *wꜥb.n P. ḥnꜥ rꜥ m mr-iꜣr.w* "Pepi and Re have become pure even in the pool of rushes."
Switching: 2nd at §519b (P): *ḥr ẓin=f iwf=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 (*fꜣi*, *sšwi*)
Groups: M and N

PT 324
Category: Personal Text
Person: 3rd
Reference: 3rd at §520b (T): *i.ḏd my rn n(i) T.* [*m nw*] *n ḥr* "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, Harakhti, 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): *wꜥb ir(i) T.* "Let Teti thus be pure."
Personal Motif:
Vocative to Re
Type: Transition Text
Transition Motifs:
Atum/Shu Takes (*šdi*) 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): *iw T. ir 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): *in.w ḥr mr=f T.* "The bearer of Horus loves Teti."

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Vacillation: 1st at §536b (T): *ỉny ȝ ỉpw mr T. ỉn.w wỉ*[1076] *r ḥtp* "Ah, it is the ones who bring, who love Teti, who bring me to the offering."
Disagreement: 3rd at §536b (N): *ỉny ȝ pw mr Ne. pn ỉn.w Ne. r ḥtp.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. pw ḏsr ỉmỉ-ḫnt tzz ḥȝ.t* "It is Pepi, who raises what is in front, one who lifts up the brow."
Vacillation: 1st at §537c (P): [*ỉn*] *ḏr.t(=ỉ) wṯz*[=*s sw*] "It is my hand [which] will exalt [him]."
Disagreement: 3rd at §537c (T): *ỉn ḏr.t T. wṯz=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. pw fnḏ ssn* "Teti is the nose which breathes."
Type: Transition Text
Transition Motif:
NN pw A
Group: M

PT 330
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §539a (T): *pr T. ỉr p.t ḫr šdšd ỉmỉ wp.t* "Let Teti ascend to the sky upon the Shedshed which is in the horns."
Vacillation: 1st at §539b (T): *nḏr ṯbw.t=s ỉn ḏr.t(=ỉ) wṯz.t* "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 (*prỉ r*) Sky
Group: M

PT 331
Category: Personal Text
Person: 3rd
Reference: 3rd at §540a (T): *pr T. ỉr p.t ḫr šdšd ỉmỉ wp.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 (*prỉ r*) Sky; *NN pw* A
Groups: M and O

PT 332
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §541a (T): *T. pw nw pr m mḫn* "Teti is this one who ascends in the coils."
Advanced Noun: 3 < *1 at §541c (T):[1077] *zỉ n T. p.tỉ* "The two skies going to Teti."
Disagreement: 1st at §541c (B10C): *zỉ n=ỉ p.tỉ* "The two skies going to me."
Type: Transition Text
Transition Motifs:
Is Fiery; Turns about (*ỉnnỉ*); *NN pw* 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): *ỉmỉw-wr.t nḏr=sn ꜥ=f* "Those who are at the west take his hand."
Recarved: 1st at §542c (P initial): *ỉmỉw-wr.t nḏr=sn ꜥ=ỉ* "Those who are at the west take my hand."
Vacillation: 1st at §542b (P): *d=ỉ ḥb-ỉb* "With me placing a ladder."
Disagreement: 3rd at §542b (T): *d=f ḥb* "With him placing a ladder."

[1076] The tripling (*–w*) of the quail-chick (*w*) is a sportive representation of dual sound *–wỉ*.

[1077] Note disagreement with Pyr. §541c (B10C): *zỉ n=ỉ p.tỉ* "The two skies go to me."

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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): *ndr.n n=f T. sd=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(i) ȝ mȝ.iw*[1078] *T.* "Ah, how good to see Teti!"
Type: Transition Text
Transition Series:
Sequence 70
Transition Motifs:
Ascends to (*pri r*) Sky; Gods Witness Ascent
Groups: D and M

PT 336
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §548a (T): *šzp n=k T.* "Accept Teti!"
Doubling: 3 < *1 at §548a (M): *šzp wi 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 (*wdȝ ib*) Concerning Him; Vocative to (Non-inimical) Bull
Other Attribute:
Priestly Motif:
Re Grasps, Receives Hand
Groups: D and M

PT 337
Category: Sacerdotal Text (Personal Service)
Person: 2nd & 3rd
Reference: 2nd at §549a (P): *wsir* "O Osiris."
Switching: 3rd at §550c (P): *P. i.šm=f r=f ir p.t m-m sn.w=f ntr.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 (*sḏ.t*) Inspiring
Groups: J, M, and N

PT 338
Category: Personal Text
Person: 3rd
Reference: 3rd at §551a (T): *m iw ir T.* "Do not come to Teti!"
Type: Provisioning Text
Provisioning Series:
Sequence 71; Subsequence 137
Provisioning Motif:
Has Abundance (*ȝgbi*)
Group: H

PT 339
Category: Personal Text
Person: 3rd
Reference: 3rd at §553c (T): *ʿnḫ T. m ʿnḫ.t šw im* "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): *iw.n T. ḫr=k* "To you has Teti come."
Type: Provisioning Text
Provisioning Series:
Sequence 71; Subsequence 137
Other Attribute:
Offering Motif:
Action Instruction (Miscellaneous)
Group: H

[1078] See one of this passage's parallels at PT 480 §992a *mȝ.w*, parsed as a nomen actionis at Edel 1955/1964, §237.

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PT 341
Category: Personal Text
Person: 3rd
Reference: 3rd at §555b (M): *rd̲i.n bꜥḥ.t ꜥ.w(i)=s(i) r M.n* "Abundance has given her hands to Merenre."
Personal Motif:
Sight of God Opened (*wn ḥr*)
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
Other Attributes:
Transition Motif:
It Is NN
Sacerdotal 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): *rd̲i ḫ.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: 3 < *1
Reference: 3rd at §559c (T): *sḫtp=k rmṯ nṯr.w n T.* "May you make men and gods satisfied with Teti."
Advanced Noun: 3 < *1 at §559c (N): *sḫtp=k n Ne. rmṯ nṯr.w* "May you make men and gods with Neferkare satisfied."
Type: Provisioning Text
Provisioning Series:
Sequence 71; Subsequence 137
Provisioning Motifs:
Vocative to Providers; Vocative to Butler (*wdpw*)
Group: H

PT 345
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §560c (N): *wnm Ne. ir d̲d̲=k* "That Neferkare eat according as you give."
Advanced Noun: 3 < *1 at §560c (N): *im(i) n Ne. wr* "Give Neferkare meat!"
Other:[1079] 3rd at §560c (M): *d̲i=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 (*wdpw*)
Group: H

PT 346
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §561b–c (N): *kꜣ n(i) Ne. m p dšr sd̲.t* "And the Ka of Neferkare is in Buto, even red of flame."
Vacillation: 1st at §561d (N): *ḫ.t n(=i) ḥm.w sšm.w* "The offering to me, O servants and butchers!"
Type: Provisioning Text
Provisioning Series:
Sequence 71; Subsequence 137
Provisioning Motifs:
Item to Me; Vocative to Providers
Group: H

PT 347
Category: Personal Text
Person: 3rd
Reference: 3rd at §563a (N): *rꜣ n(i) Ne. m snṯr* "The mouth of Neferkare is incense."
Personal Motif:
Goes to Field of Offerings
Type: Provisioning Text
Provisioning Series:
Sequence 72; Subsequence 138
Group: H

[1079] The imperative addressed to a personage other than the text owner (as in N) alternates here with a Subjunctive *sd̲m=f* with jussive force.

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PT 348
Category: Personal Text
Person: 3rd
Reference: 3rd at §565c (P): *šḫtp=k nṯr.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 (*wdpw*)
Group: H

PT 349
Category: Personal Text
Person: 3 < *1
Advanced Noun: 3rd at §566c (N): *im(i) 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 (*wdpw*)
Group: H

PT 350
Category: Personal Text
Person: 3rd
Reference: 3rd at §567c (P): *w3ḏ=ṯ w3ḏ M. w3ḏ ḥn* [*ʿnḫ.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): *w3ḏ=ṯ w3ḏ M. w3ḏ ḥn ʿnḫ.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): *w3ḏ=ṯ w3ḏ Ne.* "If you flourish, then Neferkare flourishes."
Type: Provisioning Text
Provisioning Motifs:
Conceived at Night; Flourishes, Is Green (Predication)
Group: H

PT 353
Category: Personal Text
Person: 3rd
Reference: 3rd at §570 (N): *iw.n Ne. m p dšr sḏ.t* "Neferkare has gone forth from Buto, red of flame."
Personal Motif:
Comes from, out of Buto
Type: Provisioning Text
Provisioning Series:
Sequences 35, 73; Subsequence 74
Group: H

PT 354
Category: Personal Text
Person: 1st
Reference: 1st at §571a (T): *iḫ.t n(=i) iwn* "The offering to me, O pillar."
Type: Provisioning Text
Provisioning Motifs:
Item to Me; Vocative to Providers; Water Poured (*ʿb3 mw*)
Group: H

PT 355
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §572c (T): *ṯz n=k tp=k ir qs.w=k* "Your head is bound to your bones for you."
Mistake:[1080] 3rd at §574a (T): *T. pw wt-inpw=k* "Teti is your Anubis-embalmer."
Sacerdotal Motifs:
Priest Is Horus; Vocative to (*h3*)
Type: Priestly Recitation
Priestly Series:
Sequence 129

[1080] 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-inpw=k* "I am your Anubis-embalmer."

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Priestly Motifs:
Arises, Stands (Exhortation); Door Bolts Opened (*nḫbḫb*, *wn z*); 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): *iw.n ḥr zḫn=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 (*ḥ3*)
Type: Priestly Recitation
Priestly Series:
Sequences 81, 94; Subsequences 152, 181–182, 193–197
Priestly Motifs:
Enemy Raises up; Exhorted to Maintain Enemy; Gods Brotherly to; Gods Brought, Given by Horus; Gods, Ennead Saves (*nḏ*); Greater than Enemy; Horus Reckons; Horus Saves (*nḏ*); Horus Smites Enemy; In His, Your Name of; In His, Your Name of God; In Other's Name of; Is Drawn Together (*dmḏ*, *iʿb*, *inq*) by God; Is Father of Horus; Is His Father (*it=f*); Is Ka of Horus; Powerful through Eye of Horus; Is Sacred; Is Satisfied with Offerings; Nut Makes a God to Enemy; Nut Spread over; Nut as Shetpet; Other Put under (by Horus)
Other Attribute:
Mixed Series (Sacerdotal and Personal):
Sequence 126
Groups: C and E

PT 357
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §583a (P): *ḥ3 wsir P. pw* "O Osiris Pepi."
Switching: 3rd at §583a (P): *in ḥr gbb ḏi ḥtp n wsir P.* "It is Horus and Geb who have given an offering to Osiris Pepi."
Mistake:[1081] 2nd at §588a (T): *nbi=k ḥr=f* "May you swim bearing him."
Sacerdotal Motifs:
Eye, Crown Wrested away; Eye of Horus Nekhekh-*given; Eye of Horus Returns; Given Eye of Horus; Given Eyes (Dual); Horus Comes; Is Osiris NN; Mouth Is Opened by Horus; Vocative to (*ḥ3*)
Type: Priestly Recitation
Priestly Series:
Sequences 76, 127; Subsequences 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 (*nḏ*); Horus Smites Enemy; In His, Your Name of; In Name of Horizon of Re; Is Akh in the Horizon; Is Drawn Together (*dmḏ*, *iʿb*, *inq*) by God; Is Drawn Together (*dmḏ*, *iʿb*, *inq*) by Goddess; Is His Father (*it=f*); Is Ka of Horus; Is Khentimentiu; Is Strong (*pḥ.ti*); It Is Akh for; Made to Rise to Horus, Nut; Not to Be Distant; Oh, Ah! (*ḫwi ḥ3/3*); Other Saves (*nḏ*); 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): *ṯwt wti.ti šw* "You are the eldest of Shu."
Sacerdotal Motif:
Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Subsequence 168

[1081] The referents are supposed to be reversed, as at Pyr. §588a (P): *nb=f ḥr=k* "Let him swim bearing you."

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Priestly Motif:
Fetters Released
Other Attributes:
Series with Priestly and Coffin Texts:
Sequence 118; Subsequence 167
Groups: B and C

PT 359
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §596a (T): *ḏ3 T. ḥnʿ=ṯn tp ḏnḥ ḏḥw.ti* "Teti would cross with you upon the wing of Thoth."
Residue: 3 < *1 at §596a (N): *ḏ3y Ne. ḥnʿ=ṯn tp ḏnḥ ḏḥw.ti* "Teti would cross with you upon the wing of Thoth."
Advanced Noun: 3 < *1 at §599b (N): *in.t=f n Ne. mḥn.t tf n(i)t mr-nḫ3(i)* "That he might to Neferkare bring that ferryboat of the shifting waterway."
Vacillation: 1st at §601b (N): *iʿ=i ḥr n(i) nṯr.w m hi.w m ḥm.wt* "I wash the face of the gods, even male, even female."
Other:[1082] 3rd at §601b (T, sim. P): *iʿ ḥr n(i) T. in nṯr.w m hi.w m ḥm.wt* "The face of Teti is washed by the gods, even male, even female."
Other:[1083] 3rd at §595c (N): *ir mdw Ne. ḫft stš ḥr ir.t tw n(i)t ḥr* "In order that Neferkare speak against Seth concerning this eye of Horus."
Other:[1084] 3rd at §598b (N): *dw3 Ne. rʿ im m i3.wt ḥr.(iw)t m i3.wt stš.(iw)t* "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
Transition Motifs:
Cross, Ferry to Horizon, Sky; Enthroned, Throne Established; Ferryboat Brought; Ferryboat Which Ferries Gods/Akhs; God Awakens in Peace; Name Said to Re, Harakhti, Horus; Re Commends to God; Those Who Have Gone to Their Kas; Vocative to Ferryman, Gatekeeper; Wing of Thoth/Seth
Other Attribute:
Priestly Motif:
Announced to Re, Harakhti, Horus
Groups: I, N, and O

PT 360
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §603d (N): *m-k(w) sw i b3(.i) nṯr(.i)* "Behold: he is come, a Ba, and divine."
Other:[1085] 3rd at §603d (T): *m-k(w) T. i.y b3.i nṯr(.i)* "Behold: Teti is come, a Ba, and divine."
Type: Transition Text
Transition Series:
Sequence 77
Transition Motifs:
NN pw A; Vocative to Nu
Group: I

PT 361
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §604a (T): *wḏ.n nww T. n tm* "Nu has commended Teti to Atum."
Advanced Noun: 3 < *1 at §604c (N): *im(i) wn.t(i) n Ne. <ʿ3.wi> p.t ipf* "Cause that those doors of the sky to Neferkare be opened."
Other:[1086] 3rd at §604c (T): *ḏi=f i.wn.ti ʿ3.wi p.t ipf n T.* "Let him cause that those doors of the sky be opened to Teti."
Type: Transition Text
Transition Series:
Sequence 77
Transition Motifs:
Atum/Shu Takes (*šdi*) out (to Sky); Other Commends to God
Group: I

[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): *ir mdw.t ḫft stš ḥr ir(.t) tw n(i)t ḥr* "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): *dw3.w rʿ im m i3.wt ḥr.i(w)t m i3.wt stš.i(w)t* "who adore Re there, in the Horus mounds, in the Seth mounds."
[1085] Similarly Pyr. §603b (N).
[1086] Conversion of imperative to non-text owner to Subjunctive *sḏm=f* with jussive force.

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PT 362
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §605b (T): *in n=k T. ir-gs=k* "Bring Teti beside you!"
Residue: 3 < *1 at §606a–b (T): *z3y=f tw mr z3i.t nww fd.t ipwt ntr.wt* "And he guards you, just as Nu guarded these four goddesses."
Personal Motif:
Lamp, Fire Lit
Group: I

PT 363
Category: Personal Text
Person: 3rd
Reference: 3rd at §607c–d (T): *m(y) d3 T. ir pf gs mr d3.t=k šms.w=k wng mrr.w=k* "Come! Ferry Teti to that side, just as you ferry your follower Weneg, beloved of you."
Personal Motif:
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): *ʿḥʿ r=k* "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 (*sḫm m ntr.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:
Arises, Stands (Exhortation); Awakens; Body Joined (*iʿb*); Children of Horus Raise up; Does Not Suffer; Geb Brings Horus to; Geb Delegates to Other God; Gods Brought, Given by Horus; Horus Assembles Gods; Horus Makes Gods Ascend to; Horus Raises up; Horus Reckons; Horus Saves (*nd*); In His, Your Name of; In Name of Horizon of Re; In Other's Name of; Is Akh in the Horizon; Is Drawn Together (*dmd*, *iʿb*, *inq*) by God; Is Drawn Together (*dmd*, *iʿb*, *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 Benef; Quickens (Exhortation)
Other Attribute:
Mixed Series (Sacerdotal and Personal):
Sequence 126
Groups: D, G, and M

PT 365
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §622a (T): *tz tw* "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 (*dmd*, *iʿb*, *inq*) by Goddess; Is Strong (*ph.ti*); Is upon Throne of Osiris (*ḥr ns.t wsir*); 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): *h3 wsir T.* "O Osiris Teti."
Mistake:[1087] 2nd at §627a (M): *i.n=sn ir={k}<=f> m rn=k n(i) itf3-wr* "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

[1087] Marking a quotation addressed to the god Seth; cf. PT 366 §627a (T): *i.n=sn ir=f m rn=k n(i) itf3-wr* "Say they to him, in your name of '(house of) the great saw.'"

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Type: Priestly Recitation
Priestly Series:
Sequences 76, 79–80, 84A; Subsequences 185, 185A, 186, 193
Priestly Motifs:
Arises, Stands (Exhortation); Enemy Raises up; Gods, Ennead Saves (*nḏ*); Greater than Enemy; Horus Saves (*nḏ*); 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 (*dmḏ*, *iʿb*, *inq*) by Goddess; Is Father of Horus; Is Great (*wrr*) (Exhortation); Is Raised (*ṯzi*, *ṯni*); 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):
Sequence 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 ḥr* "Geb has brought you Horus."
Sacerdotal Series:
Sequence 121; Subsequences 176–177
Sacerdotal Motifs:
Given Eye of Horus; Has Wereret-crown; Is Osiris NN; Vocative to (*h3*)
Type: Priestly Recitation
Priestly Series:
Sequences 81, 84A, 94, 99; Subsequences 142, 159, 185, 185A, 186
Priestly Motifs:
Body Joined (*iʿb*); Does Not Cry out; Does Not Lack; Geb Brings Horus to; Geb Delegates to Other God; Horus (Priest) Gives Heart or Hearts; Horus Saves (*nḏ*); Is before Gods; Is Drawn Together (*dmḏ*, *iʿb*, *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): *ḥr nw m ḫnw-ʿ.wi=k(i)* "This is Horus within your embrace."
Sacerdotal Series:
Sequence 121; Subsequences 176–177
Sacerdotal Motifs:
Given Head; Is Osiris NN; Vocative to (*h3*)
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 (*iz3*) Bearing Him; Does Not Suffer; Embraces Horus; Geb Protects (*ḫwi*, *stp z3*); Gods Brought, Given by Horus; Horus Saves (*nḏ*); 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 (*dmḏ*, *iʿb*, *inq*) by God; Is Greatest of Nut's Children; It Is Akh for; None Depart (*ḫmi*, *psḏ*); Nut Makes a God to Enemy; Nut Protects (*ḫnm*, *sdḥ*, *ḫwi*); 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): *ʿḥʿ* "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 (*h3*); 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 (*it=f*); Other Put under (by Horus)
Other Attribute:
Mixed Series (Sacerdotal and Personal):
Sequence 126
Groups: B, D, and F

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PT 370
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §645a (M): *rdi.n ḥr dmḏ tw nṯr.w* "Horus has caused that the gods join you."
Sacerdotal Motifs:
Is Osiris NN; Vocative to (*ḥ3*)
Type: Priestly Recitation
Priestly Series:
Sequence 84A; Subsequences 185A, 188–189
Priestly Motifs:
Betake Self to Other; Quickens (Exhortation); Gods Brotherly to; Gods Brought, Given by Horus; In His, Your Name of; Is Drawn Together (*dmḏ*, *iʿb*, *inq*) by God; Is Ka of Horus; Is Satisfied with Offerings; Made to Rise to Horus, Nut; Not to Be Distant; Others Not Distant from Benef
Other Attribute:
Mixed Series (Sacerdotal and Personal):
Sequence 126
Group: D

PT 371
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §648a (T): *d.n tw ḥr m ḥ3.ti nṯr.w* "Horus has placed you in the heart of the gods."
Sacerdotal Motifs:
Horus Finds; Is Osiris NN; Primogeniture; Vocative to (*ḥ3*)
Type: Priestly Recitation
Priestly Series:
Sequences 84A, 90; Subsequences 141, 185A, 188–189
Priestly Motifs:
Enemy Raises up; Greater than Enemy; Horus Saves (*nḏ*); In His, Your Name of Is His Father (*it=f*); Is Father of Horus; Is Khentimentiu; 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): *i.rs ir=k* "Awaken!"
Sacerdotal Motifs:
Enemies Brought, Given by Other; Is Osiris NN; Vocative to (*ḥ3*)
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): *tz tw* "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:
Arises, Stands (Exhortation); Doors Which Exclude; Festival Performed for; Himself Collects Body (*s3q*); Geb Commands; Geb Delegates to Other God; Himself Draws (*inq*) Bones Together; Ihi-exclamation; Is Drawn Together (*dmḏ*, *iʿb*, *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(i)* "Be great!"
Sacerdotal Motif:
Vocative to (No Particle)

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Type: Priestly Recitation
Priestly Series:
Sequence 84A, Subsequences 190, 193
Priestly Motifs:
Ascends (*prỉ*) (Exhortation); Cross (Exhortation); Has No Father, Mother among Men; Is Great (*wrr*) (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): *ỉm(ỉ)=k ỉw ḥr T. z3 wr* "May you not come upon Teti, a son of a great one."
Personal Motif:
Is Protected (*nhy*, *snỉ*)
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 Attribute:
Priestly Motif:
In Other's Name of
Groups: K and O

PT 378
Category: Personal Text
Person: 3rd
Reference: 3rd at §664a (T): *T. pw ḥm ḥr ḫrd nḫn ḏbʿ=f m r3=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:
NN pw A
Group: K

PT 379
Category: Personal Text
Person: --
Type: Apotropaic Text
Apotropaic Motif:
Vocative to Serpent
Group: K

PT 380
Category: Personal Text
Person: --
Personal Motif:
Other Exhorted to Beware
Type: Apotropaic Text
Apotropaic Motif:
Enemy Turns back (Exhortation)
Group: K

PT 381
Category: Personal Text
Person: --
Type: Apotropaic Text
Apotropaic Motif:
Other Is Bound
Group: K

PT 382
Category: Personal Text
Person: 3rd
Reference: 3rd at §670a (T): *ḥr.t(ỉ) r T. ỉmỉ ḏʿʿmw* "Be far from Teti who is in Dj'a'amiu."
Personal Motif:
Plowing of Land (Enter Earth)
Type: Apotropaic Text
Apotropaic Motif:
Vocative to Serpent
Group: K

PT 383
Category: Personal Text
Person: 3rd
Reference: 3rd at §671b (T): *ʿḥʿ n T.* "Attend to Teti!"
Personal Motif:
Enemy Is Questioned

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Type: Apotropaic Text
Apotropaic Motifs:
Pelican Is Fallen; Vocative to Serpent
Group: K

PT 384
Category: Personal Text
Person: 3rd
Reference: 3rd at §672a–b (T): *dr.t tn n(i)t T. i.t ir=k dr.t tt.t ꜣ.t ḥr(i)t-ib ḥw.t-ꜥnḫ* "This hand of Teti which came against you is the hand of the great binder, resident in the house of life."
Type: Apotropaic Text
Apotropaic 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): *itt T. ꜥ=f ir=k mwt=k* "If Teti takes his hand to you, you will die."
Personal Motif:
Re Appears
Type: Apotropaic Text
Apotropaic Motifs:
Enemy Turns back (Exhortation); Exhortation to Be Overturned; Fall, Lie Down, Slither away; Go forth from Earth; Hand of Beneficiary Comes against; Mafdet Acts Violently for; Other Is Bound; Serpent Attacked; Vocative to Inimical Being (Not Serpent); Vocative to Serpent
Other Attribute:
Priestly Motif:
Horus Smites Enemy
Group: K

PT 386
Category: Personal Text
Person: 3rd
Reference: 3rd at §679a (T): *i.n T. ḫr=k* "To you has Teti come."
Personal Motifs:
Horus Fallen; Passes (*sw3*); Seth's Testicles Seized, Lost, Injured
Type: Apotropaic Text
Apotropaic Motifs:
Fall, Lie Down, Slither away; Vocative to Inimical Being (Not Serpent); Vocative to Serpent
Group: K

PT 387
Category: Personal Text
Person: 3rd
Reference: 3rd at §680a (T): *ḫr wr ḫr ḥm-psḏ.t* "If the great one should fall, then the Hem-pesdjet pelican would fall."
Type: Apotropaic Text
Apotropaic Motifs:
Fall, Lie Down, Slither away; Pelican Is Fallen; Vocative to Serpent
Other Attribute:
Priestly Motif:
Great One Is Fallen
Group: K

PT 388
Category: Personal Text
Person: 3rd
Reference: 3rd at §681b (T): *T. pw ḥr pr m šnt sn* "Teti is Horus who went forth as the serpent, the runner."
Personal Motif:
Enemy Is Questioned
Type: Apotropaic Text
Apotropaic Motif:
Serpent Attacked
Other Attribute:
Transition Motif:
NN pw A
Group: K

PT 389
Category: Personal Text
Person: 3rd
Reference: 3rd at §682c (T): *T. pw ḥwn.t wr.t* "For Teti is the great maiden."
Type: Apotropaic Text
Apotropaic Motifs:
Exhortation to Be Overturned; Fall, Lie Down, Slither away; Sight Is Upon Another; Vocative to Serpent
Other Attribute:
Transition Motif:
NN pw A
Group: K

PT 390
Category: Personal Text
Person: 3rd
Reference: 3rd at §683a (T): *wꜥb T.* "Teti is pure."
Personal Motif:
Enemy Is Questioned

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Type: Apotropaic Text
Apotropaic Motifs:
Exhortation to Be Overturned; Fall, Lie Down, Slither away; Hand of Beneficiary Comes against; Mafdet Acts Violently for; Sight Is Upon Another; Vocative to Serpent
Other Attribute:
Transition Motif:
NN pw A
Group: K

PT 391
Category: Personal Text
Person: 3rd
Reference: 3rd at §687c (T): *nhi T.* "Protect Teti!"
Personal Motif:
Is Protected (*nhy*, *sni*)
Type: Apotropaic Text
Apotropaic Motifs:
Enemy Turns back (Exhortation); Exhortation to Be Overturned; Fall, Lie Down, Slither away; Vocative to Inimical Being (Not Serpent)
Group: K

PT 392
Category: Personal Text
Person: 3rd
Reference: 3rd at §688 (T): *mw n(i)w T. m p.t* "The water of Teti in the sky."
Type: Apotropaic Text
Apotropaic Motif:
Vocative to Serpent
Group: K

PT 393
Category: Personal Text
Person: --
Personal Motif:
Other Exhorted to Beware
Type: Apotropaic Text
Apotropaic Motifs:
Enemy Turns back (Exhortation); Vocative to Inimical Being (Not Serpent); Vocative to Serpent
Group: K

PT 394
Category: Unclassified Text
Person: --
Group: K

PT 395
Category: Personal Text
Person: --
Personal Motif:
Other Exhorted to Beware
Type: Apotropaic Text
Apotropaic Motif:
Vocative to Serpent
Group: K

PT 396
Category: Personal Text
Person: --
Type: Apotropaic Text
Apotropaic Motif:
Vocative to Serpent
Group: K

PT 397
Category: Personal Text
Person: 3rd
Reference: 3rd at §692c (T): *ꜥ.wi=k(i) ḫ3 T.* "May your arms be around Teti."
Type: Apotropaic Text
Apotropaic Motif:
Serpent Attacked
Group: K

PT 398
Category: Personal Text
Person: 3rd
Reference: 3rd at §693c (T): *iwr T. (i)n ḏꜥmw* "Teti is conceived of Dj'a'amiu."
Personal Motif:
Other Exhorted to Beware
Type: Apotropaic Text
Apotropaic Motif:
Vocative to Inimical Being (Not Serpent)
Group: K

PT 399
Category: Personal Text
Person: --
Type: Apotropaic Text
Apotropaic Motifs:
Enemy Exhorted to Go; Vocative to Serpent
Group: K

PT 400
Category: Personal Text
Person: 3rd
Reference: 3rd at §695c (T): *ḏi=k t n T.* "May you give bread to Teti."

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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): *i.n Ne. m p dšr sḏ.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(i)t rˁ sḏr.t ii.t(i) ms.t(i) rˁ 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): *sw3ḏ T.* "Make Teti flourish!"
Personal Motif:
Lives from What Gods Live
Type: Provisioning Text
Provisioning Series:
Sequence 35; Subsequences 73–74
Provisioning Motifs:
Flourishes, Is Green (Predication); Has Abundance (*3gbi*); 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): *nˁ.w T. ḥnˁ=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 Motif:
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 irṯ.wt 3s.t n T. 3gbi nb.t-ḥw.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. irṯ.t 3s.t 3gb nb.t-ḥw.t* "To Neferkare bring the milk of Isis, and the abundance of Nephthys."
Personal Motif:
Vocative to Re

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Type: Provisioning Text
Provisioning Series:
Sequence 86
Provisioning Motif:
Has Abundance (*ȝgbi*)
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): *wḏꜥ=i mdw wpi=i sn-nw* "Let me pass judgment; let me judge the two litigants."
Disagreement: 3rd at §712c (P/A/W): *wḏꜥ P. pn mdw wpi*[*=f*] /// "Let Pepi pass judgment; let /// judge ///."
Doubling: 3 < *1 at §710a (P): *wꜥb* {*=i*} *P. pn* "Let {me} Pepi purify himself."
Advanced Noun: 3 < *1 at §712a (T): *wp n T. r3=f* "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 grḥ* "In the night will Pepi be born."
Recarved: 1st at §714a (P initial): *msi=i m grḥ* "In the night will I be born."
Disagreement: 3rd at §716b (T): *ḏni.t n msw.t T.* "The seventh day ceremony is for the dinner of Teti."
Vacillation: 1st at §716b (P): *ḏni.t n msw.t=i* "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 psḏ.t nb iš.t t 5* "Teti is the bull of the Ennead, a possessor of offerings, of five loaves."
Personal Motifs:
Is Bull; Night-, Day-Bark Brings, Conveys; Number above, below
Type: Provisioning Text
Provisioning Motif:
Does Not Eat, Drink Detestable
Other Attribute:
Transition Motif:
NN pw A
Group: H

PT 410
Category: Unclassified Text
Person: 3rd
Reference: 3rd at §719c–d (T): *gm tw T. ḥms.t*(*i*) *ḥr swnw pw n*(*i*) *ḥ3.t ḥms.w ntr.w im=f* "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): *h3 n*<=*k*> *T. m z3b šmꜥ inp is ḥr*(*i*)-*ḥ.t=f wpi.w is ḫnti iwnw* "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 (*pri*) (Exhortation); Come in Peace to God; Does Not Suffer; Fear (*ꜥ.t*) Inspiring; Grasps Hand of Imperishable Stars; Great One Is Fallen; Is Anubis; Is Not Weaned; Is (One Who Is) in Nedit; Is Wepiu; Has No Father, Mother among Men; 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

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PT 413
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §734a (T): *ṯz ṯw* "Raise yourself!"
Sacerdotal Motifs:
Eats Sethian Part; Is My Father (*it=i*); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Awakens; Himself Collects Body (*sꜣq*); Is Sleeper (*i.bꜣn*); 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): *šzp n=k sšp=k* "Receive your cloth!"
Sacerdotal Motifs:
Has Wereret-crown; Is Clothed with/by Tait; Is Osiris NN; Vocative to (*hꜣ*)
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): *sꜣq=ṯ qs.w T.* "And collect the bones of Teti."
Sacerdotal Motif:
Body Collected (*sꜣq*)
Type: Priestly Recitation
Priestly Motif:
Gods Brotherly to
Group: G

PT 416
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §740 (T): *wḏꜣ.t pw nw ỉr.n ḥr n it=f wsỉr* "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): *ḥbs ṯw mw.t=k tꜣỉ.t* "And let your mother Tait clothe you."
Switching: 3rd at §741e (T): *ḥr=ṯ pw 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=ỉ ṯn m wp.t it(=ỉ) M.n* "Let me place you on the brow of my father Merenre."
Mistake:[1088] 3rd at §742c (T): *d ṯn T. m wp.t=f* "Let Teti place you on his brow."
Sacerdotal Series:
Sequence 88
Sacerdotal Motifs:
Is My Father (*it=ỉ*); 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): *ỉ.(n)ḏ-ḥr=k T. m hrw=k pn* "Hail to you, O Teti, on this your day."
Other: 2nd at §743a (M): *ỉ.nḏ-ḥr=k it(=ỉ) m hrw=k pn* "Hail to you, O my father, on this your day."
Switching: 3rd at §748c (T): *n ks.w ḫꜣ.tiw ḥr T.* "The assessors will not bow over Teti."

[1088] The proper name of the text owner has replaced the first person pronoun of the separate officiant.

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Disagreement: 2nd at §748c (M): *n ks.w ḫ3.t(i) w ḥr=k* "The assessors will not bow over you."
Sacerdotal Motifs:
Has Wereret-crown; Is Mourned; Is My Father (*it=i*); 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.nḏ-ḥr=k*); Your Thousands of (Thing)
Transition Motifs:
Is before, beside Re; *NN pw* A
Groups: G and J

PT 420
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §750a (T): *wʿb* "Be pure!"
Sacerdotal Motif:
Vocative to (*h3*)
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): *ḥfd=k* "May you climb."
Sacerdotal Series:
Sequence 88
Sacerdotal Motif:
Vocative to (No Particle)
Type: Transition Text (!)
Transition Motif:
Climbs (*ḥfd*, *i3d*)
Groups: G and J

PT 422
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §752b (P): *šm n=k* "Go!"
Sacerdotal Motifs:
Vocative to (*h3*); Vocative to (No Particle); Has Wereret-crown; Provided as God (*nṯr*)
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 (*šʿ.t*) Inspiring; Horus Saves (*nḏ*); Is among Akhs; Is Greeted (*i3w*); Is (One Who Is) in Nedit; Is Successor of Osiris; Is upon Throne of Osiris (*ḥr ns.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 qbḥ=k ipn* "Take this libation of yours!"
Sacerdotal Motifs:
Is Osiris NN; Take, Receive Efflux; Vocative to (*h3*)
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 *nṯr*); Is His Father (*it=f*); Libation (*qbḥw*); 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): *ḥr=k m wp-w3.wt* "Your face is Wepwawet."
Sacerdotal Motifs:
Offering of the King, Geb, Anubis; Vocative to (*h3*)

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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

PT 425
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §775a (P): *nḏ.ti* "Who is saved."
Sacerdotal Series:
Sequence 121; Subsequence 176
Sacerdotal Motifs:
Priest (1cs) 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 (*nḏ*)
Groups: D and E

PT 426
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §776a (P): *ḫꜥ.n=k m nỉ-sw.t bỉ.ti* "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 (*sḫm m nṯr.w*); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequences 94, 97; Subsequences 143, 156
Groups: A and E

PT 427
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §777a (P): *pšš ṯn ḥr z3=ṯ wsỉr P.* "Spread yourself over your son Osiris Pepi!"
Other:[1089] 3rd at §777c (P): *ỉw.n=ṯ ỉs ḥnm=ṯ wr pn* "That you have come is that you join this great one."
Sacerdotal Series:
Sequence 121; Subsequences 176–177
Sacerdotal Motif:
Is Osiris NN
Type: Priestly Recitation
Priestly Series:
Sequences 94, 97; Subsequences 143, 156
Priestly Motifs:
Nut, Mother Comes; Nut Protects (*ḥnm*, *sdḥ*, *ḫwỉ*); Nut Spread over
Group: E

PT 428
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §778a (P): *ỉ.ḫr ḥr z3=ṯ wsỉr P.* "Fall upon your son Osiris Pepi!"
Sacerdotal Series:
Sequences 121–122; Subsequences 175–177, 180
Sacerdotal Motif:
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 (*ḥnm*, *sdḥ*, *ḫwỉ*)
Group: E

PT 429
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §779c (P): *ḥnm=ṯ P. m ꜥnḫ w3s* "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 (*ḥnm*, *sdḥ*, *ḫwỉ*); Provided with Life
Groups: E and F

[1089] The person of the officiant has been changed from the second person to the first, or vice versa; cf. Pyr. §777c (M): *ỉw.n(=ỉ) ỉs ḥnm(=ỉ) wr pn* "I have come only that I join this great one."

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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): *sꜣḫ=ṯ P. pn m-ḫnw=ṯ* "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 §782e (P): *d.n=ṯ n=ṯ P. pn m i.ḫm-sk imi=ṯ* "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)
Type: Priestly Recitation
Priestly Series:
Sequence 94; Subsequences 143, 145–146, 156
Priestly Motif:
In Other's Name of
Other Attribute:
Series with Priestly and Coffin Texts:
Sequence 93
Group: E

PT 434
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §785d (P): *imi=ṯ rḏi ḥr P. r=ṯ m rn=ṯ ḥr.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 §786a (P): *i.sk(=i) rꜣ n(i) wsir P.* "Let me brush the mouth of Osiris Pepi."
Switching: 2nd at §787b (P): *ʿnḫ.ti ḏ.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 §788a (P): *mw=k n=k* "Your water be yours!"
Switching: 3rd at §789a (P): *sꜣḫ.i sḫm pn n bꜣ=f* "Let this power be made an Akh because of his Ba."

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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 (*i3w*); Is Power; Is Successor of Osiris; Libation (*qbḥw*); Made an Akh; Putrefaction 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): *ṯz ṯw m wsir 3ḫ is z3 gbb tpi=f* "Raise yourself as Osiris, as the Akh, the son of Geb, his first!"
Sacerdotal Motifs:
Offering of the King, Geb, Anubis; Scent Is toward (*r*) Him; Vocative to (No Particle); Voice, Words Go forth to
Type: Priestly Recitation
Priestly Motifs:
Akhs Given; Anubis Commands; Arises, Stands (Exhortation); Ascends (*pri*) (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 (*pri r*) Sky; God Gives Hand to
Group: D

PT 438
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §809a (N): *ir(=i) n=k sw ihi pn* "Let me make it for you, this cry."
Sacerdotal Motifs:
Is My Father (*it=i*); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Has Meat from Slaughter-block; Lives (Exhortation); Has No Father, Mother among Men; Ihi-exclamation
Group: D

PT 439
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §812a–b (P): *P. pw st(i).t it.t t3.wi rkḥ.t šzp.t idb.wi=s(i)* "Pepi is Satis who seizes the two lands, the fire which receives her two banks."
Doubling: 3 < *1 at §812c (P): *pr.n{=i} P. r p.t* "{I} Pepi has ascended to the sky."
Vacillation: 1st at §813e (P): *iqr=i 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 (*pri 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): *dr šd.t=k k3 n(i) P. r p.t tn* "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

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PT 441
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §817a (P): *ḫbs n=k t3* "The earth is hacked up for you."
Sacerdotal Motif:
Turns Self (*wḏb*, *phr*, *mḏr*)
Group: D

PT 442
Category: Sacerdotal Text
Person: 2–3 < *2
Reference: 2nd at §820d (P): *ỉwr tw p.t ḥnʿ s3ḥ* "May the sky conceive you together with Orion."
Disagreement: 3rd at §820d (N): *ỉwr.t(ỉ) Ne. in p.t ḥnʿ s3ḥ* "May Neferkare be conceived by the sky with Orion."
Sacerdotal Motifs:
Vocative to (*h3*); 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): *ỉp=t P. pn n ʿnḫ* "Even while assigning Pepi, for life."
Sacerdotal Series:
Sequence 121; Subsequences 176–177
Type: Priestly Recitation
Priestly Series:
Sequences 92, 94; Subsequences 147, 156
Priestly Motifs:
Eye Gone forth from His Head; Is Imperishable; In Other's Name of
Other Attribute:
Series with Priestly and Coffin Texts:
Sequence 93
Group: E

PT 444
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §824d (P): *ddỉ=t sḏb=f* "You are to cause that he live again."
Sacerdotal Series:
Sequence 121; Subsequences 176–177
Type: Priestly Recitation
Priestly Series:
Sequences 92, 94; Subsequences 147, 156
Priestly Motifs:
Made to Come to Life; Nut Has Power
Other Attribute:
Series with Priestly and Coffin Texts:
Sequence 93
Group: E

PT 445
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §824e (P): *ʿnḫ=t ʿnḫ P.* "Just as you live, so does Pepi live."
Type: Priestly Recitation
Priestly Series:
Sequence 92
Group: E

PT 446
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §825a (P): *pšš.n s(ỉ) mw.t=k ḥr=k* "Your mother Nut has spread herself over you."
Sacerdotal Series:
Sequences 121–123; Subsequences 176–177, 180
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequences 94–95; Subsequences 157, 178
Priestly Motifs:
Is Greatest of Nut's Children; Nut Protects (*ḫnm*, *sḏḫ*, *ḫwỉ*); Nut Spread over
Group: E

PT 447
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §827a (P): *ỉ ỉ* "The one who would come comes."
Sacerdotal Series:
Sequences 121–123; Subsequences 176–177, 180
Sacerdotal Motifs:
Goes to, with (*ḫr*, *ḥnʿ*) Ka; His Purification Is That of Gods; Other Gone to, with (*ḫr*, *ḥnʿ*) Ka; Vocative to (*h3*); Given Head
Type: Priestly Recitation
Priestly Series:
Sequences 94–95, 128; Subsequences 148–149, 157, 174
Priestly Motifs:
Body Joined (*iʿb*); Does Not Lack; Maintain Own House, Gate; Mourning Prevented/Ceased; Nut Gives Heart; Nut, Mother Comes; Nut Protects (*ḫnm*, *sḏḫ*, *ḫwỉ*)
Group: E

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PT 448
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §830a (P): *iʿb.i 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 (*dmḏ*, *iʿb*, *inq*) by God; What Pertains Is Destroyed, Ceases
Group: E

PT 449
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §831 (P): *m-n=k ỉr.t ḥr ḫr=k* "Take the eye of Horus to yourself!"
Sacerdotal Series:
Sequences 121–123; Subsequence 175–177, 179–180
Sacerdotal Motif:
Is Osiris NN
Type: Offering Text
Offering Motifs:
Takes (*im*) 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): *z P. ḫr kɜ=f* "Let Pepi go to his Ka."
Switching: 3rd at §833a (P): *šm n=k ʿnḫ=k* "Go alive!"
Sacerdotal Series:
Sequence 121; Subsequences 176–177
Sacerdotal Motifs:
Goes to, with (*ḫr*, *ḥnʿ*) Ka; Given Head; His Purification Is That of Gods; Other Gone to, with (*ḫr*, *ḥnʿ*) Ka; Vocative to (*hɜ*)
Type: Priestly Recitation
Priestly Series:
Sequences 94, 97–98; Subsequences 148, 150–151, 174
Priestly Motifs:
Akh before/more than Akhs; Body Joined (*iʿb*); Does Not Lack; Is Power before Living; Maintain Own House, Gate; Mourning Prevented/Ceased; Nut Gives Heart; Nut, Mother Comes; Nut Protects (*ḥnm*, *sdḥ*, *ḫwỉ*)
Group: E

PT 451
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §837a–b (P): *ỉ.rs ṯz ṯw ʿḥʿ* "Awaken! Raise yourself! Arise!"
Sacerdotal Series:
Sequence 121; Subsequences 176–177
Sacerdotal Motifs:
Vocative to (*hɜ*); 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 (*iʿb*); Does Not Lack; Is among Akhs; Is Drawn Together (*dmḏ*, *iʿb*, *inq*) by Goddess; Is Pure (Exhortation); Nut Protects (*ḥnm*, *sdḥ*, *ḫwỉ*); Nut, Mother Comes; Raises Self (Exhortation); Take, Receive Head
Group: E

PT 452
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §841a (P): *ʿḥʿ* "Arise!"
Sacerdotal Motifs:
His Purification Is That of Gods; Vocative to (*hɜ*)
Type: Priestly Recitation
Priestly Series:
Sequence 94, 98–99; Subsequences 152–153, 155–156, 159
Priestly Motifs:
Arises, Stands (Exhortation); Body Joined (*iʿb*); Is Pure (Exhortation); Nut Protects (*ḥnm*, *sdḥ*, *ḫwỉ*); Take, Receive Head; What Pertains Is Destroyed, Ceases
Groups: E and O

PT 453
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §844a (P): *ʿḥʿ ỉr=k* "Arise!"
Sacerdotal Motifs:
Has Wereret-crown; Vocative to (*hɜ*)
Type: Priestly Recitation
Priestly Series:
Sequences 94, 98–99; Subsequences 152–153, 155–156, 159
Priestly Motifs:
Arises, Stands (Exhortation); Others Not Distant from Benef; Lives (Exhortation)
Other Attribute:
Offering Motif:
Takes (Miscellaneous) Eye of Horus
Groups: E and O

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PT 454
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §847a–b (P): *šn n=k nṯr nb m ḥnw-ˁ.wi=k(i) t3.w=sn <isṯ> iš.wt=sn nb(.wt) isṯ* "Enclose every god in your embrace, and their lands, and all their possessions!"
Sacerdotal Series:
Sequence 121; Subsequences 176–177
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequence 94; Subsequences 154, 156
Priestly Motifs:
Embraces Gods, Everything; Is Around Haunebu; Is Great (*wrr*) (Exhortation); Is Round
Group: E

PT 455
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 3rd at §851a (P): *wˁb P. pn im=f* "Let Pepi be pure by it."
Switching: 2nd at §851a–b (P): *sfḫ ḏw.t ir(i)t=f ir t3 ir.t.n nw-tknw ir=k m-ˁb 3ḫ.w=k* "With the evil pertaining to him loosed to the ground, that which Nutekenu did against you among your Akhs."
Sacerdotal Series:
Sequence 121; Subsequence 176
Sacerdotal Motifs:
Is My Father (*it=i*); Is Osiris NN; Spit of Horus, Seth; What Went forth from Osiris
Type: Priestly Recitation
Priestly Series:
Sequence 94; Subsequences 154–156
Priestly Motifs:
Going forth from the Mouth; Horus Smites Enemy; Nuteknu Nullified; Seth Acts against (Someone)
Group: E

PT 456
Category: Sacerdotal Text (Personal Service)
Person of beneficiary: 2nd
Reference: 2nd at §853a (N): *i.nḏ-ḥr=k wˁ ḏd=f rˁ 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 ḥr i 3w n(i) nmt.t* "Horus comes: the one broad of stride comes."
Person of text owner, paratext: 3 < *1
Reference: 1st at §856a (P): *i.rḫ=i sw r3 pn n(i) rˁ* "I know it, this utterance of Re."
Disagreement: 3rd at §856a (N): *i.rḫ sw Ne. r3 pn n(i) rˁ* "Neferkare knows it, this utterance of Re."
Residue: 3 < *1 at §856b (N): *iry Ne. ḥk3.w ipn n(i)w ḥr 3ḫ.ti* "With Neferkare performing this magic of Harakhti."
Sacerdotal Motif:
Power over Gods (*sḫm m nṯr.w*)
Type: Priestly Recitation
Priestly Motif:
Vocative to (*i.nḏ-ḥr=k*)
Groups: C, G, and J

PT 457
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 3rd at §857a–b (N): *i3ḫy mrn.wt n Ne. pw m hrw pn* "The reservoirs are filled for Neferkare today."
Switching: 2nd at §858a (N): *ṯz ṯw* "Raise yourself!"
Sacerdotal Motifs:
Vocative to (*h3*); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Akh before/more than Akhs; Akhs Given; Arises, Awakens to Offerings; Arises, Stands (Exhortation); Himself Collects Body (*s3q*); Raises Self (Exhortation)
Groups: C and J

PT 458
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 3rd at §862b (P): *wn n=f ˁ3.wi p.t* "The doors of the sky are opened to him."
Switching: 2nd at §863a (P): *rdi n=k ˁ.wi* "Hands are given to you."
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Festival Performed for; Herdsman Attends; Isis, Nephthys Summons
Groups: C and F

PT 459
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §864b (M): *šzp n=k mw=k ipn wˁb* "Receive this your pure water!"
Sacerdotal Motif:
Vocative to (*h3*)

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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 (*nṯr.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 qbḥ=k bʿḥ wr pr im=k* "Your water, your libation, the great flood which went forth from you!"
Switching: 3rd at §868c (M): *sḏm=ṯn sw mdw pn i.ḏd.w M.n p(w)* "Hear it, this word which Merenre says!"
Sacerdotal Motifs:
Receives Bread; Vocative to (*ḥ3*)
Type: Priestly Recitation
Priestly Motifs:
Akh before/more than Akhs; Has Bread from Broad Hall; Has Meat from Slaughter-block; Has Warm Bread (*t srf*); Is Power before Living; Libation (*qbḥw*); 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): *ḥ3 Ne. pw* "O Neferkare."
Sacerdotal Motifs:
Is Mourned; Vocative to (*ḥ3*)
Type: Priestly Recitation
Priestly Motifs:
Announced (*ḫwi sḏb*); Ascends, Descends as Morning God, Star; Ascends (*pri*) (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 (*ḥ3*); 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): *i.zn n=k ʿ3.wi qbḥw* "The doors of the firmament are spread open for you."
Disagreement: 3rd at §876a (N): *i.zn* [*n*] *Ne. ʿ3.wi qbḥw* "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 Motifs:
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 ḏ.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): *šzp=ṯn n=ṯn ʿn(i) P. pn* "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

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PT 466
Category: Sacerdotal Text (Personal Service)
Person: 2–3 < *2
Reference: 2nd at §882b–c (P): *ṯwt sb3 pw ꜥ3 rmn.wti s3ḥ nm p.t ḥnꜥ s3ḥ ḫn d3.t ḥnꜥ wsir* "You are this great star, a companion of Orion, who traverses the sky with Orion, who rows the netherworld with Osiris."
Switching: 3rd at §883c (P): *ms.n nw.t P. pn ḥnꜥ s3ḥ* "Nut has born Pepi with Orion."
Disagreement: 2nd at §883c (M): *ms.n ṯw nw.t ḥnꜥ s3ḥ* "Nut has born you with Orion."
Sacerdotal Motifs:
Is Mourned; Vocative to (*h3*)
Type: Priestly Recitation
Priestly Series:
Sequences 100, 102
Priestly Motifs:
Ascends (*prỉ*) (Exhortation); Beware the Great Lake; Is Born/Conceived with/as Orion; Isis, Nephthys Mourns
Groups: G and J

PT 467
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §887a (N): *m-k(w) Ne.* "It is Neferkare."
Mistake: 3rd at §887c (N): *wsḫ nmt.t <Ne.>* "The one broad of stride is <Neferkare>."
Residue: 3 < *1 at §889c (N): *ḫny Ne. rꜥ m nmt p.t* "Let Neferkare row Re in striding the sky."
Doubling: 3 < *1 at §890b (N): *n wỉ Ne. ỉr t3* "{I} Neferkare is not for the earth."
Personal Motifs:
Lives from What Gods Live; Hungers; Is Bull; Vocative to God (*nṯr*); 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); *NN pw* 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 §900e (N): *m ỉr.tỉ ḫ.t nb(.t) m33.t(ỉ)=sn ṯw* "In the eyes of everything which will see you."
Switching: 3rd at §894b (N): *wrš Ne. pn ḥr k3=f* "Neferkare spends the day with his Ka."
Mistake:[1090] 3rd at §900e (N): *sḏm.t(ỉ)=sn rn=f ỉsṯ* "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 (*h3*); 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 (*sḏ.t*) Inspiring; Festival Performed for; Has Jackal-face; Herdsman Attends; Horus Saves (*nḏ*); Is Anubis; Is before Gods; Is (One Who Is) in Nedit; Is Power before Living; Is (Power) before Powers; Is Raised (*ṯzỉ*, *ṯnỉ*); Is Satisfied with Offerings; Is Sleeper (*ỉ.b3n*); Isis, Nephthys Mourns; Isis, Nephthys Summons; Other Saves (*nḏ*); 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 < *1
Reference: 3rd at §906a (P): *wꜥb P. pn* "Let Pepi be pure."
Residue: 3 < *1 at §906d (P): *ḫny P. rꜥ ỉr ỉmn.t* "That Pepi may row Re to the west."
Advanced Noun: 3rd at §907a (N):[1091] *wn.t(ỉ) n Ne. ꜥ3.wỉ b3<-k3> ỉmỉ qbḥ* "Let the doors of the *dawn which are in the firmament be opened for Neferkare."
Doubling: 3 < *1 at §909a (P): *m3 {=ỉ} P. ỉrr.t nḫḥ.w* "Let {me} Pepi see what the rejuvenated stars do."
Vacillation: 1st at §909c (P): *ỉnk nḫḥ ḥnzk.t(ỉ) nḫḥ* "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 (*sḏ3*)

[1090] Since this statement appears in an address, it should be in the second person, as at Pyr. §900e (P): *sḏm.t(ỉ)=sn rn=k ỉsṯ* "and which will hear your name."
[1091] N 1055 + 72; Jéquier 1936, pl. 14.

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Other Attribute:
Priestly Motif:
Does Not Suffer
Groups: J and K

PT 470
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §910a (P): *i.rḫ P. pn mw.t=f* "Pepi knows his mother."
Vacillation: 1st at §911b (P): *i.k*(*i*) "Say I."
Disagreement: 3rd at §911b (N): *i.i in Ne.* "Said by Neferkare."
Quotation: 2nd at § 912a (N): *z3*(=*i*) *i.t*(*i*) *ir Ne.* "'O my son,' says she toward Neferkare."
Personal Motifs:
Is Bull; Passes (*sw3*)
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-oar (*ḥmw*); Knows Other, Other's Name; Nekhbet Speaks; *NN pw* A; Pure in the Field of Rushes; Sees Re; Travels (*sḏ3*); Vocative to (Non-inimical) Bull; Vocative to Ferryman, Gatekeeper
Other Attribute:
Priestly Motif:
Ascends (*pri*) (Exhortation)
Group: J

PT 471
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §920b (P): *i.n P. wꜥb=f P. m sḫ.t-i3r.w* "Pepi has come, only that he, Pepi, become pure in the field of rushes."
Advanced Noun: 3 < *1 at §921c (P): *ir=sn n P. pn r3 n*(*i*) *m3ꜥ.w* "Performing the utterance of service for Pepi."
Residue: 3 < *1 at §922b (N): *h3y Ne. m wi3 pw n*(*i*) *rꜥ* "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

PT 472
Category: Personal Text
Person: 3rd
Reference: 3rd at §924a (P): *sḏ3 t3 tp-ꜥ.wy P. pn* "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 3ḫ m* [*r3=f* ꜥ]*pr* "He is Merenre, one who is an equipped Akh through [his utterance]."
Advanced Noun: 3rd at §927a (P): *sh3.t*(*i*) *n P. zḫn.wi p.t in mꜥnḏ.t* "Let to Pepi the two reed-boats of the sky be brought down by the day-bark."
Vacillation: 1st at §927c (P): *sh3 n*(=*i*) *zḫn.wi p.t in msk.t*(*i*)*t* "Let the two reed-boats of the sky be brought down to me by the night-bark."
Disagreement: 3rd at §927c (M): *sh3 n=f zḫn.wi p.t in msk.t*(*i*)*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. ḥr=sn*(*i*) *ḫr ḥr 3ḫ.ti ir 3ḫ.t* "That Neferkare ascend upon them to Harakhti, to the horizon."
Doubling: 1st at §930f (N): *ink Ne. 3ḫ m r3=f* ꜥ*pr* "I am {Neferkare}[1092] one who is an equipped Akh through his utterance."
Quotation: 2nd at §PT 473 §930d (M): *i*(*n*)*-m tw=k i.n=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

[1092] Cf. exemplar M.

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Priestly Motif:
Issues Commands to Akhs
Other Attribute:
Mixed Series (Sacerdotal and Personal):
Sequence 104
Group: J

PT 474
Category: Personal Text
Person: 2/3 < *1
Reference: 2nd at §941b (M): *i.ỉ3q=k ḥr=s m rn=s pw n(i) mỉ3q.t* "May you climb up her in this her name of 'ladder.'"
Disagreement: 3rd at §941b (N): *i.ỉ3q Ne. ḥr=s m rn=s pw n(i) mỉ3q.t* "Let Neferkare climb up her in this her name of 'ladder.'"
Other:[1093] 3 < *1 at §939b–c (P): *ḥtp.w(i) ỉ3 ptr i.t(i) in nb.t-ḥw.t n it=f n wsir P. pn* "'Ah, how satisfying to look,' says Nephthys, 'upon his father, upon Osiris Pepi.'"
Advanced Noun: 3 < *1 at §942b (P): *n P. pn tm* "Let all belong to Pepi!"
Quotation: 2nd at §942b–c (M): *n=k tm i.n gbb mdw ḥr=s ḥnʿ tm* "'Let all be yours!' says Geb, who speaks of it with Atum."
Interp. Voc.:[1094] 2nd at §945a–b (P): *P. pn mn.ti m ʿnḥ wỉ3s P. pn i.mn=k mn.ti m ʿnḥ wỉ3s* "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 r*) Sky; Fear (*sʿ.t*) 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

PT 475
Category: Personal Text
Person: 3rd
Reference: 3rd at §947b (N): *stp Ne. ḥnʿ=s* "Neferkare leaps up with it."
Other:[1095] -- at §947b (M): *stp=k ḥnʿ=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 *stp zỉ* for Re; Reaches (*pḥ*) 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): *ntr nb nti imit(w)=sn(i) sʿb=f M.n* "And every god who is between them purifies Merenre."
Vacillation: 1st at §954a (M): *sḏ(=i) mnḫḏ=k ḥsb(=i) ʿr.wi=k(i) ḥnn(=i) mḏỉ3.w(t)=k* "I will break your palette: I will smash your brushes: I will tear up your bookrolls."
Disagreement:[1096] 3rd at §952a (P): *ii mtn(.i) P. pn ir(i) ʿrr.wt wr.t* "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); It Is NN; Other Removed from Place; Sit before, beside Gods; Vocative to Ferryman, Gatekeeper; Vocative to Those in the Netherworld

[1093] Awkward conversion of *it=i* to *it=f n wsir NN*; cf. §939b–c (MN).
[1094] Also Quotation.
[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): *stp Ne. ḥnʿ=s* "Neferkare leaps up."
[1096] Cf. PT 476 §952a (M): *ii mtn(.i=i) ir(i) ʿrr.wt wr.t* "O one of my way, doorkeeper of the great gate."

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Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 104
Sacerdotal Motif:
Mythological Precedent: Horus & Osiris
Group: J

PT 477
Category: Sacerdotal Text (Personal Service)
Person of beneficiary (Osiris): 2nd & 3rd
Reference: 3rd at §956b (N): *ṯz=sn(i) wsir ḥr gs=f* "That they raise Osiris from upon his side."
Switching: 2nd at §960a (N): *ṯz ṯw* "Raise yourself!"
Person of text owner:
Reference: 3rd at §964a (N): *i.n Ne. ḥr=k wsir* "To you has Neferkare come, O Osiris."
Transplantation: 2nd & 3rd at §966a (N): *i.n Ne. ḥr=k wsir Ne.* "To you has Neferkare come, O Osiris Neferkare."
Vacillation: 1st at §966d (N): *wnm=i ꜥ.t m ḫft(i)=k* "Me eating a limb from your enemy."
Disagreement: 3rd at §966d (P): *stm=f ꜥ.t m ḫft(i)=k* "With him consuming a limb from your enemy."
Residue: 3 < *1 at §967d (M): *ḥ3y M.n ꜥ=k ḥr w3s* "That Merenre lift up your hand holding the Was-staff."
Advanced Noun: 3 < *1 at §968c (N): *wꜥb Ne. n=k* "With Neferkare performing service for you."
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 *nṯr*); 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. pw z3=k* "Neferkare is your son."
Advanced Noun: 3 < *1 at §975a (N): *imi swt rḏi.t(i) n Ne. m3q.t nṯr* "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 pw* A; Performs *stp z3* 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 (*s3q*); Horus Comes
Group: J

PT 479
Category: Personal Text
Person: 3rd
Reference: 3rd at §985a (N): *i.zn ꜥ3.wi qbḥ n Ne. pn* "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): *mr pr.t it n(i) Ne. tm ir p.t* "Just as the father of Neferkare Atum, ascends to the sky."

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Advanced Noun: 3 < *1 at §993a (N): *in.n=f n Ne. niw.wt* "He has brought the cities for Neferkare."
Reference: 3rd at §996c (N): *ḥfd.w Ne. ḥr mn.ti nb.t-ḥw.t* "Neferkare will climb up upon the thighs of Nephthys."
Personal Motifs:
Is Bull; Rises (*šwi*)
Type: Transition Text
Transition Series:
Sequence 106
Transition Motifs:
Ascends from/upon Thighs; Ascends to (*pri r*) Sky; Climbs (*ḥfd*, *i3d*); Fear (*sḳ.t*) 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): *d3 P. pn im ḫr rˁ ir 3ḫ.t* "That Pepi cross thereby to Re, to the horizon."
Residue: 3 < *1 at §999b (N): *d3y Ne. im ḫr rˁ ir 3ḫ.t* "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:
Priestly Motif:
Stands before/among Gods
Group: J

PT 482
Category: Sacerdotal Text (Personal Service)
Person: 2nd & 3rd
Reference: 2nd at §1002a (N): *i3 it(=i) Ne.* "Greeting, O my father Neferkare."
Switching: 3rd at §1009b (N): *mdw ḫft=f* "Speak before him!"
Sacerdotal Motifs:
Body Collected (*s3q*); Is Mourned; Is My Father (*it=i*)
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 srf*); 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 (*i3*); Was Smitten, Slain (*ḫwi*, *sm3*)
Other Attribute:
Transition Motif:
Ascends to (*pri r*) Sky
Group: J

PT 483
Category: Sacerdotal Text (Personal Service)
Person: 2nd & 3rd
Reference: 2nd at §1012a (N): *wsir z3 gbb tpi=f* "O Osiris, son of Geb, his first."
Transplantation: 2nd at §1012a (P): *wsir P. z3 gbb tpi=f* "O Osiris Pepi, son of Geb, his first."
Switching: 3rd at §1013a (N): *i.s3ḫ=f wsir m nṯr* "When he made Osiris an Akh, into a god."
Sacerdotal Motifs:
Is Osiris (Deity); Libation Instruction; Libation (*z3ṯ*); Offering of the King, Geb, Anubis; Scent Is toward (*r*) 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 Summons; 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 ir p.t ḫprr pr ir* /// "Pepi is a great one who ascends to the sky, Kheprer who ascends to the ///."
Personal Motif:
Lives from What Gods Live

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Type: Transition Text
Transition Series:
Sequence 107
Transition Motifs:
Ascends to (*pri r*) Sky; *NN pw* A
Group: J

PT 485[1097]
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1030c (P): *iw.n P. ḥr=k* "To you has Pepi come."
Vacillation: 1st at §1030c (P): *it(=i)* "O my (sc. Pepi) father (sc. Geb)."
Residue: 3 < *1 at §1036b (P): *pri P. pn ir p.t n nw.t* "That Pepi may go forth to the sky, to Nut."
Quotation: 2nd at § 1031b–c (P): *ḏd*[*.n it*]*=f gbb ḥḥ n ḥk3* "Sai[d] his [father] Geb: 'Seek for the magic!'"
Personal Motifs:
Vocative to Horus; Vocative to Re
Type: Transition Text
Transition Series:
Sequence 107
Transition Motifs:
Ascends to (*pri r*) Sky; Doors, Sky Opened to Other; Is Conveyed (*sḏ3*); Is Not Stranded (*iwi*); *NN pw* A; Not Rot, Decay (3rd Person); Threat
Other Attributes:
Sacerdotal Motifs:
Horus Finds; Horus Seeks Osiris; Priest Is Geb (1cs)
Priestly Motif:
Ascends, Descends as Morning God, Star
Group: J

PT 486
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1042a (N): *n nik Ne.* "Neferkare will not be punished."
Vacillation: 1st at §1040a (N): *i.ms wi m nww* "For I was born in Nu."
Disagreement: 3rd at §1040a (P): *ms P. m nww* "For Pepi was born in Nu."
Personal Motif:
Is Not Seized by Other (Non-Aker)
Type: Transition Text
Transition Motifs:
Born before Sky, Earth, Discord Exist; Is Not against King; It Is NN; *NN pw* A; Re Gives Hand to; True of Voice
Groups: J and N

PT 487
Category: Sacerdotal Text (Personal Service)
Person of the beneficiary: 2nd
Reference: 2nd at §1046a (M): *i3 it(=i)* "Greeting, O my father!"
Person of the text owner: 2nd
Transplantation: 2nd at §1046a (P): *i3 it(=i) wsir P. pn* "Greeting, O my father Osiris Pepi!"
Sacerdotal Motifs:
Is My Father (*it=i*); Priest (1cs) Gives Offerings; Priest Is Son; Receives Bread
Type: Priestly Recitation
Priestly Motifs:
Before Living; Is Akh in the Horizon; Is Osiris + Interpolated NN; Priest (1cs) Gives Bread; Raised from (Left) Side; Set on Right Side; Vocative to (*i3*)
Group: J

PT 488
Category: Sacerdotal Text (Personal Service)
Person: 2nd
Reference: 2nd at §1048a (P): *rdi n=k kz in ḥr* "By Horus has 'free course' been given you."
Sacerdotal Motif:
Vocative to (*h3*)
Type: Priestly Recitation
Priestly Series:
Sequence 101
Priestly Motif:
Is Sole Star
Group: J

PT 489
Category: Personal Text
Person: 3rd
Reference: 3rd at §1050b (P): *d n=k M. /// /// "Put Merire /// ///."
Personal Motif:
Vocative to Horus
Type: Transition Text
Transition Motif:
Figs and Wine
Group: H

sPT 490B
Group: H

[1097] As observed by Leclant *et al.* 2001, p. 129 n. 166, this damaged text should be divided into more than one part. One of the divisions should occur at Pyr. §1028a *ḏ*[*d-mdw*] "recitation."

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Category: Personal Text
Person: 3 < *1
Reference: 3rd at P/A/E 6: *wd.n n=f sw tm m r3=f* "Because Atum put him in his mouth for himself."
Doubling: 3 < *1 at P/A/E 6 (final): *ir m(w)t {=i} P. sḫm k3=f im=f* "If {I} Pepi dies, then his Ka will have power over him."
Recarved: 1st at P/A/E 6 (initial): *ir [m](w)t[=i] sḫm k3[=i] im(=i)* "If I [die], then [my] Ka will have power over me."
Vacillation: 1st at P/A/E 7: *[h33=sn r t3] m ḥf3.wy h3i=i ḥr q3b.w=sn(i)* "[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 m3[s] m nww* "Pepi is the one who kne[els] in Nu."
Recarved: 1st at §1057a (P initial): *ink [m3]s m nww* "I am the one who [knee]ls in Ne."
Vacillation: 1st at §1058b (P): *wnm=i im=f ḥnꜥ=sn* "And let me eat of it with them."
Type: Provisioning Text
Provisioning Motif:
Eats of What Gods Eat
Other Attribute:
Transition Motif:
NN pw A
Group: H

PT 492
Group: H

PT 493
Category: Personal Text
Person: 3rd
Reference: 3rd at §1059d–e (Nt): *di=tn wnm Nt. pn m n[pi] ḫpr im mr wsir ḥr(i) mḥ.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 (*i3w*)
Groups: H and K

PT 494
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1063c (P final): *sḫtp=k n=f psḏ.ti* "That you make the two Enneads satisfied with him."
Recarved: 1st at §1063c (P initial): *sḫtp=k n=i psḏ.ti* "That you make the two Enneads satisfied with me."
Personal Motifs:
Vocative to Re; Hungers
Group: H

PT 495
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1064c (P final): *iš.wt=f m-ḫnt itr.t* "His offerings are before the chapel row."
Recarved: 1st at §1064c (P initial): *iš.wt=i m-ḫnt itr.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): *i.n=f m iwn.t* "He has come from Dendera."
Recarved: 1st at §1066a (P initial): *i.n=i m iwn.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): *wḫ3 n=k t3 ir(i)=k* "Throw off the earth which is against you!"
Sacerdotal Motifs:
Sits (Exhortation); Vocative to (*h3*)

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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): *ḥr ḥms wḏ3 n=k t3 ir(i)=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 (*h3*)
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): *ḥr mds=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 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: *sw3<.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): *i.n=i i.sr*[*=i n*] *mr=f m iwnw* "I have come that I might foretell for the one whom he loves in Heliopolis."
Personal Series:
Sequences 148–149

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Personal Motif:
Passes (*sw3*)
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): *P. i.spi ṯmi sn nṯi mw* "Pepi is the one who lashed together and *formed, who untied and bound together the water."
Vacillation: 1st at §1076 (P): *ḏḥw.ti m z3=i* "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): *ḏd n=f nw tp(i)-ꜥ.wi=f(i)* "Let speak to him this ancestor of his."
Recarved: 1st at §1079a (P initial): *ḏd n=i nw tp(i)-ꜥ.wi=i* "Let speak to me this ancestor of mine."
Vacillation: 1st at §1079b (P): *wrḥ=i m ḥ3.t(i)t* "With me anointed with fine oil."
Disagreement: 3rd at §1080a–b (P): *s3=f ir s3 n(i) nṯr.w ipw mḥ.tiw p.t i.ḫm.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): *wꜥb.n=f m mr.w dw3.wt* "He has become pure in the pools of the adoring ones."
Recarved: 1st at §1083a (P initial): *wꜥb.n=i m mr.w dw3.wt* "I have become pure in the pools of the adoring ones."
Vacillation: 1st at §1086a (P): *d n=i zḫn.wi p.t* "The two reed-boats of the sky are given to me."
Residue: 3 < *1 at §1087a (M): *h3y r=f M.n ir ꜥ rsi n(i) sḫ.t-ḥtp* "Let Merenre thus descend to the southern part of the field of offerings."
Advanced Noun: 3 < *1 at §1087a (N): *h3y Ne. ir=f ir ꜥ rsi n(i) sḫ.t-ḥtp* "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* A; 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.n M.n m p ḥr b3.w p* "From Buto with the Bas of Buto has Merenre gone forth."
Recarved: 1st at §1090e–f (P initial): *nw.t ḏi=s ꜥ.wi=s(i) ir=i mr nw ir.n=s n wsir hrw pw mni.n=f im* "Nut puts her hands upon me, just like this which she did for Osiris on this day on which he moored."

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Other:[1098] -- at §1090e–f (M): *nw.t di=s ˁ.wy=s(i) ir=k mr nw ir.n=s n wsir hrw pw mni.n=f im* "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): *nw.t di=s ˁ.wi=s(i) ir=f mi nw ir.n=s n wsir hrw pw mni.n=f im* "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): *ḥms.w{=i}=f imiti=sn(i) ir wdˁ mdw* "He will sit between them in order to pass judgment."
Quotation: 2nd at § 1091b (P): *pr.n=k ṯni* "From where have you ascended?"
Personal Motifs:
Comes from, out of Buto
Type: Transition Text
Transition Motifs:
Cross, Ferry; God Gives Hand to; Is Belted (*šṯ*) as Horus; Is Questioned (Non-rhetorical); Is Steering-oar (*ḥmw*); Is Uraeus, Falcon which Came forth; Mythological Precedent: Osiris and Nut; Other Opens, Makes Way; Shu Lifts up (*ʃ3i*, *sšwi*); Vocative to Ferryman, Gatekeeper;
Group: N

PT 506
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1094a (P final): *P. p(i) zṯ.ti* "Pepi is Zetjeti."
Recarved: 1st at §1094a (P initial): *ink zṯ.ti* "I am Zetjeti."
Doubling: 3 < *1 at §1100d (N): *sni{.k(i)} Ne. m-ˁ ḫ.t nb(.t) dw.t* "{I} Neferkare is released from everything evil."
Type: Transition Text
Transition Motifs:
Is for Sky; *NN pw* A; Takes Self away; Vocative to Men
Other Attribute:
Priestly Motif:
Is Jackal
Group: N

PT 507
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1106a (P final): *wr it=f wr it=f* "Great is his father; great is his father!"
Recarved: 1st at §1106a (P initial): *wr it(=i) wr it(=i)* "Great is my father; great is my father!"
Vacillation: 1st at §1106a (N):[1099] *wr it(=i) wr it(=i)* "Great is my father; great is my father!"
Type: Transition Text
Transition Series:
Sequence 112
Transition Motifs:
Offspring is Morning God; Other Crosses to God; Re Commends to God; Re Crosses, Ferries; Reed-Boats Given to Other
Group: N

PT 508
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1107a (P final): *pr M. pn* "Merire is ascended."
Recarved: 1st at §1107a (P initial): *pri.k(i)* "I am ascended."
Doubling: 3 < *1 at §1109a (P): *snq{i}=f sw* "That {I} he suck it."
Residue: 3 < *1 at §1112c–d (P): *iry=f {i} ḥzmn.w=f m d3b m irp.w imi k3n nṯr* "Let {me} him make his natron out of figs, out of the wine which is in the vineyard of the god."
Vacillation: 1st at §1113c (P): *fd.t=i fd.t ḥr* "My sweat is the sweat of Horus."
Quotation: 2nd at §1109b (P): *z3=i i.t(i)* "'My son!' says she."
Type: Transition Text
Transition Motifs:
Ascends to (*pri r*) Sky; Behold, Is Ascended; Figs and Wine; God Gives Hand to; Is Questioned (Non-rhetorical); Is for Sky; Nekhbet Speaks
Other Attributes:
Apotropaic Motif:
Enemy Exhorted to Go
Sacerdotal Motifs:
Turns Self (*wdb*, *phr*, *mdr*); Vocative to (No Particle)
Priestly Motifs:
Is Greeted (*i3w*); Is Not Weaned; Pure by, Receive Jars
Groups: J and N

[1098] In exemplar M, this statement was reinterpreted so as to direct it to the ferryman of the immediately subsequent line: Pyr. §1091a (M): *ḥr=f-ḥ3=f d3 M.n. ir sḫ.t-i3r.w* "O Herefhaf, ferry Pepi to the field of rushes!" Elsewhere M is in the third person.

[1099] This exemplar is elsewhere in the third person.

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PT 509
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1120c (P final): *sqr wdn.t tp-ꜥ.wy M. pn ꜥnḫ ḏd* "The offering presented before Merire, alive and enduring."
Recarved: 1st at §1120c (P initial): *sqr wdn.t tp-ꜥ.wy=i* "The offering presented before me."
Residue: 3 < *1 at §1123a (P): *pry=f r=f ỉr p.t m-m sbȝ.w ỉ.ḫm.w-sk* "Let him thus ascend to the sky among the stars, the imperishable stars."
Doubling: 1st at §1125a (P): *ꜥḥꜥ.i=f r={i}<f> m s.t=f šw.t nt(ỉ)t ỉmỉwtỉ nṯr.wỉ ꜥȝ.w(ỉ)* "Let {me} <him> arise thus into his empty place which is between the two great gods."
Disagreement: 3rd at §1125a (N): *ꜥḥꜥ ỉr=f Ne. m s.t tf šw.t nt(ỉ)t ỉmỉw[tỉ] ///* "Let Neferkare arise thus into his empty place which is between ///."
Vacillation: 1st at §1126a (P): *fȝỉ=ỉ ꜥ=f ỉr ḫnmm[.t]* "Let me raise his hand to the sun-folk."
Type: Transition Text
Transition Motifs:
Arises at Place; Ascends to (*prỉ r*) Sky; Cross, Ferry; Embalmed; Is a Noble; Sister is Sothis; Taken to Field of Offerings
Other Attribute:
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): *ỉ.zn.y ꜥȝ.wỉ qbḥw n P. ỉr tp(ỉ) hrw* "The doors of the firmament are spread open to Pepi at dawn."
Recarved: 1st at §1133a–b (P initial): *ỉ.zn.y ꜥȝ.wỉ qbḥw n=ỉ ỉr tp(ỉ) hrw* "The doors of the firmament are spread open to me at dawn."
Doubling: 3 < *1 at §1135b (P): *wꜥb{=ỉ}=f m sḫ.t-ỉȝr.w* "With {me} him having been made pure in the field of rushes."
Other: 3rd at §1142a (P): *ỉr=sn mȝꜥ.ỉw n wsỉr P.* "They will perform service for Osiris Pepi."
Recarved: 1st at §1142a (P): *ỉr=sn mȝꜥ.ỉw n ỉt=ỉ* "They will perform service for my (sc. Pepi's) father (sc. Geb)."[1100]
Residue: 3 < *1 at §1143b (M): *ỉṯy M.n p.t ỉwn.w=s ȝḫȝḫ.w=s* "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 pw* A; Pure in the Field of Rushes
Other Attributes:
Priestly Motifs:
Enemy Raises up; Horus Raises up; Is Khentimentiu; Is Osiris + Interpolated NN; Is Strong (*ph.tỉ*); Jars Filled (*ꜥbḥ*); Pure by, Receive Jars
Group: N

PT 511
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1149b (P final): *pr P. ỉr p.t* "As Pepi ascends to the sky."
Recarved: 1st at §1149b (P initial): *pr=ỉ r=ỉ r p.t* "As I thus ascend to the sky."
Doubling: 3 < *1 at §1150c (P): *nhmhm{=ỉ}=f m stš* "When he roars as Seth."
Advanced Noun: 3 < *1 at §1151a (N): *ỉ.wn n Ne. ỉr(ỉ)w ꜥ.wt p.t ꜥȝ.w p.t* "Let the keepers of the parts of the sky open the doors of the sky for Neferkare."
Residue: 3 < *1 at §1159c (N): *ḫ(w)y=f m ꜥbȝ* "Let him strike with the staff."
Type: Transition Text
Transition Motifs:
Advances (*ḫntỉ*); Ascends to (*prỉ r*) Sky; Enthroned, Throne Established; *NN pw* A; Other Opens, Makes Way
Group: N

PT 512
Category: Sacerdotal Text (Personal Service)
Person of beneficiary: 2nd & 3rd
Reference: 3rd at §1162a (P final): *ỉr.n n=f ỉt=f ỉb=f* "His father (sc. beneficiary) made his heart even for himself."
Switching: 2nd at §1164a (P initial): *ṯz ṯw ỉt=ỉ* "Raise yourself, O my father (sc. beneficiary)!"

[1100] Cf. Pyr. §1142a (M): *ỉr=sn mȝꜥ.w M.n. n ỉt=f gbb* "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.

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Person of text owner: 2–3 < *1
Reference:[1101] 2nd at §1164a (P final): *ṯz ṯw P.* "Raise yourself, O Pepi!"
Recarved: 3rd at §1164a (P second): *ṯz ṯw it=f* "Raise yourself, O his (sc. Pepi's) father!"
Recarved: 1st at §1164a (P initial): *ṯz ṯw it=i* "Raise yourself, O my (sc. Pepi's) father!"
Interp. Voc.:[1102] 2nd at §1162d (P): *Ne.* "O Neferkare."
Sacerdotal Motifs:
Is Mourned; Is My Father (*it=i*); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Goes (*zi, zkr*) (Exhortation); Heart Brought, Given; Ihi-exclamation; Is His Father (*it=f*); Issues Commands to Gods (*nṯr.w*); Pure by, Receive Jars; Raises Self (Exhortation); Receives Staff, Crook, Flail; Sit on Khened-Throne
Other Attributes:
Transition Motifs:
Ascends to (*pri 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 wr p[f] ir n=f nw* "It is that great one who did this for him."
Recarved: 1st at §1174a (P initial): *in wr p[f] ir n=i nw* "It is that great one who did this for me."
Other:[1103] 1st at §1168a (P initial): *pr r=f it=i ir p.t m-m nṯr.w imiw p.t* "Let my father (sc. Re Atum) ascend to the sky among the gods who are in the sky."
Quotation: 2nd at §1169a–b (P): *gm ṯw rˁ ḥr. idb.w n(i)w p.t m ḥn.ti imi nw.t iw pḥ.w i.n nṯr.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, Conveys; Sails (*sqdi*)
Type: Transition Text
Transition Motifs:
Adorn Throne in Bark; Arises at Place; Ascends to (*pri 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 z3=k* "Your seat is your son's."
Type: Transition Text
Transition Motifs:
Enthroned, Throne Established; Turns about (*inni*); Is Summoned
Group: N

PT 515

Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1176b (M final): *my iw sw* "Do not strand him!"
Recarved: 1st at §1176b (M initial): *my iw wi* "Do not strand me!"
Vacillation: 1st at §1181a (P): *sqbḥ=s n=i ḥ3.t(i) n(i) P. pn im n ˁnḫ* "That she may make for me the heart of Pepi be libated there, for life."
Advanced Noun: 3 < *1 at §1181a (N): *sqbḥ=s n Ne. ḥ3.t(i)=f im n ˁnḫ* "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 (*ḫnti*); Cross, Ferry; Is Not Stranded (*iwi*); *NN pw* A; Wing of Thoth/Seth
Other Attributes:
Provisioning Motif:
Given Offerings by God
Priestly Motifs:
Awakens; Libation (*qbḥw*)
Group: N

[1101] Also Transplantation.
[1102] Also Transplantation.
[1103] *it=i* "my father" was recarved to (P second) *it=f* "his (sc. Pepi's) father" and then to (P final) *P.* "Pepi," with the text owner thereby assimilating the role of the god.

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PT 516
Category: Personal Text
Person: 3rd
Reference: 3rd at §1183b (P): *P. pw nr-k3.w=k ḥry mshn.t=k* "Pepi is your herdsman, master of your birth-brick."
Type: Transition Text
Transition Series:
Sequence 110
Transition Motifs:
Cross, Ferry; *NN pw* A; Vocative to Ferryman, Gatekeeper
Other Attribute:
Priestly Motif:
Is Herdsman
Group: N

PT 517
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1189a (M): *M.n p(w) d3ng ib3.w ntr* "The pygmy of the god's dance is Merenre."
Other:[1104] 3 < *1 at §1189a (P): *d3ng pw ib3.w ntr* "He is the pygmy of the god's dance."
Other:[1105] 3rd at §1189e–f (P): *hrw pw ni<s> ir P. pn n ꜥnḫ ir sḏm wḏ.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; *NN pw* A; Re Commends to God; It Is NN; Vocative to Ferryman, Gatekeeper
Group: N

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; *NN pw* 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 ḥnꜥ=tn ir sḫ.t-ḥtp ir swn=f pw n(i) im3ḫ.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): *i.ḥ(w)y M.n m ꜥb3* "Let Merenre strike (ritually) with the staff."
Other:[1106] 1st at §1206e (N): *ink Ne.* "I am Neferkare."
Vacillation: 1st at §1206f (N): *šm=i im ir 3ḫ.t ḫr rꜥ* "That I may go thereby to the horizon, to Re."
Disagreement: 3rd at §1206f (P): *šm P. pn im ir 3ḫ.t ḫr rꜥ* "That Pepi may go thereby to the horizon, to Re."
Advanced Noun: 3 < *1 at §1216d (M): *di=sn n M.n ḫt pw n(i) ꜥnḫ ꜥnḫ=sn im=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 (*sw3*); Vocative to Horus
Type: Transition Text
Transition Series:
Sequence 110

[1104] The variation in word order between exemplars P and M shows modification, and suggests that the original was **ink pw d3ng* or **ink d3ng*.

[1105] Cf. Pyr. §1189e–f (M): *hrw pw n(i) nis=k ir sḏm wḏ.t mdw* "on this day of your being summoned in order to hear commands," which is correct. The *nis r sḏm wḏ.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.

[1106] An interpolation not present in PM.

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Transition Motifs:
Boat Assembled; Cross, Ferry; Cross, Ferry to Horizon, Sky; I Am NN (*ink NN*); Is a Noble; Is Conveyed (*sḏ3*); Is in Chemmis; Libates (for God); Ferryboat Brought; *NN pw* 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 (*qbḥw*); Tomb, Sarcophagus Opened
Group: N

PT 520
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1222a (P): *in mḫn.t tw n P. pn* "Bring this ferryboat to Pepi!"
Advanced Noun: 3 < *1 at §1222a (M): *in n M.n mḫn.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

PT 521
Category: Personal Text
Person: 2–3 < *1
Reference: 3rd at §1225c–d (P): *šm P. ḫr it.w=f ipw* "May Pepi go to these fathers of his."
Disagreement:[1107] 2nd at §1225c–d (M): *M.n šm=k r=k ḫr it.w=k ipw* "O Merenre, may you thus go to these fathers of yours."
Switching: 2nd at §1225b (P): *itty=k mr it-ḥ ʿ.w* "May you fly like an It-hau-bird."
Vacillation: 1st at §1226e (P): *nḫm.n(=i) sw m-ʿ knm.t* "But I have taken it from the Kenmet-bird."
Type: Transition Text
Transition Series:
Sequence 111
Transition Motif:
Flies
Other Attribute:
Sacerdotal Motif:
Vocative to (No Particle)
Group: N

PT 522
Category: Personal Text
Person: 3rd
Reference: 3rd at §1227b (P): *m-k(w) P. pn i.y n ʿnḫ* "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

PT 523
Category: Personal Text
Person: 2/3 < *1
Reference: 3rd at §1231a (P): *snḫt.n p.t i3ḫw n P.* "The sky has made the light strong for Pepi."
Disagreement: 2nd at §1231a (M): *snḫt n=k p.t i3ḫw* "The sky has made the light strong for you."
Residue: 3 < *1 at §1231b (P): *i.šwy r=f P. pn ir p.t ir(.t) rʿ is* "And Pepi thus rises to the sky as the eye of Re."
Interp. Voc.:[1108] at §1232a–b (N): *ḥʿ.ti Ne. ḫnti 3ḫ.w mr ʿḥʿ ḫr ḫnti ʿnḫ.w* "Stand, O Neferkare, before the Akhs, just as Horus foremost of the living stands!' "
Personal Motif:
Rises (*šwi*)
Type: Transition Text
Transition Series:
Sequence 111
Other Attributes:
Sacerdotal Motif:
Vocative to (No Particle)
Priestly Motifs:
Arises, Stands (Exhortation); Before Living
Group: N

PT 524
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1233b (P): *P. pw ḏḥw.ti nḏ tn* "Pepi is Thoth, the one who saves you."
Vacillation: 1st at §1242b (P): *gm.n(=i) s(i) m iwnw* "I found it in Heliopolis."

[1107] Also with Interpolated Vocative.

[1108] Also Quotation.

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Personal Motifs:
Has White Crown (*ḥḏ.t*); Is Not Seized by Other (Non-Aker); Is Strong (*nḫt*); Passes (*sw3*); Place is Broad; Vocative to Horus; Vocative to Re
Type: Transition Text
Transition Motifs:
Advances (*ḫnti*); 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 525
Category: Personal Text
Person: 2–3 < *1
Reference: 2nd at §1244a (P): *wꜥb n=k rꜥ* "Let Re be pure for you."
Switching: 3rd at §1245a (P): *wꜥb P. pn m sḫ.t-i3r.w* "That Pepi become pure in the field of rushes."
Disagreement: 2nd at §1245b (M): *wꜥb=k m sḫ.t-i3r.w* "That you become pure in the field of rushes."
Advanced Noun: 3rd at §1245e (P): *iri=sn n P. pn šwi.w* "With them performing the 'Rise!' for Pepi."
Quotation: 2nd at §1246b (M): *šwi* "Rise!'"
Interp. Voc:[1109] 2nd at §1246b (P): *šwi P. pn* "Rise, O Pepi!'"
Personal Motifs:
Rises (*šwi*); Vocative to Re
Type: Transition Text
Transition Series:
Sequence 112
Transition Motifs:
Pure in the Field of Rushes; Re Is Pure
Other Attribute:
Sacerdotal Motif:
Vocative to (No Particle)
Group: N

PT 526
Category: Personal Text
Person: 3rd
Reference: 3rd at §1247a–b (M): *wꜥb.n M.n m mr-i3r.w wꜥb.n rꜥ im=f* "Merenre has become pure even in the pool of rushes in which Re became pure."
Personal Motif:
Vocative to Horus
Type: Transition Text
Transition Series:
Sequence 113
Transition Motifs:
Atum/Shu Takes (*šdi*) out (to Sky); Pure in the Field of Rushes; Re Is Pure
Group: N

PT 527
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1249c (M): *d=sn n=sn M.n imiti=sn* "Let them put Merenre between them."
Residue: 3 < *1 at §1249c (M): *pry M.n ir p.t* "Let Merenre ascend to the sky."
Type: Transition Text
Transition Series:
Sequence 113; Subsequence 164
Transition Motif:
Ascends to (*pri r*) Sky
Other Attribute:
Offering Motif:
Recite Four Times
Group: N

PT 528
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1250f (P): *ḫn.t(i) P. pn im=f* "And Pepi be rowed in it."
Vacillation: 1st at §1251a (P): *iri=i n=k r3 n(i) bd.w* "Let me perform for you the utterance of the natron-god."
Residue:[1110] 3 < *1 at §1251a (M): *iry n=k M.n r3 n(i) bd.w* "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.

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PT 530
Category: Personal Text
Person: 3rd
Reference: 3rd at §1253b (P): *di=ṯ ꜥ=ṯ ir P. pn* "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: 3 < *1
Reference: 3rd at §1254d (M): *iw M.n m wp.(w)t(i) ḥr* "For Merenre is the messenger of Horus."
Advanced Noun: 3 < *1 at §1254c (M): *iny n M.n nw* "This bring to Merenre!"
Type: Transition Text
Transition Series:
Sequence 113; Subsequence 164
Transition Motifs:
Ferryboat Brought; Wing of Thoth/Seth
Group: N

PT 532
Category: Sacerdotal Text (Personal Service)
Person of the beneficiary: 2nd & 3rd
Reference: 3rd at §1256a–b (N): *gm.n=sn(i) wsir ndi.n sw sn=f stš r ṯ3 m ndi.t* "They have found Osiris, even after his brother Seth cast him down in Nedit."
Switching: 2nd at §1258c (N): *wsir* "O Osiris."
Person of the text owner: 2nd[1111]
Transplantation: 2nd at §1256c (P): *wsir P.* "O Osiris Pepi."
Sacerdotal Motifs:
Is Osiris (Deity); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequence 84A; Subsequence 185A
Priestly Motifs:
Awakens to Horus; Enemy Raises up; Festival Performed for; Goes (*zi, zkr*) (Exhortation); Herdsman Attends; In His, Your Name of; Is Akh in the Horizon; Is Anubis; Is Arisen to Seth; Is Jackal; Is (Like) He Who Stands Tirelessly; Is Osiris + Interpolated NN; Lives (Exhortation); Not Rot, Decay, Stink (2nd Person); Raises Self (Exhortation); Re Grasps, Receives Hand; Sisters Come; Sisters Find
Other Attribute:
Series with Priestly and Coffin Texts:
Sequence 156
Group: N

PT 533
Category: Personal Text
Person: 3rd
Reference: 3rd at §1263c (P): *P. pw ṯr.w pr.w m rꜥ fd.wt pr.t m 3s.t* "Pepi is the blood which went forth from Re, the sweat which went forth from Isis."
Type: Transition Text
Transition Motif:
NN pw A
Group: N

PT 534
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 3rd at §1266a (P): *iw.n(=i) wdn.n(=i) pr pn n P. pn* "I have come: I have presented this house to Pepi."
Switching: 2nd at §1267b (P): *m wn=k ꜥ.wi=k(i) n=f* "Do not open your arms to him!"
Sacerdotal Motifs:
Eye of Horus Nekhekh-*given; Horus Comes; Offering of the King, Geb, Anubis
Type: Priestly Recitation
Priestly Motifs:
Goes (*zi, zkr*) (Exhortation); In Other's Name of; Is Wepiu; Sisters Find; Structure Founded, Built for, Given to; Was Smitten, Slain (*ḫwi, sm3*)
Other Attribute:
Transition Motif:
Ascends to (*pri r*) Sky
Group: C

PT 535
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 3rd at §1280c–d (P): *iw.n=sn(i) m zḫn.w sn=sn(i) wsir m zḫn.w sn=sn(i) P. pn* "They have come, only in seeking their brother Osiris, only in seeking their brother Pepi."
Switching: 2nd at §1283a (P): *n fd.wt=k* "Your sweat is not."

[1111] The officiant of the text's prior form made no first-person self-reference.

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Sacerdotal Motifs:
Given Eyes (Dual); Is Mourned; Is Osiris (NN); Primogeniture; Vocative to (*ḥ3*); 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 (*ḫnti*); Other Removed from Place
Groups: C, F, and N

PT 536
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §1292b (P): *ṯz ṯw* "Raise yourself!"
Switching: 3rd at §1296b (P): *i.n=f ḫr=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, Traverses, Sits on Mounds; Is God (by Verb *nṯr*); Is (Power) before Powers; Is Who Is in His House; Jars Filled (*ʿbḥ*); 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 §1298a (P): *ʿḥʿ ḫms=k ḫr ḫndw wsir* "Stand and sit upon the throne of Osiris!"
Sacerdotal Motifs:
Power in Body; Vocative to (*ḥ3*); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequence 140; Subsequence 204
Priestly Motifs:
Announced (*ḫwi sḏb*); Arises, Stands (Exhortation); Ascends (*pri*) (Exhortation); Has Jackal-face; Lives (Exhortation); Member Is Atum; Nut Protects (*ḫnm*, *sḏḥ*, *ḫwi*); 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 Attribute:
Priestly Motif:
Horus Smites Enemy
Group: C

PT 539
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1303a (P): *tp n(i) M. pn m ḏr.t* "The head of Merire is as a kite's."
Residue: 3 < *1 at §1303b (P): *pr=f r=f šwy=f r=f ir p.t* "Thus let him ascend; thus let him rise to the sky."
Vacillation: 1st at §1323d (P): *pri=i r=f* "Thus let me ascend."
Personal Motifs:
Rises (*šwi*); Vocative to Horus
Type: Transition Text
Transition Motifs:
Adorn Throne in Bark; Ascends to (*pri r*) Sky; Belly of Nut; Is Conceived to Re; Is Son of Re (Predication); *NN pw* A; Possession of Magic; Threat; True of Voice
Other Attribute:
Priestly Motif:
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) ḫr=k* "To you have I come."
Disagreement: 3rd at §1328a (P): *i.n P. pn ḫr<=k>* "To <you> has Pepi come."

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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 (*ṯzi*, *ṯni*); 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 ꜥnḫ ḥr it=ṯn wsir M.* "Put the protection of life around your father Osiris Merire!"
Sacerdotal Motifs:
Is My Father (*it=i*); Is Osiris NN
Type: Priestly Recitation
Priestly Motifs:
Horus Saves (*nḏ*); Is His Father (*it=f*); Made to Come to Life; Other Saves (*nḏ*); Plural Priest; Vocative to Children of Horus
Group: O

PT 542
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §1335a (P): *iw.n=f ip=f it=f wsir P.* "He has come even that he reckon his father Osiris Pepi."
Sacerdotal Motifs:
Horus Comes; Is My Father (*it=i*); Is Osiris NN; Thoth Exhorted to Go (*zi*)
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): *i.šm n wsir M. pw* "Go to Osiris Merire!"
Switching: 2nd at §1337b (P): *in.n(=i) n=k sm3 kw* "To you have I brought the one who slew you."
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 (*ḫwi*, *sm3*)
Group: O

PT 544
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §1338a (P): *i.šm n wsir P. pn* "Go to Osiris Pepi!"
Sacerdotal Motif:
Is Osiris NN
Type: Priestly Recitation
Priestly Motifs:
Children of Horus Raise up; Children of Horus Set out (*iz3*) Bearing Him; None Depart (*ḫmi*, *psḏ*); Plural Priest; Vocative to Children of Horus
Group: O

PT 545
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §1339a (P): *in.n(=i) n=k sm3 kw šꜥ* "To you have I brought the one who slew you, he being cut apart."
Switching: 3rd at §1340a (P): *f3 it=ṯn wsir P. pn* "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 (*sšm*) for; Vocative to Children of Horus; Was Smitten, Slain (*ḫwi*, *sm3*)
Group: O

PT 546
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §1341a (P): *siꜥ n(=i) wsir M. pn* "Make Osiris Merire rise up to me!"
Sacerdotal Motif:
Is Osiris NN
Type: Priestly Recitation
Priestly Motifs:
Is Drawn Together (*dmḏ*, *iꜥb*, *inq*) by Goddess; Made to Rise to Horus, Nut
Group: O

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PT 547
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1342a (P): *h3 it(=i) wsir P. pn* "O my father Osiris Pepi."
Sacerdotal Motifs:
Is My Father (*it=i*); Is Osiris NN; Vocative to (*h3*); 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 wsir 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.t ntr* "I have passed the passing of the god."
Personal Motif:
Passes (*sw3*)
Type: Apotropaic Text
Apotropaic Motifs:
Enemy Turns back (Exhortation); Vocative to Serpent
Group: O

PT 552
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1352 (P): *ʿnḫ=k n(=i) M. pn d.t* "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 §1353a (P): *tz tw gbb* "Let Geb raise you."
Switching: 3rd at §1367a (P): *i.n P. ḥr=k* "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 *ntr*); Is in/at God's Booth; Is Raised (*tzi*, *tni*); Is Successor of Osiris; Isis, Nephthys Mourns; Isis, Nephthys Summons; Osiris Is Your Father (*it=k*); 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

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PT 554
Category: Sacerdotal Text (Personal Service)
Person: 2nd & 3rd
Reference: 3rd at §1370a (P): *in P. pn z3 sm3.t ḥm.t wr.t* "It is Pepi who is the son of the great wild cow."
Switching: 2nd at §1370c (P): *nmi=s siw im=k* "Let her traverse the canal with you."
Group: O

PT 555
Category: Personal Text
Person: 3 < *1
Reference: 3rd at § 1373a (M): *pr.n M.n. m p ḫr nṯr.w p(.iw)* "From Buto with the gods of Buto has Merenre gone forth."
Residue: 3 < *1 at §1374a (N): *q3y Ne. m wp-w3.wt* "Let Neferkare be on high as Wepwawet."
Vacillation: 1st at §1376a (N): *ṯz.i ꜥḥ.w=y* "My lines are tied."
Disagreement: 3rd at §1376a (M): *ṯz.y ꜥḥ.w=f* "His lines are tied."
Personal Motifs:
Comes from, out of Buto; Has White Crown (*ḥḏ.t*); Hungers
Type: Transition Text
Transition Motifs:
Ascends to (*prỉ r*) Sky; Boat Assembled; Is Belted (*šṯ*) as Horus; Wing of Thoth/Seth
Groups: N and O

PT 556
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 3rd at §1379c (P): *q3.w it(=i) wsir P. m wp-w3.wt m-ḫnt itr.tỉ* "My father, Osiris Pepi, will be on high even as Wepwawet before the two chapel rows."
Switching: 2nd at §1380a (P): *ṯz ṯw* "Raise yourself!"
Sacerdotal Motifs:
Is My Father (*it=i*); 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): *pḥr ṯw n pr=k* "Turn yourself to your house!"
Sacerdotal Motif:
Turns Self (*wḏb*, *pḥr*, *mḏr*)
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) i.nḏ-ḥr=k ḥḥ* "Greeting, O Merenre! Hail, O Million!"
Interp. Voc.: 2nd at §1391 (N): *Ne.* "O Neferkare."
Sacerdotal Motifs:
Vocative to (*h3*); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Subsequence 200
Priestly Motifs:
Lives (Exhortation); Vocative to (*i.nḏ-ḥr=k*); Vocative to (*i3*)
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 ḥtp n wsir ỉỉ m ḥtp ỉr=k n wsir* "Come in peace to Osiris! Come in peace to Osiris!"
Sacerdotal Motif:
Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Subsequence 200
Priestly Motif:
Come in Peace to God
Other Attribute:
Mixed Series (Sacerdotal and Personal):
Sequence 131
Group: O

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PT 560
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §1395a (M): *i.wn r3=k ir z3=k wsir* "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

sPT 561A
Group: O

sPT 561B
Category: Sacerdotal Text (Personal Service)
Person of the beneficiary: 2nd
Transplantation: 2nd at P/V/E 24: *i.rs i.rs /// wsir P.* "Awaken, awaken, O Osiris Pepi!"
Person of the text owner: 3rd
Reference: 3rd at P/V/E 26: *in P. dw3 tw wsir* "It is Pepi who hymns you, O Osiris."
Sacerdotal Motifs:
Horus Comes; Is Osiris (Deity); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Awakens; Going forth from the Mouth; Saves (*nḏ*) Self; Is Osiris + Interpolated NN
Group: O

PT 562
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1405b (P): {*m*} *nḏr n=k ꜥn(i) P. n ꜥnḫ w3s ḏ.t* "Take the hand of Pepi, for life and dominion for ever!"
Vacillation: 1st at §1406a–b (P): *wḏꜥ(=i) mdw n(i) nṯr.w it(y) (i)s s(.ti) (i)s ḥr (i)s i.nḏ=f it ḥr wsir* "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): *wḏꜥ Ne. mdw n(i) nṯr.w [it(y) is] s.ti is ḥr is nḏ it=f wsir* "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
Other Attribute:
Sacerdotal Motif:
Eye of Horus Nekhekh-*given
Group: O

PT 563
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1409d (N): *pr Ne.* "That Neferkare ascend."
Residue: 3 < *1 at §1416b (N): *pry Ne. ir p.t* "Let Neferkare ascend to the sky."
Vacillation: 1st at §1419c (P): *šḏ wi ir p.t* "Take me to the sky!"
Type: Transition Text
Transition Motifs:
Ascends to (*pri r*) 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 §1421e (P): *wꜥb P. ḏs=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 (*f3i*, *sšwi*); Vocative to Hepatj, Hepaf, Heneni
Group: O

PT 565
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1423a (P): *P. pw* "It is Pepi."
Vacillation: 1st at §1423a (P): *nꜥ.ti(=i) ir p.t im* "I being conveyed to the sky thereby."
Disagreement: 3rd at §1423a (N): *nꜥ.ti Ne. ir p.t im* "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

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PT 566
Category: Personal Text
Person: 3rd
Reference: 3rd at §1429a (P): *sḏ3 P. pn ḥnʿ=k* "Convey Pepi with you!"
Personal Motif:
Vocative to Horus
Type: Transition Text
Transition Motifs:
Cross, Ferry; Is Not Stranded (*iwi*); *NN pw* A; Vocative to Ferryman, Gatekeeper; Wing of Thoth/Seth; Is Conveyed (*sḏ3*)
Group: O

PT 567
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1430d (N): *im(i) ʿ=t n Ne.* "Give your hand to Neferkare!"
Vacillation: 1st at §1430e (N): *i.p3(=i) i.p3(=i)* "Let me fly! Let me fly!"
Disagreement: 3rd at §1430e (P): *i.p3i=f p3i=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 (*f3i*, *sšwi*); Vocative to Hepatj, Hepaf, Heneni
Group: O

PT 568
Category: Sacerdotal Text (Personal Service)
Person: 2nd & 3rd
Reference: 3rd at §1431b (P): *z P. pn ḫr k3=f ir p.t* "Let Pepi go to his Ka, to the sky."
Switching: 2nd at §1433a (P): *n ḫr=k ir t3* "You will not fall to the earth."
Sacerdotal Motifs:
Goes to, with (*ḫr*, *ḥnʿ*) Ka; Other Gone to, with (*ḫr*, *ḥnʿ*) Ka; Vocative to (*h3*)
Personal Motif:
Passes (*sw3*)
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): *ḫsf=k w h3.w M. pn m wi3=k pw* "You are not to keep Merire from boarding this your bark."
Vacillation: 1st at §1440c (P): *ink sk sn wp.(w)t(i) n(i) rʿ* "For I am the one who destroys them, the agent of Re."
Disagreement: 3rd at §1440c (M): *M.n pw sk sn ip.wti n(i) rʿ* "Merenre is the one who destroys them, the agent of Re."
Residue: 3 < *1 at §1442c (M): *ḫny=f tw* "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; *NN pw* A; Performs *stp z3* for Re; Rows Re
Group: O

sPT 570A
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1450b (P): *n ʿm.n P. pn ir.t ḫr* "Pepi does not eat the eye of Horus."
Vacillation: 1st at §1443b (P): *ms nṯr in p.t ḫr-ʿ.w(i) šw ḥnʿ tfn.t ḫr-ʿ.wi=i* "For the god is born by the sky, before Shu and Tefenut, before me."
Disagreement: 3rd at §1443b (M): *ms nṯr in p.t ḫr-ʿ.w(i) šw ḥnʿ tfnw.t ḫr-ʿ.wi M.n wbn wrr ḏd.w* "For the god is born by the sky, before Shu and Tefenut, before Merenre."
Doubling: 3 < *1 at §1451b (P): [*ḫw*] *n=t* {*w(i)*} <*P.*> *nḫb.t* {*P.*} *ḫr(i)t-ib ḫw.t-sr im(i)t iwnw* "[Protect] {me} <Pepi>, O Nekhebet who is in the house of the noble which is in Heliopolis!"
Quotation: 2nd at § 1450a (M): *nfr.w(i) tw ḏd.w mw.t=f* "'How beautiful are you!' says his mother."
Personal Motifs:
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 (*šdi*) out (to Sky); Is Fourth of Four Gods; Is Served (*ḫni*); Land Not Free of; Limbs Are Imperishable Stars; *NN pw* A; Other Commends to God; Other Informed (*wḏ3 ib*) Concerning Him; Seth Escapes, Rejects Death; Those upon Their Staves; Vocative to Nu; Vocative to Stars

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Other Attributes:
Sacerdotal Motif:
Judgment in House of the Noble
Priestly Motif:
In Other's Name of
Group: O

sPT 570B
Category: Personal Text
Person: 3rd
Reference: 3rd at §1459a (M): *M.n pw ḥfꜥ ḥd.t tpỉ šb.t wꜣḏ.t* "Merenre is one who grasps the white crown, first one of the curl of the green crown."
Personal Motifs:
Has White Crown (*ḥd.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; *NN pw* A
Group: O

PT 571
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1466b (P): *ms P. pn in it=f tm* "And Pepi was born by his father Atum."
Residue: 3 < *1 at §1467a (P): *nhỉ P. pn hrw ḫr(i) mwt mr nh.t stš hrw=f ḫr(i) mwt* "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 (*ḥnỉ*); 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): *dỉ.n=f nỉw.w(t) gbb n P. pn* "He has given the cities of Geb to Pepi."
Disagreement: 2nd at §1475b (M): *dỉ=f n=k nỉw.w(t) gbb* "With him giving you the cities of Geb."
Advanced Noun: 3 < *1 at §1473b (P): *in n P. pn nṯr.w ỉr(ỉ)w p.t* "The gods who are in the sky are brought to Pepi."
Other:[1112] 2nd at §1477a (M): *in sm3.n=sn ṯw* "Have they slain you?"
Personal Motifs:
Is Bull; Enemy Is Questioned
Type: Transition Text
Transition Motifs:
Ascends to (*prỉ r*) Sky; Fear (*šꜥ.t*) at Side, before Him; Gods Witness Ascent; Goes up to Sky on Ladder; Ladder Is Set up; *NN pw* A; Possession of Magic
Group: O

PT 573
Category: Personal Text
Person: 3 < *1
Reference: 2nd at §1479c (P): *šd n=k P. pn ḥnꜥ=k n ꜥnḫ ḫr mw.t=k nw.t* "Take Pepi out with you to the living one, to your mother Nut!"
Advanced Noun: 3 < *1 at §1480a (P): *ỉ.wn.t(ỉ) n P. pn ꜥ3.wỉ p.t* "With the doors of the sky being opened to Pepi."
Vacillation: 1st at §1484d (M): *dỉ w(ỉ) ỉmỉ-rd(=ỉ) ỉm=f* "My obstructor giving me up from him."
Disagreement: 3rd at §1484d (N): *dỉ sw ỉmỉ-rd=f ỉm* "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 ỉr.n=ṯn ỉr=f* "Have you acted against him?" The prior form of the text was presumably **in ỉr.n=ṯn ỉr=ỉ*; the expansion of a quotation to make this statement addressed to the text owner in exemplar M led to a conflict between the prior second person plural *=ṯn* and the desired second person singular *=k*, necessitating the reconfiguration of the person of the enemies as well.

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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): [*iw.n Ne.*] *ḫr=k m iwʿ gbb* "To you [has Neferkare come,] as the heir of Geb."
Vacillation: 1st at §1491a (N): *inn w(i) inn w(i)* "Turn me! Turn me!"
Disagreement: 3rd at §1491a (P): *inn P. inn P.* "Turn Pepi! Turn Pepi!"
Quotation: 2nd at § 1489a–b (P): *ḏd.w tm n=k tm* "Atum will say, 'Let all be yours!'"
Type: Transition Text
Transition Series:
Sequence 117
Other Attributes:
Priestly Motifs:
Ihi-exclamation; Turns about (*ḫwi inni*, Exclamation)
Group: O

PT 575
Category: Personal Text
Person: 3rd
Reference: 3rd at §1496a (P): *ʿḥʿ=sn ḫr-gs P. pn ir t3* "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): *šw ʿ n(i) P. ir p.t* "The hand of Pepi is risen to the sky."
Residue: 3 < *1 at §1517b (P): *pry=f r=f šwy=f r=f ir p.t* "Let him thus ascend; let him thus rise to the sky."
Personal Motifs:
Drinks What Gods Drinks; Lives from What Gods Live; Rises (*šwi*); Vocative to Re
Type: Transition Text
Transition Motifs:
Anointed by God's Anointing; Ascends to (*pri r*) Sky; Figs and Wine; God Awakens in Peace; Has Writ of Re; Is Belted (*šṯ*) as Horus; Is Conceived to Re; Is Fourth of Four Gods; Is Son of Re (Predication); It Is NN; *NN pw* A; Not Rot, Decay (3rd Person); Performs *stp z3* for Re; Those upon Their Staves; Vocative to Nu
Other Attributes:
Sacerdotal Motifs:
Scent Is Sweet; Scent of Eye of Horus
Priestly Motif:
In Other's Name of
Group: O

PT 577
Category: Sacerdotal Text (Personal Service)
Person: 2nd & 3rd
Reference: 3rd at §1520a (P): *ḫʿ wsir* "Osiris is appeared."
Switching: 2nd at §1525 (P): *wsir* "O Osiris."
Transplantation: 3rd at §1523c–1524a (P): *inp ip ib.w ip=f wsir P. m-ʿ nṯr.w ir(i)w t3 n nṯr.w [imi]w p.t nb irp m w3ḥ*[1113] "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): *im(i)=k zy m t3.w ipw i3b.tiw* "May you not go in these eastern lands."

[1113] Presumably a mistake for *w3g* "Wag ceremony."

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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

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[1114]
Transplantation: 2nd at § 1539a (P): *wsir M. pn* "O Osiris Merire."
Disagreement:[1115] 3rd at §1541a (N): *ḏ3 Ne. mr-nḫ3(i)* "May Neferkare cross the shifting waterway."
Sacerdotal Motifs:
Horus Seeks Osiris; Is Osiris (Deity); Vocative to (*h3*); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Subsequence 168
Priestly Motifs:
Announced to Re, Harakhti, Horus; Is Greeted (*i3w*); Is Osiris + Interpolated NN
Other Attributes:
Series with Priestly and Coffin Texts:
Sequence 118; Subsequence 167
Group: O

PT 580
Category: Sacerdotal Text (Personal Service)
Person: 2nd & 3rd
Reference: 3rd at §1543b (P): *ḥw.n=k it(=i)* "You have smitten my father."
Switching: 2nd at §1544a (P): *ḥw.n(=i) n=k ḥw tw m iḫ* "As a bull have I smitten for you the one who smote you."
Sacerdotal Motifs:
Eats Sethian Part; Is My Father (*it=i*); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Greater than Enemy; Horus Smites Enemy; Is His Father (*it=f*); Is Osiris + Interpolated NN; Plural Priest; Was Smitten, Slain (*ḥwi*, *sm3*)
Group: O

PT 581
Category: Sacerdotal Text (Personal Service)
Person of the beneficiary: 2nd
Reference: 2nd at §1551a–b (N): *in tpḥ=k pw nw wsḫ.t wsir* [*in*] *t3w* "This is your naos, the broad hall, O Osiris, that which [brings] breath."
Disagreement(?): 3rd at §1552c (N): /// … /// [*Ne.*[1116]] *m inpw* /// … /// "[May Neferkare] /// … /// as Anubis /// … ///."
Person of the text owner: 2nd
Transplantation: 2nd at PT 581 §1551a–b (P): *in tpḥ.t=k tw nw wsḫ.t wsir P. pn in.t t3w* "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 Attribute:
Mixed Series (Sacerdotal and Personal):
Sequence 155
Group: O

PT 582
Category: Personal Text
Person: 3rd
Reference: 3rd at §1558a (P): *i.n M. ḫr=k* "To you has Merire come."
Personal Motifs:
Passes (*sw3*); Sees God; Vocative to Horus
Type: Transition Text
Transition Series:
Sequence 119
Transition Motifs:
Comes to Addressee = Horus; Flies; Is Questioned (Non-rhetorical); Is Sobek

[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): *ḏ3=k mr-nḫ3(i)* "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 *=k* "may you…" If the reading is correct, then it is in disagreement with Pyr. §1552c (P): *ʿḥʿ=k ḥms=k m inp ḫnti t3-ḏsr* "may you stand and sit as Anubis, foremost of the sacred land."

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Other Attributes:
Sacerdotal Motif:
Power in Body
Priestly Motifs:
Has Jackal-face; Is Anubis; Is among Akhs; Sit on Khened-Throne
Group: O

PT 583
Category: Personal Text
Person: 3rd
Reference: 3rd at §1568a (P): *phr ṯw m33 P. pn* "Turn your self around and see Pepi."
Personal Motifs:
Rises (*šwi*); Vocative to Re
Type: Transition Text
Transition Motifs:
Is Uraeus, Falcon which Came forth; Re Commends to God
Group: O

PT 584
Group: O

PT 585
See fPT 736–737, sPT 738A–C, sPT 739A–B, and fPT 740.

sPT 586A
Category: Unclassified Text
Person: 3rd
Reference: 3rd at §1582a (Nt): *psḏ Nt. m rˁ* "Let Neith be bright as Re."
Transition Series:
Sequence 150; Subsequences 211–212
Group: M

sPT 586B
Category: Personal Text
Person: 3rd
Reference: 3rd at §1583b (Nt): *Nt. pw sḥd ir p.t m-m nṯr.w* "Neith is a star at the sky among the gods."
Personal Motif:
Vocative to Horus
Type: Transition Text
Transition Series:
Sequence 150; Subsequence 211
Transition Motifs:
It Is NN; *NN pw* A
Group: M

sPT 586C
Category: Personal Text
Person: 3rd
Reference: 3rd at §1585a (Nt): *rḏi=k ˁ ir Nt.* "While you put a hand on Neith."
Type: Transition Text
Transition Series:
Sequence 150; Subsequence 211
Transition Motif:
God Gives Hand to
Group: M

sPT 586D
Category: Personal Text
Person: 3rd
Reference: 3rd at §1585b (Nt): *pr Nt. ḥr=s r p.t* "That Neith ascend upon it to the sky."
Type: Transition Text
Transition Series:
Sequence 150
Transition Motifs:
Ascends to (*pri r*) Sky; Ferryboat Brought; Ladder Is Set up; Performs *stp z3* for Re; Vocative to Ferryman, Gatekeeper
Group: M

PT 587
Category: Sacerdotal Text (Personal Service)
Person: 3rd
Reference: 3rd at §1596c (N): *Ne. p(w) ḥr ḏb3 ỉr.t=f m ˁ.wy=f(i) tm.wy* "Horus is Neferkare, the one who adorned his Eye with both his hands."
Advanced Noun:[1117] 3rd at §1597d (P): *ỉr=ṯ n M. ḥ.t nb(.t) mr*[*.t ỉb n(i)*] *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:
NN pw A
Groups: I, M, and O

PT 588
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1607a (M): *pšš.n s(i) mw.t=k nw.t ḥr=k m rn=s n(i) š.t-p.t* "Your mother Nut has spread herself over you, in her name of 'Shetpet.'"

[1117] Dative and noun advanced ahead of complex object; not a sign of editing.

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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 (*ḥnm*, *sdḥ*, *ḫwi*); Nut Spread over; Nut as Shetpet
Other Attribute:
Series with Priestly and Coffin Texts:
Sequence 159
Group: E

PT 589
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1609a (M): *ṯwt k3 n(i) nṯr.w nb(.w)* "You are the Ka of all the gods."
Sacerdotal 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 (*nḏ*); Is Ka of (All) Gods; Is Ka of Horus
Group: E

PT 590
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1610a (M): *m-kw nḏ.ti ꜥnḫ.ti* "Behold: you are saved and alive."
Sacerdotal Series:
Sequence 121; Subsequences 176–177
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequences 94, 97; Subsequence 156
Priestly Motifs:
No Disturbance in; Structure Founded, Built for, Given to
Group: E

PT 591
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1614c (M): *sḫ3.n ṯw k3=k r ḫft(i)w=k* "From your enemies has your Ka discerned you."
Sacerdotal Motifs:
Is Clothed (*ḏb3*) with Cloth; Judgment in House of the Noble; Vocative to (*h3*); Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequence 124
Offering Motif:
Takes (*im*) Eye of Horus
Groups: C and D

PT 592
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §1616a (M): *wsir M.n pw nn* "This one is Osiris Merenre."
Sacerdotal Motif:
Is Osiris NN
Type: Priestly Recitation
Priestly Series:
Sequence 154
Priestly Motifs:
Eye Gone forth from His Head; Geb Protects (*ḫwi*, *stp z3*); Gods Brought, Given by Other; In Other's Name of; What Pertains Is Destroyed, Ceases
Groups: D and F

PT 593
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1627a (N): *im(i) n=k* [ꜥ=*k*] *n ḥr* "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; Subsequences 193–197
Priestly Motifs:
Arises, Stands (Exhortation); Embraces Gods, Everything; Enemies Brought, Given by Horus; Gods, Ennead Saves (*nḏ*); Horus Causes to Arise; Horus Saves (*nḏ*); 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 (*it=f*); Is Raised (*ṯzi*, *ṯni*); Is Strong

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(*ḥ.ti*); It Is Akh for; Not to Be Distant; Nut Protects (*ḫnm*, *sdḥ*, *ḫwi*); 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 ir r(w).t* "You have ascended at the door."
Disagreement: 3rd at §1638a (N): *pr.n Ne. ir r(w).t* "Neferkare has ascended at the door."
Mixed Series (Sacerdotal and Personal):
Sequence 75
Group: C

PT 595
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1639a (M): *i.nḏ-ḥr=k M.n* "Hail to you, Merenre!"
Sacerdotal Motif:
Horus Comes
Type: Priestly Recitation
Priestly Motifs:
Enemies Brought, Given by Horus; Horus (Priest) Gives Heart or Hearts; Isis, Nephthys Bring Heart; Nuteknu Nullified; Vocative to (*i.nḏ-ḥr=k*)
Group: C

PT 596
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1641c (M): *i.rs ṯz ṯw* "Awaken! Raise yourself!"
Type: Priestly Recitation
Priestly Series:
Sequence 129
Priestly Motifs:
Awakens; Hand over Offerings; Raises Self (Exhortation)
Group: C

PT 597
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1642 (M): *m(y) wnḫ=k n=k ir(.t) ḥr (w)ḏ3.t imit t3i.t* "Come and don the whole Eye of Horus which is Tait!"
Sacerdotal Motifs:
Is Clothed with/by Tait; Vocative to (*h3*)
Type: Offering Text
Offering Motif:
Adorned with Eye of Horus as Cloth
Other Attribute:
Priestly Motif:
Comes (Exhortation)
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 ꜥ.wi=k(i) ḥ3 M.n ḥ3 k3.t tn ḥ3 mr pn m ꜥ.wi 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

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(*wrr*) (Exhortation); Other Put under (by Horus); Other Saves (*nḏ*); Others Not Distant from Benef; Structure Founded, Built for, Given to; Vocative to Horus
Group: C

PT 601
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §1660a (N): *rḏi tn rwḏ Ne.* "Cause that Neferkare be enduring!"
Type: Priestly Recitation
Priestly Series:
Sequence 130
Priestly Motif:
Structure Founded, Built for, Given to
Group: C

PT 602
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §1672b (M): *ḏi=k ḥ3by M.n m ḥ3b n(i) ḥr* "May you give the ceremony of Merenre as the ceremony of Horus."
Advanced Noun:[1118] 3rd at §1673b (M): *wp=tn n M.n r3=f* "And open for Merenre his mouth."
Sacerdotal Motifs:
Eyes Opened; Mouth Is Opened
Personal Motif:
Passes (*sw3*)
Group: C

PT 603
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §1675a (N): *tz tw* "Raise yourself!"
Switching: 3rd at §1677a (N): *ḏ3.n=f mr nm.n=f d3.t* "He has crossed the lake: he has traversed the netherworld."
Sacerdotal Motifs:
Is My Father (*it=i*); Sits (Exhortation); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Himself Draws (*inq*) Bones Together; Raises Self (Exhortation)
Groups: C, F, and H

PT 604
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1680a (N): *tz tw* "Raise yourself!"
Sacerdotal Motifs:
Is My Father (*it=i*); 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) in(=i) n=k w3ḏ.w* "I have come, even bringing you green eye-paint."
Switching: 3rd at §1682a (N): *d(=i) tw n it(=i) Ne.* "Let me give you to my father Neferkare."
Sacerdotal Motifs:
Horus Comes; Is My Father (*it=i*); Mythological Precedent: Horus & Osiris; Priest (1cs) Gives Offerings; Vocative to (No Particle)
Type: Offering Text
Offering Motifs:
Eye of Horus Filled; Horus Fills
Group: G

PT 606
Category: Sacerdotal Text (Personal Service)
Person of the beneficiary: 2nd
Reference: 2nd at §1695a (Oudj): [*shpr=s*]*n tw mr* [*r*ᶜ] "[Let th]em [make] you [come to be] like [Re]."
Disagreement: 3rd at §1695a (M): *shpr=sn M.n. pn mr r*ᶜ "Let them make Merenre come to be like Re."
Recarved: 2nd at §1686b (P initial): [*wdn.*]*n*[*=f*] *tw i*[*t*]*=i ḥr ns.t r*ᶜ*-tm* "[With him] having [installed] you, O my fa[ther], upon the throne of Re-Atum."
Person of the text owner: 2/3 < *1
Reference: 1st at §1685a (M): *n ink is ḥr nḏ it=f* "For I am Horus savior of his father."
Disagreement: 3rd at §1685a (N): *n Ne. is pw ḥr* /// "For Neferkare is Horus ///."
Transplantation: 2nd at §1686b (P final): *wdn*<*.n*>*=f tw it(=i) wsir P. ḥr ns.t r*ᶜ*-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=tn r3 n(i) Ne. n=f.*

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Sacerdotal Motifs:
Body Collected (*s3q*); Horus Comes; Is My Father (*it=i*); Is Osiris (Deity); Priest Is Horus; Priest Is Son; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Enemy Raises up; Horus Saves (*nḏ*); Horus Smites Enemy; In His, Your Name of; Is Osiris + Interpolated NN; Issues Commands to Gods (*nṯr.w*); Not to Be Distant; Raises Self (Exhortation); Service Performed (*sšm*) for; Seth Acts against (Someone); Sit on Khened-Throne; Was Smitten, Slain (*ḫwi*, *sm3*)
Group: N

PT 607
Category: Personal Text
Person: 3rd
Reference: 3rd at §1701a–b (M): *ms.n nw M.n ḥr ḏr.t=f i3b.(i)t nḫn ny s33.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): *ʿḥʿ 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 ẓḫn.wi p.t n M.n pn* "The two reed-boats of the sky are given to Merenre."
Switching: 2nd at §1707a (M): *mstw=k nṯr dw3* "Your offspring is the morning god."
Disagreement: 3rd at §1707a (N): *mstw Ne.* [*nṯr dw3*] "The offspring of Neferkare [is the morning god]."
Vacillation: 1st at §1708a–b (M): *in m(y) n(=i) fd ipw i3.tiw ḥms.w ḥr dʿm=sn prr.iw m gs i3b(.ti) n(i) 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): [*wṯz*]*=sn i.w n(i) Ne. pn nfr n nḥ*[*b-k3.w*] "Let them [raise up] this good speech of Neferkare to Neh[ebkau]."
Interp. Voc.:[1119] 2nd at § 1703e (M): *it*(*=i*) *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 Chemmis; 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 (*it=i*); Vocative to (No Particle)
Group: O

PT 610
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1719c (M): *nis rʿ ir=k m izkn n(i) p.t* "Even as Re summoned you from the Yezeken of the sky."
Interp. Voc.: 2nd at §1719c (N): *nis rʿ ir=k Ne. m izkn n(i) 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:
Akhs 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 (*ṯzi*, *ṯni*); Isis, Nephthys Summons; Made an Akh; Raises Self (Exhortation); Sit on Khened-Throne; What Anubis Should Do for;

[1119] This passage and another with an unpreceded vocative at Pyr. §1703a (M) are not preserved in exemplar N. To judge from the content of the text, it was personal in structure prior to its adaptation to the wall.

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Awakens to Horus; Going forth from the Mouth; Is Anubis; Is Pure, Appeared at Festival; Zizyphus Bows, Turns Head to
Group: O

PT 611
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §1724a (M): *ꜥnḫ ꜥnḫ.ti it(=i) m rn=k pw ḥr(i) ntr.w* "Live! Live, O my father, in your name of 'one who is with the gods!'"
Switching: 3rd at §1725c (M): *ḏḥw.ti pi it(=i) M.n (i)m(i)-ꜥb=tn* "Thoth is my father Merenre, the one who is among you."
Other: 2nd & 3rd at §1726a (N): *wn n=k n Ne. z* "For you, for Neferkare, is the bolt opened."
Sacerdotal Motifs:
Eyes Opened; Is My Father (*it=i*); Scent of Eye of Horus; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequence 132; Subsequence 201
Priestly Motifs:
Door Bolts Opened (*nḫbḫb*, *wn z*); Doors Which Exclude; Enters into Protection; Geb Protects (*ḫwi*, *stp zꜣ*); Grasps Hand of Imperishable Stars; In His, Your Name of; Is Appeared as Wepiu, Geb, Jackal; Is Ba Foremost of Living; Is Greeted (*iꜣw*); Is Power/Osiris Foremost of Akhs; Lives (Exhortation); Saves (*nḏ*) Self; Scent, Air to Nostrils; Vocative to (*iꜣ*)
Group: O

PT 612
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1731b (P): *ꜥḥꜥ tz tw* "Arise! Raise yourself!"
Sacerdotal Motifs:
Is My Father (*it=i*); Mythological Precedent: Horus & Osiris; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequence 132; Subsequence 201
Priestly Motifs:
Arises, Stands (Exhortation); Goes around, Traverses, Sits on Mounds; Himself Draws (*inq*) Bones Together; Horus Who Smites, Drowns, Destroys; Is Foremost of (His) Ennead; Nuteknu Nullified; Pure by, Receive Jars; Raises Self (Exhortation); Rises (*šwi r=k*) (Exhortation); Sit on Khened-Throne; Throw off Dust, Sand, Earth; What Anubis Should Do for; Your Going Is by Horus
Group: O

PT 613
Category: Personal Text
Person: 3rd
Reference: 3rd at §1737b (P): *in* [*mḥn.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): /// [ꜥḥꜥ]=*k r=k ir ꜥrw.t ḥw.t bꜣ* "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 pw ir(i) zꜣ i.tm* "The son of Atum is thus Merenre."
Type: Transition Text
Transition Motifs:
Boat Assembled; Is Not Stranded (*iwi*); Wing of Thoth/Seth; *NN pw* A
Group: O

PT 616
Category: Personal Text
Person: 3rd
Reference: 3rd at §1743b (M): *in nw 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): *ḥtp-ḏi-ni-sw.t m s.wt=k nb(.wt) ḥtp-ḏi-ni-sw.t m sꜥḥ.w=k nb(.w)* "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

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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): *ṯz ṯw* "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 (*nḏ*) Self; Set on Right Side
Group: O

PT 620
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1753a (N): *ink ḥr* "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 (*nḏ*)
Group: D

PT 621
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1754 (N): (*i*)*m sṯ ir.t ḥr ir=k* "Take the scent of the eye of Horus to yourself!"
Sacerdotal Motifs:
Is Osiris NN; Scent Is toward (*r*) Him; Scent of Eye of Horus; Vocative to (No Particle)
Type: Offering Text
Offering Motifs:
Scent Diffused (*pḏ*); Takes (*im*) Eye of Horus
Group: D

PT 622
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1755a–b (N): *ḏb3.n(=i) kw m ir.t ḥr rmn-wt.(i)t itn nr.t.n n=s nṯr.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: 2nd at §1756 (N): *m-n=k ir.t ḥr ir.t.n(=i)* "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 §1757a (Nt): *pr.n Nt. ḥr šw* "Neith has ascended upon Shu."
Personal Motif:
Osiris Ascends
Type: Transition Text
Transition Series:
Sequence 133
Transition Motifs:
Ascends to (*pri r*) Sky; Climbs (*ḫfd*, *i3d*); It Is NN; *NN pw* A; Other Opens, Makes Way; Shu Lifts up (*f3i*, *sšwi*)
Group: M

sPT 625A
Category: Personal Text
Person: 3 < *1
Reference: 1st at §1762b (Nt): *h3.n=i ḥr hpw.ti* "I have descended on the Heputi-*pole."
Disagreement: 3rd at §1762b (N): *h3.n Ne. ḥr hpw.ti* "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

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Other Attribute:
Priestly Motif:
Is Official
Groups: L and M

sPT 625B
Category: Personal Text
Person: 3 < *1
Reference: 1st at §1765c (Ibi): *ḥw.t=i im m-m nb.w rn*[*.w*] "My house being there among the possessors of name[s]."
Disagreement: 3rd at §1765c (N): *ḥw.t n*(*i*)*t Ne. im m-m nb.w rn.w* "The house of Neferkare being there among the possessors of names."
Group: 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]."[1120]
Vacillation: 1st at §1770c (P): *t3š=i nb.w*<*t*> "My boundary is the islands."
Disagreement: 3rd at §1770c (N): *t3š=f nb.wt* "His boundary is the islands."
Type: Transition Text
Transition Series:
Sequence 134; Subsequence 202
Transition Motif:
Alights
Group: M

sPT 627A
Category: Personal Text
Person: 3rd
Reference: 3rd at §1771a (N): *Ne. pw 3ḫ ꜥpr dbḥ ḫpr* "Neferkare is an equipped Akh, who seeks metamorphose."
Type: Transition Text
Transition Series:
Sequence 134; Subsequence 202
Transition Motif:
NN pw A
Group: M

sPT 627B
Category: Personal Text
Person: 3rd
Reference: 3rd at §1778a (N): *Ne. pw bik ꜣ ḥr znb.w ḥw.t imn rn* "Neferkare is a great falcon upon the walls of the house of hidden of name."

[1120] "Great one" rather than "swallow," since the text owner flies up as a bird via verbs other than *pri*.

Type: Transition Text
Transition Series:
Sequence 134
Transition Motif:
NN pw A
Groups: L and M

PT 628
Category: Sacerdotal Text (Personal Service)
Person: 2nd
Reference: 2nd at §1786a (N): *ḥw kw Ne. inn k*(*w*) *Ne.* "Oh, you Neferkare! Turn about, O Neferkare!"
Type: Priestly Recitation
Priestly Series:
Sequence 135
Priestly Motifs:
Isis, Nephthys Bring Heart; Oh, Ah! (*ḥwi ḥ3/3*); Sisters Come; Sister Grasps Hold of; Turns about (*ḥwi inni*, Exclamation)
Group: M

PT 629
Category: Sacerdotal Text (Personal Service)
Person: 2nd
Reference: 2nd at §1787 (N): *iw.n=i i.ḥꜥ.k*(*i*) *n mr.wt=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
Group: M

PT 630
Category: Sacerdotal Text (Personal Service)
Person: 2nd
Reference: 2nd at §1788a (N): *nn ꜣꜥ im=k* "The watercourse is still in you."
Sacerdotal Motif:
Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequence 135
Priestly Motif:
Is Osiris + Interpolated NN
Group: M

PT 631
Category: Sacerdotal Text (Personal Service)
Person: 3rd
Reference: 3rd at §1789 (N): *iꜥb.n*(*=i*) *sn*(*=i*) "I have united my brother."

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Type: Priestly Recitation
Priestly Series:
Sequence 135
Priestly Motif:
Is Drawn Together (*dmḏ*, *iʿb*, *inq*) by Goddess
Group: M

PT 632
Category: Sacerdotal Text (Personal Service)
Person: 2nd
Reference: 2nd at §1790b (N): *i3b.w*(*i*) *sṯ=k* "How pungent is your smell!"
Group: M

PT 633
Category: Sacerdotal Text (Personal Service)
Person: 3rd
Reference: 3rd at §1791 (N): *ṯmt ḥ3.t ḥr=f* "You are the one who mourns over him."
Sacerdotal Motif:
Is Mourned
Type: Priestly Recitation
Priestly Motif:
Isis, Nephthys Mourns
Group: M

fPT 634
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1792 (Amenirdis): *in.n*(=*i*) *n=t ir.t ḥr* "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=i*) *n=k ir*(.*t*) *ḥr imit t3i.t rn(n)-w*[*t*].(*i*)*t* [*tn nr.t.n n=s nṯr.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): *d.n n=k ḥr ir.t=f m ḥ3.t=k m rn*[=*s n*(*i*) *wr.t-ḥk3.w*] "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): *im*(*i*) *n*(=*i*) *ʿ=k* "Give me your hand!"
Sacerdotal Motifs:
Given Eye of Horus; Gives Hand to Horus, Priest; Horus Comes; Horus Seeks Osiris; Is My Father (*it=i*); Is Osiris NN; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Horus Causes to Arise; Horus Protects (*ḫwi*); Horus Saves (*nḏ*); Lives (Exhortation)
Group: A

PT 637
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1800b–c (N): *iw.n*(=*i*) *ḫr=k ḏd-ṯ i.mḥ*(=*i*) *ṯw m mḏ.t pr.t m ir.t ḥr* "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 (*ṯz*); Body Collected (*s3q*); 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 (*h3*)
Type: Offering Text
Offering Motif:
Horus Fills
Other Attribute:
Priestly Motif:
Akh before/more than Akhs
Groups: A and C

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PT 638
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1805a (N): *ṯz.n n=k nṯr.w ḥr=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:
Sequence 136
Priestly Motif:
In Other's Name of
Group: A

PT 639
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1807b (N): *wp ḥr=k m wpš* "Let your sight be opened by the illumination!"
Sacerdotal Motifs:
Face Is Brightened; Eyes Opened; Given Eye of Horus; Is Osiris NN; See by Eye; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequence 136
Offering Motif:
Takes (*im*) Eye of Horus
Group: A

PT 640
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §1810a (N): *z3=k pw wsir Ne. pn* "Your son is Osiris Neferkare."
Sacerdotal Motif:
Is Osiris NN
Type: Priestly Recitation
Priestly Motif:
Geb Protects (*ḫwi*, *stp z3*)
Group: A

PT 641
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1813b (N): *iw.n(=i) mdw(=i) ḥr-tp=k ink z3=k* "I have come in order that I may speak on your behalf, for I am your son."
Sacerdotal Motifs:
Horus Comes; Is Osiris NN; Priest Is Horus; Priest Is Son; Vocative to (No Particle)
Group: A

PT 642
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at §1817a (N): *šn=k n=k ḫ.t nb(.t) m ḫnw-ꜥ.wy=k(i)* "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): *ꜥḥꜥ k3=k m-m* [*nṯr.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 ṯn ḥr* [*Ne.*] "Set out bearing [Neferkare]!"
Sacerdotal Motif:
Is Osiris NN
Type: Priestly Recitation
Priestly Motifs:
Children of Horus Raise up; None Depart (*ḥmi*, *psḏ*); Children of Horus Set out (*iz3*) Bearing Him; Vocative to Children of Horus
Group: A

sPT 645A
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1824d–e (N): *ḫnm=f ṯw* [*sḫm.t(i) m*] *šmꜥ m ḥr pn sḫm=k* [*im=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

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sPT 645B
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1824h (Nt): *ṯwt nṯr sḫm wʿ.t(i)* "You are a god, the sole power."
Sacerdotal Motifs:
Is Osiris NN; Vocative to (*ḥ3*)
Type: Priestly Recitation
Priestly Series:
Sequence 153
Priestly Motifs:
Children of Horus Raise up; Has Power through (Children of) Horus; Is Power
Other Attribute:
Offering Motif:
Horus Offers (*rdi*)
Group: A

PT 646
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1825 (Nt): *rdi.n ḥr wr ḥk3.w=k m rn=k n(i) wr-ḥk3.w* "Horus has caused that your magic be great, even in your name of great of magic."
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequences 137, 153
Priestly Motif:
In His, Your Name of
Group: A

PT 647
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1827a (B16C): *ḥtm=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): *rdi.n n=k ḥr ms.w<=f>* "To you has Horus given <his> children."
Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequence 137
Priestly Motifs:
Children of Horus Raise up; Children of Horus Set out (*iz3*) Bearing Him; Gods Brought, Given by Horus; Has Power through (Children of) Horus; Others Not Distant from Benef
Group: A

PT 649
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1831c (N): *ṯwt k3 n(i) nṯr.w* "You are the Ka of the gods."
Sacerdotal Motifs:
Is Osiris NN; Power over Gods (*sḫm m nṯr.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 (*nḏ*); Is Drawn Together (*dmḏ*, *iʿb*, *inq*) 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): *wsir Ne.* "O Osiris Neferkare."
Sacerdotal Motif:
Is Osiris NN
Type: Offering Text
Offering Motif:
Takes (Miscellaneous) Eye of Horus
Group: A

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PT 652
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1839a (N): *m-n=k ỉr(.t) ḥr nḥm.t.n(=ỉ) m-ᶜ stš* "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 (*ỉm*) Eye of Horus
Group: A

PT 653
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1840 (N): *m-n=k ỉr(.t) ḥr* "Take the eye of Horus!"
Sacerdotal Motifs:
Is Osiris NN; Libation Instruction; Libation (*z3t*); Vocative to (No Particle)
Type: Offering Text
Offering Motifs:
Object Direction; Takes (*ỉm*) 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): *šw.t n(ỉt) Ne.* [*m*] *ỉpd* "The plumage of Neferkare [is] that of a bird."
Type: Transition Text
Transition Series:
Sequence 145
Transition Motif:
Reaches (*ph*) Sky, Height
Group: M

sPT 655C
Category: Unclassified Text
Person: 3rd
Reference: 3rd at §1847b (N): *zkr Ne. zkr.t ỉr=tn* "Let Neferkare truly *go to you."
Transition Series:
Sequence 145
Group: M

PT 656
See fPT 736.

PT 657
See fPT 737 and sPT 738A.

PT 658
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1854a (N): *sḏ3.n tw ntr.w ỉ.mr=sn tw* "The gods make you well as they love you."
Sacerdotal Motif:
Given Eye of Horus
Type: Priestly Recitation
Priestly Motifs:
Exhorted to Maintain Enemy; Is Arisen to Seth; Is Sacred
Groups: A and F

PT 659
Category: Sacerdotal Text
Person: 2–3 < *2
Reference: 3rd at §1864a (N): *m(ỉ) sw ỉ* "Behold: he is come."
Switching: 2nd at §1867b (N): *h3 n=k z3b šmᶜ ỉs ỉnp ỉs ḥr(ỉ) mnỉw* "Return as the jackal of Upper Egypt, as Anubis master of the herdsman's tent!"
Advanced Noun: 3rd at §1862b (N): *ᶜḥᶜ Ne. r=f m ỉtr.tỉ 3ḫ.t* "May Neferkare thus stand at the two chapel rows of the horizon."
Disagreement: 2nd at §1862b (P): [*ᶜḥᶜ*]*=k r=k m ỉtr.tỉ 3ḫ.t* "May you [stand] at the two chapel rows of the horizon."
Pseudo-Vacillation: 3rd at §1863a (N): *sḏm=k mdw<=f> rᶜ ntr ỉs* "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

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PT 660
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 3rd at §1870a (N): *šw z3 tm pw wsir Ne. pn* "Osiris Neferkare is Shu the son of Atum."
Switching: 2nd at §1870b (N): *ṯwt z3 wr n(i) tm wtw.t(i)=f* "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): *m-n=k mw=k ipn bz3.w imiw mnḏ.wi mw.t=k 3s.t* "Take this your water, the milk which is in the breasts of your mother Isis!"
Sacerdotal Motifs:
Is My Father (*it=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): *iw Ne. ir=k* "Neferkare is bound for you."
Vacillation:[1121] 1st at §1874b (Ibi):[1122] *[i]w=i r=k* "I am bound for you."
Doubling: 3 < *1 at §1876a (Ibi): *iw ḥw [n ms]w.t {=i} ibi* "The abundance-god belongs to {my} [the dinner] of Ibi."
Personal Motifs:
Is Bound for God; Is Not Burned; Is Strong (*wsr*); Lives from What Gods Live; Vocative to Re
Group: H

hPT 662B §1877c–1881
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1877c (N): *it(=i) Ne.* "O my father Neferkare."
Sacerdotal Motifs:
Eye of Horus Nekhekh-*given; Given Eye of Horus; Is My Father (*it=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 (*qbḥw*); 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
Group: G

PT 663
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1882a (N): *iw t=k ḫr(=i) rˁ nb* "Your bread is from me every day."
Sacerdotal Motifs:
Priest (1cs) Gives Offerings; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequence 146
Priestly Motif:
Priest (1cs) Gives Bread
Group: F

fPT 664
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1885 (N): *rdi(=i) n=k ib=k n(i) ḏ.t=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! (*ḥwi h3/3*); Sister Grasps Hold of Sisters Come; Turns about (*ḥwi inni*, Exclamation)
Group: F

fPT 664A
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1886a (N): *iw.n(=i) <ḫr>-ib t3 [n] m bw ḫr(i)=k im* "I have come even in the middle of [th]is land, into the place where you are."

[1121] Also disagreement.
[1122] Elsewhere this source shows the proper name: Ibi 707–711 (five instances).

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Sacerdotal Motifs:
Is Osiris NN; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Sisters Come; Sister Grasps Hold of
Group: F

fPT 664B
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1887a (N): *ḥr ḫw m ḫnw-ꜥ.(w)y=k(i)* "Horus who protects is within your embrace."
Type: Priestly Recitation
Priestly Motifs:
Embraces Horus; Horus Saves (*nḏ*); In His, Your Name of; In Name of Horizon of Re; Is Akh in the Horizon; It Is Akh for; Horus Protects (*ḫwi*);
Group: F

fPT 664C[1123]
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §1891 (N): *m gꜣ /// … ///* "Do not lack!"
Switching: 3rd at §1897b (N): *i.sk(=i) rꜣ n(i) wsir Ne. ///* "Let me dry the mouth of Osiris Neferkare ///."
Sacerdotal Motifs:
Body Bound up (*ṯz*); 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 (*dmḏ*, *iꜥb*, *inq*) by Goddess; Is Raised (*ṯzi*, *ṯni*); Seth Acts against (Someone)
Group: F

fPT 665
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1898a (Nt): *rs rs* "Awaken! Awaken!"
Sacerdotal Motifs:
Exhorted to Beware; Priest Is Horus; Priest Is Son; Scent Is Sweet; Vocative to (*hꜣ*); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequence 140
Priestly Motifs:
Arises, Stands (Exhortation); Awakens; Awakens to Horus; Dance Performed for Fetters Released; Grasps Hand of Imperishable Stars; In His, Your Name of; Is Appeared as Wepiu, Geb, Jackal; Is Ba Foremost of Living; Is Foremost of (His) Ennead; Is Jackal; Is Power/Osiris Foremost of Akhs; Is Sleeper (*i.bꜣn*); Is Sole Star; Is Wepiu; Is Who Is in Henet; Is Who Is in His House; Isis, Nephthys Summons; Issues Commands to Akhs; Jars Filled (ꜥ*bḥ*); Knife Gone forth from Seth; Lives (Exhortation); Nuteknu Nullified; Pure by, Receive Jars; Raises Self (Exhortation); Receives Staff, Crook, Flail; Scent, Air to Nostrils
Other Attributes:
Personal Motif:
Eats Person
Transition Motif:
Rises (*iꜥ*)
Group: B

fPT 665A
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1908a (Nt): *ṯz* <*ṯ*>*w* "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, Awakens to Offerings; Arises, Stands (Exhortation); Himself Collects Body (*sꜣq*); Is Khentimentiu; Is Strong (*ṗḥ.ti*); Is before Gods; Is upon Throne of Osiris (*ḥr ns.t wsir*); Raises Self (Exhortation); Saves (*nḏ*) Self; Service Performed (*sšm*) for; Tomb, Sarcophagus Opened; Water Gone forth; Your Thousands of (Thing)
Group: B

fPT 665B
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §1913a (Nt): ꜥ*nḫ* ꜥ*nḫ* ꜥ*nḫ.t(i)* ꜥ*nḫ.t(i) m rn=k pw ḥr(i) ntr.w* "Live! Live! Live! Live, in your name of 'one who is with the gods!'"

[1123] Actually two texts, with the second consisting of Pyr. §1897b, as *ḏd*-[*mdw*] is preserved at N 585+10.

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Switching: 3rd at §1914b (Nt): *ḏḥw.ti pw Nt. pn* "Neith is Thoth."
Sacerdotal Motif:
Vocative to (*ḥ3*)
Type: Priestly Recitation
Priestly Series:
Sequence 140; Subsequences 203–204
Priestly Motifs:
In His, Your Name of; Is Appeared as Wepiu, Geb, Jackal; Is Ba Foremost of Living; Is Drawn Together (*dmḏ*, *iʿb*, *inq*) by God; Is Power/Osiris Foremost of Akhs; Lives (Exhortation)
Group: B

fPT 665C

Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1915b (Nt): *ʿb3=k bi3(.i) m ḏr.t=k* "Your metal staff being in your hand."
Sacerdotal Motifs:
Scent Is Sweet; Scent Is toward (*r*) Him; Scent of Eye of Horus; Vocative to (*ḥ3*)
Type: Priestly Recitation
Priestly Series:
Sequence 140; Subsequences 203–204
Priestly Motifs:
Doors Which Exclude; Grasps Hand of Imperishable Stars; Is Greeted (*i3w*); Is Sleeper (*i.b3n*); Door Bolts Opened (*nḫbḫb*, *wn z*); Scent, Air to Nostrils
Group: B

fPT 666

Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1916a (Nt): *inq n=k qs.w=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 (*ḥ3*); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequence 140; Subsequences 203–204
Priestly Motifs:
Ba to; Body Joined (*iʿb*); Comes (Exhortation); Enters into Protection; Fetters Released; Geb Protects (*ḫwi*, *stp z3*); Hand over Offerings; Heart Brought, Given; Himself Draws (*inq*) Bones Together; Horus Who Smites, Drowns, Destroys; Is Appeared as Wepiu, Geb, Jackal; Is before Gods; Is Foremost of (His) Ennead; Is Sole Star; Is Who Is in Henet; Is Who Is in His House; Jars Filled (*ʿbḥ*); Nuteknu Nullified; Osiris Is Your Father (*it=k*); Priest (1cs) Gives Bread; Pure by, Receive Jars; Rises (*šwi r=k*) (Exhortation); Sit on Khened-Throne; Stands before/among Gods; Throw off Dust, Sand, Earth; Your Going Is by Horus
Group: B

fPT 666A

Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §1929a (Nt): *m k(w) nw ir.n(=i) n=k* "See this which I did for you!"
Switching: 3rd at §1929e (Nt): *t=k s{t}<r>f ḫr Nt. pw rʿ nb* "Your warm bread is with Neith every day."
Sacerdotal Motifs:
Exhorted to Beware; Is Osiris (NN); Vocative to (*ḥ3*); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequence 140; Subsequences 203–204
Priestly Motifs:
Announced (*ḫwi sḏb*); At Great Stair; Goes around, Traverses, Sits on Mounds; Has Warm Bread (*t 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

fPT 666B

Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1931b (Nt): *im(i)=sn nḏr.w ʿ=k ir pr b3 pf* "Let them not take your hand to that house of that Ba."
Sacerdotal Motifs:
Exhorted to Beware; Vocative to (*ḥ3*)
Type: Priestly Recitation
Priestly Series:
Sequence 140; Subsequences 203–204
Priestly Motifs:
Beware the Great Lake; In Other's Name of; Is Not Seized by Other (Non-Aker)
Group: B

fPT 667

Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §1934d (Nt): *šzp n=k tp=k* "Receive your head!"
Switching: 3rd at §1936b (Nt): *št3 sw* "He is secret."

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Sacerdotal Motifs:
Eats Sethian Part; Horus Seeks Osiris; Vocative to (*h3*); 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 srf*); 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 (*i.nḏ-ḥr=k*)
Other Attributes:
Transition Motifs:
His Place Made; Is Questioned (Non-rhetorical)
Group: B

fPT 667A

Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §1944a (Nt): *n mwt.n=k is mwt.t* "You cannot truly die."
Switching: 3rd at §1945b (Nt): *wꜥb Nt. pw m-ꜥ ḫ.t nb(.t) ḏw.t ir(i)t=f* "Let Neith be purified from everything evil pertaining to <her>."
Sacerdotal Motifs:
Horus Seeks Osiris; Take, Receive Efflux; Vocative to (*h3*); 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

fPT 667B

Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1949a (Nt): *i.(n)ḏ-ḥr=k Nt. pw šṯ{pꜥ}3 s.wt* "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 (*i.nḏ-ḥr=k*)
Group: B

fPT 667C

Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1952a (Nt): *ṯz ṯw* "Raise yourself!"
Sacerdotal Motifs:
Lifts up Sight; Turns Self (*wḏb*, *pḥr*, *mḏr*); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequence 140; Subsequences 203–204
Priestly Motifs:
Heart Brought, Given; Himself Collects Body (*s3q*); Himself Draws (*inq*) Bones Together; Is Hidden of Place; Raises Self (Exhortation); Take, Receive Head
Group: B

fPT 667D

Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1958a (N): *ḥtm ṯw m nṯr* "Provide yourself as a god!"
Sacerdotal Motif:
Provided as God (*nṯr*)
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 §1960a (N): *iw Ne. r gs i3b.t(i) n(i) nw.t* "Neferkare is bound for the eastern side of Nut."

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Type: Transition Text
Transition Motifs:
Is for Sky; Is Uraeus, Falcon which Came forth; *NN pw* A
Groups: B and L

PT 669
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §1963a (N): *n nt(i)t Ne. is pw sn pr m sbq* "For Neferkare is a brother who would go forth from the shin."
Residue: 3 < *1 at §1971 (N): *i.pȝ Ne. ḫny Ne. ḥr šw.ti it=f gbb* "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 (*tz*)
Type: Transition Text
Transition Motifs:
Alights; Flies; *NN pw* A; Travels (*sdȝ*)
Groups: B and L

PT 670
Category: Sacerdotal Text (Personal Service)
Person of the beneficiary: 2nd & 3rd
Reference: 3rd at §1978b–c (N): *mdw wsir n ḥr fd.n=f dw.t* [*ir*(*it*) *Ne. m*[1124]] *fd-nw=f hrw* "Let Osiris speak to Horus, for he has removed the evil [which pertains to Neferkare in] his fourth day."
Switching: 2nd at §1976a (N): *ḥ m ȝ=k ir.t.n n=k zȝ=k* "Arise, and see what your son has done for you!"
Person of the text owner: 2nd & 3rd
Transplantation: 3rd at §1973a (N): *iw=sn n wsir Ne. ḥr ḫrw rmm ȝs.t ḥr sbḥ nb.t-ḥw.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 (*tz*); Body Collected (*sȝq*); Enemies Brought, Given by Other; Is Mourned; Libation (*zȝt*); Mouth Is Opened; Vocative to (No Particle)

[1124] For the restoration, see Pyr. §1978c (P) = P/S/Sw B 9–10: [*fd.n=f dw.t ir*(*it*)] *P. m fd-<n>w=f hrw* "[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.

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; Service Performed (*sšm*) for; Seth Acts against (Someone); Was Smitten, Slain (*ḫwi*, *smȝ*)
Other Attributes:
Series with Priestly and Coffin Texts:
Sequence 156; Subsequence 213
Apotropaic Motif:
Go forth from Earth
Groups: B and M

PT 671
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1987a (N): *twt zȝ wr* "You are the son of the great one."
Type: Priestly Recitation
Priestly Series:
Sequence 141
Other Attribute:
Transition Motif:
Enthroned, Throne Established
Group: B

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*)*w.n Ne. tm i.qm*(*ȝ*)*.w ḫpr zbt* "Neferkare 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 (*i.nd-ḥr=k*)
Group: B

PT 673
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1990a (N): *iȝ it*(*=i*) Ne. "Greeting, O my father Neferkare!"

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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 (*qbḥw*); Vocative to (*i3*)
Groups: C and I

PT 674
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §1994a (N): *ink ḥr* "I am Horus."
Mistake: 3rd at §1995a (N): *pḥ={f}<k> m qbḥ.t* "{His} <Your> rear is Qebehut."
Disagreement: 2nd at §1995a (Nt): *pḥ=k m qbḥ.t* "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); Has Jackal-face; Is Khentimentiu; Is Pure (Exhortation); Isis, Nephthys Summons; Knife Gone forth from Seth; Sits before, beside Gods (Exhortation); Sit on Khened-Throne; Staff before Living, Akhs, Stars; Stands before/among Gods; At Great Stair
Other Attribute:
Mixed Series (Sacerdotal and Personal):
Sequence 126
Group: I

PT 675
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2000a (N): *m(y) m ḥtp ir=k n wsir* "Come in peace to Osiris!"
Sacerdotal Motifs:
Is Clothed (*ḏb3*) with Cloth; Vocative to (*h3*); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequences 84A, 142; Subsequences 185A, 205–206, 208
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 Benef; Raises Self (Exhortation); Your Thousands of (Thing)
Group: I

PT 676
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §2012a (N): *ṯz ṯw* "Raise yourself!"
Switching: 3rd at §2014c (N): *i.n=f ḫr=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; Ascends, Descends as Morning God, Star; Ascends (*prỉ*) (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, Traverses, Sits on Mounds; Himself Collects Body (*s3q*); Is (Power) before Powers; Is God (by Verb *nṯr*); Isis, Nephthys Mourns; Isis, Nephthys Summons; Libation (*qbḥw*); 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 677
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 3rd at §2019a (N): *ḫr Ne. pn ḥr gs=f* "Neferkare was fallen upon his side."
Switching: 2nd at §2020a (N): *ṯz ṯw* "Raise yourself!"
Sacerdotal Motifs:
Has Wereret-crown; Vocative to (*h3*)
Type: Priestly Recitation
Priestly Series:
Subsequences 183, 193–196, 198–199

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Priestly Motifs:
Fear (*sḥ.t*) 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 (*it=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): *im(i)=k dbḥ ḥk3 n(i) Ne. m-ḫt 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 z3 wr* "For Neferkare is a great one, son of a great one."
Disagreement: 2nd at §2032b (N): *n ṯwt is wr z3-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 ir(.t) ḥr* "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): *i.n Ne. im=f* "Neferkare has come with him."
Advanced Noun: 3 < *1 at §2036c (N): *smn=f n Ne. nṯr.wi=f(i)* "That he establish for Neferkare his two divine eyes."
Residue: 3 < *1 at §2037a (N): *pry Ne. ḥr=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 pw* 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): *nḏ ḥr=k in zkr* "Your face has been touched by Sokar."
Switching: 3rd at §2042c (N): *i.gp Ne. m bik nṯr(.i)* "Let Neferkare fly as a divine falcon."
Sacerdotal Motifs:
Body Bound up (*ṯz*); 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(i)-k(w) nn ḏd.n=sn ir Ne. ḏd.n nṯr.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

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PT 684
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §2054 (N): *ꜥnḫ Ne.* "Neferkare lives."
Residue: 3 < *1 at §2054 (N): *ỉry Ne. s.t=f wsỉr ỉs* "Let Neferkare make his place as Osiris."
Personal Motif:
Vocative to Horus
Type: Transition Text
Transition Motifs:
Ascends to (*prỉ r*) Sky; Atum/Shu Takes (*šdỉ*) 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 (*innỉ*)
Groups: L and O

PT 685
Category: Sacerdotal Text (Personal Service)
Person: 2nd & 3rd
Reference: 2nd at §2063b (N): *nbỉ n=k p.t* "The sky burns for you."
Switching: 3rd at §2064b (N): *ḫpr 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:
Herdsman Attends; Libation (*qbḥw*); Other Cultivates Grain
Group: L

PT 686
Category: Sacerdotal Text (Personal Service)
Person: 3rd
Reference: 3rd at §2073a (N): *mrḥ.t p(w) 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
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): *ḥ3 Ne. pw* "O Neferkare."
Sacerdotal Motifs:
Body Bound up (*ṯz*); Has Wereret-crown; Horus Comes; Provided as God (*nṯr*); Scent Is toward (*r*) Him; Scent of Eye of Horus; Vocative to (*ḥ3*); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Is before Gods; Is Greeted (*ỉ3w*); 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): *q3s=sn q3s 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
Groups: L and O

PT 689
Category: Personal Text
Person: 3rd
Reference: 3rd at §2089b (N): *gm.n Ne. ỉr.t ḥr* "Neferkare has found the eye of Horus."
Type: Transition Text
Transition Motifs:
Is Not Stranded (*ỉwỉ*); 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): *ḫ.ꜥ* "Arise!"
Sacerdotal Motifs:
Body Bound up (*ṯz*); Horus Comes; Is Clothed (*ḏb3*) with Cloth; Is Mourned; Is My Father (*ỉt=ỉ*); Mythological Precedent: Horus & Osiris; Power in Body; Priest Is Geb (1cs); Provided as God (*nṯr*); Take, Receive Efflux; Vocative to (*ḥ3*); Vocative to (No Particle); Voice, Words Go forth to

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Type: Priestly Recitation
Priestly Series:
Sequences 84A, 142, 147; Subsequence 185A
Priestly Motifs:
Arises, 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, Traverses, 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 (*i3w*); 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 (*ntr.w*); Lives (Exhortation); Made an Akh; Member Is Atum; Raises Self (Exhortation); Saves (*nd*) Self; Was Smitten, Slain (*ḫwi*, *sm3*)
Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 126
Transition Motif:
Ascends to (*pri r*) Sky
Groups: B, G, and L

fPT 691
Category: Personal Text
Person: 3 < *1
Reference: 1st at §2121a (Nt): *m-k wi (i)r(i) ink z3=k* "Behold: thus am I your son."
Disagreement: 3rd at §2121a (N): *m-k ir(i) Ne. z3=k* "Behold: thus is Neferkare your son."
Personal Motifs:
Is Appeared; Vocative to Re
Type: Transition Text
Transition Motifs:
Enthroned, Throne Established; I Am NN (*ink NN*); Is Son of Re (Predication)
Other Attribute:
Mixed Series (Sacerdotal and Personal):
Sequence 143
Group: L

fPT 691A
Category: Personal Text
Person: 3rd
Reference: 3rd at §2126e (Nt): *dy zḫn.wi p.t n Nt. pn* "The two reed-boats of the sky are given to Neith."
Type: Transition Text
Transition Motifs:
Reed-Boats Given; Reed-Boats Given to Other; Sister is Sothis
Other Attribute:
Mixed Series (Sacerdotal and Personal):
Sequence 143
Group: L

fPT 691B
Category: Sacerdotal Text (Personal Service)
Person of the beneficiary: 2nd
Reference: 2nd at §2127c (Nt): *in i.ršrš.n=f im=k* "Has he rejoiced over you?"
Person of the text owner: 3 < *1
Reference: 1st at §2127a (Nt): *ink z3=k mrr tw* "I am your son who loves you."
Disagreement: 3rd at §2127a (N):[1126] *Ne. z3=k /// ///* "Neferkare is your son /// ///."
Sacerdotal Motifs:
Is My Father (*it=i*); 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

fPT 691C
Group: L

sPT 692A
Category: Sacerdotal Text (Personal Service)
Person: 2nd
Reference: 2nd at §2136a (P): [*wn*] *dšr.t r wdi m3q.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

[1126] Jéquier 1936, pl. 11, l. 1009.

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sPT 692B–D
Group: L

PT 693
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2143 (N): *ḥtm=k ṯw m wrr. t=f wnm=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 imiw nww nmnm n=k ḫnmm.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[1127]
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §2150c (N): *Ne. p(i) ḏḥw. ti ḥr(i)-tp nw.t* "Neferkare is Thoth who is over Nut."
Advanced Noun:[1128] 3 < *1 at §2149b (N): *i.wn n Ne. w3.t Ne. ir 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 (*mki*); *NN pw* A; Other Opens, Makes Way
Group: G

PT 695
Group: G

PT 696
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §2164 (P): *in nw n P.* [*pn*] "Bring this to Pepi!"
Vacillation: 1st at §2167 (N): [*m3s.wt Ne.*] *ir ib(=i)* "[The knees of Neferkare] are against my heart."
Disagreement: 3rd at §2167 (P): *m3s.wt P. ir ib=f* "The knees of Pepi are against his heart."
Residue: 3 < *1 at §2168a (P): *ṯzy n=f P. pn in* "Let Pepi raise up that which is brought."
Type: Transition Text
Transition Motifs:
Ferryboat Brought; Rises (*iʿ*); Vocative to Ferryman, Gatekeeper
Groups: G and L

PT 697
Category: Sacerdotal Text (Personal Service)
Person: 2–3 < *2
Reference: 2nd at §2171b (N): *ḥtt=s n=s ṯw ir p.t* "With her bearing you up."
Switching: 3rd at §2171b (N): *n pṯḥ.n=s Ne. ir t3* "With her not setting Neferkare down."
Pseudo-Residue: 3rd at §2172c (N): [*h*]*ʒy Ne. m wi3 mr rʿ ḥr idb.w n(i)w mr-nḫ3(i)* "Let Neferkare [boa]rd the bark like Re, upon the banks of the shifting waterway."
Disagreement: 3rd at §2172c (P): *h3=k m wi3 mr* [*rʿ ḥr*] *idb.w n(i)w mr-nḫ3i* "May you board the bark like Re, upon the banks of the shifting waterway."
Sacerdotal Motifs:
Vocative to (*h3*); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Announced to Re, Harakhti, Horus; Come in Peace to God; Doors of Earth, Geb, Aker Opened; Is Born/Conceived with/as Orion; Is Great (*wrr*) (Exhortation)
Groups: N and O

PT 698
Groups: H and O

PT 699
Category: Sacerdotal Text

[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.

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Person: 2nd
Reference: 2nd at §2178b (N): *inp nḏr=f ꜥ=k* "Anubis takes your hand."
Type: Priestly Recitation
Priestly Motifs:
Lives (Exhortation); Nut Gives Heart; Osiris Is Your Father (*it=k*)
Other Attribute:
Transition Motif:
Flies
Group: O

PT 700
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2182c (N): *sꜣq n=k iwf=k* "Collect your flesh!"
Sacerdotal Motifs:
Is My Father (*it=i*); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Grasps Hand of Imperishable Stars; Himself Collects Body (*sꜣq*); Raised from (Left) Side; Raises Self (Exhortation)
Group: O

sPT 701A
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2193a (N): *ṯz* [*ṯw*] "Raise [yourself]!"
Sacerdotal Motif:
Vocative to (*hꜣ*)
Type: Priestly Recitation
Priestly Series:
Sequence 144
Priestly Motif:
Raises Self (Exhortation)
Groups: B and O

sPT 701B
Group: O

PT 702
Category: Personal Text
Person: 3rd
Reference: 3rd at §2200a (N): *iw.n Ne. ḫr=ṯny* "To you has Neferkare returned."
Type: Transition Text
Transition Motif:
Shu Lifts up (*fꜣi*, *sšwi*)
Group: O

PT 703
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2201a (N): *bꜣ=k n=k ḫr=k* "Your Ba is yours with you."
Sacerdotal Motifs:
Horus Comes; Vocative to (*hꜣ*)
Type: Priestly Recitation
Priestly Series:
Sequence 144
Priestly Motifs:
Ba to; Fetters Released; Has No Father, Mother among Men; Lives (Exhortation); Saved from Obstructor, Restrainer
Groups: B and O

fPT 704[1129]
Category: Personal Text
Person: 3rd
Reference: 3rd at §2206f (Nt): *pꜣ.n Nt.* "Neith has flown."
Type: Transition Text
Transition Series:
Sequence 145
Transition Motifs:
Ascends from/upon Thighs; Flies; Is at Prow; Is Uraeus, Falcon which Came forth; *NN pw* A
Group: M

PT 705–707
Group: J

sPT 710A–B
Group: J

sPT 715A
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 3rd at §2219c (N): *wsir Ne. pw pw nn* "This one is Osiris Neferkare."
Switching: 2nd at §2220c (N): *wp.n n=k ḫr rꜣ=k* "Horus has opened your mouth for you."
Sacerdotal Motifs:
Vocative to (No Particle); Eyes Opened; Is Osiris NN; Mouth Is Opened by Horus
Group: A

sPT 715B
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §2221c (N): *m ḫm gꜣw m ḫm ꜥš.w* "Do not lack; do not cry out!"
Switching: 3rd at §2222a (N): [*ḫtm*] *n=k sw m ꜥ.wt=k* "[Provide] him with his limbs!"

[1129] This text can be divided into three separate parts, as noted by J. Allen 2004, p. 16.

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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): *ḫꜥ.tỉ m wp(ỉ).w* /// [*bꜣ ḫntỉ*] *ꜥnḫ.w* [*ỉs*] "May you appear as Wepiu, /// [as the Ba foremost of] the living."
Type: Priestly Recitation
Priestly Series:
Sequence 146; Subsequence 209
Priestly Motifs:
Is Appeared as Wepiu, Geb, Jackal; Is Ba Foremost of Living
Group: F

sPT 716B
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2224d (N): *ỉ.rs ṯz ṯw* "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 (*ỉ.bꜣn*); Raises Self (Exhortation); Door Bolts Opened (*nḫbḫb*, *wn z*); Receives Staff, Crook, Flail; Scent, Air to Nostrils
Group: F

fPT 717
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2225a (N): *ỉꜥ ṯw* "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
Priestly Motifs:
Enters into Protection; Fetters Released; Geb Protects (*ḫwỉ*, *stp zꜣ*); Gives Bread; Horus Who Smites, Drowns, Destroys; Is Appeared as Wepiu, Geb, Jackal; Is Foremost of (His) Ennead; Is Who Is in Henet; Is Pure (Exhortation); Is Sole Star; Is Who Is in His House; Jars Filled (*ꜥbḥ*); Priest (1cs) Rises (*šwỉ r=k*) (Exhortation); Pure by, Receive Jars; Stands before/among Gods; Your Going Is by Horus
Group: F

fPT 718
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2232a (N): *m k(w) nw ỉr.n(=ỉ) n=k* "Behold this which I have done for you."
Sacerdotal Motifs:
Is My Father (*ỉt=ỉ*); Vocative to (No Particle)
Type: Priestly Recitation
Priestly Series:
Sequence 146; Subsequence 209
Priestly Motifs:
At Great Stair; Door Bolts Opened (*nḫbḫb*, *wn 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

fPT 719
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2234b (N): *rḏỉ.n ṯw gbb šzp.n ṯw nw.t* "Geb has given you: Nut has received you."
Sacerdotal Motif:
Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Arises, Stands (Exhortation); Ascends (*prỉ*) (Exhortation)
Other Attribute:
Transition Motif:
Ascends to (*prỉ r*) Sky
Group: F

fPT 720
See PT 458.

sPT 721A
See Pierre-Croisiau 2004, p. 265 with n. 11.

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sPT 721B (CT 516)[1130]
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2241a (N): *ṯz ṯw r wr.w ỉr=k* "Raise yourself to those who are greater than you!"
Sacerdotal Motifs:
Power over Gods (*sḫm m nṯr.w*); Vocative to (*ỉỉ*); 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 (*ỉ.bỉn*); Isis, Nephthys Summons; Maintain Own House, Gate; Mourning Prevented/Ceased; Raises Self (Exhortation)
Other Attributes:
Mixed Series (Sacerdotal and Personal):
Sequence 126
Transition Motif:
Figs and Wine
Group: G

fPT 722
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at §2243c (Nt): *zỉ.t(ỉ) zỉ.t(ỉ)* "Go! Go!"
Switching: 3rd at §2243e (Nt): *ỉm(ỉ)=k ḫsf s(ỉ)* "May you not stop her!"
Type: Priestly Recitation
Priestly Motifs:
Announced to Re, Harakhti, Horus; Goes (*zỉ, zkr*) (Exhortation); Vocative to (*ỉỉ*)
Priestly Series:
Sequence 84A; Subsequence 185A
Other Attribute:
Mixed Series (Sacerdotal and Personal):
Sequence 126
Group: G

fPT 723 (CT 519)
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2244a (Nt): *ṯz ṯw ḥr qs.w=k bỉỉ.(ỉ)w ꜥ.wt=k nbw.(ỉ)t* "Raise yourself upon your metal bones and your golden limbs!"
Sacerdotal Motif:
Vocative to (*ỉỉ*)
Type: Priestly Recitation
Priestly Series:
Sequences 84A, 147; Subsequence 185A
Priestly Motifs:
Going forth from the Mouth; Lives (Exhortation); Not Rot, Decay, Stink (2nd Person); Raises Self (Exhortation)
Other Attribute:
Mixed Series (Sacerdotal and Personal):
Sequence 126
Groups: B and G

fPT 724
Group: G

fPT 725
Category: Personal Text
Person: 3 < *1
Reference: 3rd at §2251c (N): *ỉr n=k wỉỉ.t n Ne. swỉ[=f ḥr=s]* "Make a way for Neferkare [that he] may pass [upon it]!"
Advanced Noun: 3 < *1 at §2251a (N): *ỉ.wn n Ne. ṯḥn zn n Ne. ỉtr.t* "Opened for Neferkare is the naos: spread open for Neferkare is the chapel row."
Type: Transition Text
Transition Motif:
Other Opens, Makes Way
Groups: G and L

fPT 726
Category: Personal Text
Person: 3rd
Reference: 3rd at §2253b (Nt): *sỉꜥ=f Nt. n nṯr ꜥỉ* "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 *stp zỉ* 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

[1130] sPT 721B (= fPT 721 end, Pyr. §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.

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fPT 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

fPT 730
Category: Personal Text
Person: --
Personal Series:
Sequence 148
Type: Apotropaic Text
Apotropaic Motif:
Vocative to Inimical Being (Not Serpent)
Group: K

fPT 731
Category: Personal Text
Person: --
Personal Series:
Sequence 148–149
Type: Apotropaic Text
Apotropaic Motifs:
Enemy Exhorted to Go; Vocative to Serpent
Group: K

fPT 732
Category: Personal Text
Person: --
Personal Series:
Sequences 148–149
Type: Apotropaic Text
Apotropaic Motifs:
Serpent Attacked; Vocative to Serpent
Group: K

fPT 733
Group: K

fPT 734
Category: Sacerdotal Text (Personal Service)
Person: 2nd
Reference: 2nd at §2262d (N): *i3 Ne.* "Greeting, O Neferkare!"
Sacerdotal Motifs:
Face Knit Together; Libation (*z3t*); Mythological Precedent: Horus & Osiris; Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Horus Saves (*nḏ*); Has Jackal-face; Is His Father (*it=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 (*i3*)
Group: K

fPT 735
See PT 626.

fPT 736
Category: Personal Text
Person: 3rd
Reference: 3rd at §2266a (Nt): *Nt. pw wr pr m wp.t ḏḥw.ti* "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 pw A; Other Opens, Makes Way
Group: M

fPT 737
Category: Personal Text
Person: 3rd
Reference: 3rd at §2267a (Nt): *Nt. pw z3 tm sn-nw n(i) nfr-m3ʿ.t* "Neith is the son of Atum, the companion of Neferma'at."
Type: Transition Text
Transition Series:
Sequences 145, 150; Subsequence 211
Transition Motifs:
Climbs (*ḥfd*, *i3d*); *NN pw* A
Group: M

sPT 738A
Category: Unclassified Text
Person: 3rd
Reference: 3rd at §2268a–b (Nt): *i.n Nt. ḥr=tn ntr.w ipw ḥtm<-nw> ḥww wr ʿḥʿ.w m* [*ḥtr.t*] *t3.wi ḥtm-nw šw* "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."

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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. qȝ 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* A
Group: M

sPT 738C
Category: Personal Text
Person: 3rd
Reference: 3rd at §2268e (Nt): [*hȝ.n*] *Nt. n mȝ(ȝ) tn<m>{s}.w 5–nw=tn* "Neith [has descended] only to see the one who is go<ne> astray, (she being) your fifth."
Type: Transition Text
Transition Series:
Sequences 145, 150; Subsequences 211–212
Transition Motif:
Vocative to Stars
Group: M

sPT 739A
Category: Personal Text
Person: 3rd
Reference: 3rd at §2269a (Nt): [*in*] *Nt. m 5–nw=tn* "Neith is your fifth."
Type: Transition Text
Transition Series:
Sequences 145, 150; Subsequences 211–212
Transition Motif:
Vocative to Stars
Group: M

sPT 739B
Category: Unclassified Text
Person: --
Transition Series:
Sequences 145, 150; Subsequences 211–212
Group: M

fPT 740
Category: Personal Text
Person: 3rd
Reference: 3rd at §2270a (Nt): *ḫm.n Nt. š<ȝb> {q} n(i) nb ḫmnw* "Neith does not know the cro<okedness> 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

fPT 746
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2276a (Nt): *m-n=k ỉr.t ḥr wʿ.t mȝ=k ỉm=s* "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 (*ỉm*) Eye of Horus
Group: A

fPT 747
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2277b (Nt): *stz=s sʿnḫ=s ḥȝ.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

fPT 748
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2278a (Nt): *d(=ỉ) n=k ḫwn.ti ḥm ỉmỉt ỉr.ti ḥr* "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

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fPT 749
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2279b (Nt): *wnn=sn(i) n=k tp=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

fPT 752
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2282 (Nt): *m-n=k ỉr(.t) ḥr ỉmn.t.n stš* "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 (*ỉm*) Eye of Horus
Group: A

fPT 753
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2283 (Nt): *ỉ.spḏ s(i)* "Make it stretched!"
Type: Offering Text
Offering Series:
Sequence 151
Offering Motifs:
Object Direction; Regalia Offering Direction
Group: A

fPT 754
Category: Sacerdotal Text
Person: --
Type: Offering Text
Offering Series:
Sequence 151
Offering Motifs:
Object Direction; Regalia Offering Direction
Group: A

fPT 755
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2285a (Nt): *m-n=k ỉr(.t) ḥr ḏd.t.n=k ỉr=s* "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 (*ỉm*) Eye of Horus
Group: A

fPT 756
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2286 (Nt): *m-n=k ỉr(.t) ḥr wḏ3.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 (*ỉm*) Eye of Horus
Group: A

fPT 759
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at §2291a (Nt): *m-k nw ỉr.n(=ỉ) n=k* "See this which I did for you!"
Sacerdotal Motif:
Vocative to (*ḥ3*)
Type: Priestly Recitation
Priestly Series:
Sequence 140; Subsequences 203–204
Priestly Motifs:
Horus Protects (*ḫwỉ*); 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: *sḏm=k m ỉdn.wỉ=k(ỉ)* "May you hear with both ears."
Type: Priestly Recitation
Priestly Motif:
Arises, Stands (Exhortation)
Group: B

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sPT 1002 (CT 517)[1131]
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at P/S/Se 45: [*ḏ3=s*] *mnḏ=s m r3=k* "[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: *ṯz ṯw ir t=k pn i.ḥm ḫsḏ* "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: *ḏsw n=k smn.t(i)t 3s.t is ḫnt=k ir r(w).t* "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: *mi sw i.y m* [*s3ḥ*] "Look: he has come as [Orion]."
Switching: 2nd at P/S/Se 91: *šzp=k sḫm*[*=k*] *m iwnw* "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: *n rˁ pr=f im n ḥr pr*[*=f im n*] *P. pn pr P. pn im* "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=f ḫ*[*r*]*=ṯn* "To you has he come."
Type: Priestly Recitation
Priestly Series:
Sequence 152
Group: B

sPT 1008
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at P/S/Se 96: *ḥˁ=k r=k ḫnti nṯr.w inp is ḥr*(*i*)*-tp mniw* "Arise before the gods as Anubis chief of the herdsman's tent!"
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 1009[1132]
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at P/S/Se 99: *šm=k ir rd-wr* "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

[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.

[1132] The latter part of this text appears to be CT 66, as noted by J. Allen 2004 p. 15.

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sPT 1010
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at P/S/E 39: *i.n=i ḥr=k ḫʿ.k(i) m nỉ-sw.t q3.k(i) m wp-w3.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 bʿḥ.t=k* "May you [drink] your water and eat your abundance."
Group: C

sPT 1012
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at P/S/Ne III 63: *ṯwt k3 n(i)* [*nṯr.w*] *nb(.w)* "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: *ṯwt z3 wr smsw 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: *wṯz=sn ṯw* "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: *dỉ=ṯ sḏb=f ʿnḫ*[*=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: */// sỉʿ ṯn n=f sḫḏ=ṯn /// ///* "[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: *ỉn.n(=ỉ) n=k sw šʿ* "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 ỉr P.* "/// … /// against Pepi."

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Sacerdotal Motif:
Priest Is Horus
Type: Priestly Recitation
Priestly Motif:
None Depart (*ḥmi*, *psḏ*)
Group: A

sPT 1020
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at P/S/Ne IV 94: *zḫn=k sn n bi3*[*.t*(*i*)*=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 Motif:
Others Not Distant from Benef
Group: A

sPT 1021
Category: Sacerdotal Text
Person: 2nd & 3rd
Reference: 2nd at P/S/Ne IV 96: *in.n*(*=i*) *n=k nṯr.w ipn* "I have brought you these gods."
Switching: 3rd at P/S/Ne IV 97: *sn=ṯn pw P.* [*m*] *rn=ṯn 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.šn ḥ.t=k ḥr*[*=s*] "/// … /// 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: *i.rs n ḥr* "Awaken to Horus!"
Sacerdotal Motif:
Vocative to (No Particle)
Type: Priestly Recitation
Priestly Motifs:
Arises, Stands (Exhortation); Awakens to Horus; Festival Performed for; Is Anubis; Is Greeted (*i3w*); 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): *pri=i pr* /// "If I ascend ///."
Type: Transition Text
Transition Series:
Sequence 57
Transition Motifs:
Ascends to (*pri r*) 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 nṯr=f niw.ti im* "Pepi is /// /// for his city god thereby."
Group: J

sPT 1031
Category: Personal Text
Person: 3rd
Reference: 3rd at P/A/S 51: *iʿr P.* "As Pepi rises."
Type: Transition Text
Transition Motifs:
Flies; *NN pw* A; Rises (*iʿ*)
Group: J

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sPT 1032
Category: Personal Text
Person: 3rd
Reference: 3rd at P/A/S 56: *P. pi nḫn imn qd.w ir i.ḫm.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 ḥr(i) s.t wr*[*.t*] "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: *ḏd m(y) rn n*(*i*) *P. pn n rˁ* "Say the name of Pepi to Re!"
Type: Transition Text
Transition Motifs:
Announced to Nehebkau; Cross, Ferry to Horizon, Sky; Name Said to Re, Harakhti, 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 ḫr=ṯn* "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 ir p.t m ˁḥˁ.w ḥr dȝ.ti* "And thus Pepi will ascend to the sky in the station of netherworld Horus."
Type: Transition Text
Transition Motifs:
Ascends to (*pri 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: *gm=k P. pn* [*im*] *r-ḫȝ.t ˁ=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

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sPT 1052
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at P/Ser/S 2: *ḥ3 P. pw* "O Pepi."
Sacerdotal Motifs:
Is Clothed with/by Tait; Vocative to (*ḥ3*); 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=i ṯw m ỉr.ti ỉt=i* "In the eye of my father do I put you."
Switching: 3rd at P/Ser/S 11: *m3=f nṯr.w* "That he may see the gods."
Sacerdotal Motifs:
Mythological Precedent: Horus & Osiris; Without Cease for Ever; Is My Father (*ỉt=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: *ḥ3 P. p/// ỉ/// /// ỉr.t=k ///* "O Pepi, /// … ///."
Sacerdotal Motif:
Vocative to (*ḥ3*)
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: *ḥ3 Ne.* "O Neferkare."
Sacerdotal Motif:
Vocative to (*ḥ3*)
Group: G

sPT 1056
Category: Sacerdotal Text
Person: 3rd
Reference: 3rd at P/Ser/N 3: */// ỉṯ* [*r*] *ꜥ=f r ṯp=f wrḥ=f ỉm*[*=s*] "/// Take [to] his arm and to his head, that he may be anointed with [it]."
Sacerdotal Motif:
Is My Father (*ỉt=i*)
Type: Offering Text
Offering Motif:
Action Instruction (Miscellaneous)
Group: G

sPT 1058
Category: Sacerdotal Text (Personal Service)
Person of the beneficiary: 2nd
Reference:[1133] 2nd at P/V/E 26–27: *ỉt n*(*ỉ*) *P.* [*wsỉr*] *P. wr* [*qdd*]*=f ꜥ3 b3gỉ* "O father of Pepi [Osiris] Pepi, whose sleep is great, great of inertness."
Person of the text owner: 1st
Vacillation: 1st at P/V/E 29: *3ẓḫ.n*(*=ỉ*) *ỉt n ḥbnn.wt=k* "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 Summons; Maintain Own House, Gate; Raised from (Left) Side; Sit on Khened-Throne; Is Osiris + Interpolated NN; Is His Father (*ỉt=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 ṯpḥ.t ptr ssḫ n=k nmt=k ỉ3ḫw <ỉn> wꜥ* "The cavern of seeing is opened for you, and your stride of sunlight is broadened for you."
Group: O

[1133] And Transplantation. The presumed prior form was **ỉt=ỉ wsỉr* "O my father Osiris," with *=ỉ* replaced by *P.* and *P.* inserted after *wsỉr* 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.

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sPT 1060–1061
Group: O

sPT 1062
Category: Sacerdotal Text (Personal Service)
Person: 2nd
Reference: 2nd at P/V/E 38: *wn n=k ꜥ3.wi p.t zn n=k ꜥ3.wi qbḥ* "The doors of the sky are opened to you: the doors of the firmament are opened to you."
Group: O

sPT 1063
See PT 614.

sPT 1064
Category: Personal Text
Person: 3 < *1
Reference: 3rd at P/V/E 41: *iw.n P. pn ḫr=k* "Pepi has come to you."
Residue: 3 < *1 at P/V/E 42: *pry P.* [*pn r p.t*] /// … /// "That Pepi may ascend [to the sky]."
Personal Motifs:
Osiris Ascends; Is Appeared
Type: Transition Text
Transition Motifs:
Ascends to (*pri r*) Sky; Cross, Ferry; Is Belted (*šṯ*) as Horus; Ladder Is Set up; *NN pw* A; Performs *stp z3* for Re; Wing of Thoth/Seth; Rises (*iꜥ*); 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: *ṯz ṯw ir=k ḥms=k ḫr šw* /// /// "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. ḏs=f* "Bring this to Pepi himself!"
Vacillation: 1st at P/V/E 83: *i.wḏ w(i) n m3.i k3=f* "Commend me to the one whose Ka is seen!" Doubling: 3 < *1 at P/V/E 83: *ir P. ḥny ḥny m-m=Tn n kA{=i}=f* "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: *sšm=sn ṯw* /// /// /// "Let them serve you /// /// ///."
Type: Priestly Recitation
Priestly Motif:
Service Performed (*sšm*) 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): /// … /// *i.zi ḫr Ne. pn* "/// … /// go under Neferkare."
Type: Offering Text
Offering Series:
Sequence 23

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Offering Motif:
Action Instruction (Miscellaneous)
Group: A

CT 66
See sPT 1009.

CT 208[1134]
Category: Personal Text
Person: 3 < *1
Reference: 1st at III 162f (S2C): *in dwꜣw šˁ[ms] wi rˁ nb* "It is Duau who fol[lows] me every day."
Disagreement: 3rd at III 162f (B1Bo): *in dwꜣ šms NN pn rˁ šms 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): *wˁb NN tn n kꜣ=s n kꜣ=s* "NN is pure for her Ka, for her Ka."
Switching: 2nd at VI 121e (BH1Ox): *id.t ntr r ỉwf.w=t* "With the censing of the god at your flesh."
Disagreement: 3rd at VI 121e (T1C): *id.t ntr r ỉwf.w=f* "With the censing of the god at his flesh."
Sacerdotal Motifs:
Provided as God (*ntr*); Scent Is toward (*r*) Him; Is Osiris NN; Vocative to (No Particle)
Type: Offering Text
Offering Series:
Sequences 9, 158
Offering Motif:
Scent Diffused (*pḏ*)
Group: A

CT 862
Category: Sacerdotal Text
Person: 2nd
Reference: 2nd at VII 64a (L1Li): *ḏbꜣ.n=ỉ tw m ỉr.t-ḥr ỉmỉt tꜣỉ.t ḏbꜣ.t.n=f ỉt=f ỉm=s ḏbꜣ.t.n=f wsỉr ỉm=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 (*ntr*); 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

[1134] 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.

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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

Source	*Location*	*Period*
M	Sarc	OK
N	Sarc	OK

Sequence 2
PT23–30
Group: A
Person: 2nd & 3rd
Components: Offering Texts
Dependencies: Subsequences 1–2

Source	*Location*	*Period*
P	S/Ne I	OK
N	S/N XI	OK

Sequence 3
PT23–25 PT32
Group: A
Person: 2nd & 3rd
Components: Offering Texts
Dependency: Subsequence 10

Source	*Location*	*Period*
Nt	S/Ne AI	OK
Ibi	Frag. E	OK

Sequence 4[1135]
PT23 PT25 PT32 PT34–42 PT32 PT43–57
Group: A
Person: 2nd & 3rd
Components: Offering Texts
Dependencies: Subsequences 3–10, 13–14

Source	*Location*	*Period*
W	S/N	OK
T	FR	OK

Sequence 5[1136]
PT25 PT32 PT34–42 PT32 PT43–57 PT72–79
Group: A
Person: 2nd & 3rd
Components: Offering Texts
Dependencies: Subsequences 3, 10–23

Source	*Location*	*Period*
W	S/N	OK
Nt	S/N	OK

[1135] Cf. Gruppe B of Osing 1986, pp. 136–138.
[1136] *Ibid.*

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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*
Pedineit	–	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
Sarenenutit[1137]	–	NK

Sequence 14[1138]
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 15[1139]
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.
[1138] Cf. Sequence A of J. Allen 1994, p. 9.
[1139] *Ibid.*

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Source	*Location*	*Period*
N	S/N	OK
Nt	S/N	OK
Ibi	S/N	OK
B16C	H	MK

Sequence 18
aPT60A PT61–62
Person: 2nd
Components: Offering Texts
Dependency: Subsequence 48

Source	*Location*	*Period*
Nt	S/N	OK
B16C	H	MK

Sequence 19
PT62 fPT62A
Person: 2nd
Components: Offering Texts

Source	*Location*	*Period*
Nt	S/N	OK
Sq1Sq	S/E	MK

Sequence 20
PT64–70 fPT71 fPT71A–71I
Group: A
Person: 2nd & 3rd
Components: Offering Texts
Dependencies: Subsequences 50–52

Source	*Location*	*Period*
N	S/N	OK
Nt	S/N	OK

Sequence 21
PT67 PT70
Group: A
Person: 2nd
Components: Offering Texts

Source	*Location*	*Period*
Ibi	S/Nw	OK
B16C	H	MK

Sequence 22
PT68 PT63–64
Person: 2nd
Components: Offering Texts
Dependency: Subsequence 49

Source	*Location*	*Period*
Ibi	S/N	OK
B16C	H	MK

Sequence 23
PT70 fPT71 fPT71A–I N306+11–14 fPT57A–I
Group: A
Person: 2nd & 3rd
Components: Offering Texts
Dependencies: Subsequences 44–45, 52

Source	*Location*	*Period*
N	S/N	OK
B16C	H	MK

Sequence 24
fPT71G fPT57A–D
Person: 2nd
Components: Offering Texts

Source	*Location*	*Period*
Sq3C	FR	MK
Sq1Sq	S/E	MK

Sequence 25[1140]
PT72–81 PT25 PT32 PT82–96 PT108–171
Group: A
Person: 2nd & 3rd
Components: Offering Texts
Dependencies: Subsequences 24–29, 31–39, 53–58, 60

Source	*Location*	*Period*
W	S/N-En	OK
T	S/N II	OK
Nt	S/N	OK
S	S/N	MK
TT 33	–	Late

Sequence 26
PT72–77 PT25
Person: 2nd & 3rd
Components: Offering Texts
Dependencies: Subsequences 20–21

Source	*Location*	*Period*
B2Bo	H	MK
Pediniese	–	Late

Sequence 27
PT72–79 PT81
Person: 2nd & 3rd
Components: Offering Texts
Dependencies: Subsequences 59–60

Source	*Location*	*Period*
Pedineit	–	Late
Ps.	–	Late
Tchannehibu	–	Late

Sequence 28
PT72–77 PT81
Person: 2nd & 3rd
Components: Offering Texts
Dependencies: Subsequences 20–21, 61–62

Source	*Location*	*Period*
M1Ba	FR	MK
Sq A	–	Late

[1140] *Ibid.*

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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
Pediniese	–	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[1141]
PT199 PT32
Group: A
Person: 2nd
Components: Offering Texts

Source	*Location*	*Period*
W	P/Nw	OK
N	S/N	OK

[1141] Cf. Sequence C2 of *ibid.*, p. 12.

Sequence 34[1142]
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
S1Bas	B–H	MK
Deir el-Bahri	–	NK
TT 39	N chapel, S	NK
Ramses 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[1143]
PT213–222 PT245–246
Group: B
Person: 2nd & 3rd
Components: Priestly Recitations
Dependencies: Subsequences 75–91

[1142] On this sequence, see Kees 1922, pp. 92–120; H. Altenmüller 1967, pp. 9–18; *idem* 1968, pp. 1–8; Barta 1973, pp. 84–91; Kuhlmann and Schenkel 1983, pp. 166ff; Osing 1986, p. 136; J. Allen 1994, pp. 9 and 12 (Sequence D).

[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.

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Source	*Location*	*Period*
T	S/S	OK
P	S/Se	OK
M	S/Se	OK
N	S/Se	OK
Nt	S/Se-E	OK
Ibi	S/Ne	OK

Sequence 38
PT213–217 PT220–222
Person: 2nd & 3rd
Components: Priestly Recitations
Dependencies: Subsequences 79–84, 88–90

Source	*Location*	*Period*
TT 240	S/W-S	MK
M1C	B	MK
B10C	F	MK
L-A1	BO	MK

Sequence 39
PT213–215 PT220–222
Person: 2nd & 3rd
Components: Priestly Recitations
Dependencies: Subsequences 80–81, 88–90

Source	*Location*	*Period*
Sq9C	BO-L	MK
BH3C	B-L	MK

Sequence 40
PT215 PT219
Person: 2nd & 3rd
Components: Priestly Recitations

Source	*Location*	*Period*
T9C	B	MK
Ab1Le	BO-FR	MK

Sequence 41
PT219 PT215
Person: 2nd & 3rd
Components: Priestly Recitations

Source	*Location*	*Period*
T9C	B	MK
Pediniese	–	Late

Sequence 42[1144]
aCT4.5–6 PT220–222 PT94–95 CT723 CT751 aCT4.12
Person: 2nd & 3rd
Components: Sacerdotal and Coffin Texts
Dependencies: Subsequences 29, 88–90

Source	*Location*	*Period*
S1S	S/N	MK
TT 353 (Tm)	S/SE-S	NK

Sequence 43
PT220–222 PT213–217
Person: 2nd & 3rd
Components: Priestly Recitations
Dependencies: Subsequences 79–84, 88, 89–90, 92–94

Source	*Location*	*Period*
Y2C	L	MK
B10C	B	MK

Sequence 44
PT220–222 PT593
Person: 2nd & 3rd
Components: Priestly Recitations
Dependencies: Subsequences 88–90

Source	*Location*	*Period*
Sq2X	L-BO	MK
TT 82	S/S	NK

Sequence 45[1145]
PT220–222 CT1–17
Person: 2nd & 3rd
Components: Priestly and Coffin Texts
Dependencies: Subsequences 88–90, 95–104

Source	*Location*	*Period*
B3Bo	L	MK
B4Bo	L	MK

Sequence 46
PT220 PT222
Person: 2nd & 3rd
Components: Priestly Recitations

Source	*Location*	*Period*
Sq10C	L	MK
BH2Ox	L	MK

Sequence 47[1146]
PT223 PT199 PT244 PT32 PT23 PT25 PT224–225
Group: A
Person: 2nd & 3rd
Components: Sacerdotal Texts
Dependencies: Subsequences 8, 105–106

Source	*Location*	*Period*
P	S/Ne III	OK
S	S/N	MK

[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.

[1146] Cf. Sequence C at J. Allen 1994, p. 9.

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Sequence 48
PT223 PT25 PT32
Person: 2nd & 3rd
Components: Sacerdotal Texts
Dependency: Subsequence 10

Source	*Location*	*Period*
Pedineit	–	Late
Pediniese	–	Late
Tchannehibu	–	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*
Pedineit	–	Late
Tchannehibu	–	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*
Siese	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

Source	*Location*	*Period*
W	W/A/Esup	OK
S	S/E	MK

Sequence 55
PT 277–301
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
Person: 3rd
Components: Transition Texts
Dependency: Subsequence 112

Source	*Location*	*Period*
Pediusir	–	Ptolemaic
pSekowski	–	Roman

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.

[1148] Cf. Kahl 1996, p. 24; and *idem* 1995b, pp. 195–209.

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Source	*Location*	*Period*
T	A/E	OK
P	A/E	OK

Sequence 61
PT283 PT285
Group: K
Person: 3 < *1
Components: Apotropaic Texts

Source	*Location*	*Period*
T	A/E	OK
Nt	S/E	OK

Sequence 62
PT290 fPT727
Group: K
Person: –
Components: Apotropaic Texts

Source	*Location*	*Period*
M	A/E inf	OK
N	A/E	OK

Sequence 63
PT298 PT295
Group: K
Person: 3rd
Components: Apotropaic Texts

Source	*Location*	*Period*
N	A/E	OK
Nt	S/E	OK

Sequence 64[1149]
PT302–312
Group: L
Person: 3 < *1
Components: Transition Texts
Dependencies: Subsequences 127–130

Source	*Location*	*Period*
W	A/N	OK
S	S/Ne	MK

Sequence 65[1150]
PT305 PT308 PT304 PT303
Group: L
Person: 3rd
Components: Transition Texts
Dependencies: Subsequences 131–133

Source	*Location*	*Period*
M	A/N	OK
N	A/N	OK

Sequence 66
PT313–321
Person: 3 < *1
Components: Personal Texts
Dependencies: Subsequences 134–136

Source	*Location*	*Period*
W	C/W-E	OK
L-JMH1	S/W	MK

Sequence 67
PT320 PT267
Person: 3rd
Components: Transition Texts

Source	*Location*	*Period*
TT 33	–	Late
Tchannehibu	–	Late

Sequence 68
PT326–327
Group: M
Person: 3 < *1
Components: Transition Texts

Source	*Location*	*Period*
T	S/W	OK
P	S/Sw B	OK

Sequence 69
PT330–331
Group: M
Person: 3rd
Components: Transition Texts

Source	*Location*	*Period*
T	S/W	OK
N	S/N IX	OK
Nt	S/N	OK

Sequence 70
PT335–336
Group: D & M
Person: 3 < *1
Components: Transition Texts

Source	*Location*	*Period*
T	S/W	OK
M	S/W	OK

Sequence 71
PT338–339 PT210–212 PT340–346 PT208
Group: H
Person: 3 < *1
Components: Provisioning Texts
Dependencies: Subsequences 71–72, 137

Source	*Location*	*Period*
T	S/E II	OK
M	S/E VIIs	OK

[1149] Compare H. Altenmüller 1972, pp. 34 and 37; Osing 1986, pp. 133, and 140–142 (Gruppen D and E); J. Allen 1994, pp. 8–9 and 12 (Sequences G, I, and J). For treatment of the transmission history of PT 302–312, see Kahl 1995b, pp. 195-209; *idem* 1996, p. 24; and *idem* 2000, p. 218. For a consideration of PT 306–312 as a unit, see H. Altenmüller 1974, pp. 8–17.

[1150] See Kahl 1996, p. 24 and *idem* 1995b, pp. 195–209.

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Sequence 72
PT347–349
Group: H
Person: 3 < *1
Components: Provisioning Texts
Dependency: Subsequence 138

Source	*Location*	*Period*
T	S/E II	OK
N	S/E XVII	OK

Sequence 73
PT348–351 PT353
Group: H
Person: 3 < *1
Components: Provisioning Texts

Source	*Location*	*Period*
T	S/E II	OK
M	S/E VIIs	OK

Sequence 74
PT348–349 PT206 PT404
Group: H
Person: 3 < *1
Components: Provisioning Texts

Source	*Location*	*Period*
P	D/Es	OK
N	S/E XVII	OK

Sequence 75
PT357 PT407 PT594
Group: C
Person: 2–3 < *1
Components: Mixed: Sacerdotal and Personal

Source	*Location*	*Period*
M	S/E V	OK
N	S/E XIXn	OK

Sequence 76
PT357 PT366
Person: 2nd & 3rd
Components: Priestly Recitations

Source	*Location*	*Period*
Oudj	Frag. Sec. 1	OK
Sq5Sq	BO	MK

Sequence 77
PT360–361
Group: I
Person: 3 < *1
Components: Transition Texts

Source	*Location*	*Period*
T	P/N	OK
N	P/S	OK

Sequence 78
PT364 PT588
Person: 2nd
Components: Priestly Recitations

Source	*Location*	*Period*
TT 353 (Tm)	S	NK
Sams coffin	–	Late

Sequence 79
PT365–366
Group: D
Person: 2nd
Components: Priestly Recitations

Source	*Location*	*Period*
T	A/W	OK
P	S/W I	OK
M	S/W	OK

Sequence 80
PT366 PT368
Person: 2nd
Components: Priestly Recitations

Source	*Location*	*Period*
KH1KH	S	MK
Ps.	inner coffin	Late
Tchannehibu	inner coffin	Late

Sequence 81
PT367 PT356
Person: 2nd
Components: Priestly Recitations

Source	*Location*	*Period*
T1C	S/S	MK
L3Li	B	MK

Sequence 82
PT368 PT373
Person: 2nd
Components: Priestly Recitations

Source	*Location*	*Period*
KH1KH	S	MK
Nesuizet	xL	Late

Sequence 83
PT368 PT593
Person: 2nd
Components: Priestly Recitations

Source	*Location*	*Period*
Sq10C	BO	MK
Sq3Sq	L	MK

Sequence 84
PT373 PT72–76
Person: 2nd
Components: Sacerdotal Texts
Dependency: Subsequence 21

Source	*Location*	*Period*
TT 33	–	Late
Pediniese	–	Late

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Sequence 84A[1151]
PT373 sPT721B PT422 PT374 sPT 1002 PT424 PT366–369 PT423 PT370–372 fPT722 PT468 PT412 fPT723 PT690 PT674–676 PT532 PT477 CT838–839
Person: 2nd & 3rd
Components: Priestly Recitations
Dependencies: Subsequences 141, 147, 185, 185A, 186, 188–190, 192

Source	*Location*	*Period*
pSchmitt[1152]	–	Ptolemaic
pBM 10081	–	Dyn 30-Ptolemaic
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 fPT634 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
Nt	S/W-S/S	OK

Sequence 91
PT429–430 PT429 PT588 PT431–432[1153]
Person: 2nd & 3rd
Components: Priestly Recitations

Source	*Location*	*Period*
S1C	xL	MK
Da1C[1154]	FR	MK
Da3X[1155]	FR	MK

Sequence 92
PT443–445
Group: E
Person: 3rd
Components: Priestly Recitations

Source	*Location*	*Period*
P	S/W III	OK
AII	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

[1151] See 'Liturgy II,' 'Liturgie II,' and 'SZ.2 (*sȝḫ.w* II),' of Assmann 1990, pp. 9 and 35 fig. 5; *idem* 2008a, pp. 227–234; Assmann and Kucharek 2008, pp. 38–66 and 689–707. Cf. Sequence 126.
[1152] Otherwise known as pBerlin 3057.
[1153] Texts derived from PT 429 §779b, PT 430, PT 429 §779c, PT 588 §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).

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Sequence 94[1156]
PT446–448 PT450–451 PT367–368 PT589–590 PT426–434 PT443–444 PT454 PT425 PT455 PT452–453 PT356
Group: E
Person: 2nd & 3rd
Components: Priestly Recitations
Dependencies: Subsequences 142–156

Source	*Location*	*Period*
N	S/W III	OK
Nt	S/W	OK

Sequence 95
PT446 PT428 PT447–448
Group: E
Person: 2nd & 3rd
Components: Priestly Recitations
Dependencies: Subsequences 149, 157

Source	*Location*	*Period*
P	S/W III	OK
Sq5Sq	L	MK

Sequence 96
PT448 PT451
Person: 2nd & 3rd
Components: Priestly Recitations

Source	*Location*	*Period*
L3Li	B	MK
Sq10C	BO	MK
L-MH1A	B	MK

Sequence 97[1157]
PT450–451 PT589–590 PT426–431
Group: E
Person: 2nd & 3rd
Components: Priestly Recitations
Dependencies: Subsequences 144, 151, 158

Source	*Location*	*Period*
M	S/W	OK
Ibi	Frag. W	OK

Sequence 98
PT450–453
Group: E
Person: 2nd & 3rd
Components: Priestly Recitations
Dependencies: Subsequences 151, 153

Source	*Location*	*Period*
P	S/W III	OK
T1C	S/S	MK

Sequence 99
PT451–453 PT367
Person: 2nd
Components: Priestly Recitations
Dependencies: Subsequences 153, 159

Source	*Location*	*Period*
T1C	S/S	MK
L3Li	B	MK

Sequence 100
PT465–466
Group: J
Person: 2–3 < *2
Components: Priestly Recitations

Source	*Location*	*Period*
T	A/S	OK
P	A/W	OK

Sequence 101
PT465 PT488
Group: J
Person: 2nd & 3rd
Components: Priestly Recitations

Source	*Location*	*Period*
M	A/S	OK
N	A/S	OK

Sequence 102
PT466 PT364
Group: G
Person: 2–3 < *2
Components: Priestly Recitations

Source	*Location*	*Period*
M	A/E	OK
N	A/E	OK

Sequence 103
PT471–472
Group: J
Person: 3 < *1
Components: Transition Texts

Source	*Location*	*Period*
T	A/S	OK
P	A/W	OK

Sequence 104
PT473–477 PT270
Group: J
Person: 2–3 < *1
Components: Mixed: Sacerdotal and Personal
Dependencies: Subsequences 160–161

Source	*Location*	*Period*
P	A/W	OK
N	A/W XXXIII	OK

[1156] Compare Spruchfolge C of H. Altenmüller 1972, pp. 26–32, and 47–49. Note that PT 443 through PT 356 occupy Nt/S/W 26–44 (old Nt 410–427).

[1157] In connection with Subsequences 149 and 157, see Spruchfolge C of H. Altenmüller 1972, pp. 26–32, and 47–49. Ibi Frag. W 7 ends at most with PT 431; Ibi Frag W 8 begins with PT 367; see T. Allen 1950, p. 60, and Leclant *et al.* 2001, pp. 29–30.

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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 PT359
Group: N & O
Person: 3 < *1
Components: Transition Texts

Source	*Location*	*Period*
P	V/W	OK
N	C/En	OK

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Sequence 117
PT574–575
Group: O
Person: 3 < *1
Components: Transition Texts

Source	*Location*	*Period*
P	V/W	OK
M	V/W	OK
N	V/E	OK

Sequence 118[1158]
PT579 PT358 CT63–74
Person: 2–3 < *2
Components: Priestly and Coffin Texts
Dependencies: Subsequences 167–172

Source	*Location*	*Period*
Sq3C	B	MK
B10C	H	MK

Sequence 119
PT582 PT562
Group: O
Person: 3 < *1
Components: Transition Texts

Source	*Location*	*Period*
M	V/W	OK
N	V/N	OK

Sequence 120
PT587 PT463–464 PT673
Group: I
Person: 2nd & 3rd
Components: Priestly Recitations
Dependency: Subsequence 173

Source	*Location*	*Period*
M	P/N	OK
N	P/S	OK

Sequence 121[1159]
PT588 PT446 PT449 PT428 PT447–448 PT450–451 PT367–368 PT589–590 PT426–434 PT443–444 PT454 PT425 PT455 PT448 PT356
Person: 2nd & 3rd
Components: Sacerdotal Texts
Dependencies: Subsequences 142–150, 154, 174–178

Source	*Location*	*Period*
Sq3C	L	MK
Sq4C	L	MK

Sequence 122
PT588 PT446 PT449 PT428 PT447 PT449 PT448
Person: 2nd & 3rd
Components: Sacerdotal Texts
Dependencies: Subsequences 175, 178–180

Source	*Location*	*Period*
T1C	S/S	MK
L3Li	B	MK
L-MH1A	B	MK

Sequence 123
PT588 PT446 PT449 PT447–448
Group: E
Person: 2nd & 3rd
Components: Sacerdotal Texts
Dependencies: Subsequences 149, 178

Source	*Location*	*Period*
M	S/W	OK
Sq13C	L	MK

Sequence 124
PT591 PT414
Group: D
Person: 2nd
Components: Offering Texts

Source	*Location*	*Period*
M	S/W	OK
T1C	S/E	MK

Sequence 125
PT593 PT213–215
Person: 2nd & 3rd
Components: Priestly Recitations
Dependencies: Subsequences 80–81

Source	*Location*	*Period*
Ab1Le	BO	MK
Sq9C	BO	MK

Sequence 126[1160]
PT593 PT356–357 PT364 PT677 PT365 PT373 sPT721B PT422 PT374 sPT1002 PT424 PT366–369 PT423 PT370–372 PT332 fPT722 PT468 PT412 fPT723 PT690 PT674
Person: 2–3 < *1
Components: Mixed: Sacerdotal and Personal
Dependencies: Subsequences 141–142, 181–190, 192–199

[1158] Cf. Liturgie CT3 of Assmann 2002, pp. 63–65, and *idem* 2000, p. 38; Liturgy 3 of *idem* 1990, pp. 21–22; and Liturgie Nr. 3 of *idem* 1986b, col. 999.

[1159] Cf. Spruchfolge C of H. Altenmüller 1972, pp. 26–32, and 47–49.

[1160] Cf. Spruchfolgen E and F at *ibid.*, p. 50; the series discussed at Pierre-Croisiau 2004, p. 265 (with the series PT 593 through PT 366); *s3ḫw* 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.

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Source	*Location*	*Period*
B10C	B	MK
B9C	L	MK

Sequence 127
PT593 PT357
Group: C
Person: 2nd & 3rd
Components: Priestly Recitations

Source	*Location*	*Period*
N	S/E XIXn	OK
Nt	S/W	OK

Sequence 128
PT593 PT447
Person: 2nd
Components: Priestly Recitations

Source	*Location*	*Period*
Sq5Sq	BO	MK
Sq3Sq	L	MK

Sequence 129
PT596 PT355
Group: C
Person: 2nd
Components: Priestly Recitations

Source	*Location*	*Period*
M	S/E V	OK
N	S/E XIXn	OK

Sequence 130
PT600–601
Group: C
Person: 3rd
Components: Priestly Recitations

Source	*Location*	*Period*
M	S/E VIIs	OK
N	S/E XIXn	OK

Sequence 131
PT609 PT558–560
Group: O
Person: 2–3 < *1
Components: Mixed: Sacerdotal and Personal
Dependency: Subsequence 200

Source	*Location*	*Period*
M	C/Wn	OK
N	C/Es	OK

Sequence 132
PT610–612
Group: O
Person: 2nd & 3rd
Components: Priestly Recitations
Dependency: Subsequence 201

Source	*Location*	*Period*
M	V/S	OK
N	V/E	OK

Sequence 133
PT624 PT268 sPT625A
Group: M
Person: 3 < *1
Components: Transition Texts

Source	*Location*	*Period*
M	S/Nw B	OK
N	S/N VII–VIIIe	OK

Sequence 134
PT626 sPT627A–B
Group: M
Person: 3 < *1
Components: Transition Texts
Dependency: Subsequence 202

Source	*Location*	*Period*
P	A/N	OK
N	S/N VII–VIIIe	OK

Sequence 135
PT628–631
Group: M
Person: 2nd & 3rd
Components: Priestly Recitations

Source	*Location*	*Period*
P	S/Sw B	OK
N	S/N IX	OK

Sequence 136
PT638–639
Group: A
Person: 2nd
Components: Offering Texts

Source	*Location*	*Period*
N	S/N	OK
T9C	H	MK

Sequence 137
PT646–649 PT364
Person: 2nd
Components: Priestly Recitations

Source	*Location*	*Period*
S10C	BO	MK
B16C	F	MK

Sequence 138
PT649–650
Group: A
Person: 2nd & 3rd
Components: Priestly Recitations

Source	*Location*	*Period*
N	S/N XIV	OK
B4C	B	MK

Sequence 139
PT659 PT604
Group: C
Person: 2–3 < *2
Components: Priestly Recitations

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Source	*Location*	*Period*
P	S/E	OK
N	S/E XIXn	OK

Sequence 140[1161]
fPT665 fPT665A–C fPT666 fPT759 fPT666A–B fPT667 fPT667A–D PT537
Group: B
Person: 2nd & 3rd
Components: Priestly Recitations
Dependencies: Subsequences 203–204

Source	*Location*	*Period*
P	S/Se	OK
N	S/Se	OK

Sequence 141
PT671–672
Group: B
Person: 2nd & 3rd
Components: Priestly Recitations

Source	*Location*	*Period*
P	S/Se	OK
N	S/Se	OK

Sequence 142
PT690 PT674 PT462 PT675–676
Person: 2nd & 3rd
Components: Priestly Recitations
Dependencies: Subsequences 205–208

Source	*Location*	*Period*
Nt	S/Se II	OK
B10C	L	MK

Sequence 143
fPT691 fPT691A–691B
Group: L
Person: 3 < *1
Components: Mixed: Sacerdotal and Personal

Source	*Location*	*Period*
N	A/N	OK
Nt	C/E	OK

Sequence 144
PT703 sPT701A
Group: B & O
Person: 2nd
Components: Priestly Recitations

Source	*Location*	*Period*
P	S/Se	OK
M	V/E	OK

Sequence 145[1162]
fPT704 sPT655B–C fPT736–737 sPT738A–C sPT739A–B fPT740
Group: M
Person: 3rd
Components: Transition Texts

Source	*Location*	*Period*
P	A/N	OK
N	S/N XIV	OK

Sequence 146
sPT716A–B fPT717–718 PT663
Group: F
Person: 2nd
Components: Priestly Recitations
Dependency: Subsequence 209

Source	*Location*	*Period*
P	S/Nw B	OK
Ibi	S/Se	OK

Sequence 147
fPT723 PT690
Group: G
Person: 2nd & 3rd
Components: Priestly Recitations

Source	*Location*	*Period*
M	A/E inf	OK
Nt	S/Se II	OK
Oudj	S/N+Frag. J	OK

Sequence 148
sPT729B PT240 PT227 fPT730 sPT502B sPT502D fPT731 sPT502E–F fPT732
Group: K
Person: 3 < *1
Components: Personal Texts
Dependency: Subsequence 210

Source	*Location*	*Period*
M	A/E inf	OK
N	A/E	OK

Sequence 149
fPT731 sPT502E–F fPT732 sPT502H
Group: K
Person: 3 < *1
Components: Personal Texts

Source	*Location*	*Period*
P	A/E	OK
N	A/E	OK

[1161] 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.

[1162] On this sequence, see Leclant *et al.* 2001, pp. 149–150; and Mathieu 2004, p. 250 with nn. 20 and 21.

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Sequence 150[1163]
fPT736–737 sPT738A–C sPT739A–B fPT740 sPT586A–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/Se	OK
Oudj	Frag. G	OK

Sequence 153[1164]
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/Se	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[1165]
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: Apotropaic and Coffin Texts
Dependencies: Subsequences 215–231

Source	*Location*	*Period*
Sq2Sq	S/W	MK
Sq1Sq	S/N-W	MK

Sequence 158
CT530 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[1166]	xF?–xL?	MK
Da4C[1167]	xF?–xL?	MK
L2Li[1168]	L?–ext. L?	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.
[1165] Cf. Spruchfolge B of H. Altenmüller 1972, p. 47. Compare Liturgy 3 of Assmann 1990, pp. 21–22 and 41 fig. 11.
[1166] So Lesko 1979, p. 54.
[1167] Only fragments; see de Morgan 1895, pp. 101–102, figs. 241 and 241 *bis*, with CT 788 VII 1r and PT 588 §1607a–b.
[1168] So Lesko, *op. cit.*, p. 58.

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Sequence 224
CT208–212
Person: 3 < *1
Components: Provisioning and Coffin Texts
Dependencies: Subsequences 293–294

Source	*Location*	*Period*
B2Bo	FR	MK
S2C	B	MK

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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.

Subsequence 1
PT26–29
Group: A
Person: 2nd
Components: Offering Texts
Dependent on: Sequences 2, 10

Source	*Location*	*Period*
N	S/N XII	OK

Subsequence 2
PT29–30
Person: 2nd
Components: Offering Texts
Dependent on: Sequences 2, 10

Source	*Location*	*Period*
L-PW1A	B	MK

Subsequence 3
PT23 PT25 PT32 PT34–42 PT32 PT43
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequences 4–5

Source	*Location*	*Period*
BH3C	FR	MK

Subsequence 4
PT23 PT25 PT32 PT34–42 PT32
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequence 4

Source	*Location*	*Period*
S	S/N	MK

Subsequence 5
PT23 PT25 PT32 PT34–36
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequence 4

Source	*Location*	*Period*
BH1Ox	FR	MK

Subsequence 6
PT23 PT25 PT32 PT34
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequence 4

Source	*Location*	*Period*
TT 33	–	Late

Subsequence 7
PT23 PT25 PT32
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequence 4

Source	*Location*	*Period*
BH1C	FR	MK

Subsequence 8
PT23 PT25
Group: A
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequences 4, 47

Source	*Location*	*Period*
Ap	Frag. 11 i	OK
BH6C	FR	MK
BH2Ox	FR	MK

Subsequence 9
PT25 PT32 PT34
Person: 2nd
Components: Offering Texts
Dependent on: Sequence 4

Source	*Location*	*Period*
Tchannehibu	–	Late

Subsequence 10
PT25 PT32
Person: 2nd
Components: Offering Texts
Dependent on: Sequences 3–5, 7, 48

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Source	*Location*	*Period*
TT 93	pillar	NK
TT 119	–	NK
C 23099	–	Late
Pediniese	–	Late
Psamtik	–	Late
C 23241	–	Ptolemaic

Subsequence 11
PT32 PT43–57
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequence 5

Source	*Location*	*Period*
TT 33	–	Late

Subsequence 12
PT32 PT43–44
Person: 2nd
Components: Offering Texts
Dependent on: Sequence 5

Source	*Location*	*Period*
Oudj	S/N	OK

Subsequence 13
PT37–42 PT32
Person: 2nd
Components: Offering Texts
Dependent on: Sequences 4–5, 12, 14

Source	*Location*	*Period*
Ap	Frag. 10	OK

Subsequence 14
PT43–57
Group: A
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequences 4–5, 15

Source	*Location*	*Period*
P	S/Ne	OK

Subsequence 15
PT45–46
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequences 5, 15

Source	*Location*	*Period*
M1Ba	FR	MK

Subsequence 16
PT47–48
Person: 2nd
Components: Offering Texts
Dependent on: Sequences 5, 15

Source	*Location*	*Period*
Oudj	S/N	OK

Subsequence 17
PT55–57
Person: 2nd
Components: Offering Texts
Dependent on: Sequences 5, 15

Source	*Location*	*Period*
Oudj	S/N	OK

Subsequence 18
PT34–42 PT32 PT43–57
Group: A
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequence 5

Source	*Location*	*Period*
N	S/N XI	OK
Ibi	S/Nm	OK

Subsequence 19
PT47–57 PT72–77
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequence 5

Source	*Location*	*Period*
M1Ba	FR	MK

Subsequence 20
PT72–77
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequences 5, 15, 26, 28

Source	*Location*	*Period*
T9C	H	MK
T2C	H	MK
Sq6C	H	MK

Subsequence 21
PT72–76
Person: 2nd
Components: Offering Texts
Dependent on: Sequences 5, 15, 26, 28, 84

Source	*Location*	*Period*
Sq3C	H	MK
Sq B	X	Late

Subsequence 22
PT74–78
Group: A
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequences 5, 15

Source	*Location*	*Period*
D1D	B	OK

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Subsequence 23
PT77–78
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequences 5, 15

Source	*Location*	*Period*
KH1KH	S	MK
Psamtik	–	Late

Subsequence 24
PT82–96
Group: A
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequences 6, 25

Source	*Location*	*Period*
N	S/N XII	OK

Subsequence 25
PT82–88
Group: A
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequences 6, 25

Source	*Location*	*Period*
Ap	Frag. 11 ii	OK

Subsequence 26
PT83–92
Group: A
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequences 6, 25

Source	*Location*	*Period*
Oudj	S/N	OK

Subsequence 27
PT83–86
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequences 6, 25

Source	*Location*	*Period*
M1NY	FR	MK

Subsequence 28
PT85–86
Person: 2nd
Components: Offering Texts
Dependent on: Sequences 6, 25

Source	*Location*	*Period*
Sq2C	FR	MK
Sq4Sq	BO	MK

Subsequence 29
PT94–95
Person: 2nd
Components: Offering Texts
Dependent on: Sequences 6, 25, 42

Source	*Location*	*Period*
C 23162	–	Ptolemaic

Subsequence 30
PT108–171 PT223
Person: 2nd & 3rd
Components: Sacerdotal Texts
Dependent on: Sequence 6

Source	*Location*	*Period*
M1Ba	FR	MK

Subsequence 31
PT108–171
Group: A
Person: 2nd
Components: Offering Texts
Dependent on: Sequences 6, 25

Source	*Location*	*Period*
Oudj	S/N	OK
N	S/N XIII	OK
M1NY	B	MK

Subsequence 32
PT117–122
Person: 2nd
Components: Offering Texts
Dependent on: Sequences 6, 25

Source	*Location*	*Period*
Ap	Frag. 13 i	OK

Subsequence 33
PT125–136
Group: A
Person: 2nd
Components: Offering Texts
Dependent on: Sequences 6, 25

Source	*Location*	*Period*
P	S/Ne V	OK

Subsequence 34
PT126–128
Person: 2nd
Components: Offering Texts
Dependent on: Sequences 6, 25

Source	*Location*	*Period*
Ap	Frag. 15	OK

Subsequence 35
PT141–178
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequences 6, 25

Source	*Location*	*Period*
B2Ph	L	MK

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Subsequence 36
PT144–146
Group: A
Person: 2nd
Components: Offering Texts
Dependent on: Sequences 6, 25

Source	*Location*	*Period*
P	S/Ne V	OK

Subsequence 37
PT148–163
Group: A
Person: 2nd
Components: Offering Texts
Dependent on: Sequences 6, 25

Source	*Location*	*Period*
P	S/Ne V	OK

Subsequence 38
PT148–150
Person: 2nd
Components: Offering Texts
Dependent on: Sequences 6, 25

Source	*Location*	*Period*
Ap	Frag. 14	OK

Subsequence 39
PT167–168
Person: 2nd
Components: Offering Texts
Dependent on: Sequences 6, 25

Source	*Location*	*Period*
Ap	Frag. 16	OK

Subsequence 40
PT267 PT269–270
Person: 3 < *1
Components: Transition Texts
Dependent on: Sequence 7

Source	*Location*	*Period*
Sq B	–	Late
Tchannehibu	–	Late

Subsequence 41
PT269–270
Person: 3 < *1
Components: Transition Texts
Dependent on: Sequences 7, 53

Source	*Location*	*Period*
pSchmitt	–	Ptolemaic

Subsequence 42
PT33–38
Person: 2nd
Components: Sacerdotal Texts
Dependent on: Sequence 12

Source	*Location*	*Period*
Oudj	S/N	OK

Subsequence 43
PT32 PT72
Person: 2nd
Components: Offering Texts
Dependent on: Sequence 15

Source	*Location*	*Period*
Hekamsaf	E-W	Late

Subsequence 44
fPT57A–I
Person: 2nd
Components: Offering Texts
Dependent on: Sequences 16, 23

Source	*Location*	*Period*
Nt	S/N	OK

Subsequence 45
fPT57A–H
Person: 2nd
Components: Offering Texts
Dependent on: Sequences 16, 23

Source	*Location*	*Period*
Sq1Sq	S/E	MK

Subsequence 46
fPT57F–I PT106–107
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequence 16

Source	*Location*	*Period*
Sq3C	FR	MK

Subsequence 47
PT106–107
Group: A
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequence 16

Source	*Location*	*Period*
N	S/N XII	OK

Subsequence 48
PT61–62
Group: A
Person: 2nd
Components: Offering Texts
Dependent on: Sequence 18

Source	*Location*	*Period*
N	S/N	OK

Subsequence 49
PT63–64
Group: A
Person: 2nd
Components: Offering Texts
Dependent on: Sequence 22

Source	*Location*	*Period*
N	S/Ne XI	OK

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Subsequence 50
PT64–65
Person: 2nd
Components: Offering Texts
Dependent on: Sequence 20

Source	*Location*	*Period*
B16C	H	MK

Subsequence 51
PT66–70 fPT71 fPT71A–I
Group: A
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequence 20

Source	*Location*	*Period*
P	S/Ne IV	OK

Subsequence 52
PT70 fPT71 fPT71A–F
Person: 2nd
Components: Offering Texts
Dependent on: Sequences 20, 23

Source	*Location*	*Period*
Sq1Sq	S/E	MK

Subsequence 53
PT72–81 PT25
Group: A
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequence 25

Source	*Location*	*Period*
N	S/N XII	OK

Subsequence 54
PT72–80
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequence 25

Source	*Location*	*Period*
Ibi	S/Nm	OK

Subsequence 55
PT74–81
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequence 25

Source	*Location*	*Period*
Sq2Sq	S/N	MK

Subsequence 56
PT77–79
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequence 25

Source	*Location*	*Period*
L-MH1A	H	MK

Subsequence 57
PT81 PT25 PT32
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequence 25

Source	*Location*	*Period*
M1Ba	FR	MK

Subsequence 58
PT81 PT25
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequence 25

Source	*Location*	*Period*
Oudj	S/N	OK
S5C	B	MK

Subsequence 59
PT78–79 PT81
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequence 27

Source	*Location*	*Period*
Pediniese	–	Late

Subsequence 60
PT79 PT81
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequences 25, 27

Source	*Location*	*Period*
T2C	H	MK

Subsequence 61
PT73–77 PT81
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequence 28

Source	*Location*	*Period*
Hekamsaf	W	Late

Subsequence 62
PT77 PT81
Person: 3rd
Components: Offering Texts
Dependent on: Sequence 28

Source	*Location*	*Period*
TT 240	H-F	MK
B1Bo	H	MK
Tod1C	L-BO	MK
M6War	H	MK

Subsequence 63
PT172–173
Group: A
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequence 31

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Source	*Location*	*Period*
T	S/E IVn	OK

Subsequence 64
PT173–198
Person: 2nd
Components: Offering Texts
Dependent on: Sequences 29, 31

Source	*Location*	*Period*
Nt	S/N	OK

Subsequence 65
PT177–179
Group: A
Person: 2nd
Components: Offering Texts
Dependent on: Sequences 29, 31

Source	*Location*	*Period*
P	S/Ne V	OK

Subsequence 66
PT184–193
Group: A
Person: 2nd
Components: Offering Texts
Dependent on: Sequences 29, 31

Source	*Location*	*Period*
P	S/Ne V	OK

Subsequence 67
PT223–225
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequence 32

Source	*Location*	*Period*
Nt	S/N	OK
M1Ba	FR	MK

Subsequence 68
PT223–224
Group: A
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequence 32

Source	*Location*	*Period*
W	S/En	OK
L-MH1A	FR	MK
TT 100	–	NK

Subsequence 69
PT204–205 PT207 PT209–210
Person: 3 < *1
Components: Provisioning Texts
Dependent on: Sequence 34

Source	*Location*	*Period*
C 20520	–	MK

Subsequence 70
PT204–205
Person: 3rd
Components: Provisioning Texts
Dependent on: Sequence 34

Source	*Location*	*Period*
Da4C Stele	–	MK

Subsequence 71
PT210–212
Group: H
Person: 3rd
Components: Provisioning Texts
Dependent on: Sequences 34, 71

Source	*Location*	*Period*
Ibi	Frag.Q + R	OK

Subsequence 72
PT210–211
Person: 3rd
Components: Provisioning Texts
Dependent on: Sequences 34, 71

Source	*Location*	*Period*
Da8X	–	MK

Subsequence 73
PT401–403
Group: H
Person: 3rd
Components: Provisioning Texts
Dependent on: Sequence 35

Source	*Location*	*Period*
T	A/Es	OK
M	S/E VIIs	OK

Subsequence 74
PT405 PT353 PT401–403
Group: H
Person: 3rd
Components: Provisioning Texts
Dependent on: Sequence 35

Source	*Location*	*Period*
N	S/E XVII–XIXs	OK

Subsequence 75
PT213–222
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequence 37

Source	*Location*	*Period*
W	S/S+Es	OK
S	S/S	MK

Subsequence 76
PT213–221
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequence 37

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Source	*Location*	*Period*
TT 319	B	MK

Subsequence 77
PT213–219
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequence 37

Source	*Location*	*Period*
Ap	frags.	OK
T9C	FR	MK
T1L	FR	MK
B6C	L	MK
M5C	F&B-H	MK
B10C	B	MK
C 41002	–	Late
TT 33	–	Late

Subsequence 78
PT213–218
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequence 37

Source	*Location*	*Period*
M2C	B	MK
B10C	FR	MK
Ab1Le	L	MK

Subsequence 79
PT213–217
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequences 37–38, 43

Source	*Location*	*Period*
Oudj	S/S	OK
B4Bo	L	MK
KH1KH	L	MK
B4C	B	MK
Ab2Le	BO	MK
T8C	L	MK

Subsequence 80
PT213–215
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequences 37–39, 43, 125

Source	*Location*	*Period*
B1P	B	MK
Sq1X	L	MK
T1NY	B	MK
L-JMH1	S/E	MK

Subsequence 81
PT213–214
Person: 2nd
Components: Priestly Recitations
Dependent on: Sequences 37–39, 43, 125

Source	*Location*	*Period*
T3L	FR	MK
B19C	–	MK
Sq2Be	L	MK
BH1C	B	MK
Pediniese	–	Late

Subsequence 82
PT214–217
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequences 37–38, 43

Source	*Location*	*Period*
M25C	side	MK

Subsequence 83
PT215–217
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequences 37–38, 43

Source	*Location*	*Period*
B6Bo	L	MK
R1X	B	MK

Subsequence 84
PT215–216
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequences 37–38, 43

Source	*Location*	*Period*
B19C	–	MK

Subsequence 85
PT217–219
Person: 3rd
Components: Priestly Recitations
Dependent on: Sequence 37

Source	*Location*	*Period*
L2Li	BO	SIP

Subsequence 86
PT218–219
Person: 3rd
Components: Priestly Recitations
Dependent on: Sequence 37

Source	*Location*	*Period*
Pediniese	–	Late

Subsequence 87
PT219–221
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequence 37

Source	*Location*	*Period*
T9C	B	MK

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Subsequence 88
PT220–222
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequences 37–39, 42–45

Source	*Location*	*Period*
MC105	F	MK
T1C	S/E	MK
B2Bo	L	MK
KH1KH	W	MK
Sq2Sq	FR	MK
Sq1Sq	S/E	MK
Sid1Sid	BO	MK
Sq2Be	L	MK
BH1C	L	MK
Sq1Ch	L	MK

Subsequence 89
PT220–221
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequences 37–39, 42–45

Source	*Location*	*Period*
Sq5C	FR	MK
L3Li	FR	MK
Sed1Cop	B	MK

Subsequence 90
PT221–222
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequences 37–39, 42–45

Source	*Location*	*Period*
Oudj	Frag. O	OK
L3Li	B	MK

Subsequence 91
PT245–246
Group: B
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequence 37

Source	*Location*	*Period*
W	P/Se	OK
S	S/N	MK
TT 33	–	Late

Subsequence 92
PT220–222 PT213–215
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequence 43

Source	*Location*	*Period*
B6Bo	L	MK

Subsequence 93
PT220–222 PT213–214
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequence 43

Source	*Location*	*Period*
T4Be	F&B-FR	MK

Subsequence 94
PT222 PT213–214
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequence 43

Source	*Location*	*Period*
BH2Ox	L-B	MK

Subsequence 104
PT220–222 CT1
Person: 2nd & 3rd
Components: Priestly and Coffin Texts
Dependent on: Sequence 45

Source	*Location*	*Period*
BH5C	FR-B	MK

Subsequence 105
PT32 PT23 PT25
Group: A
Person: 2nd & 3rd
Components: Offering Texts
Dependent on: Sequence 47

Source	*Location*	*Period*
W	S/N + P/Nw	OK
Ibi	Frag. S	OK

Subsequence 106
PT199 PT244
Group: A
Person: 2nd
Components: Offering Texts
Dependent on: Sequence 47

Source	*Location*	*Period*
M	S/E VIIn	OK

Subsequence 107
PT226 PT228
Person: –
Components: Apotropaic Texts
Dependent on: Sequence 49

Source	*Location*	*Period*
T3Be	B	MK
CJ 50246	–	Late

Subsequence 108
PT247–258 PT260–263 PT267–272
Group: J
Person: 2–3 < *1
Components: Mixed: Sacerdotal and Personal
Dependent on: Sequence 53

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Source	*Location*	*Period*
W	A/S	OK

Subsequence 109
PT247–258
Person: 2–3 < *1
Components: Mixed: Sacerdotal and Personal
Dependent on: Sequence 53

Source	*Location*	*Period*
Da1X[1169]	–	MK

Subsequence 110
PT249–250
Person: 3rd
Components: Transition Texts
Dependent on: Sequence 53

Source	*Location*	*Period*
T7C	xFR	MK

Subsequence 111
PT251–253
Person: 3rd
Components: Transition Texts
Dependent on: Sequence 53

Source	*Location*	*Period*
TT 87	S/W	NK

Subsequence 112
PT252–253
Person: 3rd
Components: Transition Texts
Dependent on: Sequences 53, 56

Source	*Location*	*Period*
T13C	xL	MK

Subsequence 113
PT254–258 PT260–263 PT267
Person: 3 < *1
Components: Transition Texts
Dependent on: Sequence 53

Source	*Location*	*Period*
L-JMH1	S/W-S	MK

Subsequence 114
PT254–258
Group: J
Person: 3rd
Components: Transition Texts
Dependent on: Sequence 53

Source	*Location*	*Period*
T	A/W	OK

Subsequence 115
PT256–257
Person: 3rd
Components: Transition Texts
Dependent on: Sequence 53

Source	*Location*	*Period*
Ibi	Frag. Dd ii	OK

Subsequence 116
PT267–272
Person: 3 < *1
Components: Transition Texts
Dependent on: Sequence 53

Source	*Location*	*Period*
TT 33	–	Late

Subsequence 117
PT268–272
Person: 3 < *1
Components: Transition Texts
Dependent on: Sequence 53

Source	*Location*	*Period*
L-JMH1	S/E	MK

Subsequence 118
PT268–269
Person: 3 < *1
Components: Transition Texts
Dependent on: Sequence 53

Source	*Location*	*Period*
Sarenenutit[1170]	–	NK

Subsequence 119
PT273–274
Group: K
Person: 3rd
Components: Transition Texts
Dependent on: Sequence 54

Source	*Location*	*Period*
T	A/E	OK

Subsequence 120
PT275–276
Person: 3rd
Components: Personal Texts
Dependent on: Sequence 54

Source	*Location*	*Period*
Sarenenutit[1171]	–	NK

Subsequence 121
PT281–283
Group: K
Person: 3 < *1
Components: Apotropaic Texts
Dependent on: Sequences 53, 55

[1169] For this source, see de Morgan 1895, p. 36 fig. 73.

[1170] For this source, see Clère 1981, pl. 27, 1-2.
[1171] *Ibid.*

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Source	*Location*	*Period*
T	A/E	OK

Subsequence 122
PT284–285
Person: 3rd
Components: Apotropaic Texts
Dependent on: Sequences 55, 109

Source	*Location*	*Period*
TT 33	–	Late

Subsequence 123
PT285–289
Group: K
Person: 3 < *1
Components: Apotropaic Texts
Dependent on: Sequence 55

Source	*Location*	*Period*
T	A/E	OK

Subsequence 124
PT286–287
Person: 1st
Components: Apotropaic Texts
Dependent on: Sequences 55, 109

Source	*Location*	*Period*
Nt	S/E	OK

Subsequence 125
PT290–291
Group: K
Person: –
Components: Apotropaic Texts
Dependent on: Sequence 55

Source	*Location*	*Period*
T	A/E	OK

Subsequence 126
PT295–296
Group: K
Person: 3rd
Components: Apotropaic Texts
Dependent on: Sequence 55

Source	*Location*	*Period*
T	A/E	OK

Subsequence 127
PT302–303
Person: 3 < *1
Components: Transition Texts
Dependent on: Sequences 59, 64

Source	*Location*	*Period*
Sheshonq	–	TIP

Subsequence 128
PT304–305
Person: 3rd
Components: Transition Texts
Dependent on: Sequence 64

Source	*Location*	*Period*
T3Be	B	MK

Subsequence 129
PT306–312
Person: 2–3 < *1
Components: Transition Texts
Dependent on: Sequence 64

Source	*Location*	*Period*
L-JMH1	S/W	MK

Subsequence 130
PT311–312
Person: 3 < *1
Components: Transition Texts
Dependent on: Sequence 64

Source	*Location*	*Period*
TT 57	C/S	NK

Subsequence 131
PT305 PT308 PT304
Group: L
Person: 3rd
Components: Transition Texts
Dependent on: Sequence 65

Source	*Location*	*Period*
P	A/N	OK

Subsequence 132
PT305 PT308
Person: 3rd
Components: Transition Texts
Dependent on: Sequence 65

Source	*Location*	*Period*
Nt	C/W	OK

Subsequence 133
PT308 PT304 PT303
Person: 3rd
Components: Transition Texts
Dependent on: Sequence 65

Source	*Location*	*Period*
Oudj	S/E	OK

Subsequence 134
PT313–317
Person: 3rd
Components: Personal Texts
Dependent on: Sequence 66

Source	*Location*	*Period*
S	C/W	MK

Subsequence 135
PT317–320
Person: 3rd
Components: Transition Texts
Dependent on: Sequence 66

Source	*Location*	*Period*
TT 33	–	Late

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Subsequence 136
PT318–321
Person: 3 < *1
Components: Transition Texts
Dependent on: Sequence 66

Source	*Location*	*Period*
S	C/E	MK

Subsequence 137
PT338–339 PT210–212 PT340–346
Group: H
Person: 3 < *1
Components: Provisioning Texts
Dependent on: Sequence 71

Source	*Location*	*Period*
N	S/E XVII	OK

Subsequence 138
PT347–348
Person: 3rd
Components: Provisioning Texts
Dependent on: Sequence 72

Source	*Location*	*Period*
Ibi	S/E	OK

Subsequence 139
PT414 fPT634 sPT635A
Group: A
Person: 2nd
Components: Offering Texts
Dependent on: Sequence 87

Source	*Location*	*Period*
P	S/Ne II	OK
Pediniese	–	Late

Subsequence 140
fPT634 sPT635A
Group: A
Person: 2nd
Components: Offering Texts
Dependent on: Sequence 87

Source	*Location*	*Period*
M	S/Sw C	OK

Subsequence 141
PT371–372
Group: D
Person: 2nd
Components: Priestly Recitations
Dependent on: Sequences 90, 84A, 126

Source	*Location*	*Period*
M	S/W	OK

Subsequence 142
PT367–368
Group: D & E
Person: 2nd
Components: Priestly Recitations
Dependent on: Sequences 94, 121, 126

Source	*Location*	*Period*
P	S/W II	OK
M	S/W	OK
Ibi	Frag. W	OK
Sq2X	BO	MK

Subsequence 143
PT426–434
Group: E
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequences 94, 121

Source	*Location*	*Period*
P	S/W II	OK

Subsequence 144
PT428–430
Person: 3rd
Components: Priestly Recitations
Dependent on: Sequences 94, 97, 121

Source	*Location*	*Period*
Sq7C	xFR-xB	MK

Subsequence 145
PT431–434
Person: 3rd
Components: Priestly Recitations
Dependent on: Sequences 94, 121

Source	*Location*	*Period*
M1War	B	MK

Subsequence 146
PT433–434
Person: 3rd
Components: Priestly Recitations
Dependent on: Sequences 93–94, 121

Source	*Location*	*Period*
AII	S/W	OK
S10C	FR[1172]	MK
S1C	xB	MK
Da1C[1173]	B	MK
Da3X[1174]	B	MK

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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Source	*Location*	*Period*
P	S/W III	OK
S1C	xH-xF	MK
S2C	xH-xF	MK

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

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 PT425 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

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Source	*Location*	*Period*
M	A/W	OK

Subsequence 161
PT473–474
Person: 2–3 < *1
Components: Transition Texts
Dependent on: Sequence 104

Source	*Location*	*Period*
AII	S/Esup	OK

Subsequence 162
PT233 PT284–287 PT280 PT292
Group: K
Person: 3 < *1
Components: Apotropaic Texts
Dependent on: Sequence 109

Source	*Location*	*Period*
P	A/E	OK

Subsequence 163
PT499 PT289
Group: K
Person: 1st
Components: Apotropaic Texts
Dependent on: Sequence 109

Source	*Location*	*Period*
P	A/E	OK

Subsequence 164
PT527–531
Group: N
Person: 3 < *1
Components: Transition Texts
Dependent on: Sequence 113

Source	*Location*	*Period*
N	C/Wm	OK

Subsequence 165
PT569 sPT570A
Group: O
Person: 3 < *1
Components: Transition Texts
Dependent on: Sequence 115

Source	*Location*	*Period*
N	V/W	OK

Subsequence 166
sPT570A–B
Group: O
Person: 3 < *1
Components: Transition Texts
Dependent on: Sequence 115

Source	*Location*	*Period*
P	Dpost/W	OK

Subsequence 167
PT579 PT358 CT63–65
Person: 2–3 < *2
Components: Priestly and Coffin Texts
Dependent on: Sequence 118

Source	*Location*	*Period*
Q1Q[1175]	S/W	MK

Subsequence 168
PT579 PT358
Person: 2–3 < *2
Components: Priestly Recitations
Dependent on: Sequence 118

Source	*Location*	*Period*
Sq6C	FR	MK

Subsequence 173
PT463–464
Group: I
Person: 2nd
Components: Priestly Recitations
Dependent on: Sequence 120

Source	*Location*	*Period*
P	P/N	OK
AII	S/Esup	OK

Subsequence 174
PT428 PT447–448 PT450–451
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequence 121

Source	*Location*	*Period*
Sq5Sq	L	MK

Subsequence 175
PT449 PT428
Group: E
Person: 2nd & 3rd
Components: Sacerdotal Texts
Dependent on: Sequences 121–122

Source	*Location*	*Period*
N	S/W III	OK
T1Be	H	MK

Subsequence 176
PT588 PT446 PT449 PT428 PT447–448 PT450–451 PT367–368 PT589–590 PT426–434 PT443–444 PT454 PT425 PT455
Person: 2nd & 3rd
Components: Sacerdotal Texts
Dependent on: Sequence 121

Source	*Location*	*Period*
Sq6C	L	MK

[1175] For these texts, see Russo 2004, p. 121.

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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 IVs	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
AII	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 fPT722 PT468 PT412 fPT723 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

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Subsequence 188
PT370–372
Group: D
Person: 2nd
Components: Priestly Recitations
Dependent on: Sequences 84A, 126

Source	*Location*	*Period*
T	A/W	OK
AII	S/W	OK

Subsequence 189
PT370–371
Group: D
Person: 2nd
Components: Priestly Recitations
Dependent on: Sequences 84A, 126

Source	*Location*	*Period*
N	S/W II	OK

Subsequence 190
PT374 sPT1002
Group: B
Person: 2nd
Components: Priestly Recitations
Dependent on: Sequences 84A, 126

Source	*Location*	*Period*
T	A/W+A/Sw	OK
P	S/Se	OK
M	S/Se	OK
Ap	Frag. 8	OK
Ibi	S/Se	OK
pSchmitt	–	Ptolemaic

Subsequence 192
PT468 PT412
Person: 2nd
Components: Priestly Recitations
Dependent on: Sequences 84A, 126

Source	*Location*	*Period*
Nt	S/Sw 7–30	OK
Amenirdis	–	Late
pSchmitt	–	Ptolemaic

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

Source	*Location*	*Period*
B10C	L	MK

Subsequence 194
PT593 PT356–357 PT364 PT677 PT365 PT373 sPT721B
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequence 126

Source	*Location*	*Period*
Sq4C	BO	MK
S	S/E-C/W-E-S/N	MK

Subsequence 195
PT593 PT356–357 PT364 PT677 PT365 PT373
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequence 126

Source	*Location*	*Period*
Psamtik	–	Late

Subsequence 196
PT593 PT356–357 PT364 PT677
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequence 126

Source	*Location*	*Period*
TT 82	S/S	NK

Subsequence 197
PT593 PT356–357
Group: C
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequence 126

Source	*Location*	*Period*
M	S/E V	OK

Subsequence 198
PT677 PT365 PT373
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequence 126

Source	*Location*	*Period*
pSchmitt	–	Ptolemaic

Subsequence 199
PT677 PT365
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequence 126

Source	*Location*	*Period*
B6C	B	MK

Subsequence 200
PT558–560
Group: O
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequence 131

Source	*Location*	*Period*
P	V/E	OK

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Subsequence 201
PT611–612
Group: O
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequence 132

Source	*Location*	*Period*
P	V/E	OK

Subsequence 202
PT626 sPT627A
Group: M
Person: 3 < *1
Components: Transition Texts
Dependent on: Sequence 134

Source	*Location*	*Period*
M	S/Nw A	OK

Subsequence 203[1176]
fPT665A–C fPT666 fPT759 fPT666A–B fPT667 fPT667A–C
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequence 140

Source	*Location*	*Period*
Nt	S/E inf	OK

Subsequence 204[1177]
fPT665B–C fPT666 fPT759 fPT666A–B fPT667 fPT667A–D PT537
Group: B
Person: 2nd & 3rd
Components: Priestly Recitations
Dependent on: Sequence 140

Source	*Location*	*Period*
M	S/Se	OK

Subsequence 205
PT674 PT462 PT675–676
Group: I
Person: 2nd
Components: Priestly Recitations
Dependent on: Sequence 142

Source	*Location*	*Period*
N	P/N	OK

Subsequence 206
PT674 PT462 PT675
Group: I
Person: 2nd
Components: Priestly Recitations
Dependent on: Sequence 142

Source	*Location*	*Period*
M	P/S	OK

Subsequence 207
PT674 PT462
Group: I
Person: 2nd
Components: Priestly Recitations
Dependent on: Sequence 142

Source	*Location*	*Period*
P	P/N	OK

Subsequence 208
PT675–676
Person: 2nd
Components: Priestly Recitations
Dependent on: Sequence 142

Source	*Location*	*Period*
Ibi	Frag. Cc i	OK

Subsequence 209
sPT716A–B fPT717–718
Group: F
Person: 2nd
Components: Priestly Recitations
Dependent on: Sequence 146

Source	*Location*	*Period*
N	S/S	OK

Subsequence 210
sPT502B sPT502D
Group: K
Person: 3rd
Components: Apotropaic Texts
Dependent on: Sequence 148

Source	*Location*	*Period*
P	A/E	OK

Subsequence 211
fPT736–737 sPT738A–C sPT739A–B fPT740 sPT586A–C
Group: M
Person: 3rd
Components: Transition Texts
Dependent on: Sequence 150

Source	*Location*	*Period*
P	A/Nw	OK

Subsequence 212
sPT738B–C sPT739A–B fPT740 sPT586A
Group: M
Person: 3rd
Components: Transition Texts
Dependent on: Sequence 150

Source	*Location*	*Period*
M	S/Nw C	OK

[1176] 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.
[1177] See the preceding note.

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Subsequence 213
CT72–74 CT832 PT670
Person: 2nd & 3rd
Components: Priestly and Coffin Texts
Dependent on: Sequence 156

Source	*Location*	*Period*
T1C	S/N	MK

Subsequence 215
CT397 PT226–231
Person: 3 < *1
Components: Apotropaic and Coffin Texts
Dependent on: Sequence 157

Source	*Location*	*Period*
T1Be	BO	MK

Subsequence 216
CT397 PT226–229
Person: 1st
Components: Apotropaic and Coffin Texts
Dependent on: Sequence 157

Source	*Location*	*Period*
T3L	FR	MK

Subsequence 217
PT226–243
Group: K
Person: 3 < *1
Components: Apotropaic Texts
Dependent on: Sequence 157

Source	*Location*	*Period*
W	S/W	OK
S	S/E	MK
TT 33	–	Late
Bek.	–	Late

Subsequence 218
PT226–241
Person: 3 < *1
Components: Apotropaic Texts
Dependent on: Sequence 157

Source	*Location*	*Period*
L1NY	L	MK

Subsequence 219
PT226–240
Person: 3 < *1
Components: Apotropaic Texts
Dependent on: Sequence 157

Source	*Location*	*Period*
Sq1C	B	MK
Sq2C	B	MK

Subsequence 220
PT226–230
Person: 3 < *1
Components: Apotropaic Texts
Dependent on: Sequence 157

Source	*Location*	*Period*
M7C	B	MK

Subsequence 221
PT226–229
Person: 1st
Components: Apotropaic Texts
Dependent on: Sequence 157

Source	*Location*	*Period*
Psamtik	2	Late

Subsequence 222
PT226–228
Person: 1st
Components: Apotropaic Texts
Dependent on: Sequence 157

Source	*Location*	*Period*
L-MH1A	BO	MK
Teperet	–	Late
Pediniese	–	Late

Subsequence 223
PT226–227
Person: 1st
Components: Apotropaic Texts
Dependent on: Sequence 157

Source	*Location*	*Period*
Q1Q	S/E	MK

Subsequence 224
PT227–233
Person: 3 < *1
Components: Apotropaic Texts
Dependent on: Sequence 157

Source	*Location*	*Period*
Psamtiknebpehti	–	Late

Subsequence 225
PT227–228
Person: 1st
Components: Apotropaic Texts
Dependent on: Sequence 157

Source	*Location*	*Period*
Pedineit	–	Late
Pediniese	–	Late
Tchannehibu	–	Late

Subsequence 226
PT229–240
Person: 3 < *1
Components: Apotropaic Texts
Dependent on: Sequence 157

Source	*Location*	*Period*
Q1Q	S/E	MK

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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*
Pediniese	–	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

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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 (*wnḥ, ḏbȝ*) with (*m*) the eye of Horus (*irt ḥrw*) in the form of cloth (*tȝi.t, mn-wt.it*). 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 *pri*, 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 (*pri 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,

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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): *wrḥ* "Anoint."
PT 82 §58b (N): *dỉ pr.t-ḫrw* "Give the going-forth-of-the voice."
PT 93 §63b (N): *w3ḥ r t3 m-b3ḥ=f* "Set down before him."
PT 94 §64a (N): *dỉ šb* "Give a meal."[1178]
PT 99 §66b (N): *h3 t(w) (i)r(i)* "Descend thus."[1179]
PT 172 §101a (T): *wdn ḫ.t n T.* "Consecrating offerings for Teti."
PT 197 §113b (N): *t dw3 m-dr=f* "Morning bread beside him."
PT 244 §249b (W): *sḏ dšr(.t)ỉ* "Breaking of two red pots."
sPT 1056 P/Ser/N 3: */// ỉṯ* [*r*] ˹*=f r tp=f wrḥ=f ỉm*[*=s*] "/// Take [to] his arm and to his head, that he may be anointed with [it]."
N 306+11 (N): *d ḥ3* "Put around."
Priestly Recitation with motif:
sPT 1022 P/A/Ne IV 99: *st.t tk3* "Lighting a lamp."
Provisioning Text with motif:
PT 340 §554d (T): *w3ḥ* "Set down."

Adores God
Transition Motif
Transition Texts with motif:
PT 476 §951c (M): *dw3=f nṯr* "With him adoring the god."
PT 504 §1087d; sim. §1087e (P): *dw3.n M. ḥr i3b.tỉ* "Merire has adored eastern Horus."

Adorn Throne in Bark
Transition Motif
Transition Texts with motif:
PT 467 §889a (N): *h3y Ne. m ns.t=f* "Let Neferkare go on board to his throne (sc. in his bark)."
PT 469 §906b (P): *ḏb3=f ns.t=f* "Him adorning his throne (sc. in his bark)."
PT 513 §1171a (P): *ḏb3 ns.t=k m wỉ3 r*˺ "Adorn your throne in the bark of Re!"
PT 539 §1325c (P): *nṯr nb ḏb3.t(i)=f(i) ns.t=f m wỉ3=f* "As for any god who will (cause that he) adorn his throne in his bark."
sPT 625A §1764c; sim. §1765a (Nt): *šzp=ỉ ns.t=ỉ ỉmỉt dp.t-nṯr* "Let me receive my throne which is in the god's boat."

Adorned with Eye of Horus as Cloth[1180]
Offering Motif
Offering Texts with motif:
PT 414 §737c (M): *wnḫ m ỉr(.t) ḥr ỉmỉt t3ỉ.t* "Be clothed in the eye of Horus which is Tait!"
PT 597 §1642 (M): *m(y) wnḫ=k n=k ỉr(.t) ḥr (w)ḏ3.t ỉmỉt t3ỉ.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 (*ḏb3*) as a god (cf. PT 217 §157b; PT 365 §625b; PT 555 §1373b; PT 576 §1507a; PT 690 §2108a; 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).

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PT 622 §1755a–b (N): *dḏ3.n(=i) kw m ir.t ḥr rmn-wt.(i)t itn nr.t.n n=s nṯr.w* "I have adorned you with the eye of Horus, this garment of which the gods are terrified."
sPT 1052 P/Ser/S 2–3: *m(y) wnḫ n=k ir.t ḥr ḫr=k imit t3i.t* "Come and don the eye of Horus for yourself, that which is in Tait!"
CT 862 VII 64a (L1Li): *dḏ3.n=i ṯw m ir.t-ḥr imit t3i.t dḏ3.t.n=f it=f im=s dḏ3.t.n=f wsir 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 (*ḫnti*)

Transition Motif
Transition Texts with motif:
PT 268 §375b (W): *ḫnt W. pn ḫnt.t spr k3=f r=f* "Let Unas be truly advanced, his Ka reaching him."
PT 511 §1159b (P): *ḫnti=f r=f ir-ḫnt itr.ti* "Let him advance to the front of the two chapel rows."
PT 515 §1182c (P): *ḫnti P. pn ir-ḫnt itr.ti* "Let Pepi advance to the front of the two chapel rows."
PT 524 §1241b (P): *ḫnt M. pn ḫr=s* "With Merire advancing bearing it."
Priestly Recitation with motif:
PT 535 §1285b; sim. §1288a (P): *ḫnt* "Advance!"

Akh before/more than Akhs

Priestly Motif
Priestly Recitations with motif:
PT 365 §624a (T): *3ḫ=k ir 3ḫ.w nb.w* "And be more an Akh than all the Akhs."
PT 450 §833b (P): *i.3ḫ=k ḫnti 3ḫ.w* "And be an Akh before the Akhs."
PT 457 §858b (N): *3ḫ.t(i) ḫnti 3ḫ.w* "Be an Akh before the Akhs!"
PT 460 §869a (M): *3ḫ=f ḫnt(i) 3ḫ.w* "That he be an Akh before the Akhs."
PT 465 §880c (P): *rdi n=tn 3ḫ=f m-m 3ḫ.w* "Place his Akh among the Akhs!"
PT 468 §899c; sim. §903b (N): *i.3ḫ=k Ne. pw ḫnt(i) 3ḫ.w* "May you be an Akh, O Neferkare, before the Akhs."
Offering Text with motif:
PT 637 §1804b (N): *i.3ḫ=k im [i]r 3ḫ.w m wḏ.t ḥr ḏs=f nb pʿ.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): *wnn P. 3ḫ ir 3ḫ.w* "That Pepi is more an Akh than the Akhs."

Akhs Given

Priestly Motif
Priestly Recitations with motif:
PT 437 §795c; sim. §795d (P): *šzp=f 3ḫ=f m-ḫnt nṯr.w ḥr is z3 wsir* "And he will receive his Akh before the gods, as Horus the son of Osiris."
PT 457 §857c (N): *ḏy n=f 3ḫ=f im* "His Akh being given to him thereby."
PT 536 §1294a–b (P): *di.n=f n=k 3ḫ.w=f z3b.(i)w ḥr is imi pr=f ḫnti is ḫnt(i) sḫm.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): *rdi.n n=k wsir 3ḫ.w* "Osiris has given you Akh-ness."
PT 610 §1714b; sim. §1716b (M): *m 3ḫ=k pw wḏ.n nṯr.w wnn(=f) n=k* "As this your Akh which the gods commanded be yours."
PT 676 §2011d (N): *rdi n=k 3ḫ.w=k* "Let there be given to you your Akhs."

Alights

Transition Motif
Transition Texts with motif:
PT 267 §366a (W): *ḫnn=f m ḫprr* "He alights as Kheprer."
PT 626 §1770a (N): *ḫn.n Ne. m bik* "Neferkare has alighted as a falcon."
PT 669 §1971 (N): *i.p3 Ne. ḫny Ne. ḥr šw.ti it=f gbb* "And then Neferkare will fly up and Neferkare will alight upon the wings of his father Geb."

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sPT 1070 P/V/E 82: *i.pȝ=f ḫny=f m gs iȝb.ti n(i) p.t n nṯr.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): *ḫnn=k ḫn.t nṯr sms* "You alight the alighting of the eldest god."

Announced (*ḥwi sḏb*)

Priestly Motif

Priestly Recitations with motif:

PT 246 §255c (W): *ꜥq=sn(i) i.ḥ(w)=sn(i) sḏb* "Let them go in making announcement."

PT 461 §872b–c (N): *ḥw n=k mni.t wr.t sḏb wsir is m s.t ꜥwi=f(i)* "And the great mooring post announce as 'Osiris in his own place.'"

PT 537 §1299b (P): *i.ḥ(w)=f n=k sḏb ir i.ḏd.t=k* "That he may announce you according to what you said."

fPT 666A §1927e (Nt): *ḥw n=k ḏḥw.ti sḏb m ir.t=f n=k* "Thoth announcing report as what he would do for you."

Announced to Nehebkau

Transition Motif

Transition Texts with motif:

PT 263 §340b (W): *siw=sn W. pn n nḫb-kȝ.w* "With them announcing Unas to Nehebkau."

PT 265 §356b (P): *wṯz=sn rn n(i) P. nfr (n) nḫb-kȝ.w* "Let them raise the good name of Pepi to Nehebkau."

PT 266 §361a (P): *ḏd=tn sw rn nfr n(i) P. pn n nḫb-kȝ.w* "And say it, the good name of Pepi, to Nehebkau!"

PT 609 §1708c (M): *wṯz=sn i=k pn nfr n nḫb-kȝ.w* "Let them raise up this good speech of yours to Nehebkau."

sPT 1046 P/A/N 45: *wṯz rn n(i) P. pn n nḫb-kȝ.w* "Raise up the name of Pepi to Nehbekau!"

Announced to Re, Harakhti, Horus

Priestly Motif

Priestly Recitations with motif:

PT 246 §253d (W): *ḫww=sn n ḏsr-rmn ḫr iȝb.t(i)t* "And announce to upraised of arm upon the east."

PT 424 §769b (P): *siw=sn sw n ḏsr<-rmn> m iȝb* "And announce him to the one upraised <of arm> in the east."

PT 578 §1532c (P): *siw=sn ṯw n rꜥ m ḏsr-rmn iȝb* "That they may announce you to Re, upraised of arm of the east."

PT 579 §1540a (P): *ḏd=sn n rꜥ* "And they speak to Re."

PT 659 §1862a (N): *ḏd=tn ḫr rꜥ ḏsr-rmn m iȝb* "And speak to Re, upraised of arm in the east."

PT 673 §1991b (N): *i.ḏd=sn n rꜥ* "And they speak to Re."

PT 697 §2174b (N): *i.ḏd=sn n rꜥ* "And they speak to Re."

fPT 722 §2243b (Nt): *ḏd n=k n rꜥ* "Speak to Re!"

Transition Text with motif:

PT 359 §597c (T): *siw T. n rꜥ* "Announce Teti to Re!"

Anointed by God's Anointing

Transition Motif

Transition Texts with motif:

PT 473 §937d (M): *wrḥ M.n m wrḥ.t ṯn im* "Let Merenre be anointed from that by which you are anointed."

PT 576 §1512a (P): *wrḥ P. pn m wrḥ.t ṯn im* "Let Pepi be anointed with that by which you are anointed."

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Anubis Commands

Priestly Motif

Priestly Recitations with motif:

PT 437 §797b (P): *m sʒḫ=k pn wḏ.n inp* "Through this your Sakhu which Anubis commanded."

PT 536 §1295a (P): *wḏ.n inp ḫnti zḥ-nṯr hʒy=k m sbʒ m nṯr dwʒ* "Anubis, foremost of the god's booth, has commanded that you descend as a star, as the morning god."

PT 553 §1364c (P): *wḏ inp ḫnt(i) zḥ-nṯr* "The command of Anubis, foremost of the god's shrine."

PT 676 §2012b (N): *wḏ.n inp ḫnt(i) zḥ-nṯr* "For Anubis, foremost of the chapel of the god, has commanded."

Arises at Place

Transition Motif

Transition Texts with motif:

PT 439 §814b (P): *ʿḥʿ.n P. ḥr mḥ.t p.t ḥnʿ=f* "Pepi has stood up upon the north of the sky with him."

PT 509 §1125a (P): *ʿḥʿ.i=f r={i}<f> m s.t=f šw.t nt(i)t imiwti nṯr.wi ʿʒ.w(i)* "Let {me} <him> arise thus into his empty place which is between the two great gods."

PT 513 §1168b (P): *ʿḥʿ r=f ir wʿr.t wr.t* "Standing thus at the great plateau."

Arises, Awakens to Offerings

Priestly Motif

Priestly Recitations with motif:

PT 457 §859a–b (N): *ṯz ṯw r t=k pn i.ḫm ḫsḏ.w ḥnq.t=k i.ḫm.t ʿmʒ* "Raise yourself, to this your bread, which cannot grow stale, your beer, which cannot grow stale!"

fPT 665A §1910a–1911a (Nt): *ṯz ṯw Nt. pw ir ḫʒ=k m tʒ ḫʒ=k m ḥnq.t ḫʒ=k m kʒ ḫʒ=k m ʒpd {ḫʒ=k m} ḫʒ=k m mnḫ(.t) ḫʒ=k m šs pr {n} n=k m pr* "Raise yourself, O Neith, to your thousand of bread, beer, beef, fowl, linen, and alabaster, which went forth from the house!"

sPT 1003 P/S/Se 49: *ṯz ṯw ir t=k pn i.ḫm ḫsḏ* "Raise yourself to this your bread which cannot grow stale!"

Arises, Stands (Exhortation)

Priestly Motif

Priestly Recitations with motif:

PT 222 §199a (W): *ʿḥʿ=k ḥr=f tʒ pn* [*pr m tm nšš*] *pr m ḫprr* "May you stand upon it, this land [which went forth as Atum, the spittle] which went forth as Khepri."

PT 223 §217a (W): *ʿḥʿ* "Arise!"

PT 246 §252a; sim. §255a (W): *ʿḥʿ.t(i) W. pn m ʿb.wi tp=f smʒ.wi* "Arise, O Unas,[1181] as one upon whom are horns, the double wild bull!"

PT 247 §260b (W): *ʿḥʿ imi ndi.t* "Arise, O one who is in Nedit!"

PT 355 §574d (T): *ʿḥʿ ṯz ṯw mr wsir* "Arise! Raise yourself like Osiris!"

PT 364 §609a (T): *ʿḥʿ r=k* "Arise!"

PT 365 §625b (T): *ʿḥʿ* "Arise!"

PT 366 §626a (T): *ʿḥʿ ṯz ṯw* "Arise! Raise yourself!"

PT 369 §640a (T): *ʿḥʿ* "Arise!"

PT 373 §655b (M): *ʿḥʿ=k r ʿʒ.w ḫsf rḫ.wt* "And stand at the doors which keep out the people."

PT 412 §731c (T): *ʿḥʿ T. m-ḫnt itr.ti* "Arise, O Teti, before the two chapel rows!"

PT 419 §747b (T): *ʿḥʿ i.dr tʒ=k wḫʒ ḫm.w=k ṯz ṯw* "Arise! Throw off your earth! Cast off your dust! Raise yourself!"

PT 422 §759a; sim. §763c (P): *ʿḥʿ=k P. pn nḏ.ti ḥtm.ti m nṯr* "May you arise, O Pepi, saved, provided as a god."

[1181] For *ʿḥʿ.ti* employed with hortatory force, see Pyr. §1232a (and elsewhere): *ʿḥʿ.ti ḫnti ʒḫ.w* "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. pn* of Pyr. §252a is a vocative.

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PT 437 §793c (P): *ḥ=k m inp ḥr(i) mniw* "And arise as Anubis master of the herdsman's tent."
PT 451 §837a–b (P): *i.rs ṯz ṯw ḥ* "Awaken! Raise yourself! Arise!"
PT 452 §841a (P): *ḥ* "Arise!"
PT 453 §844a (P): *ḥ ir=k* "Arise!"
PT 457 §858b (N): *ḥ r=k ḥr rd.wi=k(i)* "Arise upon your feet!"
PT 459 §867b (M): *ḥ ṯz ṯw* "Arise! Raise yourself!"
PT 468 §895a (N): *ṯz ṯw ḥ* "Raise yourself! Arise!"
PT 482 §1007a; sim. §1007a–b (N): *ḥ m3=k nn* "Arise and see this!"
PT 537 §1299c (P): *ḥ r=k* "Arise!"
PT 545 §1340b (P): *ḥ r=k* "Arise!"
PT 556 §1380c; sim. §1380d–1381a[1182] (P): *ḥ=k r=k* "May you arise."
PT 593 §1627a (N): *ḥ* "Arise!"
PT 612 §1731b (P): *ḥ ṯz ṯw* "Arise! Raise yourself!"
PT 659 §1868a–b (N): *ḥ=k r=k ir rd-wr* [*gbb is ḫnti*] *psḏ.t=f* "And stand at the great stair [as Geb, foremost of] his Ennead."
hPT 662B §1877c (N): *ḥ* "Arise!"
fPT 665 §1907c (Nt): *ḥ.ti ḥr rd(.wi)*[*=k(i) m*] *w3ḏ-wr* "Arise upon [your] feet [in] the great green!"
fPT 665A §1908d–e (Nt): *ḥ.t(i) m-ḫnt itr.ti m-ḫnt nṯr.w* {*n*}<*z*>(*3*)*b.(i)w* "Stand before the two chapel rows, before the jackal gods!"
PT 670 §1976a (N): *ḥ m3=k ir.t.n n=k z3=k* "Arise, and see what your son has done for you!"
PT 673 §1992a (N): *ḥ=k r=k m itr.ti 3ḫ.t ḥr šw n(i) niw.t* "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): *ḥ=k ḫnti sn.wt mnw is* "May you arise before the chapels as Min."
PT 675 §2005a (N): *ḥ.t(i) ḫnti itr.ti* "Stand before the two chapel rows!"
PT 690 §2095a (N): *ḥ* "Arise!"
fPT 719 §2235d (N): *ḥ.ti idn=sn ir(i)t=k* "Arise, that they may replace what is against you!"
sPT 1001 P/S/Se 39: *ḥ ḫnz=k* [*q*]*b*[*ḥw(?)*] "Arise and traverse the [firmament(?)]!"
sPT 1005 P/S/Se 90: *ḥ ḥ* (*n*) *nḥḥ* "Arise! Arise for eternity!"
sPT 1023 P/P/S 13:[1183] *ḥ*[*=k m inp ḥr(i)*] *mniw* "And arise [as Anubis, master of the] herdsman's tent."
sPT 1058 P/V/E 27: *ḥ i.*[*dr*] *ṯw ḥr gs=k pw i3b*(*.i*) "Arise! Remove yourself from upon your left side."

Transition Text with motif:
PT 523 §1232a–b (P): *ḥ.ti ḫnti 3ḫ.w mr ḥ ḥr ḫnti nḫ.w* "Stand before the Akhs, just as Horus foremost of the living stands!"

Ascends, Descends as Morning God, Star

Priestly Motif
Priestly Recitations with motif:
PT 461 §871b (N): *pr=k m sb3 dw3* "May you ascend as the morning star."
PT 536 §1295a (P): *wḏ.n inp ḫnti zḥ-nṯr h3y=k m sb3 m nṯr dw3* "Anubis, foremost of the god's booth, has commanded that you descend as a star, as the morning god."
PT 553 §1366c (P): *pr=k ir p.t m sb3 m nṯr dw3* "May you ascend to the sky as a star, as the morning god."
PT 676 §2014b (N): *pr=k nn m sb3 m nṯr dw3* "May you ascend here as a star, as the morning god."

Transition Text with motif:
PT 485 §1038 (P): *pri=f r=f šw=f r=f ir p.t m sb3 ʿ3 ḥr-ib i3b* "Thus let him ascend, thus let him rise up to the sky, as the great star in the middle of the east."

[1182] Completed by Leclant *et al.* 2001, pl. 22, l. 12.
[1183] Completed by PT 437 §793c.

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Ascends from/upon Thighs

Transition Motif

Transition Texts with motif:

PT 248 §262a (W): *pr.n W. imit(i) mn.ti psḏ.t* "Unas has ascended even from between the thighs of the Ennead."

PT 269 §379c (W): *pr W. ḥr mn.ti ꜣs.t ḥfd W. pn ḥr mn.ti nb.t-ḫw.t* "Unas will ascend upon the thighs of Isis: Unas will climb up upon the thighs of Nephthys."

PT 480 §996c (N): *pr Ne. ḥr mn.ti ꜣs.t ḥfd.w Ne. ḥr mn.ti nb.t-ḫw.t* "Neferkare will ascend upon the thighs of Isis: Neferkare will climb up upon the thighs of Nephthys."

PT 504 §1087c (P): *pr=f imit(w) mn.ti psḏ.ti* "He ascending from between the thighs of the two Enneads."

fPT 704 §2206b (Nt): p*r.n Nt. imit(w) mn.ti psḏ.t*[*i*] "Neith has ascended right from between the thighs of the two Enneads."

Ascends (*pri*) (Exhortation)

Priestly Motif

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 im=sn ḥr is zꜣb is ḥr(i)-gs=f zn ir.w=f ir ḥftiw*[*=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 rˁ* "And ascend to Re."

PT 422 §756a (P): *pr=k r=k ḥr mw.t=k nw.t* "May you ascend to your mother Nut."

PT 437 §800a (P): *pr r=k ir p.t m ḥr ḥr(i) šdšd p.t* "Ascend to the sky as Horus upon the Shedshed of the sky!"

PT 466 §883a (M): *pr=k m gs iꜣb.ti 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 ḥr dꜣ.t(i) ḫnti i.ḫm.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 sbꜣ m nṯr dwꜣ* "May you ascend to the sky as a star, as the morning god."

PT 619 §1749b (M): *pr=k* "May you ascend."

fPT 667 §1935a (Nt): *pr=k* "May you go out."

fPT 667B §1950c (Nt): *pr=k r=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."

fPT 719 §2234c (N): *pri=k r=k ir p.t i.wn.ti n=k ꜥꜣ.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=k r=k W. ir p.t* "May you ascend, O Unas, to the sky."

PT 470 §913a (N): *pr r=k ir p.t m bik.w* "Ascend to the sky as (do) falcons!"

Ascends to (*pri r*) Sky[1184]

Transition Motif

Transition Texts with motif:

PT 267 §365a (W): *pr=f im r p.t* "That he ascend thereby to the sky."

PT 302 §461a (W): *pry r=f W. r p.t ḫr=k* "Thus let Unas ascend to the sky, to you."

PT 306 §476b; sim. §479a (W): *pr.t r=f W. r p.t* "That Unas ascends thus to the sky."

PT 321 §517b (W): *pr W. ḥr=s r p.t* "That Unas ascend upon it to the sky."

PT 330 §539a (T): *pr T. ir p.t ḥr šdšd imi wp.t* "Let Teti ascend to the sky upon the Shedshed which is in the horns."

[1184] Cf. PT 247 (TT 87; Guksch 1995, pl. 15 ll. 28–29): *rꜣ n(i) rdi(.t) pr ꜣḫ m sbꜣ 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: *rꜣ n(i) rdi.t pr ꜣḫ m sbꜣ ꜥꜣ m p.t* "utterance of causing an Akh to ascend from the great gate of the sky."

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PT 331 §540a (T): *pr T. ỉr p.t ḥr šdšd ỉmỉ wp.t* "Let Teti ascend to the sky upon the Shedshed which is in the horns."
PT 335 §546c (T): *pr=f r=f ỉr p.t m-m sn.w=f nṯr.w* "Him ascending thus to the sky among his brothers the gods."
PT 439 §812c (P): *pr.n{=ỉ} P. r p.t* "{I} Pepi has ascended to the sky."
PT 470 §913a (N): *pr r=k ỉr p.t m bỉk.w* "Ascend to the sky as (do) falcons!"
PT 471 §922a (P): *pr P. pn ỉr p.t n ꜥnḫ w3s* "That Pepi might ascend to the sky, for life and dominion."
PT 473 §927b; sim. *passim* (M): *pr M.n ḥr=sn(ỉ) ḫr rꜥ r 3ḫ.t* "That Merenre ascend upon them to Re, to the horizon."
PT 474 §940a (M): *pr=f r=f r p.t m-m sb3.w m-m ỉ.ḫm.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 ḥr=s ỉr p.t* "That he ascend upon it to the sky."
PT 480 §992b (N): *pr.t nṯr pn Ne. ỉr p.t* "The ascending of this god Neferkare to the sky."
PT 484 §1020a (P): *P. pw wr pr ỉr p.t ḫprr pr ỉr ///* "Pepi is a great one who ascends to the sky, Kheprer who ascends to the ///."
PT 485 §1025d; sim. *passim* (P): *swt pr=f ỉr ḥw.t-ḥr ỉr(ỉ)t p.t* "He will ascend to Hathor who is in the sky."
sPT 491A §1056b (P): *prr=sn(ỉ) r [p.t m nr.wt pr=ỉ ḥr] tpỉw-ḏnḫ=sn(ỉ)* "When they ascend to [the sky as vultures, then I will ascend upon] their wingtips."
PT 503 §1079a (P): *pr=f r=f ỉr p.t* "That he may thus ascend to the sky."
PT 508 §1114a; sim. *passim* (P): *ỉr p.t ỉr p.t m-ꜥb nṯr.w pr.tỉw* "To the sky! To the sky among the gods of the ascent!"
PT 511 §1149b (P): *pr P. ỉr p.t* "As Pepi ascends to the sky."
PT 513 §1168a (P): *pr r=f {ỉ} P. ỉr p.t m-m nṯr.w ỉmỉw p.t* "Let Pepi ascend to the sky among the gods who are in the sky."
PT 527 §1249c (P): *pr P. pn ỉr p.t* "Let Pepi ascend to the sky."
PT 539 §1303b; sim. *passim* (P): *pr=f r=f šwy=f r=f ỉr p.t* "Thus let him ascend; thus let him rise to the sky."
PT 555 §1378b (M): *pr.n M.n ỉr p.t m mnṯ* "Merenre has ascended to the sky as Montu."
PT 563 §1416b (N): *pry Ne. ỉr p.t* "Let Neferkare ascend to the sky."
PT 572 §1472b (P): *prr nṯr pn ỉr p.t* "That this god ascends to the sky."
PT 576 §1517b (P): *pry=f r=f šwy=f r=f ỉr p.t* "Let him thus ascend; let him thus rise to the sky."
sPT 586D §1585b (Nt): *pr Nt. ḥr=s r p.t* "That Neith ascend upon it to the sky."
PT 624 §1761d (Nt): *Nt. pw wsỉr pr m šs3.t* "Osiris is Neith, the one who ascends from the night sky."
PT 681 §2035a (N): *ỉ.n Ne. pr=f ỉr p.t* "Neferkare has come, even that he ascend to the sky."
PT 684 §2062a (N): *prr Ne. ỉr p.t* "Neferkare ascends to the sky."
fPT 726 §2252b (Nt): *ḫsf=k w {ḫsf w} ꜥ3.wỉ=s ḏr pr.t k3 n(ỉ) Nt. r p.t* "And do not close its doors until the Ka of Neith ascends to the sky."
sPT 1025 P/A/S 9: *pr=f ỉr p.t* "That he may ascend to the sky."
sPT 1048 P/A/N 59: *pr r=f P. pn ỉr p.t m ꜥḥꜥ.w ḥr d3.tỉ* "And thus Pepi will ascend to the sky in the station of netherworld Horus."
sPT 1064 P/V/E 42; sim. 43: *pry P. [pn r p.t]* "That Pepi may ascend [to the sky]."

Priestly Recitations with motif:

PT 215 §149a (W): *dbḥ=k pr=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 ḥr mw.t=k nw.t* "May you ascend to your mother Nut."
PT 437 §800a (P): *pr r=k ỉr p.t m ḥr ḥr(ỉ) šdšd p.t* "Ascend to the sky as Horus upon the Shedshed of the sky!"
PT 482 §1009c (N): *pr=k r=k ỉr p.t* "May you ascend to the sky."
PT 512 §1162a–b (P): *šd.n=f š3k=f ỉr pr=f r=f ỉr p.t* "He has removed its complaint even that he thus ascend to the sky."
PT 534 §1276b (P): *dbḥ=f pr=f ỉr p.t* "As he asks to ascend to the sky."
PT 553 §1366c (P): *pr=k ỉr p.t m sb3 m nṯr dw3* "May you ascend to the sky as a star, as the morning god."
PT 690 §2106b; sim. §2116a (N): *pr=k r=k ỉr p.t* "May you ascend to the sky."
fPT 719 §2234c (N): *prỉ=k r=k ỉr p.t ỉ.wn.tỉ n=k ꜥ3.wỉ p.t* "And may you ascend to the sky as the doors of the sky are opened for you."

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At Great Stair

Priestly Motif

Priestly Recitations with motif:

PT 553 §1368c (P): *n(i) smnḫ ṯb.wt n(i) ḏ3.t rd.w* "Of making the sandals excellent, of crossing the (great) stair."

PT 659 §1868a–b (N): *ꜥḥꜥ=k r=k ỉr rd-wr* [*gbb ỉs ḫntỉ*] *psḏ.t=f* "And stand at the great stair [as Geb, foremost of] his Ennead!"

fPT 666A §1928a (Nt): *ḏsw ṯw smn.t(ỉ)*[*t nb.t-ḥw.t ỉs ḫꜥ.t(ỉ)*] *ḥr rd-wr* "The mourning goddess calling out to you [as Nephthys, you being appeared] upon the great stair."

PT 674 §1999a (N): [*ꜥḥꜥ=k ỉr*] *rd-wr* "[May you stand at] the great stair."

PT 676 §2016b (N): *n(i) smnḫ ṯbw.wt n(i) ḏ3.t rd-wr* "Of embellishing sandals, of crossing the great stair."

PT 690 §2103a–b (N): *wꜥb*[*.n ṯw*] *sn.t=k qbḥ.t ḥr rd-wr m r3-š* "Your sister Qebehut [has] purified [you], even upon the great stair, even at the entrance to the water course."

fPT 718 §2232d-2233a (N): [*nỉs ṯw smn.*]*t(ỉ)t 3s.t ỉs ḏsw n=k mn(ỉ).t nb.t-ḥw.t ỉs ḫꜥ*[*.t(ỉ)*] *ḥr 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."

sPT 1009 P/S/Se 99: *šm=k ỉr rd-wr* "May you go to the great stair."

Transition Text with motif:

PT 573 §1481b (P): *ḏỉ=s wḫ3.t(ỉ) s.t n P. pn ỉr rd-wr ḫr qbḥ* "That she cause that a place be cleared for Pepi at the great stair under the firmament."

Attacks (*ỉkỉ*) Enemy

Apotropaic Motif

Apotropaic Texts with motif:

PT 282 §423a (W): *r3=ỉ ỉk tk pỉ* "My utterance, it is that which Ik-attacks and Tek-attacks."

PT 283 §424a; sim. §424b (W): *ỉk r-r W. ꜥn.t=f tn ỉr=k ỉ3b(.ỉ)t* "Unas will indeed thrust this talon of his against you, the left."

PT 287 §428b (W): *ỉk(=ỉ) r-r m nn ỉk(=ỉ) r-r m nn* "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): *q3=k ḥnꜥ ỉ*[*t=k tm*] "That you be on high with [your father Atum]."

PT 577 §1520a–b (P): *q3 nb m3ꜥ.t r tpỉ(t) rnp.t nb rnp.t* "The lord of Ma'at is on high at the first of the year, the lord of years (sc. Atum)."

PT 587 §1587c (N): *q3ỉ=k m rn=k pw n(ỉ) q3* "May you be on high, in this your name of 'height.'"

PT 600 §1652a (N): *q3.n=k m q33* "You have come to be on high as the height."

Atum/Shu Takes (*šdỉ*) out (to Sky)

Transition Motif

Transition Texts with motif:

PT 325 §531b (T): *šdd sw šw r rmn.wtỉ šw* "Shu takes him out even to be the companion of Shu."

PT 361 §604e (T): *šd n=k T. ỉr p.t* "Take Teti out to the sky!"

PT 526 §1247d (M): *šd M.n ỉr p.t* "Take Merenre out to the sky!"

sPT 570A §1447c (M): *šd M.n ḥnꜥ=k* "Take Merenre out with you!"

PT 684 §2053b (N): *šd=sn(ỉ) Ne. ỉr p.t ỉr p.t ḥr ḥtỉ n(ỉ) snṯr* "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): *rs r=k* "Awaken!"

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PT 372 §651a (T): *i.rs ỉr=k* "Awaken!"
PT 413 §735b (T): *i.rs* "Awaken!"
PT 451 §837a–b (P): *i.rs ṯz ṯw ꜥḥꜥ* "Awaken! Raise yourself! Arise!"
PT 468 §894c (N): *rs* "Awaken!"
PT 482 §1006 (N): *rs n=k sḏr.n=k mn.ti m ꜥnḫ* "Awaken, having passed the night, enduring in life!"
PT 498 §1068a (P): *rs wsỉr rs* "Awaken, Osiris! Awaken!"
sPT 561B P/V/E 24: *i.rs i.rs* "Awaken, awaken!"
PT 596 §1641c (M): *i.rs ṯz ṯw* "Awaken! Raise yourself!"
fPT 665 §1898a; sim. §1898b (Nt): *rs rs* "Awaken! Awaken!"
PT 670 §1975b; sim. §1976b (P) and §1986a (N): *sḏr=k i.rs=k* "May you pass the night. May you awaken."
PT 690 §2093a (N): *rs Ne. pn nhz nṯr i.bȝgy* "Let Neferkare awaken, the inert god wake up."
sPT 716B §2224d (N): *i.rs ṯz ṯw* "Awaken! Raise yourself!"
sPT 1009 P/S/Se 97: *rs rs* "Awaken! Awaken!"
sPT 1069 P/V/E 71: *i.rs i.rs it(=i) wsỉr m ỉnp tpỉ mnỉw=f* "Awaken, awaken, O my father Osiris, as Anubis who is atop his tent!"

Transition Text with motif:
PT 515 §1180d (P): *qbḥ=s ḥȝ.t(i) n(i) nṯr ꜥȝ ỉm hrw=f n(i) rs* "That she may libate the heart of the great god (sc. Pepi) there on his day of awakening."

Awakens to Horus

Priestly Motif
Priestly Recitations with motif:
PT 437 §793a (P): *i.rs n ḥr* "Awaken to Horus!"
PT 532 §1259a (N): *rs n ḥr* "Awaken to Horus!"
PT 610 §1710a (M): *rs n ḥr* "Awaken to Horus!"
PT 620 §1753b (N): *rs r(=i)* "Awaken to me!"
fPT 665 §1898a; sim. §1898b (Nt): *rs n=i* "Awaken to me!"
sPT 1005 P/S/Se 91: *i.rs n ḥr* "Awaken to Horus!"
sPT 1023 P/P/S 13: *i.rs n ḥr* "Awaken to Horus!"

Ba to

Priestly Motif
Priestly Recitations with motif:
PT 422 §753a (P): *bȝ=k n=k m-ḫnw=k* "With your Ba yours within you."
fPT 666 §1921e (Nt): *bȝ=k n=k ḥȝ=k* "Let your Ba be yours around you."
PT 703 §2201a (N): *bȝ=k n=k ḫr=k* "Your Ba is yours with you."

Ba within

Priestly Motif
Priestly Recitations with motif:
PT 422 §753a (P): *bȝ=k n=k m-ḫnw=k* "With your Ba yours within you."
PT 676 §2010b (N): *bȝ=k m-ḫn=k* "Your Ba is inside you."
PT 690 §2098b (N): *bȝ=k m-ḫn=k* "Your Ba within you."

Bathes Self

Sacerdotal Motif
Offering Text with motif:
PT 93 §63a (W): *iꜥ kw* "Wash yourself!"

Priestly Recitations with motif:
PT 436 §789b (P): *iꜥ ṯw i*[ꜥ] *sw kȝ=k* "Wash yourself, that your Ka may wash itself!"
PT 619 §1748a (M): *iꜥ n=k* [*ꜥ.wy=k(i) m mw ỉp*]*n rnpw rḏỉ.w.n n=k ỉt=k wsỉr* "Wash [your hands with this] fresh [water] which your father Osiris gave to you!"
PT 685 §2068a (N): *iꜥ=k ꜥ.wy=k(i)* "Then you are to wash your hands."
fPT 717 §2225a (N): *iꜥ ṯw* "Wash yourself!"

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Transition Text with motif:
PT 268 §370a (W): *iʿ sw W. pn* "Let Unas wash himself."

Before Living

Priestly Motif
Priestly Recitations with motif:
PT 422 §763c (P): *ʿḥʿ P. pn ḥr ns.t=k ḫnti ʿnḫ.w* "Stand, O Pepi, upon your throne of the one foremost of the living!"
PT 468 §899b (N): *ʿnḫ rn=k ḫnt(i) ʿnḫ.w* "May your name live before the living."
PT 487 §1046c (M): *wḏ=k mdw m ḫnti ʿnḫ.w ḏ.t* "Issuing commands as foremost of the living."
PT 690 §2103c–d (N): *ḫʿ.ti r=sn m z3b ḥr is ḫnt(i) ʿnḫ.w gbb is ḫnt(i) psḏ.t wsir is ḫnt(i) 3ḫ.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."
Transition Text with motif:
PT 523 §1232a–b (P): *ʿḥʿ.ti ḫnti 3ḫ.w mr ʿḥʿ ḥr ḫnti ʿnḫ.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): *m(i) W. ii m(i) W. ii m-k(w) W. pr* "Behold: Unas is come; behold: Unas is come; behold: Unas is ascended."
PT 475 §949a (M): *m-k(w) M.n i.y m-k(w) M.n pry* "Behold: Merenre is come; behold: Merenre is ascended."
PT 508 §1112b (P): *m-k(w) wi pr.*[*k*]*i* "Behold: I am ascended."

Belly of Nut

Transition Motif
Transition Texts with motif:
PT 325 §530b; sim. §532a (T): *3w*[*=f n=f ʿ.w*]*t=f i.ḫm(.w)t sk imit ḥ.t mw.t=f nw.t* "Let [him] stretch out his imperishable [limbs] which are in the womb of his mother Nut."
PT 479 §990a (N): *nki ki ḥ.t nw.t ḥr mtw.t 3ḫ imi=s* "Impregnate the belly of Nut with the seed of the Akh who is in her."
PT 539 §1311a (P): *ḥ.t n(i)t M. pn m nw.t* "The belly of Meryre is as Nut."
PT 563 §1416c (N): *ỉ3p r ḥ.t=t nw.t ḥr mtw.t nṯr imwt=t* "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): *wnwn=t m ḥ.t mw.t=t m rn=t n(i) nw.t* "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): *nḫb W. k3.w nḫm=f k3.w* "Let Unas bestow Kas; let him take away Kas."
PT 259 §315b (T): *nḫb=f k3.w nḫm=f k3.w* "Just as he bestows Kas, so does he take away Kas."
PT 318 §512d (T): *nḫb.n=f k3.w=tn* "He having bestowed your Kas."
PT 681 §2040a (N): *nḫb Ne. k3.w* "Neferkare bestow Kas."
Priestly Recitation with motif:
PT 218 §161b (W): *nḫm=f k3.w nḫb=f k3.w* "Taking away Kas and bestowing Kas."

Betake Self to Other

Priestly Motif
Priestly Recitations with motif:
PT 223 §216a (W): *i.mz(3) kw r(=i)* "Betake yourself to me!"
PT 357 §586b (T): *i.mz(3) kw ir=f* "Betake yourself to him!"

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PT 370 §645c (M): *i.mz(ȝ) k(w) ir=f* "Betake yourself to him!"
PT 547 §1342b (P): *i.mz(ȝ) kw ir(=i)* "Betake yourself to me!"
Offering Text with motif:
PT 174 §101g (N): *i.mz(ȝ) kw ir gbb* "Betake yourself to Geb!"

Beware the Great Lake

Priestly Motif
Priestly Recitations with motif:
PT 214 §136a (W): *zȝ=k š* "May you beware the lake."
PT 461 §872d (N): *zȝ ṯw š wr* "Beware the great lake!"
PT 466 §885 (P): *ḥn i.pḥ zȝ ṯw š wr* "Row, reach, and beware the great lake!"
PT 619 §1752c (M): *zȝ ṯw š wr* "Beware the great lake!"
fPT 666B §1930c–d (Nt): [*zȝ ṯ*]*w š-wr pw ir ȝḫ.w ḫns pw ir mwt.w* "[Beware] this great lake against the Akhs and this Khenes-lake against the dead!"

Boat Assembled

Transition Motif
Transition Texts with motif:
PT 519 §1206e; sim. §1209b (M): *sp=sn zḫn.wi n M.n* "Let them lash together the two reed-boats for Merenre."
PT 555 §1376a–c (M): *zmȝ.y mḫn.wt M.n n zȝ i.tm ḥqr iby iby ḥqr m pn gs rsi n(i) mr-nḫȝ(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."
PT 569 §1441a (P): *zmȝ.n n=f ḥr=f-ḫȝ=f mšn.ti ni mr-nḫȝ(i)* "For Herefhaf, ferryman of the shifting waterway, has put (it) together for him."
PT 615 §1742b–c (M): *zmȝ.y mḫn.wt n zȝ i.tm* "Assembled are the ferryboats for the son of Atum."

Body Bound up (*ṯz*)

Sacerdotal Motif
Offering Text with motif:
PT 637 §1801b–c (N): *ṯz=s n=k qs.w=k dmḏ=s n=k ꜥ.wt=k sȝq=s n=k iwf=k* "That it bind up your bones for you, gather together your limbs for you, collect your flesh for you."
Priestly Recitations with motif:
fPT 664C §1890 (N): *ṯz n=k* [*qs.w=k*] *dmḏ n=k ꜥ.wt=k* "[Your bones] have been bound up for you: your limbs have been united for you."
PT 670 §1981b–1982a (N): [*sn.ti=k(i) wr.ti-ḫkȝ.w s*]*ȝq.ti iwf=k ṯz.ti ꜥ.wt=k i.sḫꜥ.ti ir.ti=k(i) m tp=k msk.t(i)t mꜥnḏ.t* "[As for your two sisters, the two greats of magic, who co]llect 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): *ṯz qs.w=f m wsir* "His bones having been bound up as Osiris."
PT 690 §2097a (N): *ṯz qs.w=f m* [*wsir*] "His bones having been bound up as [Osiris]."
Transition Texts with motif:
PT 669 §1966c–d (N): *m-k r-r sw msy m-k sw ṯz m-k sw ḫpr* "Behold: he is born. Behold: he is tied together. Behold: he has come into being."
PT 682 §2043c (N): *ṯz qs.w Ne. wt* "Let the bones of Neferkare be bound up enwrapped."

Body Collected (*sȝq*)

Sacerdotal Motif
Offering Text with motif:
PT 637 §1801b–c (N): *ṯz=s n=k qs.w=k dmḏ=s n=k ꜥ.wt=k sȝq=s n=k iwf=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): *sȝq=ṯ qs.w T.* "And collect the bones of Teti."
PT 482 §1008b–c (N): *sn.t=k wr.t sȝq.t iwf=k qfn.t ḏr.wt=k zḫn.t ṯw* "Your eldest sister is she who collects your flesh, she who closes (lit. bends) your hands, she who sought you."

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PT 606 §1684c (M): *s3q(=i) n=k nb(.t)=k* "That I collect your loose parts for you."
PT 670 §1981b–1982a (N): *[sn.ti=k(i) wr.ti-ḥk3.w s]3q.ti iwf=k ṯz.ti ꜥ.wt=k i.sḫꜥ.ti ir.ti=k(i) m tp=k msk.t(i)t mꜥnḏ.t* "[As for your two sisters, the two greats of magic, who co]llect 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 §980b (N): *dmḏ qs.w Ne. n=f s3q n=f ꜥ.wt=f* "Who gathers together the bones of Neferkare for him, and gathers his limbs for him."

Body Joined (*iꜥb*)

Priestly Motif
Priestly Recitations with motif:
PT 364 §617a (T): *iꜥb.n n=k ḥr ꜥ[.wt]=k* "Horus has joined your limbs to you."
PT 367 §635a (M): *iꜥb.n n=k ḥr ꜥ.wt=k* "Horus has joined your limbs to you."
PT 447 §828b (P): *iꜥb=s n=k qs.w=k* "Let her join your bones to you."
PT 450 §835b (P): *iꜥb=s n=k qs.w=k* "Let her join your bones to you."
PT 451 §840b (P): *iꜥb n=k qs.w=k šzp n=k tp=k* "Join your bones to yourself! Receive your head!"
PT 452 §843a (P): *šzp n=k tp=k iꜥb n=k qs.w=k* "Receive your head! Join your bones to yourself!"
fPT 666 §1916a (Nt): *iꜥb n<=k> ꜥ.wt=k* "Join your limbs to yourself!"

Body Part as Jackal (Not Face)[1185]

Priestly Motif
Priestly Recitations with motif:
PT 215 §148d (W): *fnḏ=k m z3b* "Your nose is a jackal."
PT 424 §769d (P): *rmn.wi=k(i) m wpi.w* "Your arms are Wepiu."
PT 459 §865b (M): *ḥ3.t=k m z3b* "Your front is a jackal."
PT 556 §1380c; sim. §1380d (P): *rd.wi=k(i) m z(3)b* "Your feet are a jackal."
fPT 691B §2128b (Nt): *ḥ3.t=k m z(3)b* "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 ḫpr.t p.t n ḫpr.t t3* "With the sky not yet existing, the earth not yet existing."
sPT 570B §1463c–d; sim. §1463e (M): *ms.t n ḫpr.t šnṯ.t ms.t n ḫpr.t ḫnn.w* "Which was born before strife had come into being, which was born before discord had come into being."
PT 571 §1466c (P): *n ḫpr.t p.t n ḫpr.t t3* "Before the sky had come into being, before the earth had come into being."

Bread Offering Direction

Offering Motif
Offering Texts with motif:
PT 44, 46, 51, 52, 8, 89, 92–94, 111–123, 141–144, 158–159, 167, 176–177, 179, 186–188, 191, 197

Censing Instruction

Offering Motif
Offering Texts with motif:
PT 25, 28–29, 36, 39, 200, 598

[1185] On body parts as the jackal, see Guilhou 1997, pp. 222–224, and on the assumption of jackal-form, Assmann 2002, pp. 371–372 and 387. On Osiris in the form of a jackal, see Hays 2011, pp. 122–123 with n. 69.

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Children of Horus Raise up

Priestly Motif

Priestly Recitations with motif:

PT 364 §619b (T): *wṯz=sn ṯw* "That they may lift you up."

PT 368 §637c (M): *f3=sn ṯw* "While raising you up."

PT 544 §1338c (P): *f3 sw* "Lift him up!"

PT 545 §1340a (P): *f3 it=ṯn wsir P. pn* "Lift up your father Osiris Pepi!"

PT 644 §1823b; sim. §1823c (N): [*f3=ṯn sw*] "[With you lifting him up]."

sPT 645B §1824i (Nt): *wṯz=sn kw* "Let them upraise you."

PT 648 §1829b; sim. §1829d (N): *f3=ṯn* [*sw*] "And you lift [him] up."

PT 670 §1983a–c (N): *ṯz.n ṯw ms.w ms.w=k twt ḥp* [*ims*]*ti dw3-mw.t=f qbḥ-sn.w=f ir.w.n=k rn.w*[*=sn twt*] "Together have the children of your children raised you, Hapy, [Imse]ti, Duamutef, Qebehsenuef, [whose] names [together] you [made]."

sPT 1014 P/S/Ne III 94: *wṯz=sn ṯw* "Let them raise you up."

Climbs (*ḥfd, i3d*)

Transition Motif

Transition Texts with motif:

PT 269 §379a (W): *i ḥfd.w i ḥfd.w* "The climber comes: the climber comes."

PT 421 §751a (T): *ḥfd=k i3d=k i3ḫw* "May you climb, may you mount up the sunlight."

PT 480 §996a (N): *i ḥfd.w i ḥfd.w* "The climber comes: the climber comes."

PT 624 §1757b (Nt): *ḥfd.n Nt.* [*ḥr dnḥ*] *ḫprr* "Neith has climbed up [upon the wing] of Kheprer."

fPT 737 §2267b (Nt): *in Nt. m ḥfd.t r pr /// wp.t psḏ.wt* "It is Neith climbing to the house, [to] judge the Enneads."

Cobra for Sky

Personal Motif

Apotropaic Texts with motif:

PT 240 §244a (W): *ḏ.t ir p.t* "Let the cobra be for the sky."

PT 299 §444a (W): *ḏ.t r p.t* "Let the cobra be for the sky."

PT 378 §663a (T): *ḏ.t r p.t* "Let the cobra be for the sky."

Transition Texts with motif:

PT 326 §534b (T): *i(w)=ṯ ir p.t* "You are for the sky."

PT 478 §976c (N): *ḏ(.t) ir p.t* "Let the cobra be for the sky."

Children of Horus Set out (*iz3*) Bearing Him

Priestly Motif

Priestly Recitations with motif:

PT 368 §637c (M): *iz3=sn ḫr=k* "That they may set out bearing you."

PT 544 §1338b (P): *iz3 ṯn ḫr wsir M. pn* "Set out while bearing Osiris Merire!"

PT 644 §1823a (N): *iz3 ṯn ḫr* [*Ne.*] "Set out bearing [Neferkare]!"

PT 648 §1829a (N): [*iz3 ṯn ḫr*] *Ne.* "[Set out bearing] Neferkare!"

Come in Peace to God[1186]

Priestly Motif

Priestly Recitations with motif:

PT 412 §726b (T): *i.y m ḥtp ir=k T. n it=k i.y m ḥtp ir=k n rʿ* "Come in peace, O Teti, to your father; come in peace to Re!"

PT 559 §1392a (M): *m(y) m ḥtp n wsir ii m ḥtp ir=k n wsir* "Come in peace to Osiris! Come in peace to Osiris!"

PT 675 §2000a; sim. §2000b (N): *m(y) m ḥtp ir=k n wsir* "Come in peace to Osiris!"

PT 690 §2095a (N): *m(y) m ḥtp ir=k n rʿ* "Come in peace to Re!"

PT 697 §2170b (N): *m(y) m ḥtp ir*[*=k*] *n psḏ.ti* "Come in peace to the two Enneads!"

[1186] On the ritualistic connotations of the phraseology *i m ḥtp*, see Oréal 2010, pp. 135–150.

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Comes (Exhortation)

Priestly Motif

Priestly Recitations with motif:

PT 223 §215b (W): *i.t(i) n bȝ=k* "Come to your Ba!"

PT 225 §224d (N): *iw.t=k ḫr(=i)* "And come to me."

PT 369 §642c (T): *iw.t=k ir qd=k* "But come to your form."

PT 482 §1006 (N): *šm n=k iw n=k* "Go! Come!"

PT 535 §1290a–b (P): *m(y) ꜥnḫ ꜥnḫ=k nn m tr=k m tr=k m rnp.wt iptn ḥtp.ti* "Come! Live your life here from season to season in these years, you being satisfied."

PT 577 §1525; sim. §1525 (*bis*); §1526a (P): *i* "Come!"

PT 578 §1536b (P): *m(y) r=k ḫr=sn m rn=k pw n(i) mḥy.t* "Come upon them, in this your name of 'Mehyt.'"

PT 654 §1841b (N): *m(y) n=f m(y) n=f* "Come to him! Come to him!"

fPT 666 §1921a (Nt): *mi dd-t* "Come likewise!"

PT 670 §1975a (N): *i.šm=k iw.t=k* "May you go and may you come."

PT 690 §2097c; sim. §2119 (N): [*i n=k*] *Ne. pw m iwnw* "[Come,] O Neferkare, from Heliopolis!"

Offering Texts with motif:

PT 32 §23b (W): *dd-mdw zp 4 m(y) pr.ti n=k ḫrw* "Recite four times. Come, and let the voice be sent forth to you!"

PT 597 §1642 (M): *m(y) wnḫ=k n=k ir(.t) ḫr (w)dȝ.t imit tȝi.t* "Come and don the whole eye of Horus which is Tait!"

Transition Texts with motif:

PT 254 §282c (W): *i* "Come!"

PT 513 §1169b; sim. §1170b (P): *iw* "Come!"

Comes from, out of Buto

Personal Motif

Transition Texts with motif:

PT 334 §544c; sim. §545a (T): *nm.n T. p dȝ.n=f knm.wt* "Teti has traversed Buto: he has crossed Kenmut."

PT 505 §1089a (P): *pr.n P. m p ḫr bȝ.w p* "From Buto with the Bas of Buto has Pepi gone forth."

PT 555 §1373a (M): *pr.n M.n m p ḫr ntr.w p(.iw)* "From Buto with the gods of Buto has Merenre gone forth."

Provisioning Texts with motif:

PT 353 §570 (N): *iw.n Ne. m p dšr sd.t* "Neferkare has gone forth from Buto, red of flame."

PT 401 §697a (N): *i.n Ne. m p dšr sd.t* "Neferkare has gone forth from Buto, red of flame."

Comes to Addressee = Horus

Transition Motif

Transition Texts with motif:

PT 264 §349a (T): *i.n=f n=k iw.n=f n=k* "He has come to you: he has come to you!"

PT 301 §450b; sim. §450b (*bis*); §450c (W): *i.n W. ḫr=k* "To you has Unas come."

PT 524 §1243b; sim. §1243c (P): *iw n=k P. pn n ꜥnḫ* "When Pepi comes to you, for life."

PT 582 §1558a (P): *i.n M. ḫr=k* "To you has Merire come."

Conceived at Night

Provisioning Motif

Provisioning Texts with motif:

PT 211 §132a (W): *iwr.i W. m grḥ* "Unas being conceived in the night."

PT 351 §568a–b (P): *i.iwr nr.t* [*m*] *M. m šsȝ.t r-ꜥb=t* "The vulture is pregnant [with] Merire in the night sky with you (fem.)."

PT 352 §569a–b (N): *iwr nr.t m Ne. m šsȝ.t r-ꜥb=t* "The vulture is pregnant with Neferkare in the night-sky with you (fem.)."

PT 402 §698d (T): *T. pw ir.t tw n(i)t rꜥ sdr.t ii.t(i) ms.t(i) rꜥ nb* "Teti is this Eye of Re, which passes the night, conceived and born every day."

PT 405 §705c (T): *sdr T. iwr ms rꜥ nb* "Let Teti pass the night, conceived and born every day."

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Cross (Exhortation)

Priestly Motif

Priestly Recitations with motif:

PT 374 §658a (T): *d3.t(i)* "Cross!"

PT 436 §792a–b (P): *d3=k m k3 wr iwn w3d.t ir sḫ.wt rˁ mrr.t=f* "May you cross as the great bull, pillar of the serpent-nome, to the field of Re which he loves."

PT 553 §1359a–b (P): *d3=k k3 wr ir sḫ.wt w3d.t r s.wt rˁ wˁb.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): *d3.n T. (m) mḫn.t wr.t* "Teti has crossed by the great ferryboat."

PT 263 §337d (W): *d3=f im ḥr ḥr 3ḫ.ti ḥr rˁ* "That he cross thereby to Harakhti, to Re."

PT 270 §384a–b (W): *i.n W. ḥr=k d3=k sw (m) mḫn.t tw d33.t=k nṯr.w im=s* "Unas has come to you, even that you ferry him in this ferryboat in which you ferry the gods."

PT 481 §999a (N): *d3 Ne.* "Ferry Neferkare!"

PT 505 §1092a (P): *d3 sw* "Ferry him!"

PT 509 §1121a (P): *d3=f bi3 n ˁnḫ w3s* "And cross the distant realm, for life and dominion."

PT 515 §1176b (P): *d3y P. pn* "Ferry Pepi across!"

PT 516 §1187a–b (P): *d3 sw ir sin ir t3 zm3 n(i) sḫ.t tw n(it) ir.t nṯr.w* "Ferry him quickly to the landing place of this field of that which the gods made!"

PT 517 §1188a–b; sim. §1191a–b (M): *i d3 iwi m3ˁ mḫn.t(i) n(i) sḫ.t-i3r.w* "O one who ferries the true stranded one, O ferryman of the field of rushes."

PT 519 §1202a (M): *d3y M.n im=f* "Let Merenre cross by it."

PT 528 §1250c (P): *d3=k sw m š pn* "And ferry him in this lake."

PT 566 §1429b–c (P): *d3 sw dḥwti m tp ˁnd=k zkr is ḫnti m3ˁ.t* "Ferry him, O Thoth, on your wingtip, (he being) as Sokar, foremost of the Ma'at-boat!"

PT 568 §1433c (P): *d3<=sn(i)> sw* "Let <them> ferry him."

PT 609 §1709b (M): *h3=i d3=i* "Let me board and cross."

PT 616 §1743b (M): *d3=k M.n* "And ferry Merenre across."

sPT 1064 P/V/E 43: *d3 n=f nw* "Ferry this for him!"

sPT 1070 P/V/E 83: *d3=f ḫnˁ=ṯn* "He will cross with you."

Unclassified Text with motif:

sPT 1047 P/A/N 56: *d3 P.* [*pn*] /// … /// "That Pepi cross /// … ///."

Cross, Ferry to Horizon, Sky

Transition Motif

Transition Texts with motif:

PT 263 §337c; sim. §341a–b (W): *d3=f im ir 3ḫ.t ḥr rˁ* "That he cross thereby to the horizon, to Re."

PT 264 §342b; sim. §342d; §344a–b (T): *d3=f im ir 3ḫ.t ḥr ḥr 3ḫ.ti* "That he cross thereby to the horizon, to Harakhti."

PT 265 §351d; sim. §353a–b (P): *d3=f im r 3ḫ.t ḥr rˁ ḥr ḥr 3ḫ.t(i)* "That he cross thereby to the horizon, to Re, to Harakhti."

PT 266 §358d; sim. §358h; §360a (P): *d3=f im=sn ir 3ḫ.t ḥr ḥr 3ḫ.ti* "That he cross by them to the horizon, to Harakhti."

PT 270 §387c (P): *swt sd3.w=f P. pn ir gs pf 3ḫ.t* "He is the one who will ferry Pepi to that side, the horizon."

PT 301 §448c (W): *d3=f ḥr=f ir 3ḫ.t* "When he crosses to him, to the horizon."

PT 303 §465a (W): *d3=f ir qbḥw* "That he cross to the firmament."

PT 359 §596a–b; sim. §600a–b (T): *d3 T. ḫnˁ=ṯn tp dnḥ dḥw.ti ir pf gs n(i) mr-nḫ3(i) ir gs i3b.t(i) n(i) p.t* "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 §607c–d (T): *m(y) d3 T. ir pf gs mr d3.t=k šms.w=k wng mrr.w=k* "Come! Ferry Teti to that side, just as you ferry your follower Weneg, beloved of you!"

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PT 475 §947b (P): *sḏ3 P. pn m gs i3b.t(i) n(i) p.t* "Let Pepi travel in the eastern side of the sky."
PT 481 §999b; sim. §1000b–d (N): *ḏ3y Ne. im ḫr rˁ ir 3ḫ.t* "That Neferkare cross thereby to Re, to the horizon."
PT 504 §1086b (P): *ḏ3y=f r=f ḫr rˁ ir 3ḫ.t* "That he thus cross to Re, to the horizon."
PT 519 §1206f (M): *šm=f im ir 3ḫ.t ḫr rˁ* "That he may go thereby to the horizon, to Re."
PT 520 §1222c (P): *sḏ3=f ir gs pw nti i.ḫm.w-sk im* "That he may travel to that side where the imperishable stars are."
PT 609 §1704c; sim. §1706b (M): *ḏ3=f im ir 3ḫ.t ir bw ms.w nṯr.w im* "That he cross thereby to the horizon, to the place where the gods are born."
PT 682 §2046a (N): *sqd ḫr im=f ḥnˁ=f ir 3ḫ.t* "Let Horus sail in it to the horizon."
sPT 1046 P/A/N 43: *ḏ3 P. pn im r 3ḫ.t ir bw n/// m r m /// … ///* "So that Pepi may cross thereby to the horizon, to the place /// … ///."
Priestly Recitation with motif:
PT 556 §1382d–e (P): *ḏ3=sny i[t(=i)] wsir P. ir gs pf i3b(.ti) n(i) p.t* "That they ferry [my fath]er Osiris Pepi to that eastern side of the sky."

Dance Performed for[1187]

Priestly Motif
Priestly Recitations with motif:
PT 419 §743d (T): *3bḫḫ n=k ˁ.w(i) rww n=k rd.w(i) ḏ3m n=k ḏr.wt* "Arms will be linked for you, legs dance for you, and hands clap for you."
PT 436 §791b (P): *n rd.wi=k(i) sqr=sn(i) ḥ3b=k* "For your feet stamp your ceremony."
PT 482 §1005a (N): *rwi n=k b3.w p* "With the Bas of Buto dancing for you."
PT 536 §1296a (P): *sqr w3š.t(i)w ˁ.wy=sn(i) r-rd.w s.t=k* "With the mighty ones clapping their hands before your place."
PT 553 §1358b; sim. §1366b (P): *rd.wi=k(i) sqr=sn n=k rw(.t)=sn* "Your legs stamp out for you their dance."
fPT 665 §1906c (Nt): *rww n=k rw.t* "The dance being danced for you."
fPT 667A §1947a (Nt): *ib3 n=k wrš.w* "With your watchers dancing for you."
PT 670 §1974a; sim. §1974b (N): [*riw n=k*] *b3.w p* "The Bas of Buto dance for you."
PT 676 §2014a (N): *riw n=k ˁ.wy ḏ3m n=k rd.wi* "Hands dancing for you, feet stamping for you."
sPT 1058 P/V/E 27: *sqr ˁ.wi i.ḫ3 rw.t* "Let hands clap and dancing stamp."

Day of Reckoning, Binding Bones

Priestly Motif
Priestly Recitations with motif:
PT 536 §1297c (P): *n(i) ip {t} qs.w n(i) smn.t ṯbw.wt* "Of the reckoning of bones, of establishing sandals."
PT 553 §1368b (P): *ir n=f ir.t n it=f wsir hrw pw n(i) ṯz qs.w* "Do for him what was done for his father Osiris on that day of binding the bones!"
PT 676 §2016a (N): *ir n=f nw ir.n=k n sn=f wsir hrw pw n(i) ip qs.w* "Do for him this which you did for his brother Osiris on that day of reckoning bones!"

Does Not Cry out

Priestly Motif
Priestly Recitations with motif:
PT 357 §590a (T): *m g3w m ˁš.w* "Do not lack; do not cry out!"
PT 367 §634c (M): *im(i)=k ˁš.w* "May you not cry out."
PT 468 §903a (N): *im(i)=k ˁš.w* "May you not cry out."
PT 690 §2107b (N): *im(i)=k ˁš.w* "May you not cry out."
sPT 715B §2221c (N): *m ḫm g3w m ḫm ˁš.w* "Do not lack; do not cry out!"

[1187] Cf. the personal text PT 572 §1473a (P): *rwi ///y n P. pn* "Dance(?) /// for Pepi."

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Does Not Eat, Drink Detestable

Provisioning Motif

Provisioning Texts with motif:

PT 210 §128a–b (W): *n wnm.n=f bw.t nwi mi twr stš mwt* "He cannot eat what is detested, these two things, just as Seth rejects poison."

PT 211 §131a; sim. §131b (W): *b(w).t W. pi ḥqr n wnm.n=f sw* "Hunger is what Unas detests; he cannot eat it."

PT 409 §718b (T): *n zwr=f s(i)* "He will not drink it."

CT 208 III 162b; sim. III 162e (B1Bo): *n wnm=f* "He will not eat (it)."

Transition Text with motif:

PT 688 §2083a (N): *n wnm.n Ne. ḏ3s* "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): *m rḏi i.ḫm ṯw T.* "Do not let Teti forget you!"

PT 311 §495c (W): *n ḫm=f ḥtp ḏi* "He will not forget the offering which is to be given."

PT 470 §910a (N): *n ḫm Ne. mw.t=f* "Neferkare has not forgotten his mother."

PT 569 §1434a (P): *n ḫm(=i) rn=k* "I am not ignorant of your name."

Does Not Lack[1188]

Priestly Motif

Priestly Recitations with motif:

PT 357 §590a (T): *m g3w m ʿš.w* "Do not lack; do not cry out!"

PT 367 §634c (M): *im(i)=k g3w* "That you not lack."

PT 447 §827a; sim. *passim* (P): *n g3w=k* "Even that you not lack."

PT 450 §834a; sim. *passim* (P): *n g3i.w=k* "Even that you not lack."

PT 451 §838b (P): *ḫwi=s g3w=k* "Even that she prevent that you lack."

PT 468 §903a (N): *im(i)=k g3w* "May you not lack."

fPT 664C §1891 (N): *m g3 /// … ///* "Do not lack!"

PT 690 §2107b (N): *im(i)=k g3w* "That you not lack."

sPT 715B §2221c (N): *m ḥm g3w m ḥm ʿš.w* "Do not lack; do not cry out!"

Does Not Suffer

Priestly Motif

Priestly Recitations with motif:

PT 364 §617a (T): *n rḏi.n=f znw=k* "Not permitting that you suffer."

PT 368 §637a (M): *n rḏi.n ḥr znw=k* "Horus not permitting that you suffer."

PT 412 §725a (T): *n z(w)nw iwf=k* "And your flesh not sicken."

PT 468 §903a (N): *im(i)=k nzn* "May you not suffer."

PT 620 §1753a (N): *n ḏi(=i) znw=k* "I will not permit that you suffer."

fPT 691B §2127g (Nt): *im(i)=k nznznw* "May you not suffer."

Transition Text with motif:

PT 469 §909d (P): *n zwn P. pn ḏ.t* "Never will Pepi suffer."

Door Bolts Opened (*nḫbḫb, wn z*)[1189]

Priestly Motif

Priestly Recitations with motif:

PT 220 §194a (W): *nḫbḫb q3n.wt=s* "Its bolts slid back."

PT 355 §572d (T): *snḫbḫb n=k z.w wr.w* "The great bolts are made drawn for you."

[1188] Or for *g3w*, understand "groan" as at e.g. J. Allen 2005, p. 261; thus this motif would be 'Does Not Groan.'

[1189] The more general idea of doorbolts being opened includes the personal text PT 313 §502a (W): [*s*]*ṯ3 <ḥ>nn b3by* "the phallus of Babi is drawn."

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PT 611 §1726a–b (M): *wn.i n=k z m zr.wi ḫsf.w(i) rḫ.wt* "For you is opened the bolt from the gate which keeps out the people."
fPT 665C §1915a (Nt): *wn n=k z m zr.wi ḫsf.w tḥnw*[1190] "Open the doorbolt of the gate which keeps Libya out."
sPT 716B §2223b (N): *wn=k z m zr.wi ḫsf.w* [*fnḫ.w*] "May you open the doorbolt of the gate which keeps out the [Fenekhu]."
fPT 718 §2232c (N): *snḫbḫb.w n=k* [*z.w*] "[The doorbolts] are drawn for you."

Doors of Earth, Geb, Aker Opened

Priestly Motif
Priestly Recitations with motif:
PT 437 §796b (P): *wn n=k ꜥ3.wi 3kr szn n=k ꜥ3.wi gbb* "The doors of Aker open to you; the doors of Geb spread open to you."
PT 483 §1014a; sim. §1014b (N): *wn r(w).t 3kr* "The gate of Aker is opened."
PT 610 §1713a (M): *wn n=k rw.t 3kr zn n=k ꜥ3.wi gbb* "The gate of Aker opens to you; the doors of Geb spread open to you."
PT 697 §2169a (N): *wp n=k r3 n(i) t3* "The mouth of the earth is opened for you."

Doors, Sky Opened to Other[1191]

Transition Motif
Transition Texts with motif:
PT 311 §496a (W): *i.wn iw.t-iw=s ꜥ3.wi 3ḫ.t n pr.w mꜥnḫ.t* "When Yutyus opens the doors of the horizon for the ascent of the day-bark."
PT 325 §525a–b; sim. *passim* (T): *i.zn ꜥ3.wi qbḥw n ḥr nṯr.w m tp(i) ḫrw* "Spread open are the doors of the firmament for Horus of the gods at dawn."
PT 479 §981a; sim. *passim* (N): *i.zn ꜥ3.wi qbḥ n ḥr nṯr.w* "The doors of the firmament are spread to Horus of the gods."
PT 485 §1025a (P): [*i.zn*].*y ꜥ3.wi qbḥ tp-ꜥ.wy nṯr.w* "The doors of the firmament are [spread open] before the gods."
PT 510 §1132a–b; sim. §1134a–b; §1136a–b (P): *i.zn.y ꜥ3.wi qbḥw n ḥr i3b.ti ir tp(i) ḫrw* "The doors of the firmament are spread open to Horus of the east at dawn."
PT 563 §1408a; sim. *passim* (N): *i.zn.y ꜥ3.wi qbḥ n ḥr nṯr.w* "The doors of the firmament are spread open for Horus of the gods."

Doors Which Exclude[1192]

Priestly Motif
Priestly Recitations with motif:
PT 373 §655b (M): *ꜥḥꜥ=k r ꜥ3.w ḫsf rḫ.wt* "And stand at the doors which keep out the people."
PT 463 §876a–b (P): *i.zn n=k ꜥ3.wi qbḥw ipw ḫsf.w rḫ.w(t)* "The doors of the firmament are spread open for you, these which keep out the people."
PT 611 §1726a–b (M): *wn.i n=k z m zr.wi ḫsf.w(i) rḫ.wt* "For you is opened the bolt from the gate which keeps out the people."

[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 §526a [T]: *wn r3 ꜥ3.wi p.t* "the doors of the sky are opened") occurs in one sacerdotal text (sPT 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, 275, 311, 313, 322, 325, 360–361, 469–470, 479, 485, 503, 510–511, 519, 563, 572–573, 681, sPT 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 587, 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.

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fPT 665C §1915a (Nt): *wn n=k z m zr.wi ḫsf.w tḥnw*[1193] "Open the doorbolt of the gate which keeps Libya out."
fPT 667 §1934e (Nt): *wn n=k ꜥ3.w ḫsf.w rḫ.wt ḏd.ti n ḏ.t ḏ.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(=i) n=f rw.t ḫsf.t* "But opening for him the excluding gate."
sPT 716B §2223b (N): *wn=k z m zr.wi ḫsf.w* [*fnḫ.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 zw*]*r*[*.t*]*=tn im* "Let Pepi drink [of that] of [which] you [drink]."
Provisioning Texts with motif:
PT 210 §129a (W): *zwr=f m zwr.t=tn*(*i*) *im* "That he drink of what you drink."
PT 212 §133e (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 §281b (W): *wp.n=f t3 m rḫ.t.n=f hrw mr.n=f iw.t im* "For he has opened the earth through what he knows on the day on which he wished to come."
PT 322 §518a (P): *wn t3* "The earth is opened."

Eats of What Gods Eat

Provisioning Motif
Provisioning Texts with motif:
PT 212 §133e (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 tfnw.t im* "Teti eating from that from which Tefenut eats."
PT 341 §555e (M): *wnm M.n* [*ḥ*]*nꜥ=f m hrw pn* "And Merenre eats with him sc. (Aker) today."
sPT 491B §1058b (P): *wnm=i im=f ḥnꜥ=sn* "And let me eat of it with them."
PT 493 §1062c (Nt): *wnm Nt. m ḥm.t bk3.t mr imiw iwnw* "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=tn 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=tn*(*i*) *im* "That he eat of what you eat."

Eats Person

Personal Motif
Apotropaic Text with motif:
PT 299 §444e (W): *gmy W. m w3.t=f wnm=f n=f sw mwmw* "As for the one whom Unas might find in his way, he will eat him, he being *devoured."

[1193] Read this passage after Edel 1975, p. 36.

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Transition Texts with motif:
PT 254 §278a (W): *gmy W. m w3.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. ḫ‘ b3 m nṯr ‘nḫ m it.w=f wšb m mw.wt=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:
fPT 665 §1899e (Nt): *wnm n=f ḫft(i)=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 ḫpš* "And eat for yourself the foreleg."
PT 477 §966d (N): *wnm=i ‘.t m ḫft(i)=k* "Me eating a limb from your enemy."
PT 580 §1550a–b (P): *wnm=n iḫ dšr n(i) nm.t-š ir.t.n ḥr n it=f wsir P. pn* "Let us eat the red bull of the traversing the lake (ritual) which Horus did for his father Osiris Pepi."
fPT 667 §1939d (Nt): *wnm=k ḫpš* "May you eat the foreleg."

Efflux Be Yours[1194]

Priestly Motif
Priestly Recitations with motif:
PT 436 §788a–b (P): *b‘ḫ=k n=k rdw pr m nṯr ḥw33.wt pr.t m wsir* "Your flood be yours—the efflux which went forth from the god, the putrefaction which went forth from Osiris."
PT 536 §1291a (P): *rdw=k n=k pr m wsir* "Your efflux which went forth from Osiris be yours!"
PT 553 §1360b (P): *rdw=k n=k pr m ḥw33.t wsir* "Your efflux be yours, that which went forth as the putrefaction of Osiris!"
PT 676 §2007a–b (N): [*r*]*dw=k n=k pr m wsir* "You have your efflux which went forth from Osiris."
PT 679 §2031a (N): *rdw=k n=k* "Your efflux be yours."

Embalmed

Transition Motif
Transition Texts with motif:
PT 509 §1122c (P): *i‘ im(i)w-ḫ.t=f in inp* "His entrails have been washed even by Anubis."
PT 684 §2052a (N): *ir rdi.t(i) wt Ne.* "If it is caused that Neferkare is embalmed."

Embraced by Atum[1195]

Priestly Motif
Priestly Recitations with motif:
PT 215 §140c (W): *šn n=k sw m ḫnw-‘.wi=k(i)* "Enclose him in your embrace!"
PT 216 §151e (W): *m ḫnw-‘.wi it=f m ḫnw-‘.wi tm* "Even in the embrace of his father, in the embrace of Atum!"
PT 217 §160b (W): *šn n=k sw m ḫnw-‘.wi=k(i)* "Enclose him in your embrace."
PT 222 §212b; sim. §213a (W): *qbb.n{n}=k m ḫnw-‘.wi it=k m ḫnw-‘.wi tm* "You have become cooled, in the embrace of your father, in the embrace of Atum."
PT 600 §1653b–c (M): *d n=k ‘.wi=k(i) ḥ3 M.n ḥ3 k3.t tn ḥ3 mr pn m ‘.wi k3* "Put your arms around Merenre, this construction, this pyramid, as the arms of a Ka."

[1194] On *rdw* "efflux," see Winkler 2006, pp. 125–140.
[1195] On the embrace of Atum, see Billing 2002, pp. 50–52.

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Embraces Gods, Everything

Priestly Motif

Priestly Recitations with motif:

PT 454 §847a–b (P): *šn n=k nṯr nb m ḥnw-ꜥ.wi=k(i) tꜣ.w=sn <isṯ> iš.wt=sn nb(.wt) isṯ* "Enclose every god in your embrace, and their lands, and all their possessions."

PT 578 §1533b; sim. §1534a; §1536a (P): *d.n=k sn m ḥnw-ꜥ.wi=k(i) mniw bḥz.w=k is* "You have put them (the followers of Re) in your embrace, even as the herdsman of your calves."

PT 593 §1631a; sim. §1632c (N): *šn=k n=k ḫ.t nb(.t) m ḥnw-ꜥ.wy=k(i) m rn=k n(i) dbn ḥꜣ.w-nb.w* "May you enclose everything in your embrace, in your name of 'one who goes around the Haunebu!"

PT 659 §1865a–b (N): *sḏr=k r=k m ḥnw-ꜥ.wy=f(i) ir ḏr.w rḏw=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 ḥnw-ꜥ(.wi)=k(i) m rn=k n(i) ḥn-ꜥḥ* "(While he, Horus, is) in your embrace, in your name of 'he of the interior of the palace.'"

PT 368 §636a (M): *ḥr nw m ḥnw-ꜥ.wi=k(i)* "This is Horus within your embrace."

fPT 664B §1887a; sim. §1888 (N): *ḥr ḫw m ḥnw-ꜥ.(w)y=k(i)* "Horus who protects is within your embrace."

Enduring Eye

Sacerdotal Motif

Offering Texts with motif:

PT 197 §113a (N): *ir(.t) ḥr tn rwḏ.t d(=i) n=k s(i)* "As for the enduring eye of Horus, let me give it to you."

PT 244 §249a–b (W): *ir(.t) tw nn [n(i)t ḥr] [rwḏ.t]* "This is the [enduring] eye of Horus."

Priestly Recitation with motif:

PT 364 §614b (T): *[rḏi].n n=k ḥr ir.t=f rwḏ.t* "Horus has [given] you his enduring eye."

Enemies Brought, Given by Horus

Priestly Motif

Priestly Recitations with motif:

PT 372 §651b (T): *rḏi.n ḥr in.t n=k ḏḥw.ti ḫfti=k* "Horus has caused that Thoth bring you your enemy."

PT 543 §1337b; sim. §1337c–d (P): *in.n(=i) n=k smꜣ kw* "To you have I brought the one who slew you."

PT 545 §1339a (P): *in.n(=i) n=k smꜣ kw šꜥ* "To you have I brought the one who slew you, he being cut apart."

PT 593 §1632a (N): *in(.n) n=k ḥr stš rḏi.n=f n=k sw* "Horus has brought Seth to you: he has given him to you."

PT 595 §1639c (M): *rḏi.n(=i) n=k nw-tknw* "I have given you Nuteknu."

PT 670 §1979c (N): *rḏi.n=f n=k nṯr.w ḫft.iw=k* "He has given you the gods who oppose you."

sPT 1018 P/S/Ne IV 90; sim. 91: /// [*in.n(=i) n*]*=k ḫft(i)=k ḫr=k* "[I have brought for] you your enemy under you."

Enemies Brought, Given by Other

Sacerdotal Motif

Offering Texts with motif:

PT 23 §16b (W): *in mdw m rn W. ḏw* "Bring the one who would speak evilly of the name of Unas."

PT 24 §16f (Nt): *iṯ ḫft(i) n(i) n.t [n wsir]* "Take the enemy of Neith [to Osiris]!"

PT 82 §58b (W): *ḏḥw.ti in sw ḫr=s* "It is Thoth who brought him while carrying it."

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Priestly Recitations with motif:
PT 366 §626d (T): [*rḏi.n*]*=sn n=k ḫftiw=k ḥr=k* "They [having put] your enemies under you."
PT 372 §651b (T): *rḏi.n ḥr in.t n=k ḏḥw.ti ḫfti=k* "Horus has caused that Thoth bring you your enemy."
fPT 665A §1909a (Nt): *i.ḥ(w)=k ꜥ=k ir ḫftiw=k rḏi.w.n n=k inp ḫnti zḥ-nṯr* "And smite your hand against your enemies, whom Anubis foremost of the god's booth, gave to you."
PT 670 §1979c (N): *in.n n=k sn ḏḥw.ti* "Thoth having brought them to you."

Enemy Bound (*bi*)[1196]

Apotropaic Motif
Apotropaic Texts with motif:
PT 236 §240a (W): *kbb ḥi(w) ti.ti bi.ti* "Be *restrained, O serpent, being trampled, and *bound."
PT 237 §241a (W): *tf i.tm im(w) i.b.w zkr ir pr n(i) mw.t=f* "O spitter who does not lament, who is *bound, who would *go to the house of his mother."
PT 281 §422a (W): *kw kbb ḥ(iw) ꜣw bi* "Then the Hiu-serpent is *restrained and the Au-(serpent) *bound."
PT 285 §426c; sim. §426d (W): *ḥ(w) ti i.bi* "Who would smite, who would trample, being *bound."

Enemy Exhorted to Go

Apotropaic Motif
Apotropaic Texts with motif:
PT 243 §248b (W): *ṯ(i)f* "Run away!"
PT 281 §422d (W): *nꜥy nꜥy* "Go, go!"
PT 287 §428b (W): *ṯif* "Run away!"
PT 288 §429a; sim. §429c (W): *i.zi r=k* "Go!"
PT 377 §662e (T): *i.zi r=k ir=s* "Go then!"
PT 399 §694 (T): *i.zy* "Go!"[1197]
fPT 731 §2259 (N): *pr n=k m wḫ(ꜣ).t* "Go out into the darkness!"
Transition Text with motif:
PT 508 §1113b (P): *i.zy i.zy* "Go! Go!"

Enemy Is Questioned

Personal Motif
Apotropaic Texts with motif:
PT 295 §438c (W): *zy zp.t(i)=f(i)* "Who is it who will survive?"
PT 296 §439a; sim. §439c (W): *ttw ṯn* "Where is the serpent?"
PT 383 §671b; sim. §671c (T): *mwt it=k* "Is your father to die?"
PT 388 §681a (T): *ṯn ḥr pr m šnṯ* "Where is Horus, who went forth as the serpent?"
PT 390 §685a; sim. §685b (T): *in ṯwt ḥr* "Are you Horus?"
Transition Texts with motif:
PT 324 §522b; sim. §523b (T): [*in i*].*n=ṯ ir T. m db.t nḥḥ(.i)wt* "Have you come to Teti, being an eternal she-hippopotamus?"
PT 572 §1477a (P): *in ir.n=ṯn ir=f ḏd.n=ṯn mwt=f* "Have you acted against him, or said that he is to die?"

[1196] For the meaning of the word *bi*, see PT 690 §2105a–b (N): *bi.n wsir … wḫꜥ nṯr* "Osiris was bound…the god is released" and CT 756 VI 386f–g (B1C): *ḫw ꜣ sw rḫs m ds.w bibi m ꜥ.wt m-bꜣḥ inpw ḫnty zḥ-nṯr=f m gg.wy=f* "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.
[1197] Cf. the rendering of Meurer 2002, p. 273.

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Enemy Raises up

Priestly Motif

Priestly Recitations with motif:

PT 356 §581b (T): *wṯz=f ṯw* "That he bear you up."

PT 357 §588a (T): *wṯz=f wr ỉr=f ỉm=k* "Let him raise up one greater than him in you."

PT 366 §627a (T): *ḏ3 n=k wr ỉr=k* "Lift up one who is greater than you!"

PT 369 §642b (T): *wṯz=f ṯw* "That he bear you."

PT 371 §649a (T): *rḏỉ.n ḥr wṯz=f ṯw m rn=k n(ỉ) wṯz wr* "Horus has caused that he lift you, in your name of 'great lifted one.'"

PT 477 §960a (N): *ṯz.n sw stš* "Seth has raised him."

PT 532 §1258c (N): *n ḥm šw.n stš m wṯz=k ḏ.t* "With Seth indeed never free of raising you up!"

PT 606 §1699c (M): *n ḥm rḏỉ=n šwy stš m wṯz=k ḏ.t* "Indeed we will prevent that Seth be free of lifting you for ever."

PT 673 §1993d (N): *n ḥm šw.n stš m wṯz wdn.w=k* "Indeed Seth cannot be free of lifting your weight."

Transition Text with motif:

PT 510 §1148a (P): *ṯz sw stš* "Let Seth raise him up!"

Enemy Turns back (Exhortation)

Apotropaic Motif

Apotropaic Texts with motif:

PT 280 §421b (W): *ḥr=k ḥ3=k* "Your face behind you!"

PT 293 §434a; sim. §434c; §435a (W): *ḥ3=k* "Back!"

PT 314 §504a (W): *ḥ3=k* "Back!"

PT 377 §662e (T): *ḥmỉ* "Fall back!"

PT 380 §668b (T): *rd=k ḥ3=k* "Your foot behind you!"

PT 385 §674a; sim. *passim* (T): *phr ṯw pnʿ ṯw* "Turn around; turn yourself over!"

PT 391 §687b (T): *ḫt.t(ỉ) ḫt.t(ỉ)* "Turn back! Turn back!"

PT 393 §689b (T): *phr phr=k* "Turn truly around!"

PT 499 §1070a (P): *ḥ3=k* "Back!"

PT 500 §1071b (P): *ḥ3=k* "Back!"

sPT 502A P/A/E 34: *ḫt n=k* "Turn back!"

PT 538 §1302a (P): *ḥ3=k* "Back!"

PT 549 §1349a (P): *ḥ3=k* "Back!"

PT 550 §1350a (P): *ḥ3=k* "Back!"

PT 551 §1351b; sim. §1351b (*bis*) (P): *ḥ3=k* "Back!"

Enters into Protection

Priestly Motif

Priestly Recitations with motif:

PT 611 §1727b (M): *ỉ.ʿq r=k ỉr pr ḫw.t* "Enter into the house of protection!"

fPT 666 §1922a (Nt): *ʿq.t(ỉ) m <pr> ḫw.t* "Being entered into <the house of> protection."

fPT 717 §2229a (N): *ʿq.t(ỉ) m pr ḫw.t* "Being entered into the house of protection."

Enthroned, Throne Established

Transition Motif

Transition Texts with motif:

PT 302 §460c (W): *ns.t W. ḫr=k* "The throne of Unas is yours."

PT 359 §602b–c (T): *gm.n T. ns.t=f šw.t m wnḏw.t 3ti rʿ n(ỉ) nbw* "Teti having found his empty throne in the *hold of the golden bark of Re."

PT 469 §906e (P): *smn=f ns.t P. pn tp nb.w k3.w* "With him establishing the throne of Pepi above the Possessors of Kas."

PT 503 §1079c (P): *ḥmsỉ=ỉ w(ỉ) ḥr=s ʿnḫ.t m3ʿ.t* "Seating myself upon it, the Anekhet-ma'at."

PT 504 §1086c (P): *šzp.ỉ=f n=f ns.t=f ỉmỉt sḫ.t-ỉ3r.w* "Let him receive for himself his throne which is in the field of rushes."

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PT 510 §1138b (P): *ns.t=f <n=f>* "And his throne is his."
PT 511 §1153b (P): *s[šm]=s sw ỉr s.t wr.t ỉr.t ntr.w ỉr.t ḥr wtt.t dḏw.tỉ* "She guiding him to the great seat which the gods made, which Horus made, which Thoth begot."
PT 514 §1175c (P): *s.t=t [n] z3=t s[.t=k] n z3=k* "Your (fem.) seat is your (fem.) son's; your (masc.) seat is your (masc.) son's."
PT 573 §1482b (P): *smn.n=f n P. pn ns.t ỉr p.t* "He having set up for Pepi a throne in the sky."
fPT 691 §2122b; sim. §2125b (Nt): *sḥd=ỉ ns.t=ỉ m rmn p.t* "I will brighten my throne in the side of the sky."

Priestly Recitation with motif:
PT 671 §1987c (N): *šzp=k ns.t=k m sḫ.t-ỉ3r.w* "May you receive your throne in the field of rushes."

Exhortation to Be Overturned

Apotropaic Motif
Apotropaic Texts with motif:
PT 226 §226b (W): *pnʿ* "Be overturned!"
PT 227 §227c (W): *pnʿ tw* "Overturn yourself!"
PT 234 §238a (W): *ḥ3 ḥr tz=k* "Down on your back!"
PT 240 §245a (W): *st3z.tỉ* "Lie down on your back!"
PT 385 §674a; sim. §677c; §678a (T): *phr tw pnʿ tw* "Turn around; turn yourself over!"
PT 389 §682f (T): *pnʿ* "Be overturned!"
PT 390 §685a; sim. §685b (T): *p3ḫd.tỉ* "Be overturned!"
PT 391 §687a (T): *ḥr gs[=k]* "Upon your side!"
PT 499 §1070b (P): *st3z* "Lie down on your back!"

Transition Text with motif:
PT 322 §518c (P): *pnʿ=k n=f* "May you be overturned for him."

Exhorted to Beware

Sacerdotal Motif
Offering Text with motif:
PT 68 §47d (Nt): *z3* "Beware!"

Priestly Recitations with motif:
fPT 665 §1905c–1906a (Nt): *mdw n=k nn z3.t(ỉ)wny 3s.t ỉs* "Let this one say to you, 'Beware (you two)!' as Isis."
fPT 666A §1929c (Nt): *z3 tw* "Take care!"
fPT 666B §1930e–1931a (Nt): *z3 tw rmt.w ỉptf n(ỉ)t pr b3 ḥr.t d3.t m rn=sn pw n(ỉ) d3.t(ỉ)wt* "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 §582a (T): *m pr=f m-ʿ=k* "Do not let him go forth from you!"
PT 369 §642b (T): *m sfḫḫ=k ỉm=f* "Do not release him!"
PT 372 §652a (T): *m nhp=f m-ʿ=k* "Do not (permit) that he escape you!"
PT 543 §1337b (P): *m pr=f m-ʿ=k* "Do not let him go forth from you!"
PT 658 §1855a; sim. §1856b (N): *m nhp=f m-ʿ=k* "Do not let him escape from you!"
sPT 1018 P/S/Ne IV 90: *m pr=f m-[ʿ=k]* "Do not let him go forth from [you]!"

Exhorted to Maintain Item

Offering Motif
Offering Texts with motif:
PT 62 §43a (Nt): *m sfḫḫ=k ỉm=s* "Do not let go of it!"
PT 68 §47c; sim. §47d (Nt): *ỉm(ỉ)=k <s>fḫḫ ỉm=f* "May you not let go of it!"
fPT 71A §49b+1 (Nt): *m w3=f m-ʿ=k* "Do not let it be far from you!"

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Eye, Crown Wrested away

Sacerdotal Motif

Offering Texts with motif:

PT 47 §36a–b (W): *m-n=k ỉr.t ḥr ḥp.t m-ˁ stš ỉṯ.t=k ỉr r3=k wpp.t=k r3=k ỉm=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): *m-n=k ỉr(.t) ḥr ḥp.t m-ˁ stš nḥm.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 ỉr.t ḥr nḥm.t n=k* "Take the eye of Horus, which was wrested away for you!"

PT 91 §61b (W): *m-n=k ỉr.t ḥr ỉ.ḫḥm.t.n=sn r=f* "Take the eye of Horus, which they took away from him!"

PT 147 §89c (W): *m-n=k ỉr.t ḥr ỉ.ḫḥm.t.n=sn ỉr=f* "Take the eye of Horus, which they took away from him!"

PT 686 §2071b (N): *nḥm.n=f s(ỉ) m ḫftiw=f* "He has wrested it from his opponents."

Priestly Recitations with motif:

PT 356 §578d (T): *nḥm.n=f ỉr.t=f m-ˁ=f* "Horus has wrested his eye from him."

PT 357 §591b (T): *nḥm.n ḥr ỉr.t=f m-ˁ stš* "Horus has wrested his eye from Seth."

Eye Gone forth from His Head

Priestly Motif

Priestly Recitations with motif:

PT 443 §823a (P): *pr.n ỉr(.tỉ) m tp=ṯ* "The eyes have gone forth from your head."

PT 592 §1624b; sim. §1624c (M): *pr.n ỉr(.t) m tp=k m wr.t-ḥk3.w šmˁ(.ỉ)t* "The eye has gone forth from your head as the southern great of magic."

PT 649 §1832b (N): *pr.n ỉr(.t) m tp=k m wr.t-ḥk3.w šmˁ.(ỉ)t* "The eye has gone forth from your head as the southern great of magic."

sPT 1012 P/S/Ne III 64: *pr.n* [*ỉr(.t*]) *m tp=k m* [*wr.t-ḥk3.w šmˁ.(ỉ)t*] "The [eye] has gone forth from your head as [the southern great of magic]."

Eye Is His Strength

Transition Motif

Transition Texts with motif:

PT 254 §290a; sim. §290b (W): *sk wsr=f m wsr.w ỉr.t tbỉ* "For his strength is as the strength of the eye of Tebi."

PT 256 §301c (W): *ỉw ỉr.t=f m nḫt=f* "His eye is his strength."

PT 260 §320b (W): *ỉw nḫt W. m ỉr.t=f ỉw wsr W. m ỉr.t=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(=ỉ) n=k ỉr.t=k (m) mḏ.t* "(With) oil have I filled your eye for you."

PT 605 §1682b (N): *mḥ.n ḥr ỉr.t=f šw.t m ỉr.t=f mḥ.t* "After Horus filled his empty eye with his full eye."

sPT 1054 P/Ser/S 19: *mḥ.n ḥr ỉr.t=f m mḏ.t* "With oil has Horus filled his eye."

Eye of Horus in Brow of Horus

Sacerdotal Motif

Offering Texts with motif:

PT 77 §52a; sim. §52b (W): *ỉm(ỉ)t ḥ3.t ḥr* "O that which is in the brow of Horus."

PT 134 §83c (W): *m-n=k ỉr.t ḥr (ỉ)m(ỉ)t ḥ3.t=f* "Take the eye of Horus, that which is in his brow!"

PT 418 §742b (T): *ỉ(.n)ḏ-ḥr=ṯ ỉmỉt ḥ3.t ḥr dỉ.t.n ḥr m wp.t ỉt=f wsỉr* "Hail to you, O one who is in the brow of Horus, one which Horus put on the brow of his father Osiris!"

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Priestly Recitation with motif:
PT 214 §139c (W): *dj=f n=k im(i)t ḥ3(.t) ḥr* "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 ḥ3.t=k m rn=s ỉpw n(i) ḥ3.t(i)t* "Place it in your brow, in this its name of 'finest (oil)!'"

Eye of Horus Joined to

Offering Motif
Offering Texts with motif:
fPT 57I §40+9 (Nt): [*iʿb n=k s*]*n(i)* "[Join th]em!"
PT 87 §60a (W): *iʿb n=k s(i) ir r3=k* "Join it to your mouth!"
PT 106 §70a (N): [*i*]*ʿb.n(=i) n=k sn(i)* "As I have united them to you."
PT 107 §71b (= CT 855 VII 58d); sim. §71f (Sq6C): *ndr n=k sn(i) iʿb n=k sn(i)* "Take hold of them for yourself; join them to yourself!"
PT 110 §72e (W): *iʿb n=k s(i) ir r3=k* "Join it to your mouth!"

Eye of Horus Nekhekh-*given

Sacerdotal Motif
Offering Texts with motif:
PT 29 §21a (N): *nḫḫ n=k ir(.t) ḥr wḏ3.t ḥr=k* "The whole eye of Horus is *given to you for you."
PT 171 §100e (W): *h3 nḫḫ n=k (si) ḥr=k ḥr=k* "Oh, for you it is *given to you, to you!"
PT 196 §112 (N): *ḥ(w) h3 nḫḫ (si) ḥr=k* "Ah, oh, (it, the eye of Horus) is *given to you!"
PT 199 §115b (M): *ḥw nḫḫ ir.t ḥr ḥr=k* "Oh, the eye of Horus is *given to you!"
CT 862 VII 64c (L1Li): *nḫḫ s(i) n=k ḥr=k ḥr=k* "It is *given to you for you, for you."
Priestly Recitations with motif:
PT 223 §216c (W): *h3 nḫḫ n=k (si) ḥr=k* "Oh, (it) is *given to you for you!"
PT 225 §224d (N): *nḫḫ n=k /// ///* "Let it be *given /// ///."
PT 357 §591c (T): *ḥ(w) h3 nḫḫ (si) ḥr=k* "Ah, oh, (it) is *given to you!"
PT 534 §1278a (P): *ḥw nḫḫ (si) n<=k>* "Oh, (it) is *given to <you>!"
hPT 662B §1881a (N): *nḫḫ s(i) ḥr=k* "It is *given to you."
fPT 666 §1923a (Nt): *nḫḫ ir(.t) ḥr* "Let the eye of Horus be *given."
fPT 717 §2229d (N): *nḫḫ n=k* [*ir(.t) ḥr*] "Let the eye of Horus be *given."
Transition Text with motif:
PT 562 §1407b (P): *nḫḫ.n ir.t ḥr ḥr=tn* "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{n}ḫt n=k ir.t ḥr ḥr=k* "Make the eye of Horus return to you!"
PT 86 §59d (W): *sḥm n=k s(i) ḥr=k* "Make it return to you!"
PT 169 §100a (W): *sḫt n=k s(i)* "Make it return to you!"
PT 194 §111a (N): *ir(.t) ḥr tn bnỉ.t sḫt n=k s(i)* "As for this sweet eye of Horus, make it return to you!"
Priestly Recitation with motif:
PT 357 §591c (T): *sḫt n=k s(i)* "Make it return to you!"

Eye of Horus Tasted

Offering Motif
Offering Texts with motif:
PT 34 §26b (W): *ỉ.dp=k dp.t=f ḫntỉ zḥ.w-nṯr* "May you taste the taste of it before the god's booths."
PT 51 §38a (W): *m-n=k ir.t ḥr dp.ỉt=k* "Take the eye of Horus, which you are to taste!"
PT 115 §74c (W): *d.n(=i) ir.t=k ḥr dp.t=k* "I have placed your eye your eye of Horus which you are to taste."

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Eye of Horus Torn out (*ỉtḥ*)
Offering Motif
Offering Texts with motif:
PT 89, 112, 121, 124, 141: *m-n=k ỉr.t ḥr ỉtḥ.t.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 ỉr(.t) ḥr p3.t=k* "Take the eye of Horus, your Pat-cake!"
PT 123 §78a (W): *m-n=k ỉr.t ḥr p3.t=k* "Take the eye of Horus, your Pat-cake!"
PT 201 §117a (N): *m-n=k ỉr(.t) ḥr p3.t n(ỉt) nṯr.w wšb(.t)=sn ỉm* "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): *ỉ.wn ṯn n M.n ỉr(.t)ỉ=f(ỉ)* "Open for Merenre his eyes!"
sPT 715A §2221a (N): *wp.n=f n=k ỉr.tỉ=k(ỉ) m nw(.t) ʿḥ-nṯr m wr.t-ḥk3.w* "He had opened for you your two eyes with the adze of the palace of the god, with the great of magic."
Offering Texts with motif:
PT 21 §13b (N): [*wp n=k ỉr.tỉ=k(ỉ)*] "[So have your eyes been opened]."
PT 167 §99a (W): *ỉ.wn(=ỉ) ỉr.t(ỉ)=k(ỉ)* "Let me open your eyes."
PT 638 §1806a (N): *wp.n n=k ḥr ỉr(.t)=k* "Horus has opened your eye for you."
PT 639 §1809a (N): *wp.n(=ỉ) ỉr.t=k* "I have opened your eye."
Priestly Recitations with motif:
PT 364 §610a (T): *wp.n n=k ḥr ỉr.t=k* "Horus has opened your eye for you."
PT 369 §643a (T): *wp.n n=k ḥr ỉr.t=k* "Horus has opened your eye for you."
PT 610 §1722c (M): *wn ỉr.tỉ=k(ỉ) ỉn t3* "May your eyes be opened by the earth."
PT 611 §1727a (M): *wn ỉr.tỉ=k(ỉ)* "With your eyes having been opened."

Face Is Brightened
Sacerdotal Motif
Offering Texts with motif:
PT 43 §33a (W): *sḫḏ=sn ḥr=k* "That they make your face bright."
PT 639 §1807c (N): *sḫḏ ḥr=k m ḥḏ t3* "Let your face be brightened at dawn."
Priestly Recitations with motif:
PT 364 §613a (T): *sḫḏ=sn ḥr=k* "With them brightening your face."
PT 369 §641a (T): *ỉ.sḫḏ=sn ḥr=k* "That they brighten your face."
PT 600 §1659b (N): *sḫḏ=sn ḥr=k m ʿḥ.w-ḥḏ* "That they may brighten your face in the white shrine."

Face Knit Together
Sacerdotal Motif
Offering Text with motif:
PT 638 §1805a (N): *ṯz.n n=k nṯr.w ḥr=k* "The gods have knit your face together for you."
Priestly Recitations with motif:
PT 369 §642c (T): *ṯz.n n=k nṯr.w ḥr=k* "The gods have knit your face together for you."
PT 674 §1995a[1198] (N): [*ṯz ḥr=k*] "[With your face knit together]."
fPT 734 §2262a (N): *ḥr=k ṯz m z(3)b wp-w3.w(t) ỉs* "Your face is knit together as the jackal, as Wepwawet."

[1198] For this passage, read by P/P/N 3.

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Fall, Lie Down, Slither away

Apotropaic Motif

Apotropaic Texts with motif:

PT 226 §225c (W): *sḏr zbn* "Lie down! Slither away!"
PT 227 §227c (W): *ḫbḫ {n}<t3>* "Slither into <the earth>!"
PT 229 §229c (W): *i.ḫr zbn* "Fall! Slither away!"
PT 233 §237b (W): *i.ḫr zbn* "Fall! Slither away!"
PT 237 §241b (W): *sḏr* "Lie down!"
PT 240 §245b (W): *zbn* "Slither away!"
PT 277 §418b (W): *i.ḫr zbn* "Fall! Slither away!"
PT 286 §427b (W): *k(w) bn.w zbn.w ḥz n.wt* "Then, O Benu, who slithers away, praised of the red crowns."
PT 289 §430b (W): *i.ḫr zbn* "Fall! Slither away!"
PT 293 §435b (W): *sḏr* "Lie down!"
PT 297 §441a; sim. §441a (*bis*); §441b (W): *i.ḫr=k m ḥs=k* "May you fall into your excrement."
PT 298 §443c (W): *sḏr zbn* "Lie down! Slither away!"
PT 314 §504b (W): *i.ḫr zbn* "Fall! Slither away!"
PT 384 §672d (T): *i.ḫr zbn* "Fall! Slither away!"
PT 385 §675c; sim. §676a; §678a (T): *sḏr* "Lie down!"
PT 386 §679e (T): *i.ḫr zbn* "Fall down! Slither away!"
PT 387 §680b (T): *sḏr* "Lie down!"
PT 389 §682f (T): *zbn* "Slither away!"
PT 390 §686c (T): *sḏr zbn* "Lie down! Slither away!"
PT 391 §687a (T): *sḏr.ti* "Lie down!"
PT 501 §1072c (P): *ḥiw sḏr imi-n3w.t=f i.ḫr zbn* "O serpent, lie down! O one who is in his thicket, fall down! Slither away!"
sPT 502A P/A/E 34: *ḫr ///* "Fall down ///!"
sPT 502B §1073b (P): *m(y) sḏr m pr mw.t=k wn.t(i)* "Come! Lie down in the house of your mother, as you are!"
PT 550 §1350b (P): *zbn m ḫr-ꜥḥ3 m bw pw zbn.n=sn im* "Slither away from Cher'aha, from the place from which they slithered!"
sPT 729B §2257a; sim. §2257b (N): *ḥiw sḏr ḥpn zbn* "O Hiu-serpent, lie down! O Hepenu-serpent, slither away!"
sPT 1035 P/A/E 28: [*h*]*iw sḏr* "O serpent, lie down!"

Fear (*šꜥ.t*) at Side, before Him

Transition Motif

Transition Texts with motif:

PT 306 §477a (W): *šꜥ.t=f r-gs.wi=f(i)* "Dread of him is on either side of him."
PT 474 §940c (M): *šꜥ.t=f r-gs.wi=f(i)* "Dread of him is on either side of him."
PT 480 §992c (N): *šꜥ.t=f ir-rd.wi=f(i)* "And his dread before him."
PT 572 §1472c (P): *šꜥ.t=f ir-gs.wi=f(i)* "Dread of him is on either side of him."

Fear (*šꜥ.t*) Inspiring[1199]

Priestly Motif

Priestly Recitations with motif:

PT 221 §197a (W): *di=ṯ šꜥ.t W. mr šꜥ.t=ṯ* "May you cause that dread of Unas be like the dread of you."
PT 337 §549a (P): *sd3 t3 n šꜥ.t=k* "The earth trembles because of dread of you."
PT 412 §724a (T): *ḫpr šꜥ.t=k r ib nṯr.w* "And dread of you come to be in the hearts of the gods."
PT 422 §755b–c; sim. §763d (P): *sn=sn t3 r-rd.wi=k(i) n šꜥ.t=k P. pw m niw.wt si3* "Them kissing the ground before you because of dread of you, O Pepi, in the towns of Sia."

[1199] See the personal text PT 486 §1039c (N): *ḥ3.t(i)w m-ḫt šꜥ.t* "let (your) hearts follow dread."

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PT 468 §900a–b; sim. §900c (N): *sḳ.t=k pw ir.t ḥr wḏ3.t ḥḏ.t wt(.i)t imit nḫb* "Dread of you is the whole eye of Horus, the white one, Wetit who is in el-Qaab."
PT 677 §2025b (N): *sḳ.t=k r ib*[*.w mr sḳ.t rḳ*] "With dread of you in heart[s like the dread of Re]."
Offering Text with motif:
PT 77 §53a–b (W): *ḏi=ṯ sḳ.t=f m ir(.t)i 3ḫ.w nb(.w) m33.ti=sn n=f sḏm.t(i)=f nb rn=f isṯ* "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 §363e (P): *in nw n P. pn* "Bring this to Pepi!"
PT 300 §445b; sim. §445d (W): *in nw n W.* "Bring this to Unas!"
PT 310 §494a; sim. §494a (*bis*); §494b (W): *in nw n W.* "Bring this to Unas!"
PT 321 §517a (W): *in n W. sfr.t ḥtp.t ḥr(i)t psḏ.w wsir* "Bring to Unas the *Hetep-*linen (sc. a boat) which is on the back of Osiris!"
PT 359 §599b (T): *in.t=f mḫn.t tf n(i)t mr-nḫ3(i) n T.* "That he might bring that ferryboat of the shifting waterway to Teti."
PT 470 §913c (N): *in nw n Ne.* "Bring this to Neferkare!"
PT 472 §925c (P): *in nw n P. pn* "Bring this to Pepi!"
PT 475 §946b; sim. §946c (M): *in nw n ḥr* "Bring this to Horus!"
PT 518 §1193b (P): *in nw n P. pn* "Bring this to Pepi!"
PT 519 §1201b–c (M): *im(i) in.t(i=i) n M.n wi3=k pw ḏ33.w wḳb.w=k im=f* "Cause that I bring to Merenre this bark of yours in which your pure ones are ferried!"
PT 520 §1222a; sim. *passim* (P): *in mḫn.t tw n P. pn* "Bring this ferryboat to Pepi!"
PT 522 §1227d; sim. §1228b–c (P): *in nw n P. pn ir.t-ḫnm* "Bring this to Pepi, the 'that which Chnum built'-boat!"
PT 531 §1254c (P): *in nw n P. pn* "Bring this to Pepi!"
PT 568 §1432a (P): *ḏ3 n=f mšn.t=s (i)n ḏḳm.w i.ḫm.w-sk* "Let his ferryboat be ferried to him by the staves of the imperishable stars."
sPT 586D §1585b (Nt): *in* [*m3q*]*.t n Nt. ir.t ḫnm* "Bring the [ladder] to Neith, the 'that which Chnum built'-boat!"
PT 613 §1736d; sim. §1737b (P): *in* [*mḫn*]*.t t*[*w n P. p*]*n* "Bring th[is ferr]yboat [to Pepi]!"
PT 616 §1743b (M): *in nw n M.n* "Bring this to Merenre!"
PT 696 §2163a–b; sim. §2164 (N): *in nw n Ne. /// /// in m(y) nw n Ne. /// … ///* "Bring this to Neferkare /// /// please bring this to Neferkare /// … ///!"
sPT 1070 P/V/E 82: *in nw n P. ḏs=f* "Bring this to Pepi himself!"
Priestly Recitation with motif:
PT 556 §1381b (P): *in.t=f n=k wḳ.t sḫm.t(i)* "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): *i.n W. ḥr=k ḏ3=k sw (m) mḫn.t tw ḏ33.t=k nṯr.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): *in.t=f mḫn.t tf n(i)t mr-nḫ3(i) n T.* "That he might bring that ferryboat of the shifting waterway to Teti."

[1200] See the wider context of Pyr. §1381b–c.

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Festival Performed for

Priestly Motif

Priestly Recitations with motif:

PT 373 §657b; sim. §657c (M): *ỉr n tp(ỉ)w-ꜣbd.w=k ỉm* "(This) being done at your monthly ceremonies thereby."

PT 437 §794a; sim. §794b (P): *ỉr.w n=k tp(ỉ)-ꜣ* "The third-day ceremony will be performed for you."

PT 458 §861a; sim. *passim* (P): *ỉr.w n=k psḏn.tỉw* "The new moon ceremony will be performed for you."

PT 468 §897c (N): *ḥtp ỉb=k Ne. pw ỉm=f m ꜣbd m smd(.t)* "May your heart be satisfied, O Neferkare, with him, at the monthly and half-monthly ceremonies."

PT 483 §1012c (N): *ỉ.ḫꜥ=k n psḏn.tỉw ỉr.t(ỉ) n=k tp(ỉ)-ꜣ* "You will appear at the new moon ceremony: the third-day ceremony will be performed for you."

PT 532 §1260a (N): *ỉr.w n=k psḏn.tỉw ḫꜥ=k n smd.t* "The new moon ceremony will be performed for you: you will appear at the half month ceremony."

PT 610 §1711a (M): *ỉr.w n=k tp(ỉ)-ꜣ* "The third-day ceremony will be performed for you."

sPT 1023 P/P/S 14: *ỉrỉ.w n=k tp(ỉ)[-ꜣ]* "The [third-]day ceremony will be performed for you."

Fetters Released

Priestly Motif

Priestly Recitations with motif:

PT 358 §593b (T): *wḥꜥ ṯz.wt=k ỉn nb.wỉ nww* "Your knots have been untied even by the two lords of Nu."

PT 536 §1292c (P): *wḥꜥ n=k qꜣs.w=k* "Release your fetters!"

PT 553 §1363b; sim. §1363c (P): *wḥꜥ n=k qꜣs.w=k* "Loosen your fetters!"

PT 556 §1386b (P): *wḥꜥ.n=f qꜣ[s]=f sfḫḫ.n=f w[t].w* "Having loosened his fetters, having released his mummy bindings."

hPT 662B §1878a (N): *sfḫḫ.w wt.w=ṯn* "Release your mummy bindings!"

fPT 665 §1904d; sim. §1904e (Nt): *wḥꜥ n=k zꜣr.w=k ḥr ỉs ỉmỉ pr=f* "Loosen your bonds, as Horus the one who is in his house!"

fPT 666 §1921f; sim. §1921g (Nt): *wḏꜥ n=k zꜣr.w=k ḥr ỉs ỉmỉ pr=f* "Cut your bonds as Horus who is in his house!"

PT 676 §2008b (N): *wḥꜥ n=k qꜣs.w=k* "Loosen your fetters!"

PT 690 §2105c; §2114b (N): *wḥꜥ Ne. pn* "Neferkare is released."

PT 703 §2202a; sim. §2202b (N): *ỉ n=k ḥr wḏꜥ=f zꜣ r nwḥ.w=k ḫꜣꜥ=f mḏ.wt=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): *wḏꜥ n<=k> zꜣr.w=k ḥr ỉs ỉmỉ pr=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): *ꜥn.t tw nn n(ỉ)t tm ḥr(ỉ)t ṯz bqsw nḥb.w-kꜣ.w szꜣ.t ẖnn.w m wnw* "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): *rḏỉ=f pḥ.w(ỉ) mdw.w m ỉwnw* "He has put an end to the matter in Heliopolis."

PT 510 §1144c; sim. §1144d (P): *ḥsb.n=sn mdw=sn* "And they have broken their staves."

Figs and Wine

Transition Motif

Transition Texts with motif:

PT 440 §816b–c (P): *ḥbs.w m ỉdmỉ.t ꜥnḫ.w m d(ꜣ)b zwr.w m ỉrp wrḥ.w m ḥꜣ.t(ỉ)t* "Those dressed in linen, those who live on figs, who drink wine, who are anointed with finest-(oil)."

PT 489 §1050b (P): *r wnm.w d(ꜣ)b.w zwr.w ỉr[p]* "To those who eat figs and those who drink wine."

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PT 508 §1112c–d (P): *iry=f {i} ḥzmn.w=f m d3b m irp.w imi k3n nṯr* "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): *wrḥ.w <m> ḥ3.t(i)t wnḫ.w m idmi ꜥnḫ.yw m d3b zwr.iw irp* "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): *wnm=k d3b zwr=k irp* "That you eat figs and drink wine."

Filled with Eye of Horus

Sacerdotal Motif
Offering Texts with motif:
PT 31 §21b (N): *mḥ.n kw ḥr m ir(.t)=f tm.ti* "With his eye has Horus filled you completely."
PT 198 §114 (N): *mḥ.n kw ḥr tm.ti m ir.t=f m-tp w3ḥ.t* "Upon the oblation has Horus filled you completely with his eye."
PT 637 §1800a; sim. §1801a (N): *mḥ.n sw wsir m ir(.t) ms n=f* "Osiris has filled himself even with the eye of the one born to him."
Priestly Recitation with motif:
PT 364 §614d (T): *mḥ.n kw <ḥr> tm.ti m ir.t=f m rn=s pw n(i) w3ḥ.t nṯr* "<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): *gmy W. m w3.t=f wnm=f n=f sw mwmw* "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): *gmy W. m w3.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 274 §407c (W): *gmy=f m w3.t=f wnm=f n=f sw mwmw* "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): *i.p3 W. pn m 3pd* "Unas flies as a bird."
PT 302 §459b; sim. §463a; §463d (W): *sp3.n spd.t W. r p.t m-ꜥb sn.w=f nṯr.w* "For Sothis has made Unas fly to the sky among his brothers the gods."
PT 467 §890a; sim. §891b (N): *p3 Ne. m-ꜥ=tn* "Let Neferkare fly away from you."
PT 470 §913a (N): *pr r=k ir p.t m bik.w* "Ascend to the sky as (do) the falcons!"
PT 521 §1225a; sim. §1225b (P): *i.gp P. mr ꜥḥꜥw* "Let Pepi fly like an Ahau-heron."
PT 524 §1235c (P): *i.sp3 gbb P. pn ir p.t* "With Geb making Pepi fly up to the sky."
PT 567 §1430e (P): *i.p3i=f p3i=f* "Let him fly, let him fly."
PT 573 §1484a; sim. §1484a (*bis*) (P): *i.p3=f* "Let him fly."
PT 582 §1560a (P): *i.gp=f r=f ir p.t m ꜥḥꜥw* "That he fly to the sky as an Ahau-heron."
PT 669 §1970a; sim. §1970c; §1971 (N): *sp3.w r=f Ne. m iššs.t* "With what then will Neferkare be made to fly up?"
PT 682 §2042c; sim. §2042d (N): *i.gp Ne. m bik nṯr(.i)* "Let Neferkare fly as a divine falcon."
fPT 704 §2206f (Nt): *p3.n Nt.* "Neith has flown."
sPT 1031 P/A/S 54: *P. pw p3* "Pepi is the one who flies."
sPT 1070 P/V/E 82: *i.p3=f ḫny=f m gs i3b.ti n(i) p.t n nṯr.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 (Nt): *i.p3=k ir p.t* "May you fly up to the sky."
PT 699 §2179a (N): *i.gp=k mr bik zšy=k mr nwr* "That you fly like a falcon, that you soar up like a Nur-heron."

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Flourishes, Is Green (Predication)

Provisioning Motif

Provisioning Texts with motif:

PT 209 §125b (W): *w3d W.* "Unas flourishes."

PT 348 §565c (P): *s3d=sn M.* "That they make Merire flourish."

PT 350 §567c (T): *w3d=t* [*w3d T. w3d*] *ḥn ꜥnḫ.w* "If you flourish, [then Teti flourishes,] then the rush of the living [flourishes]."

PT 351 §568c (P): *w3d=t w3d M. w3d ḥn ꜥnḫ.w* "If you flourish, then Merire flourishes, then the rush of the living flourishes."

PT 352 §569c; sim. §569d (N): *w3d=t w3d Ne.* "If you flourish, then Neferkare flourishes."

PT 400 §695c (T): *sw3d=k T.* "May you make Teti flourish."

PT 403 §701b (T): *sw3d T.* "Make Teti flourish!"

PT 404 §702d (T): *w3d T. ḥnꜥ=k* "Teti flourishes with you."

PT 405 §704d (T): *s3d T. s3d tw T.* "Make Teti flourish, and Teti will make you flourish!"

Priestly Recitation with motif:

PT 366 §628c (T): *w3d.t(i) wr.t(i) m rn=k n(i) w3d-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=sn n=f fdw ipw 3ḫ.w smsw ḫntiw ḥnzk.tiw ꜥḥꜥ.w m gs i3b.t(i) n(i) p.t dsr.w ḥr dꜥm.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 n=f sn fdw ipw ntr.w ꜥḥꜥ.w ḥr dꜥm.w 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 fd ipw sw3.tiw ḥnzk.tiw ꜥḥꜥ.iw ḥr dꜥm.w=sn m gs i3b(.ti) 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."

PT 266 §360b–d (P): *in m(y) n P. pn fdw ipw sn.w sw3.tiw ḥnzk.tiw ḥms.w ḥr dꜥm.w=sn m gs i3b.ti 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!"

PT 609 §1708a–b (M): *in m(y) n(=i) fd ipw i3.tiw ḥms.w ḥr dꜥm=sn prr.iw m gs i3b(.ti) n(i) 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:

PT 40, 152, 160–162, 165–166, 169, 180–181, 189–190, 193–194

Geb Brings Horus to

Priestly Motif

Priestly Recitations with motif:

PT 357 §590b; PT 364 §612a; PT 367 §634a: *in.n n=k gbb ḥr* "Geb has brought Horus to you."

Geb Commands

Priestly Motif

Priestly Recitations with motif:

PT 214 §138a (W): *wd.n sw gbb m tw3 m niw.t ir(i)t* "And Geb has commanded him to be an inferior in the town thereof."

PT 373 §657d (M): *m wdd.t ir.t n=k in it=k gbb* "As that which was commanded to be done by your father Geb!"

PT 477 §967c (N): *iry n=k Ne. nw wd.n gbb iry=f n=k* "That Neferkare may do for you this which Geb commanded that he do."

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PT 587 §1596b (N): *wḏ.n gbb nni.w=ṯ m rn=ṯ pw n(i) niw.t* "For Geb has commanded that you return, in this your name of 'city.'"

Geb Delegates to Other God[1201]

Priestly Motif

Priestly Recitations with motif:

PT 357 §583c; sim. §590b (T): *rḏi.n gbb ḏi n=k sn(i) ḥr* "Geb has caused that Horus give them to you."

PT 364 §612a (T): *in.n n=k gbb ḥr* "[Geb] has brought you Horus."

PT 367 §634a (M): *in.n n=k gbb ḥr* "Geb has brought you Horus."

PT 369 §640b (T): *rḏi.n gbb mȝ ḥr it=f im=k [m rn]=k n(i) ḥw.t-itiw* "Geb has caused that Horus see his father in you, [in] your [name] of 'house of the sovereign.'"

PT 373 §657d (M): *m wḏḏ.t ir.t n=k in it=k gbb* "As that which was commanded to be done by your father Geb."

Geb Protects (*ḫwi, stp zȝ*)

Priestly Motif

Priestly Recitations with motif:

PT 368 §639a (M): *ḫw.n=f ṯw* "He having protected you."

PT 592 §1619c (M): *ḫw=[k sw i]r ḫft(i)=f* "That [you] protect [him from] his enemy."

PT 611 §1727b (N): *ḫw.n ṯw it=k gbb* "Your father Geb having protected you."

PT 640 §1812b (N): *[stp=k zȝ]=k n(i) ʿnḫ ḥȝ wsir Ne. pn* "[And put] your [protection] of life around Osiris Neferkare."

fPT 666 §1922a (Nt): *ḫw.n ṯw it=k gbb* "Your father Geb having protected you."

fPT 717 §2229a (N): *ḫw.n ṯw i[t=k gbb* "[Your fat]her [Geb] having protected you."

Given Eye of Horus

Sacerdotal Motif

Sacerdotal Text with motif:

PT 98 §65c (N): *i.rḏi.n n=k ḥr ir.t=f m ʿ=k* "Into your hand has Horus put his eye for you."

Offering Texts with motif:

PT 25 §18c (W): *rḏi.n(=i) n=k ir(.t) ḥr* "To you have I given the eye of Horus."

PT 28 §19c (N): *ḏi.n n=k ḥr ir.t=f* "To you has Horus given his eye."

PT 36 §29b (W): *ḏi.n(=i) n=k ir(.t) ḥr* "To you have I given the eye of Horus."

fPT 57G §40+7 (Nt): *rḏi.n(=i) [pḏ.t] ib stš* "For I have given [that which plea]ses Seth."[1202]

fPT 57H §40+8 (P): *d.n(=i) s(ni) [n=k]*[1203] "[To you] have I given them."

PT 83 §58c (W): *im(i) n=f ir.t ḥr* "Give him the eye of Horus!"

PT 99 §66a; sim. §66a (*bis*) (N): *hȝ ḏi(=i) n(=i) n=k ir(.t) ḥr* "Oh, let me give you the eye of Horus!"

PT 106 §70b (N): [*d.n*] *sn(i) ḥr tp-rd.wi Ne. pn* "Horus [has] [put] them even before Neferkare."

PT 115 §74c (W): *di.n(=i) ir.t=k* "I have placed your eye."

PT 143 §87c (W): *sip n=k ir.t ḥr* "To you has the eye of Horus been alloted."

PT 244 §249b (W): *d(=i) n=k s(i)* "Let me give it to you."

PT 598 §1643b (M): *im(i) n=k n=f s(i)* "Give it to him!"

sPT 635B §1795a (N): *d.n n=k ḥr ir.t=f m ḥȝ.t=k m rn[=s n(i) wr.t-ḥkȝ.w]* "For you has Horus put his eye on your brow, in [its] name [of great of magic]."

PT 638 §1805b (N): *rḏi.n n=k ḥr ir.t=f* "Horus has given you his eye."

PT 639 §1808a; sim. §1808b (N): *ḏi.n(=i) n=k ir(.t) ḥr* "I have given you the eye of Horus."

fPT 748 §2278a (Nt): *d(=i) n=k ḥwn.ti ḥm imit ir.ti ḥr* "Let me give you the two pupils which are the eyes of Horus."

[1201] Cf. the personal text PT 385 §675a (T): *sḏm n it=k gbb* "listen to your father Geb!"

[1202] Sc. *ir.t ḥrw* "the eye of Horus"; see PT 107 §71a (B16C). For the restoration, see CT 858 VII 62cc (Sq3C).

[1203] Restore by CT 858 VII 62dd (Sq3C).

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Priestly Recitations with motif:
PT 214 §139c (W): *dỉ=f n=k ỉm(ỉ)t ḥ3(.t) ḥr* "And let him give you that which is in the brow of Horus."
PT 223 §216c; sim. §216c (*bis*) (W): *dỉ.n(=ỉ) n=k ỉr.t ḥr* "I have given you the eye of Horus."
PT 356 §578d (T): *rdỉ.n=f n=k s(ỉ)* "Him having given it to you."
PT 357 §591b–c (T): *rdỉ.n=f n=k s(ỉ) ỉr.t=f ỉtn bn(ỉ).t* "He has given you it, this his sweet eye."
PT 364 §614b; sim. §614c (T): [*rdỉ*].*n n=k ḥr ỉr.t=f rwḏ.t* "Horus has [given] you his enduring eye."
PT 367 §634d (M): *rdỉ.n n=k ḥr ỉr.t=f* "Horus has given you his eye."
PT 369 §641b (T): *rdỉ.n n=k ḥr ỉr.t=f* "Horus has given you his eye."
PT 448 §830b (P): *d n=f ỉr.t ḥr* "Give him the eye of Horus."
PT 498 §1068c (P): *ỉw=ỉ dỉ=ỉ n=k* [*ỉr.t*] *ḥr* "I come even that I may give you the [eye] of Horus."
PT 636 §1798b (N): *d(=ỉ) n=k ỉr(.t) ḥr ḫr=k* "As I give you the eye of Horus for you."
PT 658 §1858a (N): [*rdỉ.n(=ỉ)*] *n=k s(ỉ) ỉr.t=f tn* "[I have given] you it, namely this eye of his."
hPT 662B §1881a (N): *ḥnk(=ỉ) n=k ỉr.t ḥr* "To you do I present the eye of Horus."
fPT 666 §1923b–c (Nt): *ḥnk(=ỉ) ṯw m t=k mr ḥnk sw ḥr m ỉr.t=f* "Let me present you with your bread, as Horus presents him with his eye."
fPT 717 §2229d–2230a (N): [*ḥnk(=ỉ) ṯw m*] *t=k pw mr ḥnk sw ḥr* [{*ḥr(?)*} <*m*>] *ỉr.t=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.k(ỉ) n=k s(ỉ) tp-ꜥ.wy=k(ỉ)* "I have placed it before you for you."
Transition Text with motif:
PT 524 §1240c (P): *rdỉ.n=f s(ỉ) n P. pn* "He has given it to Pepi."

Given Eyes (Dual)

Sacerdotal Motif
Offering Texts with motif:
PT 14 §9c (N): *dỉ(=ỉ) n=f ỉr.tỉ=f(ỉ)* "Let me give him his eyes."
PT 15 §9d (N): *dỉ.n n=k gbb ỉr.tỉ=k(ỉ) ḥtp=k* "Geb has given you your eyes precisely that you be satisfied."
PT 175 §102a (N): *dỉ.n n=k gbb ỉr(.t)ỉ=k(ỉ)* "Geb has given you your eyes."
Priestly Recitations with motif:
PT 357 §583b; sim. §583c (T): *rdỉ.n n=k gbb ỉr.tỉ=k(ỉ)* "Geb has given you your eyes."
PT 369 §644c (T): *ỉn z3=k mry=k snṯ.n=f n=k ỉr.tỉ=k(ỉ)* "It is your son who is beloved of you who has repaired your eyes for you."
PT 535 §1287b (P): *rḏy n=k ỉr.tỉ=k(ỉ) m ỉꜥr.tỉ=k(ỉ)* "Your eyes having been given to you as your two uraei."
Transition Text with motif:
PT 681 §2036c (N): *smn=f n Ne. nṯr.wỉ=f(ỉ)* "That he establish for Neferkare his two divine eyes."

Given Head

Sacerdotal Motif
Sacerdotal Text with motif:
PT 13 §9b (N): *d(=ỉ) n=k tp=k* "Let me place your head for you."
Offering Text with motif:
PT 17 §10b (N): *d n=f tp=f ỉr=f* "Place his head on him for him!"
Priestly Recitations with motif:
PT 368 §639b (M): *rdỉ.n=f n=k tp=k* "He having given you your head."
PT 447 §828a (P): *d=s n=k tp=k* "Let her place her head for you."
PT 450 §835a (P): *d=s n=k tp=k* "Let her place your head for you."

Given Offerings by God

Provisioning Motif
Provisioning Texts with motif:
PT 205 §120d; sim. §120d (*bis*); §121a; §123d (W): *ḫf ꜥ=sn dỉ=sn n=f* "Let them grasp and give to him."

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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): *di=k t n T.* "May you give bread to Teti."
Transition Text with motif:
PT 515 §1177a; sim. §1177b (P): *di=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) n(=i) ꜥ=k* "Give me your hand!"
Offering Text with motif:
PT 99 §66a (N): *im(i) n(=i) ꜥ=k* "Give me your hand!"
Priestly Recitations with motif:
PT 593 §1627a (N): *im(i) n=k* [*ꜥ=k*] *n ḥr* "Give [your hand] to Horus!"
PT 608 §1702b (M): *im(i) ꜥ=k n z3=k ḥr* "Give your hand to your son Horus!"
PT 636 §1796 (N): *im(i) n(=i) ꜥ=k* "Give me your hand!"

Go forth from Earth

Apotropaic Motif
Apotropaic Texts with motif:
PT 233 §237a (W): *ḫr d.t pr.t m t3* "Let fall the cobra which rose from the earth; "
PT 298 §442a–b (W): *3ḫ.t=f tp=f ir ḥf3w pn pr m t3 ḫri dbꜥ.w W.* "With his diadem upon him, against this serpent, which rose from the earth, which is under the fingers of Unas."
PT 385 §673b (T): *dwn ḥr psḏ.t=f pḏ.wt r 3ḫ pn pr m t3* "As Horus spreads his Nine Bows against this Akh which rose from the earth."
sPT 1037 P/A/E 33: *tf=k ḥf3w pr m ir.t ///* "Would you spit, O serpent who went forth from the /// eye?"
Priestly Recitations with motif:
PT 670 §1986b (N): [*n 3ḫ pn pr m*] *d3.t wsir Ne. pr m gbb* "[For this Akh who comes out of] the netherworld: Osiris Neferkare, who comes out from Geb."

God Awakens in Peace[1204]

Transition Motif
Transition Texts with motif:
PT 270 §383a (W): *rs=k m ḥtp* "May you awaken in peace."
PT 359 §597a; sim. §597b (T): *rs=k m ḥtp m3-ḥ3=f m ḥtp* "May you awaken in peace, O Mahaf, in peace."
PT 573 §1478a; sim. *passim* (P): *rs=k m ḥtp ḥzmn.w m ḥtp* "May you awaken in peace, O Hezmenu, in peace."
PT 576 §1502a–b; sim. §1518b–c (P): *rs=k m ḥtp rs wsir m ḥtp rs imi ndi.t m ḥtp* "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=ṯ m ḥtp rs t3i.t m ḥtp rs t3(i).t(i)t m ḥtp* "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): *3ḫ nb nṯr nb wn.t(i)=f(i) ꜥ=f n Ne. ḥr m3q.t nṯr* "And every Akh and every god whose hand will be Neferkare's at the ladder of the god."
PT 481 §1001c (N): *imi ꜥ=k r Ne.* "Give your hand to Neferkare!"

[1204] On this phraseology, see Goedicke 2006, pp. 187–204.

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PT 505 §1093b (P): *ntsn rḏi=sn(i) ꜥ=sn n M.* "For they are the ones who will give their hand to Merire."
PT 508 §1111c (P): *rḏi.ni ḥr(i)t-ib dp ꜥ.wi=s(i) ir=f* "She who is in Dep has put her hands on him."
PT 530 §1253b (P): *ḏi=ṯ ꜥ=ṯ ir P. pn* "May you give your hand to Pepi."
PT 565 §1427c (P): *rḏi.n srq(.t) ꜥ.wy ir P. pn* "Serqet having put (her) hands on Pepi."
PT 569 §1440e (P): *rḏi.n mꜣṯ.t ꜥ.wy={i}s(i) ir P. pn ir(i)t ꜥꜣ n(i)t p.t* "For the Matjet-tree has given her hands to Pepi, (she) the doorkeeper of the sky."
sPT 586C §1585a (Nt): *rḏi=k ꜥ ir Nt.* "While you put a hand on Neith."
Provisioning Text with motif:
PT 341 §555b (M): *rḏi.n bꜥḥ.t ꜥ.w(i)=s(i) r M.n* "Abundance has given her hands to Merenre."
Priestly Recitation with motif:
PT 437 §803a (P): *rḏi.n n=k kꜣ p.t ꜥ=f* "For the bull of the sky has given you his hand."

God Satisfied upon

Priestly Motif
Priestly Recitations with motif:
PT 220 §195a; sim. §195a (*bis*); §195b (W): *ḥtp=ṯ ḥr=f* "May you be satisfied with him."
PT 247 §258c (W): *ḥtp ḥr ḥr it=f* "Let Horus be satisfied with his father."
PT 357 §584c (T): *ḥtp=f ḥr=k* "And he is satisfied with you."
PT 577 §1521a; sim. *passim* (P): *ḥtp tm it nṯr.w* "Satisfied is Atum, father of the gods."

Gods Brotherly to

Priestly Motif
Priestly Recitations with motif:
PT 356 §577c (T): *sn=sn ir=k m rn=k n(i) sn.wt(i)* "Even with them being brothers to you, in your name of 'he of the chapels.'"
PT 370 §645b (M): *snsn=sn ir=k m rn=k n(i) sn.wt(i)* "Even that they be brotherly to you, in your name of 'he of the chapels.'"
PT 415 §738b (T): *snsn nṯr r sn=f* "Let the god be a brother to his brother."
PT 437 §801c (P): *snsn ib stš ir=k wr is n(i) iwnw* "Let the heart of Seth be brotherly to you (you being) as the great one of Heliopolis."
PT 483 §1016d (N): *snsn stš ir=k* "Let Seth be brotherly to you."
PT 649 §1830c (N): [*sn=sn r=k m rn=s*]*n n(i) sn.wt(i)* "[Let them be brotherly to you, in their name] of 'he of the chapels.'"

Gods Brought, Given by Horus

Priestly Motif
Priestly Recitations with motif:
PT 356 §575c (T): *in.n=f n=k sn iwn* "Him having brought them to you together."
PT 357 §590c (T): *in.n=f n=k nṯr.w nb(.w) m zp* "He has brought all the gods to you at once."
PT 364 §613a; sim. §619b; §620a (T): *rḏi.n=f n=k sn* "He has given them to you."
PT 368 §637b (M): *rḏi.n n=k ḥr ms.w=f* "Horus has given you his children."
PT 369 §641a (T): *rḏi.n n=k ḥr nṯr.w* "Horus has given you the gods."
PT 370 §647a (M): *in<.n>=f n=k nṯr.w m zp* "He has brought you the gods at once."
PT 425 §775a–c (P): *rḏi.n(=i) n=k nṯr.w nb.w (i)wꜥ.t=sn isṯ dfꜣ.w=sn isṯ išꜣ.wt=sn nb(.wt) isṯ* "I have given you all the gods, and their inheritance, and their provisioning, and their rites."
PT 600 §1659a (N): *ḏi.n n=k ḥr nṯr.w* "Horus has given you all the gods."
PT 648 §1828a–b (N): [*ḏi.n n=k ḥr fd=f ipw ms*].*w sḫm=k im=sn* "[To you has Horus given these four children of his], through whom you are powerful."
PT 676 §2011d (N): *zꜣb.w rḏi.w.n n=k ḥr nḫn(.i)* "The jackals which Hierakonpolis Horus would give to you."
sPT 1021 P/S/Ne IV 96: *in.n(=i) n=k nṯr.w ipn* "I have brought you these gods."
Offering Text with motif:
PT 76 §51c (W): *m-n=k ir(.t) ḥr in.t.n=f nṯr.w im=s* "Take the eye of Horus, by which he brought the gods!"

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Transition Text with motif:
PT 474 §942a (M): *ini n=k bȝ.w p* "Let the Bas of Buto be brought to you."

Gods Brought, Given by Other

Priestly Motif
Priestly Recitations with motif:
PT 482 §1010b–c (N): *di n=k sḫ.t-iȝr.w ḥnʿ ntr.wi ipw(i) ʿȝ.w(i) prr.w(i) m iwnw* "The field of rushes having been given to you, and these two great gods who come forth from Heliopolis."
PT 592 §1623b (M): *in n=k sn* "Bring them!"
PT 649 §1830a (N): *di.n n=k gbb* [*ntr.w nb(.w)*] "To you has Geb given [all the gods]."
Offering Text with motif:
PT 82 §58b (W): *dḥw.ti in sw ḫr=s* "It is Thoth who brought him while carrying it."

Gods, Ennead Saves (*nd*)

Priestly Motif
Priestly Recitations with motif:
PT 223 §215b–c (W): *wsir bȝ im(i) ȝḫ.w sḫm im(i) s.wt=f nd.w psd.t m ḥw(.t)-sr* "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 356 §578a (T): *rdi.n=f nd tw ntr.w* "He has caused that the gods save you."
PT 366 §626c (T): *i.nd tw psd.t ʿȝ.t* "The great Ennead saving you."
PT 593 §1628a (N): *nd.n tw psd.t ʿȝ.t* "The great Ennead has saved you."

Gods Witness Ascent[1205]

Transition Motif
Transition Texts with motif:
PT 306 §476a; sim. §476a (*bis*) (W): *nfr.w(i) ȝ mȝ.w* "Ah! How beautiful to see (… that this god ascends)!"
PT 335 §546a (T): *nfr.w(i) ȝ mȝ.iw T.* "Ah, how good to see Teti (… as he ascends)!"
PT 474 §939a; sim. §939b (M): *nfr.w(i) ȝ mȝȝ* "Ah, how good it is to see' (… Merenre when he ascends)!"
PT 478 §979a–b (N): *mȝȝ.t(i)=f(i) sdm.t(i)=f(i) pr.t=f ir p.t ḫr mȝq.t ntr* "The one who will see and hear his ascending to the sky upon the ladder of the god."
PT 480 §992a; sim. §992a (*bis*) (N): *nfr.w(i) ȝ mȝ.w* "Ah, how good it is to see (… this god Neferkare ascending)!"
PT 572 §1472a; sim. §1472a (*bis*) (P): *nfr.w(i) ȝ mȝ.w* "Ah! How good to see (… that this god ascends)!"

Goes around, Traverses, Sits on Mounds

Priestly Motif
Priestly Recitations with motif:
PT 213 §135c (W): *phr n=k iȝ.wt ḥr phr n=k iȝ.wt stš* "Go around the mounds of Horus, around the mounds of Seth!"
PT 424 §770b (P): *ḥms=k iȝ.wt=k ḥr(iw)t wnwn=k iȝ.wt=k stš(.iw)t* "That you sit (on) the Horus mounds and travel the Seth mounds."
PT 536 §1295b (P): *dndn=k iȝ.(w)t ḥr rsi.w dndn=k iȝ.(w)t ḥr mḥ.tiw* "Even that you traverse the southern mound(s) of Horus, the northern mound(s) of Horus."
PT 553 §1364a (P): *dndn=k iȝ.wt rsi(.w)t dndn=k iȝ.wt mḥ.t(iw)t* "When you traverse the southern mounds, the northern mounds."
PT 612 §1735c (M): *dbn=k iȝ[.wt ḥr.(iw)t] dbn=k iȝ.wt* [*s*]*tš.i*[*i*](*w*)*t* "May you go around the [Horus] moun[ds], around the [S]eth mounds!"

[1205] On this motif, see Assmann 2002, pp. 423–424.

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fPT 666A §1928b–d (Nt): *dbn=k i3.wt=k ḥr.(iw)t dbn=k i3.wt{t}=k stš.(iw)t mnw is ḫnti ḥ.t psḏ.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): *dndn=k i3.wt rsi.(w)t* [*dndn=k i3.wt*] *mḥ.t(iw)t* "And traverse the southern mounds, the northern [mounds]."
PT 690 §2099a (N): *dbn=k i3.wt ḥr.(iw)t dndn=k i3.wt* [*s*]*tš.(iw)t* "May you go around the Horus mounds and traverse the Seth mounds."
fPT 718 §2233b–c (N): *dbn=k* [*i3.wt=k ḥr.i(w)t dbn=k i3.wt=k*] *stš.(iw)t* "May you go around [your Horus mounds, your] Seth [mounds]."

Goes as Horus

Priestly Motif
Priestly Recitations with motif:
PT 424 §768a–b (P): *šm=k pw šm.wt=k ipwt šm pw pw n(i) ḥr* "This your going, these your goings—it is this going of Horus."
PT 436 §790a (P): *šm.t=k tn s.ti wsir is* "This going of yours is as the successor of Osiris."
PT 437 §798a (P): *i.šm=k i.šm ḥr* "If you go, Horus goes."
PT 553 §1355a; sim. §1358a (P): *šm.wt 4=k iptw tp(iw)t-ꜥ.wy ḥ3.t ḥr* "These four goings of yours are those which are before the tomb of Horus."
PT 610 §1715a (M): *šm=k m šm ḥr* "May you go as Horus goes."
PT 659 §1860b–c (N): *iw-sw šm.wt=k ipṯn šm.wt ḥr m zḫn.w it=f wsir* "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 §284b (W): *ḫn=k r sḫ.t-ḥtp* "And row to the field of offerings."
PT 504 §1087a (P): *h3=f r=f ir ꜥ rsi n(i) sḫ.t-ḥtp* "Let him thus descend to the southern part of the field of offerings."
PT 519 §1216a–b (M): *šm.n n=f M.n ir iw ꜥ3 ḥr(i)-ib sḫ.t-ḥtp sḫn.n.w nṯr.w wr.w ḥr=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): *h3 Ne. m sḫ.t k3=k r sḫ.t-ḥtp* "Let Neferkare descend from the field of your Ka to the field of offerings!"
PT 402 §698c (T): *wnwn T. m sḫ.wt-ḥtp* "With Teti traveling in the fields of offerings."

Goes to, with (*ḫr, ḥnꜥ*) Ka

Sacerdotal Motif
Offering Text with motif:
PT 25 §17c (W): *z.t(i) ḏd=k ḥnꜥ k3=k* "May you likewise go with your Ka."
Priestly Recitations with motif:
PT 447 §826b (P): *z.t(i) ḏd=k ḫr k3=k* "May you likewise go to your Ka."
PT 450 §832b (P): *z P. ḫr k3=f* "Let Pepi go to his Ka."
Transition Text with motif:
PT 568 §1431b (P): *z P. pn ḫr k3=f ir 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): *pr W. ḥr m3q.t tn ir.t.n n=f it=f rꜥ* "And Unas ascend upon this ladder which his father Re made for him."
PT 306 §479a (W): *i.3q ḫr=s m rn=s pw n(i) m3q.t* "Climb up it in this its name of 'ladder!'"
PT 474 §941b (M): *i.3q=k ḫr=s m rn=s pw n(i) m3q.t* "May you climb up her in this her name of 'ladder.'"

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PT 478 §974c; sim. *passim* (N): *pr=f ḥr=s ỉr p.t* "That he ascend upon it to the sky."
PT 568 §1431c (P): *ỉ.ỉ3q=f ḥr=s m rn=s n(ỉ) ỉ3q.t r p.t* "That he may climb it, in its name of 'what is climbed to the sky.'"
PT 572 §1474b (P): *ỉ.ỉ3q=f ḥr=s ỉr p.t* "That he may climb up it to the sky."
sPT 625A §1763b (Nt): *pr.n=ỉ ḥr mỉ3q.t* "I have ascended upon the ladder."

Goes (*zỉ, zkr*) (Exhortation)

Priestly Motif
Priestly Recitations with motif:
PT 214 §137a (W): *ỉ.zỉ m-ḫt hrw=k* "Go after your day!"
PT 512 §1167c (P): *ỉ.z m ỉ3ḫ=k* "Go as your Akh!"
PT 532 §1256c (N): *zkr m ḫpr rn=f m zkr* "Who *goes when your (Egyptian: his) name of 'Sokar' came to be."
PT 534 §1269c; sim. *passim* (P): *ỉ.zỉ r ḥn.t* "Go to Henet!"
PT 617 §1744a (N): *ỉ.z m(y) zzỉ=k* "Go and capture!"
fPT 722 §2243c (Nt): *zỉ.t(ỉ) zỉ.t(ỉ)* "Go! Go!"
Transition Text with motif:
PT 254 §284b (W): *ỉ.z* "Go!"

Going forth from the Mouth

Priestly Motif
Priestly Recitations with motif:
PT 437 §800b–c (P): *m sʿḫ=k pn pr rỉ3 n(ỉ) rʿ m ḥr ḫntỉ ỉ3ḫ.w* "In this your title which came forth from the mouth of Re, as 'Horus foremost of Akhs.'"
PT 455 §850a; sim. §850a–b (P): *ỉššˇ pr m rỉ3 ḥr* "The spit which went forth from the mouth of Horus."
PT 483 §1015a (N): *sʿḫ=k pr m rỉ3 n(ỉ) ỉnp* "Your title gone forth from the mouth of Anubis."
sPT 561B P/V/E 25: *pr m rỉ3 n(ỉ) ///* "Which went forth from the mouth of ///."
PT 577 §1523a (P): *ḥr mdw pn wr ʿỉ3ỉ pr m rỉ3 n(ỉ) ḏḥw.tỉ n wsỉr* "With this twice-great word gone forth from the mouth of Thoth to Osiris."
PT 610 §1720d (M): *m sʿḫ=k pw pr m rỉ3 n(ỉ) rʿ* "In this your title which went forth from the mouth of Re."
fPT 723 §2244d (Nt): *srf tpỉ rỉ3=k ṯỉ3w pr m msỉ3ḏ.tỉ stš* "Warm is that which is on your mouth, the breath which went forth from the nostrils of Seth."
Apotropaic Text with motif:
PT 241 §246b (W): *nỉ=ỉ nw pr m rỉ3=k r=k ḏs=k* "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): *ndr=k ỉr(ỉ) ʿ ỉ.ḫm.w-sk* "May you thus grasp the hand of the imperishable stars."
PT 459 §866d (M): *ndr=k n=k ʿ n(ỉ) ỉ.ḫm.w-sk* "May you grasp the hand of the imperishable stars."
PT 611 §1726c (M): *šzp=k ʿ n(ỉ) ỉ.ḫm.w-sk* "And receive the hand of the imperishable stars."
fPT 665 §1900c (Nt): *ỉṯ=k ʿ=k ỉr ỉ.ḫm.w-sk* "And you take your hand away to the imperishable stars."
fPT 665C §1915c (Nt): *šzp=k ʿ ỉ.ḫm.w-sk* "And receive the hand of the imperishable stars."

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PT 700 §2183b (N): *šzp ꜥ=k in i.ḥm.w-sk* "With your hand received by the imperishable stars."
sPT 716B §2223d (N): *nḏr=k ꜥ n(i) i.ḥm.w-sk* "And grasp the hand of the imperishable stars."

Great One Is Fallen

Priestly Motif
Priestly Recitations with motif:
PT 412 §721a (T): *i.ḫr wr ḥr gs=f* "The great one is fallen on his side."
PT 442 §819a (P): *ḫr r=f ti wr pw ḥr gs=f* "This great one is thus fallen upon his side."
PT 677 §2018a (N): *ḫr wr ḥr gs=f ꜥḥꜥ nṯr is* "The great one was fallen upon his side, even arisen as a god."
sPT 1005 P/S/Se 89: *ḫr wr /// /// ///* "The great one is fallen /// … ///."
Apotropaic Text with motif:
PT 387 §680a (T): *ḫr wr ḫr ḥm-psḏ.t* "If the great one should fall, then the pelican would fall."

Greater than Enemy

Priestly Motif
Priestly Recitations with motif:
PT 356 §576a (T): *ṯwt wr ir=f* "You are one greater than him."
PT 357 §587c; sim. §588a (P): *ṯwt wr ir ḥft(i)=k* "You are one greater than your opponent."
PT 366 §627a; sim. §627b (T): *ʒ3 n=k wr ir=k* "Lift up one who is greater than you!"
PT 371 §648d (T): [*ṯw*]*t wr ir=f* "For you are one greater than him."
PT 580 §1543a; sim. §1543b (P): *ḥw it(=i) sm3 wr ir=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): *ḏr.t n(i)t W. iw.t(i) ḫr=k* "The hand of Unas is come upon you."
PT 298 §442a–b (W): *3ḫ.t=f tp=f ir ḥf3w pn pr m t3 ḫri ḏbꜥ.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): *ḏr.t tn n(i)t T. i.t ir=k ḏr.t ṯt.t ꜥ3.t ḥr(i)t-ib ḥw.t-ꜥnḫ* "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): *iṯṯ T. ꜥ=f ir=k mwt=k* "If Teti takes his hand to you, you will die."
PT 390 §685d (T): ꜥ [*pf*] *n(i) T. w3ḫ=f ḫr=k ꜥ n(i) m3fd.t ḫr(i)t-ib ḥw.t-ꜥnḫ* "[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): *ꜥ.wi=k(i) ḫr iš.t=k* "Let your hands be over your offerings."
hPT 662B §1881b (N): *ꜥ=k ḫr iš.wt*=k "Let your hand be over your offerings."
fPT 666 §1923a (Nt): *ꜥ=k ḫr t=k* "And your hand be over your bread."
fPT 667 §1938d–1939b (Nt): *ꜥ=k ḫr ḫ3.t=k ḫ3=k m t ḫ3=k m ḫnq.t ḫ3=k m k3 ḫ3=k m 3pd ḫ3=k m mnḫ.t nb(.t) ḫ3=k m ḫ.t nb(.t) wnm.t nṯr* "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 §537c (T): *in ḏr.t T. wṯz=s sw* "It is the hand of Teti which will exalt himself."
Transition Text with motif:
PT 330 §539b (T): *nḏr ṯbw.t=s in ḏr.t(=i) wṯz.t* "Its sandal having been grasped by my hand which exalts."

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Has Abundance (*ȝgbi*)

Provisioning Motif

Provisioning Texts with motif:

PT 210 §130b (W): *ȝgb n(i) W. m sḫ.t-ḥtp* "The abundance of Unas is in the field of offerings."

PT 338 §551b (T): *šmȝ r=k ir ȝgbi* "Give way to abundance!"

PT 403 §701b–c (T): *sȝqḥ T. r n.t tpit=f r ȝgbi tpi mȝs.t=f r bny.wt imit ḫfˁ=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): *in n=k irt.wt ȝs.t n T. ȝgbi nb.t-ḥw.t* "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): *ˁḥˁ ḥms r ḫȝ m t ḫȝ ḥnq.t ȝšr.t šb.tiw=k m pr nm.t t-rtḥ m wsḫ(.t)* "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): *ḫȝ=k m t ḫȝ=k m ḥnq.t ḫȝ=k m t-wr pr m wsḫ.t* "Your thousand of bread; your thousand of beer; your thousand of Wer-bread come forth from the broad hall."

PT 459 §866a (M): *t=k m t nṯr imit wsḫ.t* "And your bread the bread of the god, that which is from the broad hall."

PT 460 §869c (M): *pzn.(w)y=k m wsḫ.t* "Your loaf from the broad hall."

fPT 667 §1939c (Nt): *ḫȝ=k m t-wr ḫr(i=i) m-ḥr(i)-ib wsḫ.t* "And your thousand of bread which is from me inside the broad hall."

fPT 667A §1946b (Nt): *t=k m t-wr t=k m wsḫ.t* "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): *dd(=i) ṯ(m) m ḥȝ.t W. pn* "In the brow of Unas do I put you."

PT 78 §54a (W): *in.n(=i) n=k ir.t ḥr iṯ.n=f r ḥȝ.t=k* "To you I have brought the eye of Horus, which he took away to your forehead."

PT 81 §57e (W): *r ḥȝ.t r ḥȝ.t ḥr wsir* "To the brow! To the brow, to Osiris!"

PT 418 §742b (T): *i(.n)d-ḥr=ṯ imit ḥȝ.t ḥr di.t.n ḥr m wp.t it=f wsir* "Hail to you, O one who is in the brow of Horus, one which Horus put on the brow of his father Osiris!"

sPT 635B §1795a (N): *d.n n=k ḥr ir.t=f m ḥȝ.t=k m rn*[*=s n(i) wr.t-ḥkȝ.w*] "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): *d M.n m s.t=f bȝq ḫr ˁb.t* "And set Merenre in his place, him being cleared and bearing a forked staff!"

PT 571 §1471c (P): *im(i) ˁb.t=k n P. pn* "Give your forked staff to Pepi!"

Has Jackal-face[1206]

Priestly Motif

Priestly Recitations with motif:

PT 213 §135b (W): *ḥr=k m inpw* "And your face is Anubis."

[1206] On the form of the jackal adopted by the beneficiary, see above at n. 1185.

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PT 217 §157b (W): *i r=f W. pn 3ḫ i.ḫm-sk ḏb3 m inp ḥr wsr.t ḫnti q3.t imn.t(i)t* "Thus does Unas come, an Akh, an imperishable star, one adorned as Anubis upon the neck (i.e. with a jackal face), foremost of the western height."
PT 355 §573a (T): *ḥr=k m z3b* "Your face is a jackal's."
PT 424 §769d (P): *ḥr=k m wp-w3.wt* "Your face is Wepwawet."
PT 468 §896b (N): *šzp n=k ḥr=k m z3b* "Receive your face as the jackal."
PT 537 §1298b (P): *ḥr=k [m z3b]* "And your face [as a jackal's]."
PT 619 §1749a (M): *ḥr=k m z3b* "Your face is a jackal's."
PT 674 §1995a (N): *[ḥr=k] m z3b* "[With your face] as a jackal's."
PT 677 §2026b (N): *šzp n=k ḥr=k n(i) z3b* "Receive your face of the jackal!"
PT 690 §2108a; sim. §2098a (N): *ḥr=k m z3b wsir is* "While your face is a jackal as Osiris."
sPT 721B §2241c (N): *ḥr=k m z3b inp is šṯ ///* "With your face as a jackal, as Anubis belted ///."
fPT 734 §2262a (N): *ḥr=k ṯz m z(3)b wp-w3.w(t) is* "Your face is knit together as the jackal, as Wepwawet."
Transition Texts with motif:
PT 524 §1235a (P): *ḥr n(i) P. pn m z3b* "The face of Pepi is as a jackal."
PT 539 §1304c (P): *ḥr n(i) P. pn m wp-w3.wt* "The face of Pepi is as Wepwawet."
PT 582 §1564a (P): *ḥr=f m z3b* "For his face is as a jackal."

Has Meat from Slaughter-block

Priestly Motif
Priestly Recitations with motif:
PT 223 §214b–c (W): *ʿḥʿ ḫms r ḫ3 m t ḫ3 ḫnq.t 3šr.t šb.tiw=k m pr nm.t t-rtḥ m wsḫ(.t)* "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 438 §811d–e (N): *šb.t(i) n=k ḥr nm.t ḫnti-imn.tiw ir swn=k ni nb.w im3ḫ* "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 §865c (M): *ḏ3=k iwʿ ḥr nm.t wsir šb.t(iw)y ḥr nm.t stš* "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 §869c (M): *šb.t(iw)y=k(i) ḥr nm.t nṯr* "Your two rib-pieces from the god's slaughterhouse."
fPT 667 §1939e (Nt): *ḫnp=k šb.tiw ḥr nm.t n ḏ.t ḏ.t* "May you receive the ribs from upon the slaughter-block for ever and ever."
fPT 667A §1947f; sim. §1947f (*bis*) (Nt): *stp=k ḫpš ḥr nm.t wr.t* "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): *[n] iwt(i) it=k msi ṯw m rmṯ.w* "[For] you do not have a father who could bear you among men."
PT 412 §728b; sim. §728c (T): *n iwt(i) mw.t=k m rmṯ.w ms.ti ṯw* "For you have no mother among men who could bear you."
PT 438 §809b (N): *n iwt(i) it.w=k m rmṯ.w n iwt(i) mw.wt=k m rmṯ.w* "For you have no father among men, and no mother among men."
PT 675 §2002b (N): *[n] it=k ms ṯw m rmṯ.w* "There is [no] father who bore you among men."
PT 703 §2203b (N): *n it=k m rmṯ n mw.t=k m rmṯ* "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 §1824d–e (N): *ḫnm=f ṯw [sḫm.t(i) m] šmʿ m ḥr pn sḫm=k [im=f]* "Let him join you, [your being powerful in] the south as this Horus, [through whom] you are powerful."

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sPT 645B §1824j (Nt): *sḫm im=sn* "Have power through them!"
PT 648 §1828a–b (N): [*dj.n n=k ḥr fd=f ỉpw ms*].*w sḫm=k im=sn* "[To you has Horus given these four children of his], through whom you are powerful."

Has Warm Bread (*t srf*)

Priestly Motif
Priestly Recitations with motif:
PT 460 §870b–c (M): *šzp n=k t=k pn srf ḥnq.t=k ỉptn srf.t pr.t m pr=k dd.w 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): *d tw ḥr gs=k wnm(.ỉ) ỉr t pn srf ỉr.n(=ỉ) n=k* "Put yourself upon your right side, for this warm bread which I have prepared for you!"
fPT 666A §1929e (Nt): *t=k s{t}<r>f ḥr Nt. pw rˁ nb* "Your warm bread is with Neith every day."
fPT 667 §1937 (Nt): *t=k srf Nt. pw ḥnti ntr.w* "Your warm bread, O Neith, is before the gods."

Has Wereret-crown

Sacerdotal Motif
Sacerdotal Text with motif:
PT 693 §2143 (N): *ḥtm=k tw m wrr.t=f wnm=k t* "May you provide yourself with his Wereret-crown; may you eat bread."
Offering Texts with motif:
PT 21 §14d (N): *ỉt=f wrr.t ḥr ḥr nb pˁ.t* "That he seize hold of the Wereret-crown by Horus, lord of princes."
PT 414 §737e; sim. §737f (M): *ỉt=k wrr.t ỉm=s ḥr ntr.w* "May you seize the Wereret-crown by it before the gods."
PT 637 §1804a (N): *ỉt n=k wrr.t=sn* "Take their Wereret-crown!"
Priestly Recitations with motif:
PT 367 §634d (M): *ỉt=k wrr.t ỉm=s ḥnti ntr.w* "Even that you seize the Wereret-crown before the gods by it."
PT 419 §749a (T): *T. pw wr wdȝ wrr.t* "For Teti is the great one, sound of Wereret-crown."
PT 422 §753b (P): *wrr.t=k n=k tp=k* "Your Wereret-crown yours upon you."
PT 453 §845b (P): *ỉt n=k wrr.t ꜥȝ.t* "Seize the great Wereret-crown!"
PT 463 §877b (P): *twt wrr.tỉ m tȝ-wr* "You are he of the Wereret-crown in the Thinite nome."
PT 465 §881b (P): *ỉt P. wrr.t ỉm mr ḥr zȝ tm* "Pepi seizing the Wereret-crown there like Horus son of Atum."
PT 599 §1651e–f (N): *ỉntsn {ntỉsn} ỉt=sn wrr.t m-ꜥb psḏ.tỉ* "They are ones who will seize the Wereret-crown, in the company of the two Enneads."
fPT 666 §1920c (Nt): *ỉt n=k wrr.t sbȝ ỉs wꜥ.t(ỉ) sk ḫft(ỉ)w* "Seize the Wereret-crown as the sole star, the one who destroys enemies!"
PT 677 §2018b; sim. §2019b; §2021b (N): *wrr.t=f tp=f* "And his Wereret-crown upon him."
PT 687 §2075c (N): *ỉt=k wrr.t ỉm=s m-m ntr.w* "May you seize the Wereret-crown by it among the gods."
fPT 717 §2226d (N): [*ỉt n*]*=t wrr.t* [*sbȝ ỉs wꜥ.tỉ sk ḫft(ỉ)w*] "Seize the Wereret-crown [as the sole star who destroys enemies]!"
Transition Texts with motif:
PT 268 §371b (W): *ḫfꜥ W. pn wrr.t m-ꜥ psḏ.tỉ* "Let Unas grasp the Wereret-crown from the two Enneads."
PT 301 §455c (W): *ỉt n=k wrr.t m ȝꜥꜥ.w wr.w ꜥȝ.w ḥntỉw tḥnw* "Take the Wereret-crown from the twice great A'a'a who are at the forefront of Libya!"
Provisioning Text with motif:
PT 342 §556c (M): [*pḥr.n*]*=f wrr.t* "And [has gone around (i.e. taken possession of)] the Wereret-crown."

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Has White Crown (*ḥḏ.t*)

Personal Motif

Transition Texts with motif:

PT 524 §1234b (P): *wṯz P. pn ḥḏ.t ỉr.t ḥr wsr.t ỉm* "That Pepi may raise up (i.e. wear) the white crown, the eye of Horus by which one is strong."

PT 555 §1374b (M): *šzp.n=f ḥḏ.t w3ḏ.t* "With him having received the white and green crowns."

sPT 570B §1459a (M): *M.n pw ḥfꜥ ḥḏ.t tpỉ šb.t w3ḏ.t* "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): *ḫr(ỉ) mḏ3(.t) nṯr sỉ3 wnm.t(ỉ) rꜥ* "The one bearing the god's book, Sia, the one at the right of Re."

PT 253 §275e (W): *ꜥ n(ỉ) W. m ꜥ rꜥ* "The writ of Unas is the writ of Re."

PT 254 §286a (W): *nb ḥtp.w ḏỉ=f n=k ꜥ=k* "The lord of offerings (i.e. Re) giving you your writ."

PT 274 §408c (W): *ỉw rḏỉ n=f ꜥ m sḫm-wr ỉn s3ḥ ỉt nṯr.w* "A writ (for) being the great power (sc. Re) has been given to him by Orion, father of the gods."

PT 576 §1519 (P): *d=f zš n P. pn ỉr ꜥ=f tp(ỉ) nḏm.w sṯ* "Let him (sc. Medi, 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: *gm=k P. pn* [*ỉm*] *r-ḥ3.t ꜥ=k m /// … ///* "May you find Pepi [there] before your writ as /// … ///."

Heart Brought, Given

Priestly Motif

Priestly Recitations with motif:

PT 512 §1162a (P): *ỉr.n n=f ỉt=ỉ ỉb=f* "My father has made his heart for himself."

fPT 664C §1891 (N): *w3ḥ n=k ỉb=k m s.t=f* "And your heart is set in its place for you."

fPT 666 §1916b; sim. §1921e (Nt): *šzp n=k ỉb=k n(ỉ) ḏ.t=k* "Receive your own heart (lit. your heart of your body)!"

fPT 667C §1952b (Nt): *<ỉṯ> {ṯt} n*[*=k ꜥ=k r ỉb=k* "<Take> [your hand to your heart]!"

PT 690 §2097c (N): *rḏỉ n=k ỉb=k m ḫ.t*[*=k*] "Your heart having been put into [your] body."

Henu to Beneficiary and Ka

Transition Motif

Transition Texts with motif:

PT 257 §307c (W): *ḥny n W.* "Henu-exultation to Unas!"

PT 265 §354b; sim. *passim* (P): *ḥn n P. pn* "Henu-exultation to Pepi!"

PT 266 §361b (P): *ḥny n P. pn ḥny n k3=f* "Henu-exultation to Pepi, Henu-exultation to his Ka!"

PT 473 §935b; sim. §935b (*bis*) (M): *ḥn n M.n* "Henu-exultation to Merenre!"

sPT 1070 P/V/E 83: *ỉr P. ḥny ḥny m-m=ṯn n k3{=ỉ}=f n ꜥb3 t3.wỉ n ỉrỉ-pꜥ.t nṯr.w m /// ///* "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 §704a (T): *ḥny n T. ḥny n k3 n(ỉ) T.* "Henu-exultation to Teti, Henu-exultation to the Ka of Teti!"

Herdsman Attends

Priestly Motif

Priestly Recitations with motif:

PT 458 §861a (P): *ꜥḥꜥ n=k mnỉw* "The Herdsman will attend you."

PT 468 §896c (N): *ꜥḥꜥ n=k mnỉw ḫntỉ ỉtr.tỉ ỉnp ỉs ḫntỉ zḥ-nṯr* "With the Herdsman attending you before the two chapel rows, (he) being Anubis foremost of the god's booth."

PT 532 §1260a (N): *ꜥḥꜥ n=k mnỉw* "The Herdsman will attend you."

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PT 610 §1711a (M): *ʿḥʿ n=k mniw* "The Herdsman will attend you."
PT 685 §2069b (N): *ʿḥʿ mniw* "Then the Herdsman attends (sc. him)."
PT 690 §2094b (N): *ʿḥʿ mniw ḫms psḏ.ti* "As the Herdsman attends and the two Enneads sit."

Himself Collects Body (*s3q*)

Priestly Motif
Priestly Recitations with motif:
PT 373 §654c (M): *s3q n=k ʿ.wt=k* "Collect your limbs!"
PT 413 §735c (T): *s3q n=k qs.w=k* "Collect your bones!"
PT 457 §858a (N): *s3q n=k qs.w=k* "Collect your bones!"
fPT 665A §1908b (Nt): *s3q n=k qs.w=k* "Collect your bones!"
fPT 667C §1952a (Nt): *s3q n=k ʿ.wt=k* "Collect your limbs!"
PT 676 §2008a (N): *s3q n=k qs.w=k* "Collect your bones!"
PT 700 §2182c (N): *s3q n=k iwf=k* "Collect your flesh!"

Himself Does Henu-gesture

Transition Motif
Transition Texts with motif:
PT 311 §500c (W): *ir n=k W. ḥnn ḥnn* "Let Unas make Henu-gesture and again for you."
PT 315 §505c (W): *ir W. ḥni ḥn.t(i)t* "And Unas makes Henu-gesture and that which pertains to it."
sPT 1070 P/V/E 83: *ir P. ḥny ḥny m-m=ṯn n k3{=i}=f n ʿb3 ỉ3.wi n iri-pʿ.t nṯr.w m /// ///* "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 /// ///."

Himself Draws (*inq*) Bones Together

Priestly Motif
Priestly Recitations with motif:
PT 373 §654b (M): *inq n=k qs.w=k* "Draw together your bones!"
PT 603 §1675a (N): *ṯz n=k tp=k inq n=k ʿ.wt=k* "Bind together your head, draw together your limbs!"
PT 612 §1732a (N): *inq n=k qs.w=k* "Draw together your bones!"
fPT 666 §1916a (Nt): *inq n=k qs.w=k* "Draw together your bones!"
fPT 667A §1947c (Nt): *inq n=k qs.w=k* "Draw together your bones!"
fPT 667C §1952a (Nt): *in*[*q*] *n=k qs.w=k* "Draw together your bones!"

Himself Opens Doors, Sky

Transition Motif
Transition Texts with motif:
PT 275 §416a (W): *wn W. ḫns* "Let Unas open the double-doors."
PT 470 §917a (P): *n P. is pw ʿnḫ bik wb3 qbḥ* "Because Pepi is the living one, the falcon who opens the firmament."
PT 681 §2035a (N): *wb3 Ne. qbḥw* "That Neferkare open the firmament."

His Place Made

Transition Motif
Transition Texts with motif:
PT 249 §264c (W): *wʿb ʿ W. in ir s.t=f* "The hand of Unas pure by the one who made his place."
PT 254 §277a; §277b (W): *ir s(.t) n W.* "Make a place for Unas!"
PT 467 §893a (N): *ir=f s.t Ne.* "Then he will make the place of Neferkare."
PT 684 §2054 (N): *iry Ne. s.t=f wsir is* "Let Neferkare make his place as Osiris."
Priestly Recitation with motif:
fPT 667 §1942a (Nt): *ir n=k s.t=k m ḫnti-imn.tiw* "For your place has been made for you as foremost of the westerners."

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His Purification Is That of Gods

Sacerdotal Motif

Offering Texts with motif:

PT 34 §26f (W): *ḥzmn=k m ꜥb šms.w-ḥr* "Your natron (i.e. purification) is the purification of the followers of Horus."

PT 35 §27a–b; sim. §27c (W): *nṯr(w)=k nṯr(w) ḥr nṯr(w)=k nṯr(w) stš nṯr(w)=k nṯr(w) ḏḥw.ti nṯr(w)=k nṯr(w) dwn-ꜥn.wi* "Your purification is the purification of Horus, of Seth, of Thoth, of Dun'anwi."

Priestly Recitations with motif:

PT 447 §829d; sim. §829e (M): *ꜥb.w=k ꜥb.w nṯr.w i.šm.w ḫr k3.w=sn* "Your purification is the purification of the gods who have gone to their Kas."

PT 450 §836d–e (P): *ꜥb.w=k ꜥb.w nṯr.w nb.w ḫr(i)t i.šm.w ḫr k3.w=sn* "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): *ꜥb.w=k ꜥb.w šw ꜥb.w=k ꜥb.w tfn.t* "Your purification is the purification of Shu: your purification is the purification of Tefenut."

PT 477 §970b (N): *wꜥb.w Ne. wꜥb.w=sn* "The purification of Neferkare is their purification."

Horns Are Grasped

Transition Motif

Transition Texts with motif:

PT 273 §401a (W): *in i.ḫmꜥ wp.wt imi kḥ3.w spḥ sn n W.* "It is the one who grasps the horns of those who are in Kehau, who lassoes them for Unas."

PT 336 §547b (T): *ḫmꜥ ṯw T. ḥr wbn.w=k* "Let Teti take hold of you by your shinings (i.e. by your horns)."

PT 681 §2037a (N): *wrm ḥr nw.t m wp.t* "With Horus *grasping Nut by the horns."

Horus Assembles Gods[1207]

Priestly Motif

Priestly Recitations with motif:

PT 33 §24c; sim. §24d (N): *rḏi.n ḥr ḫmꜥ n=k nṯr.w ḏr bw šm=k im* "Horus has caused that the gods be gathered for you, even at the place where you went."

PT 364 §615a; sim. §615c (T): *i.ḫmꜥ.n n=k ḥr nṯr.w* "Horus has gathered the gods for you."

PT 423 §766b; sim. §766d (P): *rḏi.n ḥr ḫmꜥ n=k nṯr.w ḏr bw nb šm.n=k im* "For Horus has caused that the gods be gathered for you, at every place you went."

PT 649 §1831a (N): *ỉp.n n=k sn ḥr zm3.w* "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): *rḏi.n ḥr ꜥḥꜥ=k* "Horus has caused that you arise."

PT 593 §1627a (N): *ḏi=f ꜥḥꜥ=k* "That he may cause that you arise."

PT 636 §1796 (N): *ḏi(=i) ꜥḥꜥ=k* "That I may cause you to arise."

Horus Comes

Sacerdotal Motif

Sacerdotal Texts with motif:

PT 641 §1813a; §1813b (N): *iw.n(=i) m [ḫsf]=k ink ḥr* "I have come in [approaching] you, for I am Horus."

sPT 1010 P/S/E 39: *i.n=i ḥr=k ḫꜥ.k(i) m ni-sw.t q3.k(i) m wp-w3.wt* "I have come to you even as king, on high as Wepwawet."

[1207] Cf. the personal texts PT 474 §941c and §942a; and PT 574 §1486a and §1490b.

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Offering Texts with motif:
PT 20 §11a (N): *iw.n(=i) m zḫn=k* "I have come even in seeking you."
PT 29 §20a (N): *i{q}w.n(=i) in(=i) n=k ir(.t) ḥr* "I have come, even bringing you the eye of Horus."
PT 106 §69a–b (N): *iw.n(=i) in(=i) n=k ir.ti ḥr n(i)t(i) ḏ.t=f* "I have come, even bringing you Horus's own eyes."
PT 107 §71f (B16C): *iw.n(=i) in.n(=i) n=k ir.ti ḥr pḏ.t ib=f* "I have come, even having brought you the eyes of Horus, that which pleases him."
PT 173 §101e (T): *iw.n ḥr iʿb=f kw* "Horus has come, only that he may unite you."
PT 605 §1681a; sim. §1681b (N): *i.n(=i) in(=i) n=k w3ḏ.w* "I have come, even bringing you green eye-paint."
fPT 634 §1793 (Amenirdis): *iw ḥr im=s* "Horus coming by it."
PT 637 §1799a; sim. §1800b–c (N): *i ḥr [mḥ m mḏ.t zḫn].n=f it=f wsir* "Horus comes, [the one who fills with oil,] even having [sought] his father Osiris."
Priestly Recitations with motif:
PT 216 §150a; sim. §150b–c (W): *iw.n(=i) ḥr=t* "To you have I come."
PT 246 §253a (W): *i r=tn(i) ḥr ḫsbḏ-ir(.ti)* "Horus blue of eyes comes toward the two of you."
PT 356 §575a (T): *iw.n ḥr zḫn=f tw* "Horus has come, only in seeking you."
PT 357 §587a; sim. §589a (T): *iw.n ḥr ip=f kw* "Horus has come, even that he may reckon you."
PT 364 §609b (T): *i ḥr ip=f tw m-ʿ nṯr.w* "Horus comes that he may reckon you among the gods."
PT 373 §655c (M): *pr n=k ḫnt(i) mn.wt=f* "As Khentimenutef (sc. Horus) comes forth to you."
PT 477 §956b (N): *i ḥr* "For Horus comes."
PT 498 §1068c (P): *iw=i ḏi=i n=k [ir.t] ḥr* "I come even that I may give you the [eye] of Horus."
PT 534 §1266a (P): *iw.n(=i) wdn.n(=i) pr pn n P. pn* "I have come: I have presented this house to Pepi."
PT 542 §1335a (P): *iw.n=f ip=f it=f wsir P.* "He has come even that he reckon his father Osiris Pepi."
sPT 561B P/V/E 23: *i ḥr /// … /// [wsir] P.* "Horus comes /// … /// [Osiris] Pepi."
PT 595 §1639b (M): *iw.n(=i) ḫr=k hrw=k pn ḏr ḥ3w* "To you have I come, on this your day at twilight."
PT 606 §1684a; sim. §1686a (M): *i.n(=i) ir=k wʿb(=i) tw* "I have come to you, even that I may purify you."
PT 608 §1702b (M): *m-k(w) sw i.y ḫsf=f im=f* "Behold, he is come that he meet you."
PT 636 §1797a (N): *iw.n(=i) [zḫn(=i) tw i]w.n(=i) ḫw(=i) tw* "I have come [only in seeking you]: I have come, only that I may protect you."
fPT 664C §1893; sim. §1895 (N): *ink ḥr iw.n(=i) ḫw(=i) tw i/// /// ḥr ir.t.n=f ir=k* "I am Horus. I have come that I may protect you /// /// from what he did to you."
PT 674 §1994a (P): *iw.n(=i) ḫr=k* "I have come to you."
PT 687 §2074a; sim. §2076a (N): *iw.n(=i) in(=i) n=k ir(.t) ḥr imit t3(i.t)=s* "I have come, even bringing you the eye of Horus which is in its shroud."
PT 690 §2101a; sim. §2115a (N): *i n=k ḥr ḥtm b3.w[=f]* "Horus comes to you, even provided with [his] might."
PT 703 §2202a (N): *i n=k ḥr wḏʿ=f z3 r nwḥ.w=k ḫ3ʿ=f mḏ.wt=k* "Horus comes to you even that he cut the *byre from your bonds, that he cast off your bonds."
Transition Text with motif:
PT 478 §973a (N): *i r=f ḥr* "Thus does Horus come."
Unclassified Text with motif:
sPT 502I P/A/E 40: *i r=k ir zp3* "Come to Zepa!"

Horus Fallen

Personal Motif
Apotropaic Texts with motif:
PT 277 §418a (W): *ḫr ḥr n ir.t=f zbn k3 n ḫr(i)w(i)=f(i)* "Horus is fallen because of his eye; the serpent is slithered away because of his testicles."

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PT 386 §679d (T): *ḫr ḥr ḥr ỉr.t=f pȝz stš ḥr ḫr(i)w(i)=f(i)* "Horus is fallen because of his eye; Seth suffers because of his testicles."

Transition Texts with motif:

PT 359 §594b; sim. §594f (T): *ḫr m pf gs n(i) mr-nḫȝ(i)* "When he is landed on that side of the shifting waterway."

PT 475 §947a (M): *ḫr m gs ỉȝb.t(i) n(i) p.t* "When he is landed in the eastern side of the sky."

Horus Fills

Offering Motif

Offering Texts with motif:

PT 31 §21b (N): *mḥ.n kw ḥr m ỉr(.t)=f tm.ti* "With his eye has Horus filled you completely."

PT 198 §114 (N): *mḥ.n kw ḥr tm.ti m ỉr.t=f m-tp wȝḥ.t* "Upon the oblation has Horus filled you completely with his eye."

PT 605 §1682b (N): *mḥ.n ḥr ỉr.t=f šw.t m ỉr.t=f mḥ.t* "After Horus filled his empty eye with his full eye."

PT 637 §1799a (N): *ỉ ḥr mḥ m* [*md.t*] *zḫn.n=f ỉt=f wsỉr* "Horus comes, the one who fills with [oil,] even having sought his father Osiris."

PT 686 §2072a (N): *mḥ.n sw ḥr m md.t* "With oil has Horus filled himself."

sPT 1054 P/Ser/S 19: *mḥ.n ḥr ỉr.t=f m md.t* "With oil has Horus filled his eye."

Horus Finds

Sacerdotal Motif

Offering Text with motif:

PT 637 §1799b (N): *gm.n=f sw ḥr gs=f m gḥs.ti* "Having found him upon his side in Gehesti."

Priestly Recitations with motif:

PT 364 §612b (T): *gm.n tw ḥr* "Horus has found you."

PT 371 §648c (T): *gm.n tw ḥr* "Horus has found you."

PT 674 §1995a (P): *gm(=ỉ) tw* "As I find you."

Transition Text with motif:

PT 485 §1031b (P): *gm.n=f sw dy ḥr gs=f* "Finding him put upon his side."

Horus Makes Gods Ascend to

Priestly Motif

Priestly Recitations with motif:

PT 364 §613a (T): *sỉʿ.n n=k ḥr ntr.w* "Horus has made the gods rise up to you."

PT 369 §641a (T): *sỉʿ.n=f n=k sn* "He has made them rise up to you."

PT 600 §1659a (N): *sỉʿ.n=f n=k sn m ʿr.w* "He has caused that they rise up with brushes."

sPT 1017 P/S/Ne IV 86: /// *sỉʿ tn n=f shd=tn* /// /// "[Horus] who causes you to rise up to him in order that you brighten /// ///."

Horus Offers (*rdỉ*)

Offering Motif

Offering Texts with motif:

PT 180–182, 184, 186–192: *dỉ.n(=ỉ) n=k ḥr* "As Horus has given to you."

Priestly Recitation with motif:

sPT 645B §1824i (Nt): *rdỉ.n(=ỉ) n=k ḥr* "As Horus has given to you."

Horus (Priest) Gives Heart or Hearts

Priestly Motif

Priestly Recitations with motif:

PT 357 §590b (T): *ỉp=f n=k ỉb.w=sn* "That he may reckon (i.e. assemble & give) their hearts to you."

PT 367 §634b (M): *ỉn.n=f n=k ỉb.w ntr.w* "He has brought you the hearts of the gods."

PT 595 §1640a; sim. §1640b (M): *ỉn(.n=ỉ) n=k ỉb=k d(=ỉ) n=k sw m ḫ.t=k* "I have brought you your heart, that I put it in your body."

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fPT 664C §1892a (N): *in(.n=i) n=k ib=k m h.t=k d.n(=i) sw m s.t=f* "I have brought your heart into your body: I have put it in its place."

Horus Protects (*ḫwi*)

Priestly Motif

Priestly Recitations with motif:

PT 636 §1797a (N): *[i]w.n(=i) ḫw(=i) tw* "I have come, only that I may protect you."

fPT 664B §1887a (N): *ḥr ḫw m ḫnw-ꜥ.(w)y=k(i)* "Horus who protects is within your embrace."

fPT 759 §2291d (Nt): *ḫw.n(=i) tw m-ꜥ nw-tknw m šnꜥ.t ir(i)t ḥr(=i)* "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): *f3.n tw ḥr m rn=f n(i) ḥnw* "Horus has raised you, in his name of 'Henu-bark.'"

sPT 645A §1824a (Nt); sim. §1824b (N); §1824c (Nt): *f3.n kw ḥr m ḥnw* "Horus has lifted you in the Henu-bark."

PT 647 §1826a; §1826b–1827a (B16C): *f(3) kw ḥr m ꜥ.wi=f(i)* "Let Horus raise you in his arms."

sPT 721B §2240b (N): *f3.n tw ḥr m rn=f n(i) ///* "Horus has lifted you in his name of ///."

Transition Text with motif:

PT 510 §1148a (P): *f3 ḥr M.* "Let Horus lift up Merire."

Horus Reckons

Priestly Motif

Priestly Recitations with motif:

PT 33 §25c (N): *ip tw ḥr rnpw.i rnpw.t(i) m rn=k mw rnpw* "Let Horus the rejuvenated reckon you, you being rejuvenated, in your name of 'fresh water.'

PT 356 §580a (T): *ip=f it=f im=k m rn=k n(i) b3 it rp.t* "Reckoning his father in you, in your name of 'litter of the father's Ba.'

PT 357 §587a; sim. §589a (T): *iw.n ḥr ip=f kw* "Horus has come, even that he may reckon you."

PT 364 §609b; sim. §612a (T): *i ḥr ip=f tw m-ꜥ ntr.w* "Horus comes that he may reckon you among the gods."

PT 423 §767a; sim. §767b (P): *ip kw ḥr rnpw.i rnpw.t(i) m rn=k pw n(i) mw rnpw* "Let Horus the rejuvenated reckon you, you being rejuvenated, in this your name of 'fresh water.'"

PT 542 §1335a (P): *iw.n=f ip=f it=f wsir P.* "He has come even that he reckon his father Osiris Pepi."

Horus Saves (*nḏ*)[1208]

Priestly Motif

Priestly Recitations with motif:

PT 364 §618b (T): *nḏ.n tw ḥr n ḏd.n nḏ=f tw* "For Horus has saved you, once and for all."

PT 366 §633b (T): *i.nḏ=f tw m rn=f n(i) ḥr z3 nḏ it=f* "Him saving you, in his name of 'Horus, the son who saves his father.'"

PT 367 §634a (M): *i.nḏ=f tw* "That he may save you."

PT 368 §636b (M): *i.nḏ=f tw* "Him saving you."

PT 371 §649c (T): *nḏ.n=f tw m nḏḏ m tr=f* "He has saved you as one who is to be saved in his time."

PT 422 §758c; sim. §758d (P): *nḏ.n z3 it=f nḏ.n ḥr wsir* "The son has saved his father: Horus has saved Osiris."

PT 468 §897b; sim. §898b (N): *i.nḏ tw ḥr* "Let Horus save you."

[1208] On the meaning of the term *nḏ* "to save," see Griffiths 1951, pp. 32–37.

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PT 541 §1334b (P): *i.nḏ=f it=f wsir M. pn ḏs=f* "In his own saving of his father Osiris Merire."
PT 589 §1609b (M): *nḏ.n kw ḥr ḫpr.ti m kȝ=f* "For Horus has saved you, you having come to be as his Ka."
PT 593 §1633b; sim. §1637b (N): *nḏ.n ḥr it=f im(i)=k* "Horus has saved his father who is in you."
PT 606 §1685b (M): *iw nḏ.n=i ṯw it(=i) wsir M.n m-ꜥ ir mr.t ir=k* "I have saved you, O my father Osiris Merenre, from the one who did ill against you."
PT 620 §1753b (N): *i.nḏ(=i) kw* "That I may save you."
PT 636 §1797b (N): *in<k> nḏ kw n ḏd.n nḏ(=i) kw* "<I am> the one who saves you once and for all."
PT 649 §1832a (N): *nḏ.n kw ḥr* "For Horus has saved you."
fPT 664B §1887b (N): *i.nḏ=f ṯw* "Him saving you."
fPT 734 §2262c (N): *wr.w mr ḥr i.nḏ=f it=f* "The great ones, like Horus who saves his father."

Horus Seeks Osiris

Sacerdotal Motif
Offering Texts with motif:
PT 20 §11a (N): *iw.n(=i) m ẓḫn=k* "I have come even in seeking you."
PT 637 §1799a (N): *i ḥr mḥ m* [*mḏ.t*] *ẓḫn.n=f it=f wsir* "Horus comes, the one who fills with [oil,] even having sought his father Osiris."
Priestly Recitations with motif:
PT 356 §575a (T): *iw.n ḥr ẓḫn=f ṯw* "Horus has come, only in seeking you."
PT 579 §1539b (P): *pr.t ḥr m ẓḫn=k* "Is the going out of Horus in seeking you."
PT 636 §1797a (N): *iw.n(=i) z*[*ḫn(=i) ṯw*] "I have come only in se[eking you]."
PT 659 §1860b–c (N): *iw-sw šm.wt=k ỉptn šm.wt ḥr m ẓḫn.w it=f wsir* "Indeed these your goings, are the goings of Horus in seeking his father Osiris."
fPT 667 §1936a (Nt): *iw.n(=i) ḫr=k štȝ s.wt ẓḫn(=i) ṯw ir p.t* "I have come to you, O one hidden of places, even seeking you at the sky."
fPT 667A §1945c (Nt): *ẓḫn=f it=f wsir* "When he seeks his father Osiris."
Transition Text with motif:
PT 485 §1031b (P): /// *ẓḫn zȝ=k wsir* "/// your son's seeking of Osiris."

Horus Smites Enemy

Priestly Motif
Priestly Recitations with motif:
PT 356 §578c; sim. §581a (T): *ḫw.n sw zȝ=k ḥr* "Your son Horus having smitten him."
PT 357 §587b (P): *ḥ(w).n=f n=k ḫft(i)=k qȝs* "For you he has smitten your opponent, him being fettered."
PT 372 §653a (T): *stp.n ḥr ḫpš.w ḫftiw=k* "Horus has butchered the forelegs of your enemies."
PT 455 §850e (P): *ir.n ḥr ir=f* "When Horus acted against him."
PT 482 §1007c (N): *ḫw.n=f n=k ḫw ṯw* "He smote for you the one who smote you."
PT 580 §1544a; sim. §1544b–c (P): *ḫw.n(=i) n=k ḫw ṯw m iḥ* "As a bull have I smitten for you the one who smote you."
PT 606 §1685a (M): *ḫw.n(=i) n=k ḫw ṯw* "For I have smitten for you the one who smote you."
PT 670 §1977a; sim. §1977b (N): *ḫw.n=f n=k ḫw ṯw m* [*iḥ*] "He has smitten for you the one who smote you as [a bull]."
Offering Text with motif:
PT 100 §67b (N): *ḥ(w).n=f k.t* "He has smitten the other."
Apotropaic Texts with motif:
PT 385 §678b (T): *gbgb.n*[1209] *ṯw ḥr* "Horus has felled you."
PT 538 §1302b (P): *tp=k m* ꜥ *ḥr* "Your head be in the hand of Horus."

[1209] For this word, see Wb v 165.3.

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Horus Who Smites, Drowns, Destroys

Priestly Motif

Priestly Recitations with motif:

PT 612 §1734a–b; sim. §1734c (M): *šw ỉr=k r ỉr(.t) rᶜ ỉ(r) rn=k pw ỉr.n nṯr.w n(ỉ) ḥr dȝ*[*.tỉ n(ỉ) ḥr 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(ỉ) ḥr dȝ.tỉ n(ỉ) ḫw sn n(ỉ) ᶜbš sn n(ỉ) skỉ sn* "Of 'netherworld Horus,' of 'one who strikes them,' of 'one who drowns them,' of 'one who destroys them.'"

fPT 717 §2231a–b (N): *šw* {*r=k*} *ỉr=k ỉr p.t m-ᶜb nṯr.w n rn=k* <*p*>*w /// /// sk sn* {*z*}<ᶜ>*bš 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): *ỉw=f ỉ.ḥqr=f* "As he is hungry."

Transition Texts with motif:

PT 467 §893c (N): *ḥqr Ne.* "Then Neferkare will be hungry."

PT 555 §1376a–c (M): *zmȝ.y mḫn.wt M.n n zȝ ỉ.tm ḥqr ỉby ỉby ḥqr m pn gs rsỉ n(ỉ) mr-nḫȝ(ỉ)* "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): *ḥqr T. m-ᶜ šw* "The hunger of Teti is from Shu."

PT 400 §696c (T): *ḥqr T. ḥqr rw.tỉ* "If Teti hungers, then Ruty hungers."

I Am NN (*ỉnk NN*)[1210]

Transition Motif

Transition Texts with motif:

PT 470 §913d (N): *ỉnk Ne. smȝ-wr* "For I am Neferkare, the great wild bull."

PT 473 §930f (N): *ỉnk Ne. ȝḫ m rȝ=f ᶜpr* "I am {Neferkare}[1211] one who is an equipped Akh through his utterance."

PT 519 §1206e (N): *ỉnk Ne.* "I am Neferkare."

fPT 691 §2121a; sim. §2124a (*bis*) (Nt): *ỉnk Nt.* "I am Neith."

Ihi-exclamation

Priestly Motif

Priestly Recitations with motif:

PT 223 §214a (W): *ỉh ỉh* "Ah! Ah!"

PT 373 §654a (M): *ỉhỉ ỉhỉ* "Ah! Ah!"

PT 438 §809a (N): *ỉhỉ ỉhỉ ỉr*(*=ỉ*) *n=k sw ỉhỉ pn* "Ah! Ah! Let me make it for you, this cry."

PT 512 §1164a (P): *ỉhỉ* "Ah!"

Transition Text with motif:

PT 574 §1491a (P): *ỉhỉ ỉhỉ* "Ah! Ah!"

In His, Your Name of

Priestly Motif

Priestly Recitations with motif:

PT 33 §24a–b; sim. §25b–c (N): *qb n=k ḫr ḥr m rn=k n(ỉ) pr m qbḥ* "Be cool because of Horus, in your name of 'one who came forth from the libation!'"

PT 215 §143a; sim. §147b (W): *ms=k ḥr m rn=f n(ỉ) wr.w rw n=f tȝ sdȝ.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.

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PT 356 §577c; sim. *passim* (T): *sn=sn ỉr=k m rn=k n(ỉ) sn.wt(ỉ)* "Even with them being brothers to you, in your name of 'he of the chapels.'"
PT 357 §585a; sim. *passim* (T): *ȝḫ (sỉ) n ḥr ḫr=k m rn=k n(ỉ) ȝḫ.t prr.t rˁ ỉm* "(It) is Akh for Horus with you, in your name of 'horizon in which Re ascends.'"
PT 364 §614a; sim. §620c; §621b (T): *sˁnḫ.n ṯw ḥr m rn=k pw n(ỉ) ˁnḏ.tỉ* "Horus has made you live, in this your name of 'Andjeti.'"
PT 366 §627a; sim. *passim* (T): *ỉ.n=sn ỉr=f m rn=k n(ỉ) ỉtfȝ-wr* "Say they to him, in your name of '(house of) the great saw.'"
PT 368 §636c; sim. §638b (M): *ȝḫ n=f (sỉ) ˁn ḫr=k m rn=k n(ỉ) ȝḫ.t prr.t rˁ ỉm=k* "(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): *rḏỉ.n gbb mȝ ḥr ỉt=f ỉm=k [m rn]=k n(ỉ) ḥw.t-ỉtỉw* "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): *snsn=sn ỉr=k m rn=k n(ỉ) sn.wt(ỉ)* "Even that they (the gods) be brotherly to you, in your name of 'he of the chapels.'"
PT 371 §649a; sim. §650b–c (T): *rḏỉ.n ḥr wṯz=f ṯw m rn=k n(ỉ) wṯz wr* "Horus has caused that he lift you, in your name of 'great lifted one.'"
PT 372 §653d (T): *m rn=k n(ỉ) nzr-mš* "In your name of 'bull.'"
PT 417 §741c (T): *fȝ=s ṯw r p.t m rn=s pw n(ỉ) ḏr.t* "And lift you up to the sky, in this her name of 'kite.'"
PT 423 §765a–b; sim. *passim* (P): *qbḥ n=k ḫr ḥr m rn=k n(ỉ) pr m qbḥ* "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): *ḫw=sn(ỉ) rpw=k ỉr rn=k pw n(ỉ) ỉnpw* "Let them prevent that you rot, in accordance with this your name of 'Anubis.'"
PT 535 §1287a (P): *ỉp ỉb.w=sn m rn=k pw n(ỉ) ỉnp ỉp ỉb.w* "Assess their hearts, in this your name of 'Anubis, reckoner of hearts!'"
PT 540 §1331b (P): *P. pỉ zȝ mr=f ỉt=f m rn=f pw n(ỉ) zȝ mr=f* "Pepi is a son who loves his father, in his name of 'loving son.'"
PT 578 §1536b; sim. §1537a–b (P): *m(y) r=k ḥr=sn m rn=k pw n(ỉ) mḫy.t* "Come upon them, in this your name of 'Mehyt!'"
PT 587 §1587d (N): *ḫpr=k m rn=k pw n(ỉ) ḫprr* "May you come into being, in this your name of 'Kheprer.'"
PT 588 §1607b (M): *rḏỉ.n=s wn=k m nṯr n ḫft(ỉ)=k m rn=k n(ỉ) nṯr* "She has caused that you be a god to your opponent, in your name of 'god.'"
PT 593 §1630c–d; sim. *passim* (N): *gm.n=s ṯw km.t(ỉ) <wr.t(ỉ)> m rn=k n(ỉ) km-wr* "She having found you complete and <great>, in your name of 'great black.'"
PT 600 §1657d; sim. §1658a–d (N): *m ḥr ỉr=f m rn=f n(ỉ) mr* "Do not be far from him, in his name of 'pyramid!'"
PT 606 §1695a; sim. §1695b–c (M): *sḫpr=sn M.n pn mr rˁ m rn=f pw n(ỉ) ḫprr* "Let them make Merenre come to be like Re in this his name of 'Kheprer.'"
PT 611 §1724a (M): *ˁnḫ ˁnḫ.tỉ ỉt(=ỉ) m rn=k pw ḫr(ỉ) nṯr.w* "Live! Live, O my father, in your name of 'one who is with the gods!'"
sPT 645A §1824c (Nt): *zȝ pw wṯz=f ỉt=f [m rn=k n(ỉ) ḥnw mr w]ṯz=f ỉt=f* "For he is a son raising his father, [in your name of 'Henu-bark,' even as] he [raised] his father."
PT 646 §1825 (Nt): *rḏỉ.n ḥr wr ḥkȝ.w=k m rn=k n(ỉ) wr-ḥkȝ.w* "Horus has caused that your magic be great, even in your name of great of magic."
PT 647 §1826b–1827a (B16C): *wṯz=f kw m rn=k zkr sḫm.t(ỉ) m šmˁ {t} m ḥr pn sḫm.w* "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): *ỉššˁ.n ṯw tm m rȝ=f m rn=k n(ỉ) šw* "Atum has spat you from his mouth even in your name of 'Shu.'"
fPT 664B §1887b (N): *ȝḫ n=f (sỉ) ˁn ḫr=k m rn=k n(ỉ) ȝḫ.t pr.t rˁ ỉm=k* "It is Akh for him again with you, in your name of 'horizon, you in whom Re ascends.'"
fPT 665 §1898c–1899a (Nt): *ˁnḫ ˁnḫ Nt. pn m rn=k pw ḫr(ỉ) ȝḫ.w* "Live! Live, O Neith, in this your name of 'one who is with the Akhs!'"
fPT 665B §1913a (Nt): *ˁnḫ ˁnḫ ˁnḫ.t(ỉ) ˁnḫ.t(ỉ) m rn=k pw ḫr(ỉ) nṯr.w* "Live! Live! Live! Live, in your name of 'one who is with the gods!'"
PT 677 §2025a (N): *nỉs ṯw rˁ m rn=k pw snḏ n=f ȝḫ.w nb(.w)* "Let Re summon you, in this your name of 'one of whom all the Akhs fear.'"

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sPT 721B §2240b–c (N): /// *kw m rn=k n(i) zkr ꜥnḫ.ti n m/// i3b* "/// you in your name of 'Sokar,' you being alive /// /// east."
sPT 1008 P/S/Se 96: *m rn=k pw ni k3p* "In this your name of 'he of the censing.'"
sPT 1021 P/S/Ne IV 97: *sn=tn pw P.* [*m*] *rn=tn n(i) sn.wt* "Pepi is your brother, in your name of 'chapels.'"
Transition Texts with motif:
PT 254 §286d (W): *iw wsr.t W. ḥr mk.t=f m rn=f pw n(i) tz tp* "And the neck of Unas is upon his proper place, in this his name of 'bound of head.'"
PT 306 §480c–d (W): *dw3=sn tw m rn=k pw n(i) dw3w spd.w is ḥr(i) ksb.wt=f* "Let them hymn you, in this your name of 'Duau, as Soped who has his *acacia-grove."

In His, Your Name of God

Priestly Motif
Priestly Recitations with motif:
PT 33 §25b (N): *rdi.n nw.t wn=k m ntr n ḥft(i)=k m rn=k n(i) ntr* "Nut has caused that you be a god to your opponent, even in your name of 'god.'"
PT 215 §147b (W): *m rn=k n(i) ntr* "in your name of 'god.'"
PT 356 §580b (T): *d.n tw nw.t m ntr n stš m rn=k n(i) ntr* "Just as Nut has placed you as a god to Seth, in your name of 'god.'"
PT 366 §630c (T): *n ntr=sn(i) im=k m rn=k n(i) ntr* "Because their god is you, in your name of 'god.'"
PT 368 §638b (M): *rdi.n=s wn=k m ntr n ḥft(i)=k m rn=k n(i) ntr* "She has caused that you be a god to your opponent, in your name of 'god.'"
PT 423 §765c (P): *di.n mw.t=k nw.t wn=k m ntr n ḥft(i)=k m rn=k n(i) ntr* "For your mother Nut has caused that you be a god to your opponent, in your name of 'god.'"
PT 588 §1607b (M): *rdi.n=s wn=k m ntr n ḥft(i)=k m rn=k n(i) 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): *3ḫ (si) n ḥr ḥr=k m rn=k n(i) 3ḫ.t prr.t rꜥ im* "(It) is Akh for Horus with you, in your name of 'horizon in which Re ascends.'"
PT 364 §621b (T): *3ḫ.ti m rn=k n(i) 3ḫ.t prr.t rꜥ im=s* "Be an Akh, in your name of 'horizon in which Re ascends!'"
PT 368 §636c (M): *3ḫ n=f (si) ꜥn ḥr=k m rn=k n(i) 3ḫ.t prr.t rꜥ im=k* "(It) is Akh for him again because of you, in your name of 'horizon, you in whom Re ascends.'"
fPT 664B §1887b (N): *3ḫ n=f (si) ꜥn ḥr=k m rn=k n(i) 3ḫ.t pr.t rꜥ im=k* "(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): *h3=k ḥr nwḥ.w bi3 ḥr-rmn.wi ḥr m rn=f im(i) ḥnw* "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 rn=k im(i) iwnw* "In your name of 'one who is in Heliopolis.'"
PT 356 §580c (T): *pšš.n s(i) mw.t=k nw.t ḥr=k m rn=s n(i) š.t-p.t* "So has your mother Nut spread herself over you, in her name of 'Shetpet.'"
PT 364 §614d; sim. *passim* (T): *mḥ.n kw <ḥr> tm.ti m ir.t=f m rn=s pw n(i) w3ḫ.t ntr* "<Horus> has filled you completely with his eye, in its name of 'god's offering.'"
PT 368 §638a; sim. §638c (M): *pšš.n s(i) mw.t=k nw.t ḥr=k m rn=s n(i) š.t-p.t* "Your mother Nut has spread herself over you, in her name of 'Shetpet.'"
PT 369 §643a (T): *m3=k im=s m rn=s n(i) wp.t-w3.wt* "That you see by it in its name of 'Wepetwaut.'"
PT 430 §780b (P): *wnwn=t m ḫ.t mw.t=t m rn=t n(i) nw.t* "You moving in the womb of your mother, in your name of 'Nut.'"

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PT 433 §783a (P): *(i)n pnd.n(=i) tm m gbb m rn=t n(i) p.t* "Indeed I as Geb have made you *fruitful, in your name of 'sky.'"

PT 434 §785d (P): *imi=t rdi ḥr P. r=t m rn=t ḥr.t* "May you not let Pepi be far from you in your name of 'distant one.'"

PT 443 §823d (P): *ip.n=t ms=t m rn=t n(i) rp.t iwnw* "You have assigned your children in your name of 'image of Heliopolis.'"

PT 477 §965a–b (N): *in spd.t z3.t=k mr.t=k ir.t rnp.wt=k m rn=s {n} pw n(i) rnp.t* "It is Sothis, your daughter beloved of you, who makes your grain, in this her name of year."

PT 534 §1274b (P): *kw i.dd.t(i) n=s(n) rn=s(n) pw šp š3w* "Then let there be said to them this their name of 'blind one(s) of the Shaa-*part-of-tomb.'"

PT 578 §1534b–c (P): *pr=k r=sn b3.ti spd.t(i) m ms t(w)t m ms t(w)t m rn=k pw n(i) spd.w* "May you go forth to them, a Ba, effective, with all the children, with all the children in this your name of 'Soped.'"

PT 587 §1587c; sim. *passim* (N): *q3i=k m rn=k pw n(i) q3* "May you be on high, in this your name of 'height.'"

PT 588 §1607a; sim. §1608a (M): *pšš.n s(i) mw.t=k nw.t ḥr=k m rn=s n(i) š.t-p.t* "Your mother Nut has spread herself over you, in her name of 'Shetpet.'"

PT 592 §1615b; sim. §1618a–b; §1622b (M): *3gbgb ib mw.t=k ḥr=k m rn=k n(i) gbb* "The heart of your mother trembles for you, in your name of 'Geb.'"

PT 593 §1636b; sim. §1637a–b (N): *ḥr spd pr im=k m rn=f n(i) ḥr imi spd.t* "Horus Soped is gone forth from you, in his name of 'Horus who is in Sothis.'"

PT 600 §1655c (N): *pd ib=f n ms=f m rn=tn n(i) pd.t 9.t* "Make him pleased with his child, in your name of 'Nine Bows.'"

PT 649 §1830c; sim. §1830d (N): *[sn=sn r=k m rn=s]n n(i) sn.wt(i)* "[Let them be brotherly to you, in their name] of 'he of the chapels.'"

PT 659 §1866b (N): *pšr.w ḥ3=sn m šsr m rn=sn pw n(i) šsr* "Go around them with an arrow, in this their name of 'arrow!'"

fPT 666B §1930e–1931a (Nt): *z3 tw rmt.w iptf n(i)t pr b3 ḥr.t d3.t m rn=sn pw n(i) d3.t(i)wt* "Beware the people, those of the house of Ba, terrible and transgressing, in this their name of 'transgressors.'"

Offering Texts with motif:

PT 200 §116b (W): *pd tw m rn=k p3d* "Diffuse yourself, in your name of 'pellet!'"

sPT 635B §1795a (N): *d.n n=k ḥr ir.t=f m ḥ3.t=k m rn[=s n(i) wr.t-ḥk3.w]* "For you has Horus put his eye on your brow, in [its] name [of great of magic]."

PT 638 §1806a–b (N): *m3=k im=s m rn=s n(i) wp.t-w3.wt* "Even that you see by it, in its name of Wepetwaut."

Apotropaic Text with motif:

PT 377 §662a; sim. §662b (T): *mnni=k m rn=k n(i) mnw* "May you be enclosed, in your name of 'monuments.'"

Transition Texts with motif:

PT 301 §452a; sim. *passim* (W): *it n=k s(i) m rn=k pw n(i) i3qs ntr* "Take it, in this your name of 'cloth of the god!'"

PT 306 §479a (W): *i.3q ḥr=s m rn=s pw n(i) m3q.t* "Climb up it in this its name of 'ladder!'"

PT 474 §941b (M): *i.3q=k ḥr=s m rn=s pw n(i) m3q.t* "May you climb up her in this her name of 'ladder.'"

PT 568 §1431c (P): *i.3q=f ḥr=s m rn=s n(i) 3q.t r p.t* "That he may climb it, in its name of 'what is climbed to the sky.'"

sPT 570A §1449a (M): *iʿ.ti n M.n m rn=k n(i) rʿ* "Rise up to Merenre, in your name of 'Re!'"

PT 576 §1505a–b; sim. §1508b–c (P): *P. pw m mtw.t=k wsir spd.t(i) m rn=t pw n(i) ḥr imi w3d-wr ḥr ḫnt(i) 3ḫ.w* "Pepi is your seed, O Osiris, it being effective, in this your name of 'Horus who is in the great green, Horus foremost of Akhs.'"

Injury (*ii*) Dealt

Personal Motif

Apotropaic Text with motif:

PT 285 §426b (W): *i ii b(3)b(y) nt ss3w* "O (eye)-injurer, O Babay, O one whom Shesau bound."

Transition Texts with motif:

PT 271 §391a; sim. §391b (W): *ii.n=f* "O one who dealt an injury (of the eye)."

PT 359 §594a (T): *ihi n(i) ḥr n ir.t=f* "The cry of Horus for his eye."

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Is a Noble

Transition Motif

Transition Texts with motif:

PT 264 §347b (T): *sḏm.n=f mdw sr is* "Him having judged as a noble."

PT 509 §1127b (P): *sr pw sr nb* "He is the noble of every noble."

PT 519 §1220a–b (M): *wd=k ỉ=k n=k M.n m sr n(i) ỉḫ.w ỉpw ỉ.ḫm.w-sk mḥ.tiw p.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. ỉs wꜥb zꜣ wꜥb* "For Pepi is a pure one, the son of a pure one."

PT 565 §1423a (M): *M.n pw wꜥb* "Merenre is a pure one."

Is Akh in the Horizon

Priestly Motif

Priestly Recitations with motif:

PT 217 §152d; sim. *passim* (W): *wbn=ṯn(i) m ỉḫ.t m bw ỉḫ n=ṯn(i) (sỉ) ỉm* "Shining in the horizon, in the place where it is Akh for you."

PT 357 §585a (T): *ỉḫ (sỉ) n ḥr ḫr=k m rn=k n(i) ỉḫ.t prr.t rꜥ ỉm* "(It) is Akh for Horus with you, in your name of 'horizon in which Re ascends.'"

PT 364 §621b (T): *ỉḫ.tỉ m rn=k n(i) ỉḫ.t prr.t rꜥ ỉm=s* "Be an Akh, in your name of 'horizon in which Re ascends!'"

PT 368 §636c (M): *ỉḫ n=f (sỉ) ꜥn ḫr=k m rn=k n(i) ỉḫ.t prr.t rꜥ ỉm=k* "(It) is Akh for him again because of you, in your name of 'horizon, you in whom Re ascends.'"

PT 487 §1046b (M): *ỉḫ.tỉ m ỉḫ.t* "Be an Akh in the horizon!"

PT 532 §1261b (N): *ỉḫ.tỉ m ỉḫ.t* "Be an Akh in the horizon!"

fPT 664B §1887b (N): *ỉḫ n=f (sỉ) ꜥn ḫr=k m rn=k n(i) ỉḫ.t pr.t rꜥ ỉm=k* "(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): *ỉḫ.n=f m ỉḫ.t* "For he has become an Akh in the horizon."

Is among Akhs

Priestly Motif

Priestly Recitations with motif:

PT 223 §215b–c (W): *wsỉr bꜣ ỉm(i) ỉḫ.w sḫm ỉm(i) s.wt=f nḏ.w psḏ.t m ḥw(.t)-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): *wnwn=k ỉm=f m-m ỉḫ.w* "And may you move in him among the Akhs."

PT 419 §748a (T): *ḫnz=k m-ꜥb ỉḫ.w* "That you travel in the company of the Akhs."

PT 422 §758b; sim. §759c (P): *ỉ n=k sḫm=k ỉmỉ ỉḫ.w* "Your power which is among the Akhs comes to you."

PT 451 §839b (P): *wꜥb sḫm=k ỉmỉ ỉḫ.w* "May your power which is among the Akhs be pure."

fPT 667A §1944b (Nt): *ꜥnḫ n=k ꜥnḫ.t m-ꜥb=sn ỉḫ.w ỉ.ḫm.w-sk* "But live among them, the Akhs, the imperishable stars!"

Transition Text with motif:

PT 582 §1566c–d (P): *n wꜣḫ.n={ỉ}<s> sw ỉr tꜣ m-m nṯr.w ỉḫ.ỉw* "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): *ḥr=k m ỉnpw* "And your face Anubis."

PT 217 §157b (W): *ỉ r=f W. pn ỉḫ ỉ.ḫm-sk ḏbꜣ m ỉnp ḥr wsr.t ḫnti qꜣ.t ỉmn.t(i)t* "Thus does Unas come, an Akh, an imperishable star, one adorned as Anubis upon the neck, foremost of the western height."

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PT 224 §220b–c (T): *mdw=k ḫnti 3ḫ.w inp is ḫnti-imn.tiw ꜥnḏ.ti is ḫnti sp3.w(t) i3b.t(i)t* "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 ḫnti 3ḫ.w inp is ḫnti-imn.tiw ꜥnḏ.ti is ḫnti sp3.wt i3b.t(iw)t* "May you speak before the Akhs as Anubis foremost of the westerners, as Andjeti foremost of the eastern districts."

PT 412 §727b–c (T): *h3 n<=k> T. m z3b šmꜥ inp is ḥr(i)-ḥ.t=f wpi.w is ḫnti iwnw* "Descend, O Teti, as the jackal of Upper Egypt, as Anubis, the one upon his belly, as Wepiu, foremost of Heliopolis!"

PT 437 §793c; sim. §804d (P): *ꜥḥꜥ=k m inp ḥr(i) mniw* "And arise as Anubis master of the herdsman's tent!"

PT 468 §896a; sim. §897d (N): *h3 Ne. pw sšt3 ir.w=f inp is* "O Neferkare, mysterious of form as Anubis."

PT 532 §1257a (N): *ḫw=sn(i) rpw=k ir rn=k pw n(i) inpw* "Let them prevent that you rot, in accordance with this your name of 'Anubis.'"

PT 535 §1282b; sim. §1287a; §1287c (P): *inp ḥr(i)-ḥ.t=f wsir m sw.t=f inp ḫnti 3mm* "Anubis who is upon his belly, Osiris in his injury, Anubis foremost of grasp."

PT 578 §1537a (P): *ip=sn ṯw m rn=k pw n(i) inp* "Let them assign you, in this your name of 'Anubis.'"

PT 581 §1552c (P): *ꜥḥꜥ=k ḥms=k m inp ḫnti t3-ḏsr* "May you stand and sit as Anubis, foremost of the sacred land."

PT 610 §1713b–c (M): *s3ḫ[=f ṯw]*[1212] *ḏḥw.ti is inp is sr ḏ3ḏ3.t* "That [he] make [you] an Akh, as Thoth, as Anubis, noble of the court."

PT 650 §1833c (N): */// /// /// /// inp ḫnt(i)-imn.tiw wsir is z3 gbb* "///////// Anubis foremost of the westerners, as Osiris, the son of Geb."

sPT 721B §2241c (N): *ḥr=k m z3b inp is šṯ ///* "With your face as a jackal, as Anubis belted ///."

sPT 1008 P/S/Se 96: *ꜥḥꜥ=k r=k ḫnti nṯr.w inp is ḥr(i)-tp mniw* "Arise before the gods as Anubis chief of the herdsman's tent!"

sPT 1023 P/P/S 13: *ꜥḥꜥ[=k m inp ḥr(i)] mniw* "And arise [as Anubis, master of the] herdsman's tent!"

sPT 1069 P/V/E 71: *i.rs i.rs it(=i) wsir m inp tpi mniw=f* "Awaken, awaken, O my father Osiris, as Anubis who is atop his tent!"

Offering Text with motif:

PT 81 §57d (W): *ꜥḥꜥ=f ḫnti 3ḫ.w inp is ḫnti-imn.tiw* "That he stand before the Akhs, as Anubis foremost of the westerners."

Transition Texts with motif:

PT 582 §1564b–c (P): *wḏꜥ=f mdw sbk <is> imi šd.t inp is imi t3b.t* "And he passes judgment as Sobek who is in Shedet, as Anubis who is in Tabet."

hPT 694B §2150c (N): *Ne. pw inpw ḥr(i)-tp pr* "Neferkare is Anubis who is over the house."

Is Appeared

Personal Motif

Apotropaic Text with motif:

PT 294 §437b; sim. §437d (W): *iw ḫꜥ.w W. m nhpw* "And the appearance of Unas is in the morning."

Transition Texts with motif:

PT 248 §263b (W): *i.n W. r s.t=f tp(i)t nb.ti ḫꜥ W. m sb3* "Unas has come to his place which is over the two ladies, even with Unas appearing as a star."

PT 249 §266a (W): *ḫꜥ W. m nfr-tm m zššn r šr.t rꜥ* "Let Unas appear as Nefertem, as the lotus at the nostrils of Re."

PT 254 §291d (W): *nḫt W. r=sn ḫꜥ ḥr wḏb=f* "Unas is stronger than them, is appeared upon his bank."

[1212] Restore by PT 437 §796c.

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PT 273 §394a–b; sim. §398b (W): *mɜn=sn W. ḫꜥ bɜ m nṯr ꜥnḫ m it.w=f wšb m mw.wt=f* "Let them see Unas, appeared and a Ba as a god who lives on his fathers, who is nourished of his mothers."
PT 274 §414a (W): *iw W. m nn ḫꜥ ḫꜥ i.mn i.mn* "Unas is this one who has appeared, being appeared, who remains, remaining."
PT 303 §467a (W): *iw wḏ.n wsir ḫꜥ(.w) W. m sn-nw ḥr* "(Thus) did Osiris command the appearance of Unas as the companion of Horus."
PT 317 §510a (W): *ḫꜥ W. m sbk zɜ n.t* "Let Unas appear as Sobek, son of Neith."
PT 319 §514e (W): *W. pi ḫmt-nw m ḫꜥ=f* "Unas is the third in his appearing."
PT 565 §1423b; sim. §1423c (P): *ḫꜥ P. pn n nṯr.w* "Pepi appearing for the gods."
PT 681 §2036b (N): *di=f n Ne. ḫꜥy mɜw* "Even that he give Neferkare a new appearing."
fPT 691 §2120b–c; sim. *passim* (Nt): *ḥw zɜ(=i) ɜḫ.i ḫꜥi bɜ wɜš.i šm.i ɜwi ꜥ=f wsḫ nmt(.t)=f* "O, that my son be an Akh, appeared, a Ba, mighty, capable, extended of hand, broad of stride!"
sPT 1064 P/V/E 44: *ḫꜥ P. pn m iꜥr ///ḏ imi ///* "Let Pepi appear as one who rises up, /// who is in ///."

Provisioning Text with motif:
PT 493 §1062a (Nt): *ḫꜥ Nt. pn ḥr wɜ.[t]=s* "Even as Neith appeared upon her way."

Priestly Recitation with motif:
PT 577 §1520a (P): *ḫꜥ wsir* "Osiris is appeared."
fPT 667A §1945d (Nt): *ḫꜥ.n=f ḥr mr ḥr ḫndw=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): *ḫꜥ.ti m wpi.w bɜ ḫnti ꜥnḫ.w* "Appear as Wepiu, the Ba foremost of the living!"
fPT 665 §1899b–e (Nt): [*ḫꜥ.ti*] *m wpi.w bɜ* [*is*] *ḫnti ꜥnḫ.w sḫm <is> ḫnti ɜḫ.w sbɜ is wꜥ.ti* "[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): *ḫꜥ.ti m wpi.w bɜ is ḫnti ꜥnḫ.w sḫm is ḫnti ɜḫ.w* "Appear as Wepiu, as the Ba foremost of the living, as the power foremost of Akhs!"
fPT 666 §1919c (Nt): *ḫꜥ.ti ḫnti=sn gbb is ḫnti ḥ.t psḏ.t iwnw* "Being appeared before them as Geb foremost of the body of the Ennead of Heliopolis."
PT 690 §2103c–d (N): *ḫꜥ.ti r=sn m zɜb ḥr is ḫnt(i) ꜥnḫ.w gbb is ḫnt(i) psḏ.t wsir is ḫnt(i) ɜḫ.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: *ḫꜥ.ti m wp(i).w ///* [*bɜ ḫnti*] *ꜥnḫ.w* [*is*] "May you appear as Wepiu, /// [as the Ba foremost of] the living."
fPT 717 §2225d–2226a (N): *ꜥ*[*ḫꜥ*] *r=k ḫnti i.ḫm.w*[*-sk ḫꜥ.ti ḫnti=sn gbb is ḫnti ḥ.t*] *psḏ.t iwnw* "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): *ꜥḫꜥ ir stš* "Arise to Seth!"
PT 532 §1259a (N): *ꜥḫꜥ r stš* "Arise to Seth!"
PT 610 §1710a (M): *ꜥḫꜥ n stš* "Arise to Seth!"
PT 658 §1855b (N): *pr ꜥḫꜥ r ḥr=f* "Go up and stand up to his face!"
sPT 1005 P/S/Se 91: *ꜥ*[*ḫꜥ n s*]*tš* [*wsir i*]*s ɜḫ is zɜ gbb sdɜ.w n*[*=f psḏ.t*] "A[rise to S]eth, a[s Osiris], as an Akh, the son of Geb, one at [whom the Ennead] trembles!"

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Is Around Haunebu[1213]

Priestly Motif

Priestly Recitations with motif:

PT 366 §629b (T): *m(i) kw dbn.ti šn.ti m dbn pḥr ḥ3(.w)-nb.w* "Behold: you are round and encircled as the round one who goes around the Haunebu."

PT 454 §847c (P): *wr.ti dbn.ti m dbn pḥr ḥ3.w-nb.w* "Be great and round, as the round one who goes around the Haunebu!"

PT 593 §1631a (N): *šn=k n=k ḫ.t nb(.t) m ḫnw-ꜥ.wy=k(i) m rn=k n(i) dbn ḥ3.w-nb.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. s.t=f wꜥb.t imit ḥ3.t wi3 rꜥ* "Let Teti receive his pure place which is in the prow of the bark of Re."

PT 469 §906c (P): *ḥms r=f P. pn m šr.t(i) wi3 psḏ.ti* "Pepi thus sitting at the prow (lit. in the nostrils) of the ship of the two Enneads."

fPT 704 §2206f (Nt): *ḫn=s m wp.t ḫpr<r> m ḥ3.t wi3 imi nw* "Even alighting in the brow of Kheprer in the prow of the bark which is in Nu."

Is Ba Foremost of Living[1214]

Priestly Motif

Priestly Recitations with motif:

PT 611 §1724b (M): *ḫꜥ.ti m wpi.w b3 ḫnti ꜥnḫ.w* "Appear as Wepiu, the Ba foremost of the living!"

fPT 665 §1899b–e (Nt): [*ḫꜥ.ti*] *m wpi.w b3* [*is*] *ḫnti ꜥnḫ.w sḫm <is> ḫnti 3ḫ.w sb3 is wꜥ.ti* "[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): *ḫꜥ.ti m wpi.w b3 is ḫnti ꜥnḫ.w sḫm is ḫnti 3ḫ.w* "Appear as Wepiu, as the Ba foremost of the living, as the power foremost of Akhs!"

sPT 716A N 709 + 1: *ḫꜥ.ti m wp(i).w /// [b3 ḫnti] ꜥnḫ.w* [*is*] "May you appear as Wepiu, /// [as the Ba foremost of] the living."

Is before, beside Re

Transition Motif

Transition Texts with motif:

PT 249 §265a; sim. §266a (W): *W. pi r šr.t sḫm-wr* "It is Unas at the nostrils of the great power."

PT 250 §267b; sim. §267d; §268c–d (W): *ḫr(i) mḏ3(.t) nṯr si3 wnm.t(i) rꜥ* "The one bearing the god's book, Sia, the one at the right of Re."

PT 268 §372d–e (W): *i.sk=f iwf n(i) k3 n(i) W. pn n(i) ḏ.t=f m nw ḫr(i)-rmn.wi rꜥ m 3ḫ.t* "Even drying the flesh of Unas's own Ka, as this one who is beside Re in the horizon."

PT 271 §391c (W): *ḥms W. pn ḥr s.t wr.t ir-gs nṯr* "That Unas may sit upon the great seat beside the god."

PT 309 §490c (W): *ḥms W. m-b3ḥ=f* "Unas sitting before him."

PT 439 §813a (P): *ḥmsy=f ḥr-rmn.wi=f(i)* "Let him be seated beside him."

PT 571 §1471a (P): *wdn n=f ḥr P. p*[*n*] *<ḥr>-*[*rmn*]*.wi=f(i)* "Let Horus install Pepi <beside> him."

PT 573 §1480c (P): *wḏ n=k ḥmsw P. pn ir-gs=k ir-rmn dw3 m 3ḫ.t* "May you command that Pepi sit beside you, (sc. Re) beside Duau in the horizon."

sPT 1025 P/A/S 10: *ḥms P. pn ir-rmn-n(i) rꜥ* "Let Pepi sit beside Re."

[1213] On the term *ḥ3.w-nb.w* as "everything beyond," see Bontty 1995, pp. 45–58.

[1214] This is a subset of the motif 'Is Appeared as Wepiu, Geb, Jackal.'

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Priestly Recitations with motif:
PT 214 §137c (W): *wn=k ir-gs nṯr* "And be beside the god."
PT 419 §743b (T): *ꜥḥꜥ.ti ḥft rꜥ* "As you stand before Re."

Is before Gods

Priestly Motif
Priestly Recitations with motif:
PT 367 §634d (M): *iṯ=k wrr.t im=s ḫnti nṯr.w* "Even that you seize the Wereret-crown before the gods by it."
PT 424 §770d (P): [*wḏꜥ*]*=k mdw=sn ḫnt*(*i*) *psḏ.t ꜥ3.t imit iwnw* "That you judge them before the magnificent Ennead which is in Heliopolis."
PT 468 §902a–b (N): *ḏi=s b3.w=k Ne. pw ḫnti psḏ.ti m wt*(*.i*)*ti imit ḥ3.t=k* "Let it put your might, O Neferkare, before the two Enneads, as the two Wetits who are in your brow."
fPT 665A §1912d (Nt): *i.3ḫ=k ḫnti nṯr.w* "That you be an Akh before the gods."
fPT 666 §1919c (Nt): *ḫꜥ.ti ḫnti=sn gbb is ḫnti ḥ.t psḏ.t iwnw* "Being appeared before them as Geb foremost of the body of the Ennead of Heliopolis."
PT 687 §2076c (N): *m*(*i*) *ir=f Ne. ḫnti nṯr.w* "Behold, then, Neferkare before the gods."

Is Beloved of Horus

Sacerdotal Motif
Offering Text with motif:
PT 100 §67b (N): *i.mr.n*(*=i*) *kw* "I love you."
Priestly Recitations with motif:
PT 364 §609b (T): *mr.n ṯw ḥr* "Horus loving you."
PT 593 §1633a (N): *i.mr.n ḥr it=f im*(*i*)*=k* "Horus loves his father who is in you."
sPT 1012 P/S/Ne III 65: /// /// /// *mr.n=f kw* "/// /// /// because he loves you."

Is Beloved of Isis

Priestly Motif
Priestly Recitations with motif:
PT 366 §632a (T): *i n=k sn.t=k 3s.t ḥꜥꜥ.t*(*i*) [*n mr*].*wt=k* "Your sister Isis comes to you, even with her rejoicing [for love] of you."
PT 593 §1635b (N): *i n=k 3s.t i.ḥꜥꜥ.t*(*i*) *n mr.wt=k* "Isis comes to you, even in rejoicing for love of you."
PT 629 §1787 (N): *iw.n=i i.ḥꜥ.k*(*i*) *n mr.wt=k* "I have come, even while rejoicing because of love of you."
fPT 691B §2127e (Nt): *sn*{*n*}.*t*(*i*) *mrr.ti ṯw 3s.t ḥnꜥ nb.t-ḥw.t* "The two sisters who love you are Isis and Nephthys."

Is Belted (*šṯ*) as Horus

Transition Motif
Transition Texts with motif:
PT 505 §1089b (P): *šṯ M. m šṯ n*(*i*) *ḥr* "Merire is belted with the cross-straps of Horus."
PT 555 §1373b (M): *šṯ*(*=i*) *m ḥr ḏb3*(*=i*) *m psḏ.ti* "I being belted as Horus, I being clothed as the two Enneads."
PT 576 §1507a (P): [*pr*] *P. m pr=f šṯ m ḥr ḏb3 m ḏḥw.ti* "[Let] Pepi [go forth] from his house, belted as Horus, adorned as Thoth."
sPT 1064 P/V/E 44: *šṯ m ḥr ḏb3 m ḏḥw.ti* "Belted as Horus, adorned as Thoth."

Is Born/Conceived with/as Orion

Priestly Motif
Priestly Recitations with motif:
PT 442 §820d (P): *iwr ṯw p.t ḥnꜥ s3ḥ ms ṯw dw3.t ḥnꜥ s3ḥ* "May the sky conceive you together with Orion; may the netherworld bear you together with Orion."
PT 466 §883c (P): *ms.n nw.t P. pn ḥnꜥ s3ḥ* "Nut has born Pepi with Orion."

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PT 690 §2116b (N): *ms ṯw p.t mr sȝḥ* "That the sky give birth to you like Orion."
PT 697 §2172a (N): *mss(=s) ṯw Ne. mr sȝḥ* "She bears you, O Neferkare, like Orion."

Is Bound for God

Personal Motif
Personal Text with motif:
hPT 662A §1874b (N): *iw Ne. ir=k* "Neferkare is bound for you."
Transition Text with motif:
PT 573 §1480b (P): *iw P. pn ir=k* "Pepi is bound for you."

Is Brushed/Dried

Priestly Motif
Priestly Recitations with motif:
PT 219 §179b (W): *sk.n=ṯ n=f rȝ=f* "For him have you brushed his mouth."
PT 366 §626b (T): *sk.n n=k gbb rȝ=k* "Geb has brushed your mouth for you."
PT 435 §786a (P): *i.sk(=i) rȝ n(i) wsir P.* "Let me brush the mouth of Osiris Pepi."
PT 477 §964b; sim. *passim* (N): *i.sk Ne. ḥr=k* "That Neferkare dry your face."
PT 540 §1332a (P): *ꜥḥ.t(i)=k* "Being dried off."[1215]
PT 593 §1627b (N): *sk.n n=k gbb rȝ=k* "Geb has *dried your mouth."
fPT 664C §1897b (N): *i.sk(=i) rȝ n(i) wsir Ne. ///* "Let me dry the mouth of Osiris Neferkare ///."
PT 670 §1983d (N): [*i.*]*ꜥḥ.w rm.t=k* "Your tears having been dried off."
Transition Texts with motif:
PT 268 §372d–e (W): *i.sk=f iwf n(i) kȝ n(i) W. pn n(i) ḏ.t=f m nw ḥr(i)-rmn.wi rꜥ m ȝḥ.t* "Even drying the flesh of Unas's own Ka, as this one who is beside Re in the horizon."
PT 471 §921b (P): *šw=sn P. pn* "Drying Pepi."

Is Bull

Personal Motif
Personal Text with motif:
PT 408 §716e (T): *n nt(i)t T. is pw kȝ iwnw* "Because Teti is the bull of Heliopolis."
Apotropaic Texts with motif:
PT 238 §242c (W): *kȝ=k pw nn wȝš ir.w n ir=f* "This one is your bull, the mighty one, the one who would act because he would act."
PT 282 §423c (W): *kȝ=k nn wȝš irr.w nn r=f* "This is your bull, the mighty one concerning whom this is done."
Transition Texts with motif:
PT 254 §282c–283a; sim. §293b (W): *ms.n(=i) wbn ꜥb=f iwn sdm kȝ n(i) p.t* "O one whom I bore, shining of horn, eye-painted pillar, bull of the sky."
PT 273 §397a (W): *W. pi kȝ p.t nhd m ib=f ꜥnḫ m ḫpr n(i) nṯr nb* "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): *m-k(w) ir=k ṯw ḫpr.t(i) r=f m i.mn.w n(i) smȝ* "And yet behold: you have become the enduring bull of the wild bulls."
PT 307 §486b; sim. §486c (W): *W. pi smȝ ty kȝ ꜥȝ ḥr pr m iwnw* "For Unas is the wild bull of the *grassland, the bull great of face who came forth from Heliopolis."
PT 318 §511a (T): *T. pw nꜥw kȝ psḏ.t* "The serpent is Teti, the bull of the Ennead."
PT 319 §513a (W): *W. pi kȝ iȝḫw ḥr-ib ir.t=f* "Unas is the bull of sunlight, one who is within his eye."
PT 320 §516b–c (W): *W. pi bȝby nb šsȝ.t kȝ iꜥn.w ꜥnḫ m ḫm=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): *sḥd n(i) nbw sšd(.i) kȝ iȝḫw* "(As) the star of gold, he of the fillet, the bull of sunlight."
PT 470 §913d (N): *ink Ne. smȝ-wr* "For I am Neferkare, the great wild bull."

[1215] Or "snared" (and then similarly for PT 670 §1983d and elsewhere); see Fischer-Elfert 1998, pp. 52–57.

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PT 474 §944c (M): *smn=k tw ỉr=f m ỉ.mn.w n(ỉ) sm3* "And you will thus make yourself enduring as the enduring (bull) of the wild bulls."
PT 480 §998b (N): *m-tn(ỉ) Ne. mn m-ḫnt=tn(ỉ) m ỉ.mn.w n(ỉ) sm3* "Behold, Neferkare endures before you as the enduring bull of the wild bulls."
PT 510 §1145c (P): *P. pn sm3-wr prỉ m ḫntỉ-ỉmn.tỉw* "Pepi is the great wild bull, the one who ascends as foremost of the westerners."
PT 572 §1477c (P): *ḫpr P. pn ỉr=sn m ỉ.mn.ỉw n(ỉ) sm3.w* "Let Pepi be against them as the enduring bull of the wild bulls."
PT 683 §2047c (N): *ng3 pw nn pr m ỉnb.t* "This one is the long-horned bull, who came forth from the fortress."
hPT 694B §2156a (N): *Ne. pw k3 /// … ///* "The bull is Neferkare /// … ///."

Provisioning Texts with motif:
PT 205 §121b (W): *n nt(ỉ)t swt ỉs k3 wr ḫw knz.t* "Because he is the great bull, the smiter of Kenzet."
PT 409 §717a–b (T): *T. pw k3 psḏ.t nb ỉš.t t 5* "Teti is the bull of the Ennead, a possessor of offerings, of five loaves."

Priestly Recitations with motif:
PT 246 §252a (W): *ʿḥʿ.t(ỉ) W. pn m ʿb.wỉ tp=f sm3.wỉ* "Arise, O Unas, as one upon whom are horns, the double wild bull."
PT 365 §625b (T): *ḏb3 m sm3-wr* "Be adorned as the great wild bull!"
PT 372 §653d (T): *m rn=k n(ỉ) nzr-mš* "In your name of 'bull.'"
PT 436 §792a–b (P): *ḏ3=k m k3 wr ỉwn w3ḏ.t ỉr sḫ.wt rʿ mrr.t=f* "May you cross as the great bull, pillar of the serpent-nome, to the field of Re which he loves."
PT 553 §1359a–b (P): *ḏ3=k k3 wr ỉr sḫ.wt w3ḏ.t r s.wt rʿ wʿb.t* "May you cross, O great bull, to the green field, to the pure places of Re."

Is Clothed (*ḏb3*) with Cloth

Sacerdotal Motif
Offering Text with motif:
PT 591 §1614a (M): *ḏb3.n sw M.n pn ḏd-t m šzm.t=f nmt.t ḫr t3=f m tỉwtỉ* "Merenre also has clothed himself with his Shezemet-cloth, that which strides his land as an *image."

Priestly Recitations with motif:
PT 675 §2004a (N): *ḏb3 tw m sỉ3.t=k tw ḫnt(ỉ)t ḫw.t* "Clothe yourself with this your cloak which is before the house!"
PT 690 §2094a (N): *ḏb3=f Ne. pn m t3ỉ.t pr.t ỉm=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): *wnḫ m ỉr(.t) ḫr ỉmỉt t3ỉ.t* "Be clothed in the eye of Horus which is Tait!"
PT 597 §1642 (M): *m(y) wnḫ=k n=k ỉr(.t) ḫr (w)ḏ3.t ỉmỉt t3ỉ.t* "Come and don the whole eye of Horus which is Tait!"
sPT 635A §1794a–b (N): *ỉn(.n=ỉ) n=k ỉr(.t) ḫr ỉmỉt t3ỉ.t rn(n)-w[t].(ỉ)t [tn nr.t.n n=s ntr.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) wnḫ n=k ỉr.t ḫr ḫr=k ỉmỉt t3ỉ.t* "Come and don the eye of Horus for yourself, that which is in Tait!"

Priestly Recitation with motif:
PT 417 §741b (T): *ḫbs tw mw.t=k t3ỉ.t* "And let your mother Tait clothe you."

Is Conceived to Re

Transition Motif
Transition Texts with motif:
PT 539 §1317c (P): *ỉwr P. n rʿ* "Pepi was conceived to Re."
PT 576 §1508a (P): *ỉwr P. n rʿ* "Pepi was conceived to Re."

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Is Conveyed (*sḏ3*)

Transition Motif

Transition Texts with motif:

PT 485 §1028a; sim. §1028c (P): [*sḏ3 P. pn*] *ḥnʿ stš* "[Convey Pepi] with Seth!"

PT 519 §1203d–e; sim. §1209c; §1217a (P): *sḏ3 P. pn ḥnʿ=tn ir sḫ.t-ḥtp ir swn n(i) P. pn n(i) nb(.w) im3ḫ* "Convey Pepi with you to the field of offerings, at this his *cult-place of the possessors of veneration!"

PT 566 §1429a (P): *sḏ3 P. pn ḥnʿ=k* "Convey Pepi with you!"

Is Cool

Sacerdotal Motif

Offering Text with motif:

PT 32 §22b (W): *qb ib=k ḫr=s* "That your heart be cool by it."

Priestly Recitations with motif:

PT 33 §24a–b (N): *qb n=k ḫr ḥr m rn=k n(i) pr m qbḥ* "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 ḫnw-ʿ.wi it=k m ḫnw-ʿ.wi tm* "You have become cooled, in the embrace of your father, in the embrace of Atum."

Is Drawn Together (*dmḏ, iʿb, inq*) by God

Priestly Motif

Priestly Recitations with motif:

PT 356 §577b (T): *rḏi.n ḥr dmḏ tw ntr.w* "Horus has caused that the gods join you."

PT 357 §584b (T): *iʿb.n tw ḥr* "Horus has joined you."

PT 364 §617b (T): *dmḏ.n=f kw* "He has joined you."

PT 367 §635a (M): *dmḏ.n=f tw* "He has joined you."

PT 368 §639b (M): *rḏi.n=f iʿb tw ḏḥw.ti* "He having caused that Thoth join you."

PT 370 §645a (M): *rḏi.n ḥr dmḏ tw ntr.w* "Horus has caused that the gods join you."

PT 373 §656e (M): *iʿb n=k wr.w* "The great ones join you."

PT 448 §830a (P): *iʿb.i P.* "Join Pepi!"

PT 649 §1830b (N): [*dmḏ*]*=sn kw* "Even [that] they [may unite] you."

fPT 665B §1914b (Nt): *iʿb tn* "Join (her)!"

Is Drawn Together (*dmḏ, iʿb, inq*) by Goddess

Priestly Motif

Priestly Recitations with motif:

PT 218 §164a–b (W): *inq ir=tn(i) inq ir=tn(i) iʿb ir=tn(i) iʿb ir=tn(i)* "Draw (him) together; draw (him) together! Join (him); join (him)!"

PT 357 §592a (T): *iʿb.n tw 3s.t* "For Isis has joined you."

PT 364 §616e (T): *inq.n=s tw m rn=s n(i) qrs.w* "She has drawn you together, in her name of 'coffin.'"

PT 365 §623b (T): *dmḏ=sn(i) tw* "When they joined you."

PT 366 §631b (T): *iʿb=sn(i) tw* "Let them join you."

PT 451 §838b (P): *iʿb=s tw* "Even that she join you."

PT 546 §1341b (P): *inq(=i) sw* "That I may draw him together."

PT 631 §1789 (N): *iʿb.n(=i) sn(=i)* "I have united my brother."

fPT 664C §1896 (N): *inq n*[*=t sw*] "Draw [him] together!"

Transition Text with motif:

PT 271 §388c (W): *W. pi dmḏ.y mw.t=f sm3.t wr.t* "The one whom his mother, the great wild cow, joined is Unas."

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Is Father of Horus

Priestly Motif

Priestly Recitations with motif:

PT 356 §580a (T): *ỉp=f ỉt=f ỉm=k m rn=k n(ỉ) bꜣ ỉt rp.t* "Reckoning his father in you, in your name of 'litter of the father's Ba.'"

PT 366 §632d (T): *ḥr spḏ pr ỉm=k m ḥr ỉmỉ spḏ.t* "Horus Soped has gone out from you as Horus who is in Sothis."

PT 369 §640b (T): *rḏỉ.n gbb mꜣ ḥr ỉt=f ỉm=k* [*m rn*]*=k n(ỉ) ḥw.t-ỉtỉw* "Geb has caused that Horus see his father in you, [in] your [name] of 'house of the sovereign.'"

PT 371 §650b (T): *ṯwt ỉt n(ỉ) ḥr wṯṯ sw m rn=k n(ỉ) wṯṯ* "You are the father of Horus, the one who begot him (Horus), in your name of 'begetter.'"

PT 593 §1633a; sim. §1633b; §1636b (N): *ỉ.mr.n ḥr ỉt=f ỉm(ỉ)=k* "Horus loves his father who is in you."

PT 608 §1702b (M): *ỉm(ỉ) ꜥ=k n zꜣ=k ḥr* "Give your hand to your son Horus!"

Is Fiery

Transition Motif

Transition Texts with motif:

PT 255 §298a (T): *rḏỉ.kꜣ T. pn nsr.w n(ỉ) ỉr.t=f* "And then will Teti send out the flame of his eye."

PT 256 §302a–b (W): *ỉw nsr n(ỉ) hh n ꜣḫ.t=f m rnn-wt.(ỉ)t tp(ỉ)t=f* "The flame of the fire belongs to his diadem, as Renenutit who is upon him."

PT 261 §324a–b; sim. §324c (W): *W. pỉ wỉṯ ỉb zꜣ ỉb šw ꜣwy ꜣw.t ꜣzb ỉꜣḫw* "Unas is one *stormy of heart, a son of the heart of Shu, truly extended, burning of radiance."

PT 332 §541b (T): *pr.n T. m hh=f ỉnny* "Teti has ascended even by his fire, having turned about."

Is Flower, Plant

Transition Motif

Transition Texts with motif:

PT 249 §264b; sim. §265a; §266a (W): *W. pỉ nw n(ỉ) zšzš wbn m tꜣ* "Unas is this flower which rose from the earth."

PT 260 §322b (W): *W. pỉ ḏsḏs n(ỉ) ỉt=f nḫb n(ỉ) mw.t=f* "For Unas is the very self of his father, the lotus of his mother."

PT 324 §524b (T): *ṯwt ꜥmꜥ=f pw /// rd=f* "You are his plant which his foot /// ."

PT 334 §544a–b (T): *T. pw wnb pr m kꜣ wnb nbw pr m nṯrw* "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): *ỉw W. r p.t ỉw W. r p.t m ṯꜣw m ṯꜣw* "Unas is for the sky; Unas is for the sky, as the wind, as the wind."

PT 259 §313c (T): *ỉw T. pn r p.t ỉw T. pn r p.t m šw ḥnꜥ rꜥ* "Teti is for the sky; Teti is for the sky as Shu and Re."

PT 326 §534b (T): *ỉw T. ỉr p.t* "And Teti is for the sky."

PT 467 §890b (N): *ỉw Ne. ỉr p.t* "Neferkare is for the sky."

PT 506 §1101d (P): *ỉr p.t zp 2* "To the sky! To the sky!"

PT 508 §1114a; sim. §1114b (P): *ỉr p.t ỉr p.t m-ꜥb nṯr.w pr.tỉw* "To the sky! To the sky among the gods of the ascent!"

PT 668 §1960a (N): *ỉw Ne. r gs ỉꜣb.t(ỉ) n(ỉ) nw.t* "Neferkare is bound for the eastern side of Nut."

PT 684 §2051b (N): *mdw n(ỉ) Ne. kꜣ=f ỉr p.t* "The word of Neferkare is 'His Ka for the sky.'"

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Is Foremost of (His) Ennead

Priestly Motif

Priestly Recitations with motif:

PT 246 §255b (W): *ꜥḥꜥ=k ḫnti=sn gbb is ḫnti psḏ.t=f* "And stand before them as Geb, foremost of his Ennead."

PT 612 §1735d (P): *mn*[*.ti gbb*] *is ḫnti psḏ.t* "Endure as [Geb (or Osiris, Re, Min)] foremost of the Ennead!"

PT 650 §1834a–b (N): *wn=f ḫnt*(*i*) *nṯr.w* [*ir*](*i*)*w p.t gbb is ḫnt*(*i*) *psḏ.t* "Let him be before the gods who are in the sky, as Geb, foremost of the Ennead."

PT 659 §1868a–b (N): *ꜥḥꜥ=k r=k ir rd-wr* [*gbb is ḫnti*] *psḏ.t=f* "And stand at the great stair [as Geb, foremost of] his Ennead."

fPT 665 §1906e (Nt): *gm=f ṯw ḥms.ti ḥr ḫndw=k n*(*i*) *hbn rꜥ is ḫnti psḏ.t* "He finding you seated upon your dais of ebony, as Re foremost of the Ennead."

fPT 666 §1919c (Nt): *ḫꜥ.ti ḫnti=sn gbb is ḫnti ḥ.t psḏ.t iwnw* "Being appeared before them as Geb foremost of the body of the Ennead of Heliopolis."

fPT 666A §1928b–d (Nt): *dbn=k i3.wt=k ḥr.*(*iw*)*t dbn=k i3.wt*{*t*}*=k stš.*(*iw*)*t mnw is ḫnti ḥ.t psḏ.t* "May you go around your Horus mounds, around your Seth mounds, as Min foremost of the body of the Ennead."

PT 690 §2103c–d (N): *ḫꜥ.ti r=sn m z3b ḥr is ḫnt*(*i*) *ꜥnḫ.w gbb is ḫnt*(*i*) *psḏ.t wsir is ḫnt*(*i*) *3ḫ.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."

fPT 717 §2225d–2226a (N): *ꜥ*[*ḥꜥ*] *r=k ḫnti i.ḫm.w*[*-sk ḫꜥ.ti ḫnti=sn gbb is ḫnti ḥ.t*] *psḏ.t iwnw* "St[and] before the Im[perishable St]ars, [appeared before them as Geb foremost of the body] of the Ennead of Heliopolis!"

Is Fourth of Four Gods

Transition Motif

Transition Texts with motif:

PT 260 §316b–c (W): *W. pi zy iy fd-nw n*(*i*) *fdw ipw nṯr.w* "It is Unas who goes and comes, the fourth of these four gods."

sPT 570A §1457a; sim. §1458a (P): *P. pw fd-nw=tn* "For Pepi is your fourth."

PT 573 §1483a–b (P): *n P. is wꜥ m 4 ipw nṯr.w imst*(*i*) *ḥp*(*i*) *dw3-mw.t=f qbḥ-sn.w*[*=f*] "For Pepi is one of these four gods—Imseti, Hapi, Duamutef, and Qebehsenuef."

PT 576 §1510a–c (P): *P. pw wꜥ m fd ipw nṯr.w ms.w gbb ḫnzi.w šmꜥ ḫnzi.w t3* [*mḥ*] *ꜥḥꜥ.w ḥr dꜥm.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 684 §2057 (N): *Ne. pw wꜥ m fd ipw wnn.w ms.w tm ms.w nw.t* "Neferkare is one of these four who exist, the children of Atum, the children of Nut."

sPT 738B §2268d (Nt): *Nt. pw fd-nw n*(*i*) *fd pw nṯr.w prr.w m wp.t gbb* "Neith is the fourth of these four gods who go forth from the brow of Geb."

Is God (by Verb *nṯr*)

Priestly Motif

Priestly Recitations with motif:

PT 33 §25a (N): *nṯr=k* "That you may be a god."

PT 423 §765b (P): *nṯr=k* "That you be a god."

PT 477 §969b (N): *dy.n=f Ne. tpy 3ḫ.w=f nṯr.w* "Having installed Neferkare, one who is over his Akhs, he being a god."

PT 536 §1293c (P): *nṯr=k* "That you may be a god."

PT 553 §1365a–b (P): *wꜥb=k m fd.t=k nms.wt iptw špn.t ꜥ3b.t pr.t n=k m zḥ-nṯr nṯr=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 676 §2013a (N): *nṯr=k r=k* "That you may thus be a god."

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Is Great (*wrr*) (Exhortation)

Priestly Motif

Priestly Recitations with motif:

PT 366 §628b; §628c (T): *km.t(i) wr.t(i) m rn=k n(i) km-wr* "Be complete and great, in your name of 'great black (bull) fortress!'"

PT 374 §658a (T): *wr.t(i)* "Be great!"

PT 454 §847c (P): *wr.ti dbn.ti m dbn pḥr ḥ3.w-nb.w* "Be great and round, as the round one who goes around the Haunebu!"

PT 600 §1658a (N): *km.t(i) wr.t(i) m rn=k n(i) ḥw.t-km-wr* "Be complete and great, in your name of 'house of the black bull!'"

PT 697 §2169b (N): *wr.t(i) mr ni-sw.t swt.t(i) mr rʿ* "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): *ṯwt wr.i imi ms.w=s* "For you are the greatest (i.e. eldest) of her children."

PT 428 §778b (P): *wr pn imi ms.wt=ṯ* "This greatest of your children."

PT 446 §825d (P): *ṯwt wr im(i) ms=s* "For you are the greatest of her child(ren)."

PT 588 §1608b (M): *ṯwt wr imi ms.w=s* "For you are the greatest among her children."

PT 593 §1629c (N): *ṯwt wr imi ms.w=s* "For you are the greatest of her children."

Is Greeted (*i3w*)

Priestly Motif

Priestly Recitations with motif:

PT 422 §753c (P): *i3w=k tp-ʿ.wy=k(i)* "Your greeting is in front of you."

PT 436 §790b (P): *i3w.i=k tp-ʿ.wi=k(i)* "Your greeting is in front of you."

PT 579 §1542a (P): *di=s<n> n=k i3* "Let them give greeting to you."

PT 611 §1729a–b (M): *i3i.w ir=k (i)3 wr ir=k i3.ti* "Greetings be to you, a great greeting to you, you being greeted!"

fPT 665C §1915g (Nt): *i3 wr ir=k* "A great greeting be to you!"

PT 687 §2077a (N): *ir nṯr.w i3 m ḫsf.w Ne.* "Let the gods make greeting in meeting Neferkare."

PT 690 §2111; §2113 (N): *i3 gbb* "Geb making greeting."

sPT 1023 P/P/S 20: [*i3(?)*] *ṯw i33.t* "Let the Iaat-tree [greet(?)] you."

Transition Text with motif:

PT 508 §1116b; sim. *passim* (P): *i3* "Greeting!"

Provisioning Text with motif:

PT 493 §1062b (Nt): *di.t(i) i3 n Nt.* "Even when greeting was given to Neith."

Is Herdsman

Priestly Motif

Priestly Recitations with motif:

PT 424 §771b (P): *mni=k ḥ3(i) bḥz.w=k* "Your herdsman who is in charge of your calves."

PT 437 §793c (P): *ʿḥʿ=k m inp ḥr(i) mniw* "And arise as Anubis master of the herdsman's tent."

PT 548 §1348a (P): *pṯḥ=s sw m-m ḫntiw-š mniw bḥz.w is* "Setting him down among the Khentiuesh, as the Herdsman of Calves."

PT 578 §1533b (P): *d.n=k sn m ḫnw-ʿ.wi=k(i) mniw bḥz.w=k is* "You have put them in your embrace, even as the herdsman of your calves."

PT 659 §1865c; sim. §1867b (N): *bḥz(i)=k is mniw is pi* "(He) being your one of the calf, (he) being this Herdsman."

sPT 1008 P/S/Se 96: *ʿḥʿ=k r=k ḫnti nṯr.w inp is ḥr(i)-tp mniw* "And arise before the gods as Anubis chief of the herdsman's tent."

sPT 1023 P/P/S 13: *ʿḥʿ[=k m inp ḥr(i)*][1216] *mniw* "And arise [as Anubis, master of the] herdsman's tent."

[1216] Restore by PT 437 §793c.

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Transition Text with motif:
PT 516 §1183b (P): *P. pw nr-k3.w=k ḫry msḫn.t=k* "Pepi is your herdsman, master of your birth-brick."

Is Hidden of Place

Priestly Motif
Priestly Recitations with motif:
fPT 667 §1936a (Nt): *iw.n(=i) ḫr=k št3 s.wt zḫn(=i) ṯw ir p.t* "I have come to you, O one hidden of places, even seeking you at the sky."
fPT 667A §1943c (Nt): *ḫ3(.t)=k Nt. pw n=k n(i) ib št3 s.w(t)* "Your tomb, O Neith, is yours, is that of the heart of the one hidden of places."
fPT 667B §1949a (Nt): *i.(n)d-ḥr=k Nt. pw št{pʿ}3 s.wt* "Hail to you, O Neith, one hidden of places!"
fPT 667C §1954a (Nt): *Nt. pw št3 s.wt* "O Neith, hidden of places."

Is His Father (*it=f*)

Priestly Motif
Priestly Recitations with motif:
PT 356 §580a (T): *ip=f it=f im=k m rn=k n(i) b3 it rp.t* "Reckoning his father in you, in your name of 'litter of the father's Ba.'"
PT 357 §589a (T): *i ḫr ip=f it=f im(i)=k rnp.ti m rn=k n(i) mw rnp* "Horus comes, even that he reckon his father who is in you, you being rejuvenated, in your name of 'fresh water.'"
PT 369 §640b (T): *rdi.n gbb m3 ḫr it=f im=k [m rn]=k n(i) ḫw.t-itiw* "Geb has caused that Horus see his father in you, [in] your [name] of 'house of the sovereign.'"
PT 371 §650b (T): *ṯwt it n(i) ḫr wtṯ sw m rn=k n(i) wtṯ* "You are the father of Horus, the one who begot him, in your name of 'begetter.'"
PT 423 §767b (P): *ip=f it=f im=k m rn=f n(i) ḫr b3 it* "Let him reckon his father in you, in his name of 'litter of the father's Ba.'"
PT 512 §1162a (N): *ir.n n<=f> it Ne. ib=f* "The father of Neferkare has made his heart even for <himself>."
PT 541 §1334b (P): *i.nd=f it=f wsir M. pn ds=f* "In his own saving of his father Osiris Merire."
PT 542 §1335a (P): *iw.n=f ip=f it=f wsir P.* "He has come even that he reckon his father Osiris Pepi."
PT 580 §1550a–b (P): *wnm=n iḫ dšr n(i) nm.t-š ir.t.n ḫr n it=f wsir P. pn* "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): *i.mr.n ḫr it=f im(i)=k* "Horus loves his father who is in you."
PT 670 §1980a–b (N): *ḥtp.w(i) ptr m3.w ḫr di=f ʿnḫ n it=f* "How satisfying to behold, to see Horus giving the Ankh to his father!"
fPT 734 §2262c; sim. §2263d–2264a (N): *wr.w mr ḫr i.nd=f it=f* "The great ones, like Horus who saves his father."
sPT 1058 P/V/E 26; sim. 28–29: *it n(i) P.* "O father of Pepi."
Offering Texts with motif:
PT 173 §101e (T): *ṯwt it=f* "For you are his father."
PT 179 §103c (N): *ṯwt it=f* "For you are his father."

Is Imperishable

Priestly Motif
Priestly Recitations with motif:
PT 215 §148a; sim. *passim* (W): *i.ḫm-sk* "O imperishable star."
PT 217 §152a; sim. *passim* (W): *i n=k W. pn 3ḫ i.ḫm-sk nb ḫr(i)wt s.t w3d 4* "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): *i r=f W. pn ḫwrr psd.t 3ḫ i.ḫm-sk* "Thus does Unas come, a *newborn of the Ennead, an Akh, an imperishable star."
PT 432 §782e (P): *d.n=ṯ n=ṯ P. pn m i.ḫm-sk imi=ṯ* "You having placed Pepi as an imperishable star within you."
PT 443 §823e (P): *i.ḫm=f sk* "That he be imperishable."

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PT 690 §2101b–2102a (N): *ḥp(i) dw3-mw.t=f imst(i) qbḥ-sn.w=f in=sn n=k rn=k pw n(i) i.ḫm-sk* "Hapi, Duamutef, Imseti, Qebehsenuef bring you this your name of 'imperishable star.'"

Transition Text with motif:

PT 571 §1469a (P): *i.ḫm.w-sk pw P.* "For an imperishable star is Pepi."

Is in Chemmis

Transition Motif

Transition Texts with motif:

PT 519 §1214b (M): *ṯz.t(i) mḏḥ m 3ḫ-bi.t* "Let the fillet be tied on (to her son) in Chemmis."

PT 609 §1703c (M): *ms.n ṯw mw.t=k 3s.t m 3ḫ-bi.t* "Your mother Isis has born you even in Chemmis."

Is in Egg

Personal Motif

Personal Text with motif:

PT 408 §714b (T): *ms=ṯn(i) sw imi swḥ.t* "And bear him, the one who is in his egg."

Transition Text with motif:

PT 669 §1967; sim. §1968d (N): *sḏ=n ir(i) swḥ.t=f m išs.t* "With what then will we break his egg?"

Is in/at God's Booth

Priestly Motif

Priestly Recitations with motif:

PT 219 §184a–b (W): *m rn=k im(i) zḥ-nṯr im(i) k3p dbn(.i) ṯz.ti inq.ti* "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): *zmn ṯw m-m zḥ.tiw-nṯr* "*Make yourself stay among those of the booth of the gods!"

PT 553 §1365a–b (P): *wꜥb=k m fd.t=k nms.wt iptw špn.t ꜥ3b.t pr.t n=k m zḥ-nṯr nṯr=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 690 §2100c (N): *šn it(=i) in zḥ-nṯr* "Be enclosed, O my father, by the god's booth!"

Offering Text with motif:

PT 34 §26b (W): *i.dp=k dp.t=f ḫnti zḥ.w-nṯr* "May you taste the taste of it before the god's booths."

Is Jackal[1217]

Priestly Motif

Priestly Recitations with motif:

PT 374 §659a–b (T): *pr=k im=sn ḥr is z3b is ḥr(i)-gs=f zn ir.w=f ir ḫftiw[=f]* "May you go out through them, as Horus, and the jackal beside him, whose form passes by [his] opponents."

PT 412 §727b–c (T): *h3 n<=k> T. m z3b šmꜥ inp is ḥr(i)-ḫ.t=f wpi.w is ḫnti iwnw* "Descend, O Teti, as the jackal of Upper Egypt, as Anubis, the one upon his belly, as Wepiu, foremost of Heliopolis!"

PT 437 §804d (P): *m z3b ꜥḏ-mr pḏ.wt m inpw ḫnti t3 wꜥb* "As the jackal, nome administrator of the bows, as Anubis, foremost of the pure land."

PT 483 §1015a–c (N): *ḥr ḫnti mni.t=f s3ṯ.wti nb sbw.t z3b šmꜥ ꜥḏ-mr psḏ.t wr.t* "Horus foremost of his Menit, Satjuti, lord of Sebut, the jackal of Upper Egypt, the nome administrator of the great Ennead."

PT 532 §1257b–c (N): *ḫw=sn(i) z3b ḥw33.wt=k ir t3 ir rn=k pw n(i) z3b šmꜥ* "Let them prevent that your putrefaction drip down, in accordance with this your name of 'jackal of Upper Egypt.'"

[1217] On the assumption of the form of the jackal by the beneficiary, see above at n. 1185.

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PT 610 §1719d–e (M): *m z3b ꜥḏ-mr psḏ.ti m ḥr ḫnti mni.t=f* "As the jackal, district administrator of the two Enneads, as Horus Khentimenitef."
PT 659 §1867b (N): *h3 n=k z3b šmꜥ is inp is ḥr(i) mniw* "Return as the jackal of Upper Egypt, as Anubis master of the herdsman's tent!"
fPT 665 §1907d (Nt): *d n=k rn=k n(i) z(3)b* "Let your name of 'jackal' be given to you."
PT 675 §2001b–c (N): *h3 n=k <m> z3b šmꜥ inp is ḥr(i)-gs=f {h}<w>piw.w is ḫnti iwnw* "Descend <as> the jackal of Upper Egypt, as Anubis who is beside him, as <Wepiu>, foremost of Heliopolis."
sPT 1023 P/P/S 18: *z3b ꜥḏ-mr psḏ.t* "O jackal, nome administrator of the Ennead."
Transition Text with motif:
PT 506 §1097a (P): *P. p(i) wnš.t* "Pepi is the *she-jackal."

Is Ka of (All) Gods[1218]

Priestly Motif
Priestly Recitations with motif:
PT 589 §1609a (M): *ṯwt k3 n(i) nṯr.w nb(.w)* "You are the Ka of all the gods."
PT 649 §1831c (N): *ṯwt k3 n(i) nṯr.w* "You are the Ka of the gods."
sPT 1012 P/S/Ne III 63: *ṯwt k3 n(i)* [*nṯr.w*] *nb(.w)* "You are the Ka of all the gods."

Is Ka of Horus

Priestly Motif
Priestly Recitations with motif:
PT 215 §149d (W): *ṯwt k3* "For you are a Ka."
PT 356 §582d (T): *ir.n=f n k3=f im=k* "He has acted for his Ka in you."
PT 357 §587b (T): *ṯwt k3=f* "For you are his Ka."
PT 364 §610d (T): *ṯwt k3=f* "For you are his Ka."
PT 370 §647d (M): *ir.n ḥr n k3=f im(i)=k* "Horus has acted for his Ka which is you."
PT 589 §1609b (M): *nḏ.n kw ḥr ḫpr.ti m k3=f* "For Horus has saved you, you having come to be as his Ka."
PT 649 §1832a (N): *ḫpr.ti m k3=f* "You coming into being as his Ka."
Offering Text with motif:
PT 176 §102b (N): *ṯwt k3=f* "You are his Ka."

Is Khentimentiu

Priestly Motif
Priestly Recitations with motif:
PT 214 §139d (W): *wn=k im=s ḫnti imn.tiw* "And by it may you be before the westerners."
PT 224 §220b–c (T): *mdw=k ḫnti 3ḫ.w inp is ḫnti-imn.tiw ꜥnḏ.ti is ḫnti sp3.w(t) i3b.t(i)t* "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 ib ḥr ḫr=k m rn=k n(i) ḫnt(i)-imn.tiw* "Horus is happy with you, in your name of 'foremost of the westerners.'"
PT 371 §650c (T): *ḫnt ib n(i) ḥr ḫr=k m rn=k n(i) ḫnt(i)-imn.tiw* "Horus is happy with you, in your name of 'foremost of the westerners.'"
PT 650 §1833c (N): */// /// /// /// inp ḫnt(i)-imn.tiw wsir is z3 gbb* "///////// Anubis foremost of the westerners, as Osiris, the son of Geb."
fPT 665A §1909b (Nt): *m wd.t=f ṯw Nt. pw m ḫnti-imn.tiw* "As he has placed you, O Neith, as foremost of the westerners."
fPT 667 §1936f; sim. §1942a (Nt): *ḫnti-(i)mn.tiw* "O foremost of the westerners."
PT 674 §1996b; sim. §1999d (N): [*ḫms=k ḥr ḫndw=k*] *bi3.y ḥr ns.t ḫnti-imn(.tiw)* "[Sit upon your] metal [throne], upon the throne of foremost of westerners!"
PT 677 §2021a (N): *wn=k ḥr ns.t wsir m s.ti ḫnt(i)-imn(.tiw)* "That you be upon the throne of Osiris as the successor of foremost of the westerners."

[1218] In other words, the god Geb; see PT 592 §1623a.

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Offering Text with motif:
PT 81 §57d (W): *ꜥḥꜥ=f ḫnti 3ḫ.w inp is ḫnti-imn.tiw* "That he stand before the Akhs, as Anubis foremost of the westerners."
Transition Text with motif:
PT 510 §1145c (P): *P. pn sm3-wr pri m ḫnti-imn.tiw* "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): *mr ꜥḥꜥ-n-wrḏ.n=f ḥr(i)-ib 3bḏw* "Like (to) the one who stands tirelessly, the one who dwells in Abydos."
PT 483 §1012d (N): *mr ꜥḥꜥ-n-wrḏ.n=f ḥr(i)-ib 3bḏw* "Like (to) the one who stands tirelessly, resident in Abdyos."
PT 532 §1261a (N): *n ṯwt is ꜥḥꜥ-n-wrḏ.n=f ḥr(i)-ib 3bḏw* "For you are the one who stands tirelessly, resident in Abydos."
PT 610 §1711d (M): *n ṯwt is ꜥḥꜥ-n-wrḏ.n=f ḥr(i)-ib 3bḏw* "For you are the one who stands tirelessly, resident in Abydos."
sPT 1006 P/S/Se 92: [*ḏsw*] *n=f mn(i).t wr.t mr ꜥḥꜥ-n-wrḏ.n=f ḥr(i)-ib 3bḏw* "While the great mooring post calls out to him, as to he who stands tirelessly, resident in Abydos."
sPT 1023 P/P/S 14: [*s*]ꜥ*b=k n psḏn.tiw mr ꜥḥꜥ-n-wrḏ.n*[*=f*] "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): *ḥtp W. m ꜥnḫ m imn.t* "And Unas set as the living one in the west."
PT 302 §458a (W): *n W. is ꜥnḫ z3 spd.t* "And Unas is the living one, the son of Sothis."
PT 470 §917a (P): *n P. is pw ꜥnḫ bik wb3 qbḥ* "Because Pepi is the living one, the falcon who opens the firmament."
sPT 1048 P/A/N 58–59: /// … /// *ꜥnḫ z3 spd.t* "/// … /// [as] the living one, the son of Sothis."

Is Mourned

Priestly Motif
Offering Text with motif:
PT 20 §12a (N): [*rm=s sw*] "Her beweeping it."
Priestly Recitations with motif:
PT 337 §550b (P): *rmy sw i.ky sw ḥ3y sw* "Beweep him, cry out for him, mourn him!"
PT 419 §744b (T): *ḥ3i wrš.w=k* "While your watchers mourn."
PT 461 §872a (N): *sbḥ n=k 3s.t* "Let Isis wail for you."
PT 466 §884a (P): *sbḥ n=k mni.t wr.t wsir is m s.t-ꜥ.w(i)=f* "While the great mooring post wails for you as (for) Osiris in his suffering."
PT 468 §898a (N): *sbḥ n=k 3s.t* "Let Isis wail for you."
PT 482 §1004d (N): *iw.n=sn n wsir ḫr ḫrw sbḥ n(i) 3s.t ḥnꜥ nb.t-ḥw.t* "They have come to Osiris precisely because of the sound of the wailing of Isis and Nephthys."
PT 512 §1163c (P): *rmm=i*{*=f*} *rmy.t* "Deeply do I weep."
PT 535 §1281a; sim. §1281a (*bis*) (P): *rm sn=ṯ* "Weep for your brother!"
PT 553 §1365c; sim. §1366a (P): *rm n=k p.t* "Let the sky weep for you."
PT 619 §1750c (M): *sbḥ n=k 3s.t* "Isis will wail for you."
PT 633 §1791 (N): *ṯmt ḥ3.t ḥr=f* "You are the one who mourns over him."
PT 670 §1973a (N): *iw=sn n wsir Ne. ḫr ḫrw rmm 3s.t ḥr sbḥ nb.t-ḥw.t* "They come to Osiris Neferkare, upon the sound of the weeping of Isis, upon the wailing of Nephthys."
PT 676 §2013b (N): *sbḥ n=k smn.t(i)t* "Let the mourning goddess wail for you."
PT 690 §2112a; sim. §2117 (N): *ḥ3.n(=i) ṯw ḥr ḥ3.t* "I have mourned you at the tomb."

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Transition Texts with motif:
PT 258 §309a (W): *in sn.t=f nb.t p rm.t sw* "It is his sister, the Lady of Buto, who beweeps him."
PT 259 §313a (T): *in sn.t T. pn nb.t p rm.t sw* "It is the sister of Teti, the Lady of Buto, who beweeps him."
PT 302 §460b (W): *ir=sn(i) nn n(i) rm.wt nṯr* "Making these god's lamentations."

Is My Father (*it=i*)[1219]

Sacerdotal Motif
Offering Texts with motif:
PT 200 §116b (W): *wr it(=i)* "How great is my father!"
PT 201 §117a (N): *it(=i) Ne.* "O my father Neferkare."
PT 202 §117b (N): *it(=i) Ne.* "O my father Neferkare."
PT 418 §742c (M): *d=i ṯn m wp.t it(=i) M.n* "Let me place you on the brow of my father Merenre."
PT 605 §1681a; sim. §1682a (N): *it(=i) Ne.* "O my father Neferkare."
PT 661 §1873a (N): *it(=i) Ne.* "O my father Neferkare."
sPT 1053 P/Ser/S 10–11; sim. 12: *dd=i ṯw m ir.ti it=i* "In the eye of my father do I put you."
sPT 1056 P/Ser/N 2: *mrḥ.t n it(=i) mrḥ.t n /// /// ///* "Unguent for my father, unguent for /// …"
Priestly Recitations with motif:
PT 413 §734a (T): *it(=i)* "O my father."
PT 419 §743a (M): *i.nḏ-ḥr=k it(=i) m hrw=k pn* "Hail to you, O my father, on this day!"
PT 438 §809a (N): *it(=i) Ne.* "O my father Neferkare."
PT 455 §849b–c (P): *mɜ=ṯn wʿb pn n(i) it(=i) wsir P. pn nṯr(w) m zmn m bd.w* "And witness this purification of my father Osiris Pepi, the Netjeru-purification with Zemern-natron and Bed-natron."
PT 482 §1002a; sim. §1003a; §1004a (N): *iɜ it(=i) Ne.* "Greeting, O my father Neferkare!"
PT 487 §1046a (P): *iɜ it(=i) wsir P. pn* "Greeting, O my father Osiris Pepi!"
PT 512 §1162a; sim. *passim* (P): *ir.n n=f it=i ib=f* "My father has made his heart for himself."
PT 541 §1334c (P): *irr n it(=i)* "And as for the one who acts for my father."
PT 542 §1336a; sim. §1336b (P): *m ḫɜtb=k i.msḏ.w nb it(=i)* "Have no mercy on anyone whom my father hates."
PT 547 §1342a (P): *hɜ it(=i) wsir P. pn* "O my father Osiris Pepi."
PT 556 §1379a; sim. *passim* (P): *mɜʿ r=f it(=i) m nfr.t* "And my father was thus served well."
PT 580 §1543a; sim. §1543b (P): *ḫw it(=i) smɜ wr ir=f* "O one who smote my father, O one who slew one who is greater than him."
PT 603 §1675a (N): *it(=i) Ne.* "O my father Neferkare."
PT 604 §1680a; sim. §1680d (N): *it(=i) Ne. wr* "O my father, O Neferkare, O great one."
PT 606 §1683a; sim. *passim* (M): *it(=i)* "O my father."
PT 611 §1724a; sim. *passim* (M): *ʿnḫ ʿnḫ.ti it(=i) m rn=k pw ḫr(i) nṯr.w* "Live! Live, O my father, in your name of 'one who is with the gods!'"
PT 612 §1730a (M); sim. §1731b (P): *iw-s(w) šm.t=k tn it(=i) M.n mr šm ḥr n it=f wsir* "Indeed this your going, O my father Merenre, is like when Horus went to his father Osiris."
PT 636 §1798b (N): *it(=i) wsir Ne.* "O my father Osiris Neferkare."
hPT 662B §1877c (N): *it(=i) Ne.* "O my father Neferkare."
PT 673 §1990a (N): *iɜ it(=i) Ne.* "Greeting, O my father Neferkare!"
PT 690 §2100c (N): *šn it(=i) in zḥ-nṯr* "Be enclosed, O my father, by the god's booth!"
fPT 691B §2127a; sim. §2128d (Nt): *it(=i) wsir* "O my father Osiris."
PT 700 §2182a (N): *it(=i) Ne.* "O my father Neferkare."
fPT 718 §2232a; sim. §2233d (N): *it(=i) Ne.* "O my father Neferkare."

[1219] This motif identifies passages in which a speaking officiant refers to the beneficiary as *it=i* "my father." It therefore does not include instances of *it=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: *nhmhm spɜ.ti nṯr* [*tp-ʿ.wi*] *wsir ppy pn* "while the two districts of the god roared [before] Osiris Pepi." For Pyr. §1394c (M), therefore read *nhmhm spɜ.ti nṯr tp-ʿ.wy* [*M.n.*].

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Transition Texts with motif:
PT 264 §344a (P): *sḏ3.t(i) sḏ3y.t it=i im r 3ḫ.t n(i)t p.t* "That my father's traveling might be traveled thereon to the horizon of the sky."
PT 609 §1703e (M): *it(=i) M.n* "O my father Merenre."

Is Not against King

Transition Motif
Transition Texts with motif:
PT 467 §892a (N): *n šnṯ Ne. ni-sw.t* "Neferkare has not striven with the king."
PT 486 §1041b–c; sim. §1042b (N): *i.tm.w iṯ.w n ni-sw.t šd.ti=sn n sr.w* "Those who are neither taken away to the king, nor taken out to the nobles."
PT 571 §1468c (P): *n mwt P. pn n ni-sw.t* "Pepi will not die because of the king."
fPT 726 §2253c (Nt): *n mwt Nt. n ni-sw.t n mwt Nt. n rmṯ* "Neith will not die because of the king; Neith will not die because of a man."
sPT 1048 P/A/N 60: *n [šnṯ].n=f ni-sw.t n sm[.n]=f b3s.tit* "He does not [strive] with the king: he [does] not aid Bastet."

Is Not Burned

Personal Motif
Personal Text with motif:
hPT 662A §1876d (N): *znzn.t ḥr.ti r Ne.* "Fire being far from Neferkare."
Transition Text with motif:
PT 260 §323d (W): *n rḏi.w W. n ns=ṯn* "And Unas will not be given to your fire."

Is Not Crossed

Transition Motif
Transition Texts with motif:
PT 307 §484a (W): *nṯr nb wd.t(i)=f(i) ḥ=f* "As for any god who would put his arm (adversarily)."
PT 311 §498b (W): *im(i)=sn ḏ3 ḥ=sn* "Let them not cross their arms."
PT 478 §978a (N): *3ḫ nb nṯr nb ḏ3.t(i)=f(i) ḥ=f m Ne.* "As for any Akh or any god whose hand will cross to Neferkare."
PT 524 §1237b (P): *n mḏ3.w ḏ3 sw m w3.t P. pn* "There is no adversary who would cross himself in the way of Pepi."
PT 688 §2086b–c (N): *dr ṯw3 ḥ.w ir(i)w Ne. pn in i.dr izf.t m-b3ḥ ḫnti-ir.ti m ḫm* "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): *ḥsq=f ḥ3.t(i)w n(i)w ḏ3.t(i)=sn sn m Ne.* "Let it cut out the hearts of those who would cross themselves to Neferkare."

Is Not Hindered (*šnṯ, sšnṯ, ḫsb*)

Personal Motif
Apotropaic Text with motif:
PT 299 §444c (W): *n šnṯ=i* "I will not be striven with."
Transition Texts with motif:
PT 262 §334c (T): *n ḫsb.n sw wr.w ḥ-ḥḏ ir msq.t sḥd.w* "Without the great ones of the white shrine hindering him at the Mesqet of the stars."
PT 301 §448c (W): *imi ṯn(i) ḫsb W.* "Do not hinder Unas!"
PT 310 §492b; sim. §492d (W): *šnṯṯ W. šnṯṯ tm* "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 iṯ* "Do not seize!"

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Transition Texts with motif:
PT 486 §1042b (N): *n it.w Ne. n ni-sw.t* "Neferekare will not be taken away to the king."
PT 522 §1230d (P): *n it=t P. pn* "You will not take Pepi away."
PT 524 §1237a (P): *n ntr ndr P. pn* "There is no god who would take hold of Pepi."
Priestly Recitation with motif:
fPT 666B §1931b (Nt): *im(i)=sn ndr.w ꜥ=k ir pr b3 pf* "Let them not take your hand to (i.e. lead you to) that house of that Ba."

Is Not Stranded (*iwi*)

Transition Motif
Transition Texts with motif:
PT 485 §1028c; sim. §1030b (P): *m iw sw* "Do not strand him!"
PT 515 §1176b (P): *my iwy sw* "Do not strand him!"
PT 566 §1429e (P): *n ḥm iwi.w P. pn* "Pepi will not be stranded."
PT 615 §1742c; sim. §1742d (M): *n z3 i.tm iwy* "And the son of Atum is not stranded."
PT 689 §2090d (N): *m sš3 (i)w.t(i)=f(i) ḥr ḥr ir.t=f* "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 z3 ꜥ(.wi)=f(i)* "His arms are not weak."
PT 503 §1080c (P): *n bdši=f* "He will not become feeble."

Is Not Weaned

Priestly Motif
Priestly Recitations with motif:
PT 412 §729c (T): *n wdḥ=s tw* "May she not wean you."
PT 548 §1344b (P): *n wdḥ=s sw* "She will not wean him."
PT 675 §2003c (N): *n wdḥ=s tw* "She will not wean you!"
sPT 1008 P/S/Se 96: *n wdḥ=s* [*tw*] "Let her not wean [you]."
Transition Text with motif:
PT 508 §1119b (P): *n ḥm wdḥi=sn sw d.t* "They will never wean him."

Is Official

Priestly Motif
Priestly Recitations with motif:
PT 437 §795d; sim. §795e; §804d (P): *di=f n=f 3ḫ=f imi wrš.w p* "He will give him his Akh, who is 'watcher of Buto.'"
PT 483 §1015a–c (N): *ḥr ḫnti mni.t=f s3t.wti nb sbw.t z3b šmꜥ ꜥd-mr psd.t wr.t* "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): *mdw pn wr ꜥ3i pr m r3 n(i) dḥw.ti n wsir sd3.wi ꜥnḫ ḫtm.wi ntr.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): *s3ḫ[=f tw] dḥw.ti is inp is sr d3d3.t* "That [he] make [you] an Akh, as Thoth, as Anubis, noble of the court."
fPT 667A §1943a–b (Nt): *ḥtp.w(i) (si) n sdm ꜥḥꜥ wsir imi-r3 ntr.w* "How satisfying (it) is to hear Osiris the overseer of the gods arising!"
sPT 1023 P/P/S 18: *z3b ꜥd-mr psd.t* "O jackal, nome administrator of the Ennead."
Transition Text with motif:
sPT 625A §1765b (N): /// *Ne. m sr r p.t* "Neferkare /// as a noble to the sky."

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Is (One Who Is) in Nedit

Priestly Motif

Priestly Recitations with motif:

PT 247 §260b (W): *ḥ ỉmỉ ndỉ.t* "Arise, O one who is in Nedit!"

PT 412 §721b (T): *nmnm ỉmỉ ndỉ.t* "The one who is in Nedit is shaken."

PT 422 §754c (P): *ỉ ȝḫ pw ỉmỉ ndỉ.t sḫm ỉmỉ tȝ-wr* "This Akh who is in Nedit comes, the power who is in the Thinite nome."

PT 468 §899a (N): *nḫ ȝḫ ỉmỉ ndỉ.t* "So does the Akh who is in Nedit."

PT 690 §2108a–b (N): *wsỉr ỉs bȝ pw ỉmỉ ndỉ.t sḫm pw ỉmỉ nỉw.t wr.t* "As Osiris, this Ba who is in Nedit, this power who is in the great city."

Is Osiris (Deity)[1220]

Sacerdotal Motif

Priestly Recitations with motif:

PT 337 §549a (P): *wsỉr* "O Osiris."

PT 477 §956b; sim. *passim* (N): *ṯz=sn(ỉ) wsỉr ḥr gs=f* "That they raise Osiris from upon his side."

PT 483 §1012a (N): *wsỉr zȝ gbb tpỉ=f* "O Osiris, son of Geb, his first."

PT 532 §1256c; sim. §1258c; §1259b–c (N): *wsỉr* "O Osiris."

PT 540 §1328a; sim. §1328c (epithet) (P): *wsỉr* "O Osiris."

sPT 561B P/V/E 26: *ỉn P. dwȝ ṯw wsỉr* "It is Pepi who hymns you, O Osiris."

PT 577 §1520a; sim. §1525 (P): *ḫ wsỉr* "Osiris is appeared."

PT 579 §1539a (N): *wsỉr* "O Osiris."

PT 581 §1551a–b (N): *ỉn tpḥ=k pw nw wsḫ.t wsỉr* [*ỉn*] *ṯȝw* "This is your naos, the broad hall, O Osiris, that which brings breath."

PT 606 §1683a (N): *wsỉr* "O Osiris."

PT 685 §2068a (N): *wsỉr* "O Osiris."

fPT 691B §2127a (Nt): *ỉt(=ỉ) wsỉr* "O my father Osiris."

Is Osiris + Interpolated NN[1221]

Priestly Motif

Priestly Recitations with motif:

PT 477 §960c (N): *wsỉr Ne.* "O Osiris Neferkare."

PT 482 §1003a (N): [*ỉȝ ỉt(=ỉ)*] *wsỉr P. pn* "[Greeting, O my father] Osiris Pepi!"

PT 483 §1012a (P): *wsỉr P. zȝ gbb tpỉ=f* "O Osiris Pepi son of Geb his first."

PT 487 §1046a (P): *ỉȝ ỉt(=ỉ) wsỉr P. pn* "Greeting, O my father Osiris Pepi!"

PT 498 §1069b (P): *ḥȝ wsỉr M. pn* "O Osiris Merire."

PT 532 §1256c; sim. §1258c; §1259b–c (P); §1262b (N): *wsỉr P.* "O Osiris Pepi."

sPT 561B P/V/E 23; sim. 24–26: *ỉ ḥr /// … ///* [*wsỉr*] *P.* "Horus comes /// … /// [Osiris] Pepi."

PT 577 §1523c–1524a (P): *ỉnp ỉp ỉb.w ỉp=f wsỉr P. m-ḫ nṯr.w ỉr(ỉ)w tȝ n nṯr.w* [*ỉmỉ*]*w p.t nb ỉrp m wȝḫ* "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."

PT 578 §1531a (P): *wsỉr P.* "O Osiris Pepi."

PT 579 §1539a; sim. §1539b (P): *wsỉr M. pn* "O Osiris Merire."

PT 580 §1544a; sim. §1550a–b (P): *ỉt(=ỉ) wsỉr P. pn* "O my father Osiris Pepi."

PT 581 §1551a–b; sim. §1551c (P): *ỉn tpḥ.t=k ṯw nw wsḫ.t wsỉr P. pn ỉn.t ṯȝw* "This is your naos, the broad hall, O Osiris Pepi, that which brings breath."

PT 606 §1683a; sim. *passim* (M): *wsỉr M.n p(w)* "O Osiris Merenre."

PT 629 §1787 (N): *wsỉr Ne.* "O Osiris Neferkare."

[1220] 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.

[1221] PT 482, 498, 578, 629, 630, 680 are identified as personal services to the god Osiris in Chapter Four due to their locations of attestation, making their usages of *wsỉr NN* to be instances of this motif. The personal PT 510 §1142a (P) is a borderline instance of this motif, because it is a matter of replacing an original *ỉt=ỉ* with *wsỉr NN*, rather than inserting the name of the text owner after the name of the god.

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PT 630 §1788a (N): *wsir Ne.* "O Osiris Neferkare."
PT 670 §1973a; sim. §1975a; §1986b[1222] (N): *iw=sn n wsir Ne. ḥr ḫrw rmm 3s.t ḥr sbḥ nb.t-ḥw.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.* [*wsir*] *P. wr* [*qdd*]*=f ꜥ3 b3gi* "O father of Pepi [Osiris] Pepi, whose sleep is great, great of inertness."
Offering Text with motif:
PT 680 §2033 (N): *wsir Ne.* "O Osiris Neferkare."
Transition Text with motif:
PT 510 §1142a (P): *ir=sn m3ꜥ.iw n wsir P.* "They will perform service for Osiris Pepi."

Is Osiris NN[1223]

Sacerdotal Motif
Sacerdotal Texts with motif:
With *wsir NN* in vocative "O Osiris NN":
PT 22, 98, 102, 104, 641
With *wsir NN* in declarative statements:
PT 642 §1817b; sPT 715A §2219c
Offering Texts with motif:
With *wsir NN* or *h3 wsir 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 *ḥr imi wsir 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 *wsir NN* or *h3 wsir NN* in vocative "O Osiris NN":
PT 33, 101, 223 (Q1Q), 356–357, 364, 366–372, 423, 425–426, 446, 454, 458, 543, 545, 547, 556, 588–590, 620, 636, 643, sPT 645A–B, PT 646 (Nt), 647 (B16C), 648–649, fPT 664A, 664C, sPT 1012–1013, 1018, 1021
With *wsir 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 §1343a; PT 556 *passim*; PT 592 *passim*; PT 640 *passim*; PT 644 §1823c; PT 660 *passim*; sPT 1015 P/S/Ne IV 81–82

Is Osiris (NN)

Sacerdotal Motif
Sacerdotal Text with motif:
PT 416 §740 (T): *wḏ3.t pw nw ir.n ḥr n it=f wsir* "This is a garment which Horus made for his father Osiris."
Offering Texts with motif:
PT 32 §22a (W): *qbḥ=k ipn wsir qbḥ=k ipn h3 W. pr.w ḥr z3=k pr.w ḥr ḥr* "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): *wsir* "O Osiris."
PT 63 §44a (Sq3C): *wsir* "O Osiris."
PT 81 §57e (W): *r ḫ3.t r ḫ3.t ḥr wsir* "To the brow! To the brow, to Osiris!"
PT 93 §62a (W): *wsir* "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.'

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Priestly Recitations with motif:
PT 223 §215b–c (W): *wsir bꜣ im(i) ꜣḫ.w sḫm im(i) s.wt=f nḏ.w psḏ.t m ḥw(.t)-sr* "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 535 §1280c–d; sim. §1282b (P): *iw.n=sn(i) m ẓḫn.w sn=sn(i) wsir m ẓḫn.w sn=sn(i) P. pn* "They have come, only in seeking their brother Osiris, only in seeking their brother Pepi."
fPT 666A §1930b (Nt): *wsir* "O Osiris."
PT 676 §2010a (N): *qbḥ=k ipn wsir imiw* [*ḏdw imiw grg.*]*w-bꜣ=f* "This libation of yours, O Osiris, that which is in [Busiris, and that which is in Geregubaf]."
sPT 1020 P/S/Ne IV 94: *wsir* "O Osiris."

Is Power

Priestly Motif
Priestly Recitations with motif:
PT 223 §215b–c (W): *wsir bꜣ im(i) ꜣḫ.w sḫm im(i) s.wt=f nḏ.w psḏ.t m ḥw(.t)-sr* "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 436 §789a (P): *sꜣḫ.i sḫm pn n bꜣ=f* "Let this power be made an Akh because of his Ba."
sPT 645B §1824h (Nt): *ṯwt nṯr sḫm wꜤ.t(i)* "You are a god, the sole power."
PT 690 §2108a–b (N): *wsir is bꜣ pw imi ndi.t sḫm pw imi niw.t wr.t* "As Osiris, this Ba who is in Nedit, this power who is in the great city."

Is Power before Living

Priestly Motif
Priestly Recitations with motif:
PT 450 §833b; PT 460 §869a; PT 468 §903b: *sḫm=k ḫnti Ꜥnḫ.w* "You being a power before the living."

Is (Power) before Powers[1224]

Priestly Motif
Priestly Recitations with motif:
PT 468 §899c (N): *sḫm=k ḫnti sḫm.w* "May you be a power before the powers."
PT 536 §1294a–b (P): *ḏi.n=f n=k ꜣḫ.w=f zꜣb.(i)w ḥr is imi pr=f ḫnti is ḫnt(i) sḫm.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): *sḫm=k <ḫnti> sḫm.w imiw=k* "You being the power <before> the powers who are in you."
PT 690 §2110d (N): *sḫm is ḫnt(i)* [*sḫm.w*][1225] "As the power foremost of [powers]."

Is Power/Osiris Foremost of Akhs[1226]

Priestly Motif
Priestly Recitations with motif:
PT 611 §1724c (M): *sḫm nn ḫnti ꜣḫ.w* "This one is the power foremost of Akhs."
fPT 665 §1899b–e (Nt): [*ḫꜤ.ti*] *m wpi.w bꜣ* [*is*] *ḫnti Ꜥnḫ.w sḫm <is> ḫnti ꜣḫ.w sbꜣ is wꜤ.ti* "[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): *W. pi sḫm-wr sḫm m sḫm.w* "Unas is the great power, the one who has power over the powers."
[1225] Restore by P/S/Se 87 and Nt 596.
[1226] This is a subset of the motif 'Is Appeared as Wepiu, Geb, Jackal.' Cf. the personal PT 523 §1232c–d (P): *ꜤḫꜤ r=f P. pn ḫnti ꜣḫ.w i.ḥm.w-sk mr ꜤḫꜤ wsir ḫnti ꜣḫ.w* "let Pepi stand before the Akhs, the imperishable stars, just as Osiris stands before the Akhs," where a comparison rather than equivalence is made.

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fPT 665B §1913b–1914a (Nt): *ḫ ꜥ.ti m wpi.w bꜣ is ḫnti ꜥnḫ.w sḫm is ḫnti ꜣḫ.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): [*sḫm.ti*] *m d.t=k nṯr is bꜣ is ḫnti ꜥnḫ.w sḫm is ḫnt(i) ꜣḫ.w* "[Have power] in your body as a god, as the Ba foremost of the living, as the power foremost of the Akhs!"

Is Protected (*mki*)

Transition Motif

Transition Texts with motif:

PT 252 §272c–273a (W): *dbꜣ W. m nb=tn r-dr=tn* "Adorn Unas as the lord of all of you!"

PT 254 §287c (W): *iḫ mk.t(i) W. im in mꜣꜣ.w sw* "Let Unas be protected there by those who see him."

PT 256 §301c (W): *iw mk.t(i)=f m iry.t=f r=f* "He is protected from that which might be done against him."

PT 260 §320a; sim. §321a (W): *iw mk.t W. m ir.t(=i)* "The protection of Unas is my eye."

hPT 694B §2155a (N): *mky Ne.* "Neferkare is protected."

Apotropaic Text with motif:

PT 278 §419c (W): *im(i) mk.ti W.* "Cause that Unas be protected!"

Is Protected (*nhy*, *sni*)

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): *nhy tšy T. sni tšy T.* "Let Teshy protect Teti; let Teshy *protect Teti."

PT 391 §687c (T): [*sni*] *T. nhi T.* "[*Protect] Teti; protect Teti!"

Transition Text with motif:

PT 260 §320a (W): *iw nh.t W. m ir.t=f* "The protection of Unas is his eye."

Is Pure, Appeared at Festival

Priestly Motif

Priestly Recitations with motif:

PT 437 §794b (P): *wꜥ[b=k n] psḏn.tiw* "[You will be pure for] the new moon ceremony."

PT 483 §1012c (N): *wꜥb=k n ꜣbd* "You will be pure at the monthly ceremony."

PT 610 §1711b (M): *ḫ ꜥ.w=k n ꜣbd wꜥb=k n psḏn.tiw* "You will appear at the monthly ceremony: you will be pure at the new moon ceremony."

sPT 1023 P/P/S 14: [*s*]*ꜥb=k n psḏn.tiw mr ꜥḥꜥ-n-wrḏ.n*[*=f*] /// /// /// "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): *wꜥb=k ir=k* "And be pure."

PT 222 §207a (W): *i.fḫ=k ꜥb.w=k n tm m* [*iwnw*] "May you release your impurity for Atum in [Heliopolis]."

PT 412 §733c (T): *wꜥb=k* "May you be pure."

PT 420 §750a (T): *wꜥb* "Be pure!"

PT 451 §837b; sim. §839a (P): *wꜥb=k* "May you be pure."

PT 452 §841a; sim. §842c (P): w*ꜥb=k* "May you be pure."

PT 674 §1996a (N): *wꜥb* "Be pure!"

PT 677 §2028a (N): *wꜥb* "Be pure!"

fPT 717 §2225c (N): [*wꜥb=k*] *im=sn m nṯr* "Be pure by them as a god!"

Transition Text with motif:

PT 513 §1171a (P): *wꜥb* "Be pure!"

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Is Questioned (Non-rhetorical)[1227]

Transition Motif

Transition Texts with motif:

PT 310 §494a (W): *in.t(i) n=k W. zy mḫn.t* "Which ferryboat, O Unas, should be brought to you?"
PT 470 §914c (N): *śm=k ṯny* "Where will you go?"
PT 473 §930d; sim. §931a (M): *i(n)-m tw*=k "Who are you?"
PT 505 §1091b (P): *pr.n=k ṯni* "From where have you ascended?"
PT 508 §1116c; sim. *passim* (P): *iw.n=k tri ṯn* "To where have you come?"
PT 513 §1173a (P): *in m ti ir n=k nn* "Who has done this for you?"
PT 582 §1565c (P): *in m ir n=k nn* "Who has done this for you?"

Priestly Recitation with motif:

fPT 667 §1940b (Nt): *in m ir n=k* "Who has acted for you?"

Is Raised (*ṯzi*, *ṯni*)

Priestly Motif

Priestly Recitations with motif:

PT 366 §627b (T): *ṯn wr ir=k* "Raise one who is greater than you!"
PT 468 §902c (P): *ṯz=sn(i) ṯw* "Let them raise you."
PT 540 §1329a (P): *ṯz.n ṯw ḥtm.wt* "She who provides has raised you."
PT 553 §1353a (P): *ṯz ṯw gbb* "Let Geb raise you."
PT 593 §1629b (N): *ṯz=s ṯw* "That she may raise you."
PT 610 §1723a (M): *ṯz ṯw ḫnti ḫm* "Let the foremost of Letopolis raise you."
fPT 664C §1895; sim. §1897a (N): *ṯz=s ṯw* "That she may raise you."

Is Round

Priestly Motif

Priestly Recitations with motif:

PT 219 §192b (W): *i.šn ḥ.t=k ḥr=s* "Your body being round by it."
PT 366 §629b (T): *m(i) kw dbn.ti šn.ti m dbn pḥr ḥ3(.w)-nb.w* "Behold: you are round and encircled as the round one who goes around the Haunebu."
PT 454 §847c (P): *wr.ti dbn.ti m dbn pḥr ḥ3.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.šn ḥ.t=k ḥr*[=*s*] "/// … /// what you have ///, your body being round by it."

Is Sacred

Priestly Motif

Priestly Recitations with motif:

PT 356 §581c (T): *ḏsr.t(i) ir=f m rn=k n(i) t3-ḏsr* "You more sacred than him, in your name of 'he of the sacred land.'"
PT 372 §652b (T): *h3 ḏsr.t(i) ir=f* "Go down be more sacred than him!"
PT 658 §1855b (N): *h3 ḏsr.t(i) ir=f* "Go down and be more sacred than him!"

Is Satisfied with Eye

Offering Motif

Offering Texts with motif:

PT 14 §9c (N): *ḥtp=f* "That he be satisfied (sc. with his eyes)."
PT 15 §9d (N): *ḏi.n n=k gbb ir.ti=k(i) ḥtp=k* "Geb has given you your eyes precisely that you be satisfied."
PT 83 §58c (W): *ḥtp=f ḥr=s* "That he be satisfied with it."
PT 85 §59c (W): *ḥtp ḥr=s* "Be satisfied with it!"

[1227] Cf. the rhetorical (unanswered) question to the effect that *in sm3.n=f ṯw* "Has he slain you?" at PT 306 §481a; PT 474 §944a; and PT 572 §1477a.

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PT 175 §102a (N): *ḥtp=k* "That you may be satisfied (sc. since the eye is given)."
PT 178 §103b (N): *ḥtp ḥr=sn(i)* "Be satisfied with them!"
PT 179 §103c (N): *ḥtp ḥr=k n ḥr* "Your sight is satisfied because of Horus."
Priestly Recitation with motif:
PT 357 §583b; sim. §583c (T): *ḥtp=k m ỉr.t(i) wr pn ỉm=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): *ḥtp=k m rn=k n(i) k3-ḥtp* "Precisely that you be satisfied, in your name of 'satisfied Ka.'"
PT 364 §611a (T): *ḥtp=k ḥr=s* "And be satisfied with it."
PT 370 §646c; sim. §647d (M): *ḥtp ḥr=s* "Be satisfied with it!"
PT 424 §772b (P): *ḥtp=k ỉm=f rˁ nb* "And be satisfied with it every day."
PT 468 §897a; sim. §897b; §905c (N): *sḫtp k(w) šms.w ḥr* "Let the followers of Horus satisfy you."
Offering Text with motif:
sPT 1052 P/Ser/S 3: *sḫtp*[*=s*] *ỉb=k* "That it satisfy your heart."

Is Scribe

Personal Motif
Transition Texts with motif:
PT 309 §490a–b (W): *W. pw dḥ3.ỉ ntr.w ḥ3(i) ḥw.t rˁ ms.n nḥ.t-ntr.w ỉmỉt ḥ3.t wỉ3 rˁ* "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 §955a–b; sim. §955c (M): *d M.n m s.t=f b3q ḫr ˁb.t* "And set Merenre in his (sc. the scribe's) place, him being cleared and bearing a forked staff!"
PT 510 §1146c (P): *P. p(w) zš-md3.t-ntr dd nt(i)t sḫpr ỉwt(i)t* "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): *wnn m zš n(i) ḥw.t-ḥr ḫpr m k3 ỉwnw* "Being the scribe of Hathor and becoming the bull of Heliopolis."

Is Served (*ḫnỉ*)

Transition Motif
Transition Texts with motif:
sPT 570A §1452b; sim. §1452d (M): *ḫn.tỉ(=ỉ)* "That I be served."
PT 571 §1470b (P): *ḫnỉ=sn P. pn* "Even that they serve Pepi."
Priestly Recitation with motif:
fPT 691B §2127f–g (Nt): *ḫny=sn*[1228] *ỉm(i)=k nznznw* "And they serve you, and so may you not suffer."

Is Sleeper (*ỉ.b3n*)

Priestly Motif
Priestly Recitations with motif:
PT 413 §735a (T): *sḏr r=f wr pn ỉ.b3n r=f* "O one who thus passes the night, O great one, O one who spends the night thus."
PT 468 §894b (N): *ỉ.b3n r=f Ne. pn ḫr k3=f* "Neferkare thus passing the night with his Ka."
fPT 665 §1901a (Nt): *h3 Nt. pw ỉˁ.w qdd ḥr.w b3n* "O Neith, one who would rise up, who sleeps, who would be distant, who passes the night."

[1228] The text is inscribed as *ḫny.n(=ỉ)*, but read *ḫny=sn*, with Edel 1975, p. 31.

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fPT 665C §1915f–g (Nt): *hȝ Nt. pw wr qdd ꜥȝ sḏr ir sḏr wr pn i.bȝn r=f* "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): */// /// /// ꜥȝ.w sḏr sḏr r=f wr pn i.bȝn r=f* "[O Neferkare, great of Qeded-sleep,] great of Sedjer-sleep, who sleeps thus, O great one, who thus passes the night."
sPT 721B §2240c (N): *i.bȝn r=f* "O one who passes the night thus."

Is Sobek

Transition Motif
Transition Texts with motif:
PT 275 §416c (W): *ḫpr W. m wr imi šd.t* "Unas becoming the great one who is in Shedet."
PT 308 §489c (W): *mȝn n=ṯn W. mr mȝȝ sbk n n(.t)* "That Unas may look upon you just as Sobek looks upon Neith."
PT 317 §507b; sim. §510a (W): *W. pi sbk wȝḏ šw.t rs ḥr ṯz ḥȝ.t* "Unas is Sobek, green of plumage, vigilant of sight, who raises the brow."
PT 582 §1564b–c (P): *wḏꜥ=f mdw sbk <is> imi šd.t inp is imi tȝb.t* "And he passes judgment as Sobek who is in Shedet, as Anubis who is in Tabet."

Is Sole Star

Priestly Motif
Priestly Recitations with motif:
PT 245 §251b (W): *n ṯwt is sbȝ wꜥ.ti rmn.wt(i) ḫw* "For you are the sole star, the companion of Utterance."
PT 463 §877c (P): *ṯwt sbȝ pw wꜥ.ti prr m gs iȝb.ti n(i) p.t* "You are this sole star which ascends in the east of the sky."
PT 488 §1048b (P): *šḏ=k m sbȝ wꜥ.t(i) ḥr-ib nw.t* "So that you don the fillet as the sole star in the center of Nut."
PT 556 §1384a (P): [*is*]*ṯ it(=i) wsir P. m sbȝ wꜥ.ti m gs pf iȝb(.ti) n(i) p.t* "And my father Osiris Pepi is this sole star in that eastern side of the sky."
fPT 665 §1899b–e (Nt): [*ḫꜥ.ti*] *m wpi.w bȝ* [*is*] *ḫnti ꜥnḫ.w sḫm <is> ḫnti 3ḫ.w sbȝ is wꜥ.ti* "[Appear] as Wepiu, [as] the Ba who is foremost of the living, as the power foremost of Akhs, as the sole star!"
fPT 666 §1920c (Nt): *iṯ n=k wrr.t sbȝ is wꜥ.t(i) sk ḫft(i)w* "Seize the Wereret-crown as the sole star, the one who destroys enemies!"
fPT 667A §1945f–g (Nt): *ir.n(=i) n=f ir.t m sbȝ wꜥ.ti iwt(i) sn-nw=f m-ꜥb=sn nṯr.w* "I having done for him what should be done as for (i.e. he being) the sole star, the one who has no equal among them, the gods."
fPT 717 §2226d (N): [*iṯ n*]*=ṯ wrr.t* [*sbȝ is wꜥ.ti sk ḫft(i)w*] "Seize the Wereret-crown [as the sole star who destroys enemies]!"

Is Son of Re (Predication)

Transition Motif
Transition Texts with motif:
PT 467 §887a (N): *Ne. pw zȝ=k* "Neferkare is your son."
PT 476 §952c–d (M): *n nt(i)t M.n is wng zȝ rꜥ rmn p.t sšm tȝ wp nṯr.w* "For Merenre is Weneg, the son of Re, the one who shoulders the sky, who leads the earth, who judges the gods."
PT 539 §1316c; sim. *passim* (P): *M. zȝ rꜥ mry=f* "Merire is the son of Re, beloved of him."
PT 576 §1508a; sim. §1508a–c (P): *iwr P. n rꜥ* "Pepi was conceived to Re."
fPT 691 §2121a; sim. §2124a (Nt): *m-k wi (i)r(i) ink zȝ=k* "Behold: thus am I your son."
Priestly Recitation with motif:
PT 217 §160c (W): *zȝ=k pw n(i) ḏ.t=k n ḏ.t* "For he is your own son forever."

Is Steering-oar (*ḥmw*)

Transition Motif
Transition Texts with motif:
PT 470 §917b (N): *n Ne. ḥmw. ꜥȝ ḥn ḫȝtȝ.wi p.t* "Because Neferkare is the great steering oar who rows the Khatawi of the sky."
PT 505 §1093a (P): *ink m ḥmw gm=i psḏ.ti* "I am the steering oar, finding the two Enneads."

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Is Strong (*nḫt*)

Personal Motif

Transition Texts with motif:

PT 251 §270b–c (W): *ḏbꜣ ḥnw.t spd.t nḫt(.t) ḥr(i) is ds spd zwꜣ ḥt.t* "Adorned of horn sharp and strong, as the one who bears the sharp knife, the cutter of throats."

PT 254 §291d (W): *nḫt W. r=sn ḫʿ ḥr wḏb=f* "Unas is stronger than them, is appeared upon his bank."

PT 524 §1237c (P): *P. pw ḏḥw.ti nḫt nṯr.w* "For Pepi is Thoth, mightiest of the gods."

Is Strong (*pḥ.ti*)

Priestly Motif

Priestly Recitations with motif:

PT 357 §588b (T): *wr pḥ.t(i)=k ir=f* "Your strength being greater than his."

PT 365 §622a; sim. §625b (T): *ʿꜣ pḥ.ti* "O one great of strength."

PT 593 §1632b (N): *wr pḥ.t(i)=k ir=f* "With your strength greater than his."

fPT 665A §1911b (Nt): *n ṯwt is ꜣḫ ʿꜣ pḥ.ti* "For you are the Akh great of strength."

Transition Text with motif:

PT 510 §1145b (P): *pḥ.t(i) P. pḥ.ti stš nb(w).t(i)* "The strength of Pepi is the strength of Seth the Ombite."

Is Strong (*wsr*)

Personal Motif

Personal Text with motif:

hPT 662A §1875c (N): *wsr.n Ne. m wꜣš=k* "Neferkare having become strong by your might."

Transition Texts with motif:

PT 255 §297c–d (T): *ḥr=f m wr pw nb ꜣ.t wsr m nkn.t im=f* "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): *iw wsr=f m ꜣḫ.t mr tm it=f ms sw* "His strength is in the horizon, like Atum his father who bore him."

Provisioning Text with motif:

PT 210 §129c (W): *wsr=f m wsr.t=ṯn(i) im* "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): *sḫm=k m nṯr s.ti is wsir* "And have power as a god, as the successor of Osiris."

PT 436 §790a (P): *šm.t=k tn s.ti wsir is* "This going of yours, is as the successor of Osiris."

PT 553 §1358a (P): *šm.t=k tw s.t(i) is wsir* "This going of yours, is as the successor of Osiris."

Is Summoned

Transition Motif

Transition Texts with motif:

PT 262 §335c (T): *nis sw mʿnḏ.t* "With the day-bark summoning him."

PT 265 §355a (P): *nis=sn n P. pn* "Let them make summons for Pepi."

PT 475 §950a (M): *nis mʿnḏ.t <ir.> M.n* "Let the day-bark summon Merenre."

PT 514 §1175c (P): *nis.n gbb r[=f] ///* "And Geb has summoned [him] ///."

PT 517 §1189e–f; sim. §1190b (M): *hrw pw n(i) nis=k ir sḏm wḏ.t mdw* "On this day of your being summoned in order to hear commands."

PT 524 §1237d (P): *nis tm ir P. pn ir p.t n ʿnḫ* "Let Atum summon Pepi to the sky, for life."

Is upon Throne of Osiris (*ḥr ns.t wsir*)

Priestly Motif

Priestly Recitations with motif:

PT 365 §625a (T): *n ṯwt is ḥr(i) ns.t=f* "For you are one who is upon his throne."

PT 422 §757c (P): *wd=f ṯw ḥr ns.t wsir* "That he may place you upon the throne of Osiris."

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fPT 665A §1912c (Nt): *<n> ṯwt ỉs wd.n wsỉr ḥr ns.t=f* "Even <because> you are the one whom Osiris put upon his throne."

Is Uraeus, Falcon which Came forth

Transition Motif

Transition Texts with motif:

PT 478 §979c (N): *ḫꜥ m ỉꜥr.t ỉmỉt wp.t stš* "He being appeared as the uraeus which is in the brow of Seth."

PT 505 §1091c (P): *ỉsw.t(ỉ)=f ḏ.t pr.t m nṯr ỉꜥr.t pr.t m rꜥ* "His Isuti-uraeus is the cobra which came forth from the god, the I'aret-uraeus which came forth from Re."

sPT 570B §1459b (M): *M.n pw ỉꜥr.t pr.t m stš ỉṯ.t ỉn.t* "Merenre is the uraeus which came forth from Seth, which is taken, which is brought."

PT 583 §1568c (P): *ỉꜥr.t ỉmỉt wp.t rꜥ* "The uraeus which is in the brow of Re."

PT 668 §1959a (N): *Ne. pw b(ỉ)k ngg dbn ỉr.t ḥr ḥr(ỉ)-ỉb dꜣ<.t>* /// /// /// "Neferkare is a screeching falcon who circles around, the eye of Horus inside the netherworld /// /// ///."

PT 683 §2047d; sim. §2047d (*bis*) (N): *ḏ(.t) pw nn pr.t m rꜥ* "This one is the cobra, who came forth from Re."

fPT 704 §2206d–e (Nt): *Nt. pw bỉk pr [m rꜥ] m ỉꜥr.t pr.t m bỉk{m} pr.t m ỉr.t ḥr* "Neith is the falcon who came forth [from Re], is the uraeus which came forth from the falcon, which came forth from the eye of Horus."

Is Wepiu

Priestly Motif

Priestly Recitations with motif:

PT 412 §727b–c (T): *hꜣ n<=k> T. m zꜣb šmꜥ ỉnp ỉs ḥr(ỉ)-ḫ.t=f wpỉ.w ỉs ḫntỉ ỉwnw* "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): *rmn.wỉ=k(ỉ) m wpỉ.w* "Your arms are Wepiu."

PT 534 §1277a (P): *ỉw.n(=f) wpw.w ỉs* "He has come, even as Wepiu."

fPT 665 §1907e (Nt): *šzp n=k rn=k n(ỉ) wpỉ.w* "And receive your name of 'Wepiu!'"

fPT 666A §1927c (Nt): *pr=k ỉm=sn m wpỉ.w* "That you go out through them as Wepiu."

PT 675 §2001b–c (N): *hꜣ n=k <m> zꜣb šmꜥ ỉnp ỉs ḥr(ỉ)-gs=f {h}<w>pỉw.w ỉs ḫntỉ ỉwnw* "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): *ṯz ṯw ms ḥr ms ỉmỉ ḏbꜥ.wt-p stš ỉs ỉmỉ ḥnḥn.t* "Raise yourself, O child of Horus, as the child who is in Djebaut-Buto, as Seth, the one who is in Henhenet!"

fPT 665 §1904e (Nt): *sšm n=k mḏ.wt=k stš ỉs ỉmỉ ḥn.t* "Release (lit. lead) your fetters, as Seth who is in Henet!"

fPT 666 §1921g (Nt): *sfḫḫ n=k mḏ.wt=k stš ỉs ỉmỉ{t} ḥnb.t* "Loosen your fetters as Seth who in Henet!"

fPT 717 §2228d (N): [*sfḫḫ n=k mḏ.wt*]*=k stš ỉs ỉmỉ ḥn.t* "[Release] your [fetters] as Seth who is in Henet!"

fPT 734 §2263c (N): /// /// [*ḥr ỉs*] *ỉmỉ pr=f ỉs stš ỉmỉ* [*ḥn.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 §1294a–b (P): *ḏỉ.n=f n=k ꜣḫ.w=f zꜣb.(ỉ)w ḥr ỉs ỉmỉ pr=f ḫntỉ ỉs ḫnt(ỉ) sḫm.w* "He having given you his jackal Akhs, (you being) as Horus who is in his house, as the foremost one, foremost of powers."

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fPT 665 §1904d (Nt): *wḥꜥ n=k z3r.w=k ḥr is imi pr=f* "Loosen your bonds, as Horus the one who is in his house!"
fPT 666 §1921f (Nt): *wḏꜥ n=k z3r.w=k ḥr is imi pr=f* "Cut your bonds as Horus who is in his house!"
PT 673 §1993b–c (N): *i.wḏ=k mdw mdw n ḫnmm.t mnw is imi pr=f ḥr is ḏbꜥ.t* "As you issue commands to the sun-folk, as Min who is in his house, as Horus of Djebat."
fPT 717 §2228c (N): *wḏꜥ n<=k> z3r.w=k ḥr is imi pr=f* "Cut your bonds [as] Horus [who is in his house]!"
fPT 734 §2263c (N): /// /// [*ḥr is*] *imi pr=f is stš imi* [*ḥn.t*] "/// [as Horus], as the one who is in his house, as Seth who is in [Henet]!"

Is Young, a Youth

Personal Motif
Personal Text with motif:
PT 607 §1701a–b (M): *ms.n nw M.n ḥr ḏr.t=f i3b.(i)t nḫn ny s33.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): *nḫn.i T.* "Teti is young."
Transition Texts with motif:
PT 336 §548b (T): *nḫn.w pw* "He is a youth."
sPT 1032 P/A/S 56: *P. pi nḫn imn qd.w ir i.ḫm.w-sk* "Pepi is this youth, who is more hidden of form than the imperishable stars."

Isis, Nephthys Bring Heart

Priestly Motif
Priestly Recitations with motif:
PT 595 §1640c (M): *mr in.t ib n(i) z3=s ḥr* "Just as the heart of her son Horus was brought."
PT 628 §1786b (N): *ḏi*(=*i*) *n=k ib=k n ḏ.t=k* "And I put your heart into (lit. to) your body for you."
fPT 664 §1885 (N): *rḏi*(=*i*) *n=k ib=k n(i) ḏ.t=k* "And I give you your own heart."

Isis, Nephthys Mourns

Priestly Motif
Priestly Recitations with motif:
PT 461 §872a (N): *sbḥ n=k 3s.t* "Let Isis wail for you."
PT 466 §884a (P): *sbḥ n=k mni.t wr.t wsir is m s.t-ꜥ.w(i)=f* "While the great mooring post wails for you as (for) Osiris in his suffering."
PT 468 §898a (N): *sbḥ n=k 3s.t* "Let Isis wail for you."
PT 482 §1004d (N): *iw.n=sn n wsir ḫr ḫrw sbḥ n(i) 3s.t ḥnꜥ nb.t-ḥw.t* "They have come to Osiris precisely because of the sound of the wailing of Isis and Nephthys."
PT 535 §1281a; sim. §1281a (*bis*) (P): *rm sn=t* "Weep for your brother!"
PT 553 §1366a (P): *sbḥ n=k smn.t(i)t* "The mourning goddess wails for you."
PT 619 §1750c (M): *sbḥ n=k 3s.t* "Isis will wail for you."
PT 633 §1791 (N): *tmt ḥ3.t ḥr=f* "You are the one who mourns over him."
PT 670 §1973a (N): *iw=sn n wsir Ne. ḥr ḫrw rmm 3s.t ḥr sbḥ nb.t-ḥw.t* "They come to Osiris Neferkare, upon the sound of the weeping of Isis, upon the wailing of Nephthys."
PT 676 §2013b (N): *sbḥ n=k smn.t(i)t* "Let the mourning goddess wail for you."

Isis, Nephthys Summons

Priestly Motif
Priestly Recitations with motif:
PT 412 §726a (T): *ḏsw n=k smn.t(i)t* "Let the mourning goddess call out to you."
PT 422 §755a (P): *mdw n=k 3s.t ḏsw n=k nb.t-ḥw.t* "Let Isis speak to you and Nephthys call to you."
PT 437 §794c (P): *ḏsw n=k mni.t wr.t* "With the great mooring post calling to you."

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PT 458 §863b; sim. §863c (P): *mdw n=k mni.t wr.t ȝs.t is* "The great mooring post speaking to you as Isis."
PT 461 §872a (N): *ḏsw n=k nb.t-ḥw.t* "And Nephthys call out to you."
PT 463 §876c (P): *nwi.w n=k mni.t* "The mooring post will welcome you."
PT 468 §898a (N): *ḏsw n=k nb.t-ḥw.t ḥr is nḏ it=f wsir* "Let Nephthys call out to you as Horus, savior of his father Osiris."
PT 483 §1012d (N): *ḏsw n=k mni.t wr.t* "With the great mooring post calling out to you."
PT 553 §1366a (P): *ḏsw n=k mni{n}.t wr.t* "The great mooring post call out to you."
PT 610 §1711c (M): *ḏsw mni.t wr*[*.t*] "With the great mooring post calling out."
PT 619 §1750c (M): *ḏsw n=k nb.t-ḥw.t* "Nephthys will call out to you."
fPT 665 §1906a (Nt): *ḏsw n=k smn.t(i)t nb.t-ḥw.t is* "Let the mourning goddess call out to you, as Nephthys."
fPT 666A §1927f; sim. §1928a (Nt): *nis ṯw mn(i).t ȝs.t* [*i*]*s* "The mooring post summoning you [a]s Isis."
fPT 667A §1947b (Nt): *nis n=k smn.t(i)t <ȝs.t> {wsir} is* "The mourning goddess summoning you as <Isis>."
PT 674 §1997 (N): *ḏsw n=k smn.t(i)t ȝs.t is* "Let the mourning goddess call to you as Isis."
PT 676 §2013b (N): *ḏsw n=k mni.t wr.t* "Let the great mooring post call out to you."
fPT 718 §2232d–2233a (N): [*nis ṯw smn.*]*t(i)t ȝs.t is ḏsw n=k mn(i).t nb.t-ḥw.t is ḫ*ˁ[*.t(i)*] *ḥr 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."
sPT 721B §2242b (N): *ḏsw n=k mni.t wr.t* "The great mooring post calling out to you."
sPT 1004 P/S/Se 51: *ḏsw n=k smn.t(i)t ȝs.t is ḫnt=k ir r(w).t* "And the mourning goddess call out to you as Isis, while you are before the gate."
sPT 1006 P/S/Se 92: [*ḏsw*] *n=f mn(i).t wr.t mr* ˁ*ḥ*ˁ*-n-wrḏ.n=f ḥr(i)-ib ȝbḏw* "While the great mooring post calls out to him, as to he who stands tirelessly, resident in Abydos."
sPT 1023 P/P/S 18: *nis=s ir=k m iz=k n(i) mr p.t* "She summoning you from your tomb(?) of the waterway(?) of the sky."
sPT 1058 P/V/E 27: *ḏsw n*[*=k*] *mni.t {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): *wḏ=k mdw n ȝḫ.w* "Issuing commands to the Akhs."
PT 461 §871d (N): *wḏ=k mdw n ȝḫ.w* "Issuing commands to the Akhs."
fPT 665 §1907a (Nt): *i.w<ḏ>=k mdw n ȝḫ.w* "<Iss>uing commands to the Akhs."
PT 690 §2104 (N): *wḏ=k-mdw n ȝḫ.w* "Issuing commands to the Akhs."
Transition Texts with motif:
PT 473 §938b; sim. §938d (M): *wḏ M.n mdw n ȝḫ m rȝ=f nb* ˁ*pr* "And Merenre issue commands to everyone who is an equipped Akh through his utterance."

Issues Commands to Gods (*nṯr.w*)

Priestly Motif
Priestly Recitations with motif:
PT 459 §866c (M): *wḏ=k* [*mdw*] *n nṯr.w* "And issue commands to the gods."
PT 512 §1166b (P): *wḏ=k mdw n nṯr.w* "And issue commands to the gods."
PT 606 §1688a (M): *wḏ=k mdw n nṯr.w* "And issue commands to the gods."
PT 690 §2110d (N): *wḏ.ti mdw <n> nṯr.w* "Issue commands <to> the gods!"

Issues Commands to Hidden of Place

Priestly Motif
Priestly Recitations with motif:
PT 213 §134c (W): *wḏ mdw n štȝ.w s.wt* "Issue commands to the ones hidden of place."
PT 461 §873b (N): *wḏ=k mdw n štȝ.w s.wt* "And issue commands to those who are hidden of places."

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PT 677 §2023a (N): *wḏ=k mdw n štȝ.w s.wt* "May you issue commands to those who are hidden of place."

It Is Akh for

Priestly Motif

Priestly Recitations with motif:

PT 357 §585a (T): *ȝḫ (si) n ḥr ḫr=k m rn=k n(i) ȝḫ.t prr.t rˁ im* "(It) is Akh for Horus with you, in your name of 'horizon in which Re ascends.'"

PT 364 §612b (T): *ȝḫ n=f (si) im=k* "(It) being exalted for him with you."

PT 366 §633a (T): *ȝḫ n=k (si) im=f m rn=f n(i) ȝḫ imi ḏndrw* "(It) being Akh for you with him, in his name of 'Akh who is in the bark.'"

PT 368 §636c (M): *ȝḫ n=f (si) ˁn ḫr=k m rn=k n(i) ȝḫ.t prr.t rˁ im=k* "(It) being Akh for him again because of you, in your name of 'horizon, you in whom Re ascends.'"

PT 371 §648c (T): *ȝḫ n=f (si) im=k* "(It) being glorious for him with you."

PT 429 §779a (P): *ȝḫ n=ṯ (si)* "(It) is Akh for you."

PT 593 §1637a (N): *ȝḫ n=k (si) im=f m rn=f n(i) ȝḫ imi ḏndrw* "(It) is Akh for you with him, in his name of 'Akh who in the bark.'"

fPT 664B §1887b (N): *ȝḫ n=f (si) ˁn ḫr=k m rn=k n(i) ȝḫ.t prr.t rˁ im=k* "(It) is Akh for him again with you, in your name of 'horizon, you in whom Re ascends.'"

It Is NN

Transition Motif

Transition Texts with motif:

PT 249 §265a; sim. §265d–e (W): *W. pi r šr.t sḫm-wr* "It is Unas at the nostrils of the great power."

PT 265 §357b (P): *P. pw ir ḫr(i)-ḥ.t p.t ḫr rˁ* "And it is Pepi at the underbelly of the sky with Re."

PT 315 §505a (W): *W. pi* "It is Unas."

PT 476 §955d (M): *M.n p(w)* "For it is Merenre."

PT 486 §1042a (N): *Ne. ȝ pw* "Ah, it is Neferkare!"

PT 517 §1192a (M): *M.n ȝ pw* "Ah, it is Merenre!"

PT 565 §1423a (P): *P. pw* "It is Pepi."

PT 576 §1505a (P): *P. pw m mtw.t=k wsir* "It is Pepi, namely your seed."

sPT 586B §1584a; sim. §1584b (Nt): *Nt. is pw rm ṯw* "That it is Neith, the one who beweeps you."

PT 624 §1761c (Nt): *Nt. pw ir=f* [*mnw*] *pr m hrw* "It is Neith, acting <as> [Min], who ascends on the day."

Apotropaic Text with motif:

PT 279 §420a (W): *W. pi* "It is Unas."

Provisioning Texts with motif:

PT 211 §131c (W): *W. pi wnnt rḏi=f t n ntiw* "Unas it is, giving bread to those who are."

PT 342 §556a; sim. §556a (*bis*) (M): *M.n pw* "It is Merenre."

Priestly Recitation with motif:

PT 247 §259a; sim. *passim* (W): *W. pi W. mȝ* "It is Unas, Unas who was seen."

Item to Me

Provisioning Motif

Provisioning Texts with motif:

PT 207 §124a; sim. §124a–b (W): *ḥ.t n(=i) sšm ḥ.t n(=i) sšm* "The offering to me, O butcher, the offering to me, O butcher!"

PT 208 §124e; sim. §124e (*bis*) (N): *ḥ.t n(=i) tm ḥ.t n(=i) tm* "The offering to me, O Atum, the offering to me, O Atum!"

PT 346 §561d (N): *ḥ.t n(=i) ḫm.w sšm.w* "The offering to me, O servants and butchers!"

PT 354 §571a; sim. §571a (*bis*) (T): [*iḫ.t*] *n(=i) sšm* "[The offering] to me, O butcher!"

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Jars Filled (ꜥbḥ)

Priestly Motif

Priestly Recitations with motif:

PT 536 §1293c–d (P): *ꜥbḥ.t(i) n=k m mr-nṯr.i rḏi.t.n n=k ḥr nḫn(.i)* "They having been filled for you in the natron pool, these which Hierakonpolis Horus gave you."

fPT 665 §1902c (Nt): *ꜥbḥ.t(i) n=k m mr-nṯr(.i)* "They having been filled for you in the natron pool."

fPT 666 §1917–1919a (Nt): *šzp n=k wꜥb=k pw fd.t=k iptw ꜣb.wt ꜥbḥ[.t(i)] m mr-nṯr* "Receive this purification of yours, these four jars of yours, filled from the natron pool!"

fPT 717 §2225a–b (N): *šzp n=k fd.t=k iptw ꜣb[.t ꜥbḥ<.ti> m mr-nṯr]* "Receive your four jars, [filled from the natron pool]!"

Transition Text with motif:

PT 510 §1140b–c (P): *ꜥbḥ.t(i) m mr-nṯr(.i) m nṯrw ḥr ṯꜣw ꜣs.t wr.t* "Filled from the natron pool in Netjeru with the breath of Isis the great."

Judgment in House of the Noble[1229]

Sacerdotal Motif

Offering Texts with motif:

PT 21 §14c (N): [*mdw=f ḏ.t=f ḥr psḏ.t ꜥꜣ.t m ḥw.t-sr imit*] *iwnw* "[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 ir.t=k siꜣ.t.n=k m ḥw.t sr imit iwnw* "Take your eye, which you discerned in the house of the noble which is in Heliopolis!"

Priestly Recitations with motif:

PT 223 §215b–c (W): *wsir bꜣ im(i) ꜣḫ.w sḫm im(i) s.wt=f nḏ.w psḏ.t m ḥw(.t)-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): *ir=k nw ir.n wsir m ḥw.t-sr imit iwnw* "And do this which Osiris did in the house of the noble which is in Heliopolis."

PT 477 §957b–c (N): *fꜣw pw ir.n nṯr.w ir=k m ḥw.t-sr m iwnw ḥr ndi=k wsir* [*r tꜣ*] "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): [*ḥw*] *n=ṯ* {*w(i)*} <*P.*> *nḫb.t* {*P.*} *ḥr(i)t-ib ḥw.t-sr im(i)t iwnw* "[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:

fPT 665 §1906d (Nt): *iw n=k ḏḫw.ti mds pr m stš* "Thoth coming to you, the knifer which went forth from Seth."

fPT 666A §1927d (Nt): *mrzw.t tp(i)t-rmn.wi=k(i) m ḏḫw.ti mds pr m stš* "The white crown which is upon you is Thoth, the knifer which went forth from Seth."

PT 674 §1999b–c (N): *ꜥbꜣ=k nwḏ.t=k ꜥn.wt=k tpi(w)t ḏbꜥ.w=k m(i)ꜣz.w tp(i)w-rmn.wi ḏḫw.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 i.rḫ ṯw* "For he knows you."

PT 301 §449a (W): *iw W. rḫ sw rḫ rn=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.

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PT 311 §496b (W): *i.rḫ.k(i) zḥ mn(i)w ḥr(i)-ib ḫt.iw izkn prr.w=k im=f* "As I know the booth of the herdsman at the center of the dais of the Yezeken from which you ascend."
PT 470 §910a (N): *i.rḫ Ne. mw.t=f* "Neferkare knows his mother."
PT 520 §1223b–c (P): *dd.kꜣ P. pn rn=tn pw n rmṯ.w rḫ.n=f n tm.iw* "Then Pepi will tell this name of yours to men, that which he knows to everyone."
PT 569 §1434a (P): *i.rḫ.k(i) rn=k* "I know your name."

Knows Re

Transition Motif
Transition Texts with motif:
PT 262 §328a (T): *sk sw i.rḫ tw* "For he knows you."
PT 311 §495b (W): *n(i) sw i.rḫ.w tw* "For he is one of those who know you."

Ladder Is Set up[1230]

Transition Motif
Transition Texts with motif:
PT 271 §390a (W): *pr W. ḥr mꜣq.t tn ir.t.n n=f it=f rꜥ* "And Unas ascend upon this ladder which his father Re made for him."
PT 305 §472a; sim. §472b (W): *tz mꜣq.t in rꜥ ḥft wsir* "The ladder is built by Re before Osiris."
PT 306 §478a–b (W): *nṯr.w ir(i)w p.t nṯr.w ir(i)w tꜣ ir=sn wṯz.w n W. ḥr-ꜥ.wi=sn* "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 (*bis*) (T): *d=f ḥb* "Placing a *Heb-ladder."
PT 478 §971c; sim. *passim* (N): *ꜥḥꜥ* "Arise, (o ladder)!"
PT 480 §995a; sim. §995b–c (N): *fꜣ=sn mꜣq.t n Ne.* "Lifting up the ladder for Neferkare."
PT 530 §1253a (P): *i(.n)d-ḥr mꜣq.t=ṯ wṯz.t nb.t bꜣ.w p bꜣ.w nḫn* "Hail to your ladder, which the Bas of Buto and Hierakonpolis raised up and gilded!"
PT 568 §1431c (P): *sqr n=f mꜣq.t* "Let a ladder be set up for him."
PT 572 §1474b (P): *ir.n=sn mꜣq.t n M.* "And they have made a ladder for Merire."
sPT 586D §1585b (Nt): *in* [*mꜣq*].*t n Nt. ir.t ḫnm* "Bring the [ladder] to Neith, the 'that which Chnum built'-boat!"
PT 688 §2079a; sim. §2079b; §2082b (N): *qꜣs=sn qꜣs n Ne. pn* "Binding the rope ladder for Neferkare."
sPT 692A §2136a (P): [*wn*] *dšr.t rꜥ wdi mꜣq.t* "The redness is [opened], O Re: a ladder is placed."
sPT 1064 P/V/E 42: *di=k di.t(w) mꜣq.t tw* [*n*] *P. pn* "May you cause that this ladder be given [to] Pepi."

Lamp, Fire Lit

Personal Motif
Personal Text with motif:
PT 362 §606a (T): *st=f n=k tkꜣ* "That he may light a lamp for you."
Transition Texts with motif:
PT 269 §376a (W): *d sd.t wbn sd.t* "Let the fire be set and the fire rise."
PT 274 §405a (W): *in ꜥꜣ(.w) mḫ.tiw p.t wd.w n=f sd.t* "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): *ꜥbꜣ mw rkḥ sd.t* "Pour the water and light the fire!"
Priestly Recitation with motif:
sPT 1022 P/A/Ne IV 99: *st.t tkꜣ* "Lighting a lamp."[1231]

[1230] Cf. the Middle Kingdom title PT 304 §468a (T3Be): *rꜣ n(i) /// tz mꜣq.t m ḫrit-nṯr in NN* "utterance of /// building a ladder in the necropolis by NN."
[1231] The superscript above a recitation.

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Land Not Free of

Transition Motif

Transition Texts with motif:

PT 266 §363c–d (P): *n šw.n t3 m P. pn d.t m wd.t /// /// ///* "The land cannot ever lack Pepi, by the command /// /// ///."

sPT 570A §1455b (M): *n ḥm šw t3 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): *ir P. wdḥ.w wdḥ sb3* "Pepi will make a libation which libates a star."

PT 519 §1204c (M): *qbḥ t3* "With the earth being libated."

Libation Instruction

Sacerdotal Motif

Offering Texts with motif:

PT 23 §16d (W): *z(3)t* "Libate."

PT 32 §23b (W): *qbḥ ntr(w) t3 2* "Libation and natron, two pellets."

PT 653 §1840 (N): *z3t* "Libation."

Priestly Recitations with motif:

PT 436 §788a (M): *rdi.t qbḥ* "Giving libation."

PT 483 §1011a (N): *z3t z3t* "Libate the libation."

Libation (*qbḥw*)

Priestly Motif

Priestly Recitations with motif:

PT 33 §24a; sim. §24a–b (N): *m-n=k qbḥ=k ipn* "Take this your libation!"

PT 423 §765a; sim. §765a–b (P): *m-n=k qbḥ=k ipn* "Take this libation of yours!"

PT 436 §788a (M): *rdi.t qbḥ* "Giving libation."

PT 460 §868b (M): *mw=k qbḥ=k bʿḥ wr pr im=k* "Your water, your libation, the great flood which went forth from you."

hPT 662B §1877d (N): *šzp n=k qbḥ=k ipn tpiw pr.w m 3ḫ-bi.t* "Receive this your first libation which went forth from Chemmis!"

PT 673 §1990b (N): *nʿ.t(i)=k qbḥw is* "Being conveyed as a libated one."

PT 676 §2010a (N): *qbḥ=k ipn wsir imiw [ddw imiw grg.]w-b3=f* "This libation of yours, O Osiris, that which is in [Busiris, and that which is in Geregubaf]."

PT 685 §2067b (N): *wdḥ.t(i) qbḥ.w ir r(w).t* "When the libation is poured out at the cultic door."

Offering Text with motif:

PT 32 §22a (W): *qbḥ=k ipn wsir qbḥ=k ipn h3 W. pr.w ḥr z3=k pr.w ḥr ḥr* "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 ḫr znb.t tn n(i)t qbḥw rʿ* "For he is under (i.e. has, i.e. receives water from) this libation vase of Re."

PT 519 §1201d (M): *i(r) šzp n=k qbḥw ḥr wʿr.t tw n(i)t i.ḫm.w-sk* "In order to receive of you a libation upon this the region of imperishable stars."

Libation (*z3t*)[1232]

Sacerdotal Motif

Offering Texts with motif:

PT 23 §16d (W): *z(3)t* "Libate."

PT 653 §1840 (N): *z3t* "Libation."

[1232] On libation by *z3t*, see Assmann 1994, pp. 45–47.

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Priestly Recitations with motif:
PT 483 §1011a (N): *z3ṯ z3ṯ* "Libate the libation."
PT 670 §1981a (N): *z(3)ṯ z(3)ṯ=k in 3s*[*.t*] "Your libation is libated by Isis."
fPT 734 §2263d–2264a (N): *z(3)ṯ z(3)ṯ rw.t(i) rw.t(i) i.gr i.gr sḏm sḏm mdw pw ḏd.n ḥr n it=f wsir* "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): *ḥḏ km f3.t* "A white jar; a black jar. Lifting."
PT 50 §37d (N): *f3.t ḫft-ḥr=f ḏsr.t* "Lifting before him; a sacred offering table."
PT 79 §54c (N): *f3 ḫft-ḥr=f* "Lift before him."[1233]
PT 92 §61c (W): *f3.t t ḥn.t* "Lifting bread, a bowl."

Lifts up Sight

Sacerdotal Motif
Offering Text with motif:
PT 93 §62a; sim. §62a–b (W): *f3 ḥr=k* "Lift up your sight!"
Priestly Recitations with motif:
hPT 662B §1879a (N): *f3 ḥr=k* "Lift up your sight!"
fPT 667C §1952b (Nt): [*f3*] *n=k* [*ḥr=k*] "[Lift up your sight]!"

Limbs Are Imperishable Stars

Transition Motif
Transition Texts with motif:
PT 325 §530b (T): *3w*[*=f n=f ꜥ.w*]*t=f i.ḫm*(*.w*)*t sk imit ḥ.t mw.t=f nw.t* "Let [him] stretch out his imperishable [limbs] which are in the womb of his mother Nut."
sPT 570A §1454b (M): *ꜥ.wt=f i.ḫm-sk* "His limbs are an imperishable star."
PT 684 §2051c–d (N): *ꜥ.wt Ne. m sb3.w i.ḫm.w-sk* "The limbs of Neferkare are the stars, the imperishable stars."

Liquid Offering Direction

Offering Motif
Offering Texts with motif:
PT 16–18, 41–43, 47–49, 54–57, 90–91, 95, 108, 145–151, 153–157, 183–185
Provisioning Texts with motif:
PT 207 §124c–d (W): *ḫnḏ m-ꜥb s3šr.t ḏ3.t 4 n*(*i*)*t mw* "A shank and roast meat and four handfuls of water."
PT 208 §124f–g (N): *ḫnḏ m-ꜥb s3šr.t fd.t ḏ3.wt n*(*iw*)*t mw* "A shank and roast meat and four handfuls of water."

Lives (Exhortation)

Priestly Motif
Priestly Recitations with motif:
PT 364 §621a (T): *ꜥnḫ.t*(*i*) *nmnm=k rꜥ nb* "Live, moving every day!"

[1233] A superscript to PT 79–80.

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PT 435 §787b (P): ꜥnḫ.ti ḏ.t "May you live for ever!"
PT 438 §810a (N): ꜥnḫ ꜥnḫ "Live! Live."
PT 442 §821a (P): ꜥnḫ ꜥnḫ m wḏ n(i) nṯr.w ꜥnḫ=k "Live! Live by the command of the gods! And live!"
PT 453 §846a (P): ꜥnḫ r=k "Live!"
PT 532 §1262c (N): ꜥnḫ.t(i) ꜥnḫ.t(i) "Live, being alive!"
PT 535 §1290a–b (P): m(y) ꜥnḫ ꜥnḫ=k nn m tr=k m tr=k m rnp.wt ỉptn ḥtp.ti "Come! Live your life here from season to season in these years, you being satisfied!"
PT 537 §1300a (P): ꜥnḫ "Live!"
PT 552 §1352 (P): ꜥnḫ=k n(=ỉ) M. pn ḏ.t "May you live for me, O Merire, for ever."
PT 558 §1391; sim. §1391 (*bis*) (M): ꜥnḫ.ti ꜥnḫ.ti w3s.ti w3s.ti "Live! Live! Have dominion! Have dominion!"
PT 611 §1724a (M): ꜥnḫ ꜥnḫ.ti ỉt(=ỉ) m rn=k pw ḫr(i) nṯr.w "Live! Live, O my father, in your name of 'one who is with the gods!'"
PT 636 §1797c; sim. §1798b (N): ꜥnḫ.t(i) ꜥnḫ.t(i) ꜥnḫ "Live, live! Live!"
fPT 665 §1898c–1899a (Nt): ꜥnḫ ꜥnḫ Nt. pn m rn=k pw ḫr(i) 3ḫ.w "Live! Live, O Neith, in this your name of 'one who is with the Akhs!'"
fPT 665B §1913a (Nt): ꜥnḫ ꜥnḫ ꜥnḫ.t(i) ꜥnḫ.t(i) m rn=k pw ḫr(i) nṯr.w "Live! Live! Live! Live, in your name of 'one who is with the gods!'"
fPT 667A §1944b; sim. §1948b (Nt): ꜥnḫ n=k ꜥnḫ.t m-ꜥb=sn 3ḫ.w ỉ.ḫm.w-sk "But live among them, the Akhs, the imperishable stars!"
PT 670 §1975b (N): sḏr=k [mnỉ=k] ꜥnḫ=k "May you pass the night. [May you die.] May you live."
PT 690 §2112b (N): ꜥnḫ=k ỉr=k "May you live."
PT 699 §2180b–c; sim. §2181a (N): [ꜥnḫ] ꜥnḫ.ti rnp rnp.ti ỉr-ḏbꜥ.wỉ ỉt=k ỉr-ḏbꜥ.wỉ s3ḥ ỉr p.t "[Live,] being alive; be rejuvenated, being rejuvenated, beside your father, beside Orion, at the sky!"
PT 703 §2201c (N): ꜥnḫ "Live!"
fPT 723 §2245d (Nt): ꜥnḫ=k ỉr ꜥnḫ sb3.w m ꜥnḫ=sn "And live more than the stars live in their lives."
sPT 1058 P/V/E 29: ꜥnḫ ꜥnḫ "Live! Live!"

Offering Text with motif:
fPT 71C §49+3 (Nt): ꜥnḫ.t(i) ꜥnḫ.t(i) "Live! Live!"

Lives from What Gods Live

Personal Motif

Personal Text with motif:
hPT 662A §1877a (N): ꜥnḫ Ne. m 3gbỉ=k "Let Neferkare live from your abundance."

Transition Texts with motif:
PT 467 §888c (N): ꜥnḫ Ne. m ꜥnḫ.t ḥr nb p.t ỉm "Neferkare will live on that on which Horus lord of the sky lives."
PT 473 §937b (M): ꜥnḫ M.n m ꜥnḫ=tn ỉm "And Merenre live from that from which you live."
PT 484 §1024b (P): ꜥnḫ ḫm P. pn m ꜥnḫ.t=f ỉm m t-wr ḥ3 nṯr "Indeed Pepi lives because of what he lives on, on the bread around the god."
PT 513 §1172c–1173a (P): ꜥnḫ=k m ꜥnḫ pw nḏm ꜥnḫ.w nb 3ḫ.t ỉm=f 3gbỉ wr ỉmỉ nw.t "And live on this sweet life on which the lord of the horizon lives, great abundance, one who is in Nut."
PT 519 §1216e (M): ꜥnḫ n=f M.n ỉm=f m zp "And Merenre live by it at once."
sPT 570A §1451a (M): ꜥnḫ M.n m ỉ.zn.w ỉt=f tm "For Merenre lives from the cakes of his father Atum."
PT 576 §1512c; sim. §1513a (P): ꜥnḫ P. pn m ꜥnḫ.t=tn ỉm "Let Pepi live by that by which you live."

Provisioning Texts with motif:
PT 210 §129b (W): ꜥnḫ=f m ꜥnḫ.t=tn(ỉ) ỉm "That he live by that by which you live."
PT 212 §133d (W): ꜥnḫ.t=f ỉm ꜥnḫ W. ỉm "As for that by which he lives, let Unas live thereon."
PT 339 §553c (T): ꜥnḫ T. m ꜥnḫ.t šw ỉm "For Teti lives from that from which Shu lives."
PT 403 §700c (T): ꜥnḫ T. m ꜥnḫ.t=tn ỉm "Let Teti live from that from which you live."

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Priestly Recitations with motif:
PT 675 §2006b–c (N): *ir=f n=k ḫ3=k m t ḫ3=k m ḥnq.t ḫ3=k m k3 ḫ3=k m 3pd ḫ3=k m ḫ.t nb(.t) ꜥnḫ.t ntr im* "Let him give you your thousand of bread, beer, beef, fowl, and everything on which a god lives."
PT 677 §2026b–2027b (N): *ꜥḥꜥ ḥms r ḫ3=k m t ḫ3=k m ḥnq.t ḫ3=k* [*m k3 ḫ3=k m 3pd ḫ3=k m ḫ.t nb(.t) ꜥnḫ.t ntr im*] "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 §781b (P): *s3ḫ=t P. pn m-ḫnw=t* "May you make Pepi an Akh within you."
PT 436 §789a (P): *s3ḫ.i sḫm pn n b3=f* "Let this power be made an Akh because of his Ba."
PT 437 §795b; sim. *passim* (P): *s3ḫ.w=f P. pn* "Is that he will make Pepi an Akh."
PT 483 §1013a (N): *i.s3ḫ=f wsir m ntr* "When he made Osiris an Akh, into a god."
PT 610 §1712a–c; sim. §1713b–c (M): *s3ḫ=f it=f ḥ3 is mnw is zkr is ḫnti pḏ.w-š* "Is that he would make his father an Akh, as Ha, as Min, as Sokar, foremost of Pedju-She."
PT 690 §2106a (N): *s3ḫ=f tw* "Even making you an Akh."
fPT 718 §2233e (N): *s3ḫ(=i) tw* "For I make you an Akh."
fPT 734 §2264b (N): *3ḫ=k im ꜥ3=k im* "That you be an Akh thereby, that you be great thereby."
Offering Text with motif:
PT 77 §52c (W): *s3ḫ=t sw ḫr=t* "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): *ḏi.n=k sḏb=f ꜥnḫ=f* "You have caused that he come to life even that he live."
PT 444 §824d (P): *ḏḏi=t sḏb=f* "You are to cause that he live again."
PT 541 §1333c–d (P): *stp z3 ꜥnḫ ḥr it=tn wsir M. ḏr nw ḏi.t=f sḏb=f ḥr ntr.w* "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): *im(i) sḏb=k* "Cause that you come to life!"
PT 660 §1872a (N): [*r*]*ḏi.n=k sḏb=*{*k*}*f* "The one whom you caused that he come to life."
sPT 1015 P/S/Ne IV 82: *ḏi=t sḏb=f ꜥnḫ*[*=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): *siꜥ kw n(=i)* "Make yourself rise up to me!"
PT 357 §586a (T): *siꜥ kw n ḥr* "Make yourself rise up to Horus!"
PT 364 §616f (T): *i.siꜥ.ti n=s m rn=s n(i) iꜥ* "You being made to rise up to her, in her name of 'ascent-(place).'"
PT 370 §645c (M): *siꜥ kw n ḥr* "Make yourself rise up to Horus!"
PT 546 §1341a (P): *siꜥ n(=i) wsir M. pn* "Make Osiris Merire rise up to me!"
PT 547 §1342a (P): *siꜥ n(=i) kw* "Make yourself rise up to me!"

Made to Rise (to Other)

Transition Motif
Transition Texts with motif:
PT 262 §333c (T): *mdw-ntr siꜥ sw* "It is the hieroglyphs which make him rise up."
PT 301 §456d (W): *siꜥ=k k3 n(i) W. n=f r-gs=f* "May you make the Ka of Unas rise up to be beside him."

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PT 440 §816d (P): *siᶜ=f P. n nṯr ᶜ3* "Let him make Pepi rise up to the great god."
PT 513 §1171b (P): *siᶜ=k i w3.w(t)* "For you have been made to rise up to the ways."
PT 688 §2079c; sim. §2081b (N): *siᶜ=sn Ne. n ḫprr* "Making Neferkare rise up to Kheprer."
fPT 726 §2253b (Nt): *siᶜ=f Nt. n nṯr ᶜ3* "He making Neith rise up to the great god."

Mafdet Acts Violently for

Apotropaic Motif
Apotropaic Texts with motif:
PT 230 §230c (W): *tmm r3 n(i) šms.t in m3fd.t* "May the mouth of she who serves be shut by Mafdet."
PT 295 §438a; sim. §438b (W): *stp m3fd.t ir nḥb.t in=f-di=f* "Let Mafdet pounce upon the neck of the serpent."
PT 297 §440b–c; sim. §440d (W): *n3š.wt nn iw.t(i) ḥr=k m3fd.t ḫnt(i)t ḥw.t-ᶜnḫ* "The proscription of this one is come upon you, namely Mafdet, foremost of the house of life."
PT 298 §442c (W): *i.sᶜ=f tp=k m ds pn imi dr.t m3fd.t* "Let him cut off your head with this knife which is in the hand of Mafdet."
PT 384 §672a–b; sim. §672c (T): *dr.t tn n(i)t T. i.t ir=k dr.t tt.t ᶜ3.t ḥr(i)t-ib ḥw.t-ᶜnḫ* "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): *dbᶜ.w T. ḥr(i)w=k dbᶜ.w m3fd.t ḥr(i)t-ib ḥw.t-ᶜnḫ* "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 pn n(i) T.* [*dd.w=f ḥr=k*] *rd n(i) m3fd.t* "This foot of Teti [which he puts upon you] is the foot of Mafdet."
Transition Text with motif:
PT 519 §1212d–f (M): *qs.wi=s(i) ᶜn.wt m3fd.t i.sᶜ n=f M.n tp.w im n(i)w d3y.tiw imiw sḫ.t-ḥtp* "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): *srwḏ=k pr=k m-ḫt=k* "That you maintain your house after you."
PT 450 §836c (M): *srwḏ=k pr=k m-ḫt=k* "That you maintain your house after you."
PT 659 §1869b (N): *ḥn Ne. pr=k srwḏ Ne. ᶜrr.wt=k* "Let Neferkare provide your house; let Neferkare maintain your gates."
fPT 666A §1929c (Nt): *iw srwḏ ḫnt=k t=k* "Your jar-stand and your bread have been maintained."
fPT 718 §2233e (N): *srwḏ(=i) ḫnti pr=k* "And maintain the jar-stand of your house."
sPT 721B §2242c (N): *sr(w)ḏ{n}<=k> ḫnt=k tpiw t3 n ḏ.t ḏ.t* "And maintain your jar-stand(s) which are upon earth for ever and ever."
fPT 734 §2263b (N): *srwḏ n=k ᶜrr.wt=k* "Maintain your gate!"
sPT 1058 P/V/E 28–29: /// … /// [ᶜr]*w.t n(i)t it=k* /// *mr nw ḥnn ḥr ᶜrw.t n(i)t it=f* [*ws*]*ir* "/// … /// the gate of your father [Geb?] just like this, namely that Horus equips the gate of his father [Os]iris."
Transition Text with motif:
PT 573 §1482e (P): *srwḏ=f ḏf3 n(i) ḫnt=f ir(i)w t3* "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): *ḫnḏ m-ᶜb s3šr.t ḏ3.t 4 n(i)t mw* "A shank and roast meat and four handfuls of water."
PT 208 §124f–g (N): *ḫnḏ m-ᶜb s3šr.t fd.t ḏ3.wt n(iw)t mw* "A shank and roast meat and four handfuls of water."

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Member Is Atum[1234]

Priestly Motif

Priestly Recitations with motif:

PT 213 §135a; sim. *passim* (W): *ꜥ=k <m> tm* "With your arm being Atum."

PT 215 §149c (W): *ꜥ.wt=k z3.ti tm* "Your limbs are the twins of Atum."

PT 537 §1298b (P): *iwf=k tm m tm* "With all of your flesh as Atum's."

PT 690 §2098a (N): *iwf=k m tm* "Your flesh as Atum."

Mourning Prevented/Ceased

Priestly Motif

Priestly Recitations with motif:

PT 447 §829c (P): *ḫw=k ms.w=k m-ꜥ i3kb* "That you keep your children from sorrow."

PT 450 §836c (P): *ḫw=k ms.w=k m-ꜥ i3kb* "That you keep your children from sorrow."

PT 482 §1009a (N): *i.tm i3kb ḥr itr.ti* "Ceased is the sorrow at the two chapel rows."

PT 670 §1978a (N): *tm i3kb ḥr itr.ti nṯr.w* "An end of sorrow at the two chapel rows of the gods."

PT 672 §1989a (N): *(i)wꜥ.n Ne. tm i.qm(3).w ḫpr zbṯ* "Neferkare has inherited the end of mourning and the beginning of laughter."

sPT 721B §2242d (N): /// /// *i3kb* "/// /// from sorrow."[1235]

fPT 734 §2263b (N): *n<ḥ>m ms.w=k m-ꜥ i3kb* /// "Sa<v>e your children from sorrow."

Mouth Is Opened

Sacerdotal Motif

Sacerdotal Texts with motif:

PT 602 §1673b (M): *wp=ṯn n M.n r3=f* "And open for Merenre his mouth."

sPT 1016 P/S/Ne IV 86: *wn r3=k* /// /// "And your mouth is opened /// ///."

Offering Texts with motif:

PT 21 §13b; sim. §13c; §14b (N): [*wp n=k r3=k*] "[Just as your mouth has been opened]."

PT 34 §26a (W): *zmrn zmrn wpp r3=k* "The natron, the natron which opens your mouth!"

Priestly Recitations with motif:

PT 364 §618a (T): *wn r3=k* "For your mouth has been opened."

PT 540 §1329b; sim. §1329c; §1329d (P): *wp r3=k in šs3 ḫnti šnꜥ.t* "Even with your mouth having been opened by Shesa foremost of Shen'at."

PT 545 §1340b (P): *wp r3=k* "As your mouth has been opened."

PT 654 §1841a–b (N): /// … /// *ḫpḏ r3 qdn* /// … ///*ḥ ḫnzk.tiw* "/// … /// open the mouth /// … /// those of the sidelock."

PT 670 §1983e (N): *wp.w r3=k m ḏbꜥ.w=sn bi3.(i)w* "Your mouth opened by their metal fingers."

Transition Text with motif:

PT 407 §712a (T): *wp n T. r3=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=k r3=k m ḫpḫ ir(.t) ḥr* "Your mouth has been opened for you even with the Khepekh, the eye of Horus."

PT 47 §36a–b (W): *m-n=k ir.t ḥr ḥp.t m-ꜥ stš iṯ.t=k ir r3=k wpp.t=k r3=k im=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 r3=k im=s* "By it has your mouth been opened."

PT 93 §63a (W): *wp=k r3=k m ir.t ḥr* "And open your mouth by the eye of Horus!"

PT 153 §92a (W): *wp r3=k im=s* "Open your mouth with it!"

[1234] On this motif, see Billing 2002, p. 52.

[1235] See the parallel of the variant text CT 516 VI 105b: *nḥm=k ms.w=k m-ꜥ i3kb.w* "and save your children from sorrow."

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PT 155 §93a (W): *wp r3=k im=s* "Open your mouth with it!"
PT 156 §93c (W): *wp r3=k im=s* "Open your mouth with it!"
PT 185 §106b (N): *wp r3=k im=s* "Open your mouth with it!"

Mouth Is Opened by Horus

Sacerdotal Motif
Sacerdotal Texts with motif:
PT 22 §15 (N): *in(.n=i) n=k z3=k mrr.w=k wp r3=k* "I have brought you your son beloved of you, the opener of your mouth."
sPT 715A §2220c (N): *wp.n n=k ḥr r3=k* "Horus has opened your mouth for you."
Offering Text with motif:
PT 21 §13d; sim. *passim* (N): *ḥr i.wn r3 n(i) Ne. pn* "O Horus, open the mouth of Neferkare!"
Priestly Recitations with motif:
PT 219 §179b (W): *wp r3=f in z3=f ḥr mry=f* "His mouth having been opened by his son Horus, beloved of him."
PT 357 §589b (T): *wp.n n=k ḥr r3=k* "For you has Horus opened your mouth."
PT 369 §644a; sim. §644b (T): *wḏꜥ.n=f n=k r3=k ir qs.w=k* "He has split your mouth for you at your bones."
PT 540 §1330a; sim. §1330b (P): *wp r3=k in ḥr m ḏbꜥ=f pw nḏs.w* "Your mouth having been opened by Horus with this little finger of his."

Mouth Is Opened by Priest (1cs)

Offering Motif
Offering Texts with motif:
PT 20 §11b; sim. §12b (N): *wp.n(=i) n=k r3=k* "I have opened even for you your mouth."
PT 21 §13a (N): [*wḏꜥ.n(=i) n=k r3=k ir qs.w=k*] "[Precisely because I have split open your mouth upon your bones]."
PT 37 §30a (W): *i.smn(=i) n=k ꜥr.ti=k(i) psš.t(i)* "Let me establish your jaws for you, with the result that they are parted."
PT 38 §30b (W): *wp=i n=k r3=k* "Let me open your mouth for you."
PT 48 §36c (W): *wp(=i) r3=k* "Let me open your mouth."

Mythological Precedent: Horus & Osiris

Sacerdotal Motif
Sacerdotal Text with motif:
PT 416 §740 (T): *wḏ3.t pw nw ir.n ḥr n it=f wsir* "This is a garment which Horus made for his father Osiris."
Offering Texts with motif:
PT 21 §13f (N): *m wp.t.n=f r3 n(i) it=f im* "With that by which he opened the mouth of his father."
PT 418 §742c (T): *mr wd.t=tn ḥr m wp.t it=f wsir* "Just as Horus put you on the brow of his father Osiris."
PT 605 §1682a (N): *mr wd.t tw ḥr n it=f wsir* "Just as Horus gave you to his father Osiris."
sPT 1053 P/Ser/S 12: [*w3ḏ*] *w3ḏ n(i) it=i zp 2 sdm=f it=f im wsir* "[Fresh] is the green eye-paint of my father (twice), with which he painted his father Osiris."
Priestly Recitations with motif:
PT 247 §261a (W): *ḥr pw wḏ n=f ir.t n it=f* "It is Horus, the one who is commanded to act for his father."
PT 540 §1330b (P): *wp[.n=f] r3 n(i) it=f im=f wp.n=f r3 n(i) wsir im=f* "With which he opened the mouth of his father, with which he opened the mouth of Osiris."
PT 553 §1368b (P): *ir n=f ir.t n it=f wsir hrw pw n(i) tz qs.w* "Do for him what was done for his father Osiris on that day of binding the bones!"
PT 612 §1730a (M): *iw-s(w) šm.t=k tn it(=i) M.n mr šm ḥr n it=f wsir* "Indeed this your going, O my father Merenre, is like when Horus went to his father Osiris."
PT 659 §1860b–c (N): *iw-sw šm.wt=k iptn šm.wt ḥr m zḫn.w it=f wsir* "Indeed these your goings, are the goings of Horus in seeking his father Osiris."

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fPT 666 §1920d; sim. §1923b–c; §1924a–b (Nt): *i3-si šm.t=k tw Nt. pw dd.t.n ḥr n it=f wsir* "Indeed, this going of yours, O Neith, is that which Horus said to his father Osiris."
PT 690 §2115a (N): *ir=f n=k ir.t.n=f n it=f wsir* "That he may do for you what he did for his father Osiris."
fPT 717 §2227a; sim. §2229d–2230a (N): [*i3-si šm.t=k tw Ne. pw dd.*]*t.n ḥr n it=f wsir* "[Indeed this going of yours, O Neferkare, is] what Horus [said] to his father Osiris."
fPT 734 §2262c; sim. §2263d–2264a (N): *wr.w mr ḥr i.nd=f it=f* "The great ones, like Horus who saves his father."
sPT 1058 P/V/E 28–29: /// … /// [ʿ*r*]*w.t n*(*i*)*t it=k* /// *mr nw ḥnn ḥr* ʿ*rw.t n*(*i*)*t it=f* [*ws*]*ir* "/// … /// the gate of your father [Geb?] just like this, namely that Horus equips the gate of his father [Os]iris."

Transition Texts with motif:
PT 476 §953b (M): *šms=tn M.n mr ḥr* "Serve Merenre like Horus (serves Osiris)!"
PT 518 §1199c (P): *mr wd=k ḥr n 3s.t hrw pw swr.n=k s*(*i*) *im* "Just as you commended Horus to Isis on that day when you impregnated her."
PT 519 §1219d (M): *mr it.t ḥr pr n*(*i*) *it=f m-*ʿ *sn it=f stš m-b3ḥ gbb* "Just as Horus took the house of his father from the brother of his father Seth in the presence of Geb."
sPT 692A §2136b (P): *di.n p.t* /// ʿ*.w*(*i*)*=s*(*i*) *r=k mr di.t ḥr* ʿ*.wy=f*(*i*) [*n wsir*] "The /// sky has given her arms to you like Horus giving his arms [to Osiris]."

Mythological Precedent: Osiris and Nut

Transition Motif
Transition Texts with motif:
PT 505 §1090e–f (P): *nw.t di=s* ʿ*.wi=s*(*i*) *ir=f mi nw ir.n=s n wsir hrw pw mni.n=f im* "Nut puts her hands upon him, just like this which she did for Osiris on this day on which he moored."
PT 563 §1419c (N): *mr nw šd.n=t wsir ir p.t* "Just as you took Osiris to the sky."

Name Said to Re, Harakhti, Horus

Transition Motif
Transition Texts with motif:
PT 263 §340a (W): *dd=sn rn nfr n*(*i*) *W. pn n r*ʿ "With them saying the good name of Unas to Re."
PT 264 §348c (T): *i.dd=sn rn n*(*i*) *T. n r*ʿ *wtz=sn rn=f n ḥr 3ḥ.ti* "Let them say the name of Teti to Re; let them lift up his name to Harakhti."
PT 265 §356a (P): *i.dd=sn rn n*(*i*) *P. nfr n r*ʿ "Let them say the good name of Pepi to Re."
PT 324 §520b (T): *i.dd my rn n*(*i*) *T.* [*m nw*] *n ḥr* "Say the name of Teti [now] to Horus!"
PT 359 §597c (T): *i.dd rn n*(*i*) *T. n r*ʿ "Say the name of Teti to Re!"
sPT 1046 P/A/N 45: *dd m*(*y*) *rn n*(*i*) *P. pn n r*ʿ "Say the name of Pepi to Re!"

Natron Offering Direction

Offering Motif
Offering Texts with motif:
PT 32 §23b (W): *qbḥ ntr*(*w*) *t3 2* "Libation and natron, two pellets."
PT 34 §26a; sim. §26e (N): *ntr*(*w*) *t3 1* "Natron, one pellet."
PT 35 §27e (W): *ntr*(*w*) *mḥw t3 5 š.t-p.t* "Five pellets Lower Egyptian natron of Shetpet."
PT 109 §72d (W): *bd 2* "Two units of natron."

Nekhbet Speaks

Transition Motif
Transition Texts with motif:
PT 470 §912a; sim. *passim* (N): *i.t*(*i*) *ir Ne.* "Says she toward Neferkare."
PT 508 §1109b; sim. §1109b (*bis*) (P): *i.t*(*i*) "Says she."

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Night-, Day-Bark Brings, Conveys

Personal Motif

Transition Texts with motif:

PT 473 §926c; sim. *passim* (M): *dy zḫn.wi p.t in msk.t(i)t n ḥr ỉḫ.ti* "The two reed-boats of the sky are given by the night-bark to Harakhti."

PT 513 §1172a (P): *šzp=k in.wt msk.t(i)t* "And receive what the night-bark brings."

Provisioning Texts with motif:

PT 409 §717c–d (T): *in msk.t(i)t ḥnᶜ mᶜnḏ.t ḫnn.ty nw n T. ḥr nḥn-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(i)t ḥnᶜ mᶜnḏ.t in n(=i) rᶜ nb* "It is the night-bark and the day-bark which bring to me every day."

NN pw A[1236]

Transition Motif

Transition Texts with motif:

PT 248 §262a (W): *W. pi ᶜ3* "Unas is the great one."

PT 249 §264b (W): *W. pi nw n(i) zšzš wbn m t3* "Unas is this flower which rose from the earth."

PT 250 §267a (W): *W. p(w) ḥr(i) k3.w dmḏ ib.w n(iw) ḥr(iw) s3 wr* "Unas is the one who is over Kas, who informs those over the knowledge of the great one."

PT 252 §274c (W): *W. pi nṯr ᶜ3* "For Unas is the great god."

PT 254 §293b (W): *W. pw wᶜ k3 n(i) p.t* "For Unas is the sole one, the bull of the sky."

PT 258 §309e; sim. §310c (W): *W. pi ḥr(i) wᶜ=f smsw nṯr.w* "For Unas is he who is above, who is alone, the eldest of the gods."

PT 259 §312a; sim. §313e; §314c (T): *T. pn pw wsir m zz.w* "Teti is Osiris in Zezu."

PT 260 §316b–c; sim. §322b (W): *W. pi zy ỉy fd-nw n(i) fdw ỉpw nṯr.w* "Unas is the one who goes and comes, the fourth of these four gods."

PT 261 §324a–b; sim. §324c–d (W): *W. pi wiṯ ib z3 ib šw 3wy 3w.t 3zb ỉ3ḫw* "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. pi mḥ.i t3 pr m š* "Unas is the one who filled the land, the one who went forth from the lake."

PT 272 §392c (W): *W. pi prr im* "(For) the one who ascends therefrom is Unas."

PT 273 §394c; sim. *passim* (W): *W. pi nb z3b.wt ḫm.n mw.t=f rn=f* "Unas is a possessor of *craft, whose mother does not know his name."

PT 300 §445b (W): *W. pi zkr ni r3-stỉ3.w* "For Unas is Sokar of Rasetjau."

PT 307 §486b; sim. §486c (W): *W. pi sm3 ty k3 ᶜ3 ḥr pr m ỉwnw* "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 ḏḥ3.i nṯr.w ḥ3(i) ḥw.t rᶜ ms.n nḥ.t-nṯr.w imit ḥ3.t wi3 rᶜ* "Unas is the *siever[1237] 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 ḥr* "For Unas is Horus."

PT 313 §503b (W): *W. pi ḥr* "For Unas is Horus."

PT 317 §507b; sim. §510c–d (W): *W. pi sbk w3ḏ šw.t rs ḥr tz ḥ3.t* "Unas is Sobek, green of plumage, vigilant of sight, who raises the brow."

PT 318 §511a; sim. §511d (T): *T. pw nᶜw k3 psḏ.t* "Teti is the serpent, the bull of the Ennead."

PT 319 §513a; sim. §514e (W): *W. pi k3 ỉ3ḫw ḥr-ib ỉr.t=f* "Unas is the bull of sunlight, one who is within his eye."

PT 320 §515c; sim. §516b–c (W): *W. pi z3 pw n(i) i.ḫm.t* "Unas is this son of she who is not known."

PT 322 §518d (P): *P. p(w) ḫᶜy-t3.w ḥr(i)-ib ng3w* "Pepi is Khaitau resident in (the wood-district) of Lebanon."

PT 325 §532b (T): *T. pw mtw.t nṯr imiti=s* "Teti is the god's seed which is in it."

PT 329 §538a; sim. §538c (T): *T. pw ḏsr imi-ḫnt tzz ḥ3.t* "It is Teti: one who raises what is in the front, one who raises the brow."

[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.

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PT 331 §540c (T): *T. pw fnḏ ssn* "Teti is the nose which breathes."
PT 332 §541a (T): *T. pw nw pr m mḥn* "Teti is this one who ascends in the coils."
PT 334 §544a–b (T): *T. pw wnb pr m k3 wnb nbw pr m nṯrw* "Teti is the flower which went forth from the Ka, the flower of gold which went forth from Netjeru."
PT 360 §603b (T): *T. pw šw pr m tm* "Teti is Shu, one who came forth from Atum."
PT 439 §812a–b (P): *P. pw sṯ(i).t iṯ.t t3.wi rkḥ.t šzp.t idb.wi=s(i)* "Pepi is Satis who seizes the two lands, the fire which receives her two banks."
PT 467 §887a (N): *Ne. pw z3=k* "Neferkare is your son."
PT 470 §913d; sim. §917a (M): *M.n pw sm3-wr* "For Merenre is the great wild bull."
PT 471 §920a (P): *P. pw wn nṯr i.wp.wt(i) nṯr* "Pepi is the being of the god, an agent of the god."
PT 472 §924b (P): *P. pw ḥk3.w P. pw ḥr(i) ḥk3* "For Pepi is a magician, for Pepi is one who bears magic."
PT 473 §930f (M): *M.n pw 3ḫ m [r3=f ꜥ]pr* "He is Merenre, one who is an Akh [eq]uipped through [his utterance]."
PT 478 §973b; sim. §976c (N): *Ne. pw z3=k Ne. pw ḥr* "Neferkare is your son; Neferkare is Horus."
PT 484 §1020a; sim. *passim* §1022a (P): *P. pw wr pr ir p.t ḫprr pr ir* /// "Pepi is a great one who ascends to the sky, Kheprer who ascends to the ///."
PT 485 §1030d (P): *P.* [*p*]*w* /// "For Pepi [is] ///."
PT 486 §1041a (N): *Ne. pw wꜥ n(i) ḥ.t tw ꜥ3.t ms.t m-b3ḥ m iwnw* "Neferkare is one of this great body which was born before in Heliopolis."
PT 504 §1087b (P): *M. pw wr z3 wr* "For Merire is a great one, son of a great one."
PT 506 §1094a; sim. *passim* (P): *P. p(i) zṯ.ti* "Pepi is Zetjeti."
PT 510 §1145c; sim. *passim* (P): *P. pn sm3-wr pri m ḫnti-imn.tiw* "Pepi is the great wild bull, the one who ascends as foremost of the westerners."
PT 511 §1161c (P): *P. pi z3=k P. pi iwꜥ.w=k* "For Pepi is your son; Pepi is your heir."
PT 515 §1178a; sim. §1178b (P): *P. pw iry tḫn.wi n(i)wy rꜥ irwy t3* "Pepi is one who pertains to the two obelisks of Re, which are on earth."
PT 516 §1183b; sim. §1184a (P): *P. pw nr-k3.w=k ḫry mshn.t=k* "Pepi is your herdsman, master of your birth-brick."
PT 517 §1188c; sim. §1188d–f; §1189a (M): *M.n pw m3ꜥ ḫr p.t ḫr t3* "Merenre is one true to the sky and earth."
PT 518 §1193b; sim. *passim* (P): *P. pw zi* "Pepi is one who goes."
PT 519 §1205a; sim. *passim* (M): *M.n pw b3 sw3 imitw=tn* "For Merenre is a Ba, one who would pass among you."
PT 524 §1233b; sim. *passim* (P): *P. pw ḏḥw.ti nḏ tn* "Pepi is Thoth, the one who saves you."
PT 533 §1263c (P): *P. pw ṯr.w pr.w m rꜥ fd.wt pr.t m 3s.t* "Pepi is the blood which went forth from Re, the sweat which went forth from Isis."
PT 539 §1316a; sim. §1319a; §1324c (P): *P. pw ir(i) nṯr z3 nṯr* "Pepi thus is a god, the son of a god."
PT 563 §1417a (N): *Ne. pw mtw.t nṯr imwt=ṯ* "And Neferkare is the god's seed which is in you."
PT 565 §1423a (M): *M.n pw wꜥb* "Merenre is a pure one."
PT 566 §1429e (P): *P. pw ḫr(i) ir.t ḥr* "For Pepi is one who has the eye of Horus."
PT 569 §1440c; sim. §1441c (M): *M.n pw sk sn ip.wti n(i) rꜥ* "Merenre is the one who destroys them, the agent of Re."
sPT 570A §1455a; sim. *passim* (M): *M.n pw sb3 wpš p.t* "For Merenre is the star which illuminates the sky."
sPT 570B §1459a; sim. *passim* (M): *M.n pw hfꜥ ḥḏ.t tpi šb.t w3ḏ.t* "Merenre is one who grasps the white crown, first one of the curl of the green crown."
PT 572 §1476a; sim. §1476b–c (P): *P. pw r3ḥs ḫnti t3 šmꜥ* "Pepi is Iahes, foremost of the land of the south."
PT 576 §1508b–c; sim. §1510a–c (P): *M. pw mtw.t=k rꜥ spd.t(i) m rn=ṯ pw n(i) ḥr ḫnt(i) 3ḫ.w sb3 ḏ3 w3ḏ-wr* "Merire is your seed, O Re, it being effective, in this your name of 'Horus foremost of Akhs, the star which crosses the great green.'"
sPT 586B §1583b (Nt): *Nt. pw shḏ ir p.t m-m nṯr.w* "Neith is a star at the sky among the gods."
PT 615 §1742d (M): *M.n pw ir(i) z3 i.tm* "Merenre is thus the son of Atum."
PT 624 §1761d (Nt): *Nt. pw wsir pr m šs3.t* "Neith is Osiris, the one who ascends from the night sky."

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sPT 627A §1771a (N): *Ne. pw 3ḫ ꜥpr dbḥ ḫpr* "Neferkare is an equipped Akh, who seeks metamorphose."
sPT 627B §1778a (N): *Ne. pw bik ꜥ3 ḥr znb.w ḥw.t imn rn* "Neferkare is a great falcon upon the walls of the house of hidden of name."
PT 668 §1959a; sim. §1959b (N): *Ne. pw b(i)k ngg dbn ir.t ḥr ḥr(i)-ib d3<.t>* /// /// /// "Neferkare is a screeching falcon who circles around, the eye of Horus inside the netherworld /// /// ///."
PT 669 §1963a (N): *n nt(i)t Ne. is pw sn pr m sbq* "For Neferkare is a brother who would go forth from the shin."
PT 678 §2030c (N): *Ne. pw ḫri ḫ.t* "For Neferkare is one possessing a meal."
PT 681 §2034c; sim. §2041 (N): *Ne. pw bik=ṯ pw nṯr.y* "For Neferkare is this divine falcon of yours."
PT 684 §2057 (N): *Ne. pw wꜥ m fd ipw wnn.w ms.w tm ms.w nw.t* "Neferkare is one of these four who exist, the children of Atum, the children of Nut."
hPT 694B §2150c; sim. §2156a (N): *Ne. p(i) ḏḥw.ti ḥr(i)-tp nw.t Ne. pw inpw ḥr(i)-tp pr* "Neferkare is Thoth who is over Nut; Neferkare is Anubis who is over the house."
fPT 704 §2206a; sim. §2206d–e (Nt): *Nt. pw* [ꜥmꜥ] *pr m rꜥ* "Neith is [the uncircumcized one] who ascended as Re."
fPT 736 §2266a (Nt): *Nt. pw wr pr m wp.t ḏḥw.ti* "Neith is the great one who went forth from the brow of Thoth."
fPT 737 §2267a (Nt): *Nt. pw z3 tm sn-nw n(i) nfr-m3ꜥ.t* "Neith is the son of Atum, the companion of Neferma'at."
sPT 738B §2268d (Nt): *Nt. pw fd-nw n(i) fd pw nṯr.w prr.w m wp.t gbb* "Neith is the fourth of these four gods who go forth from the brow of Geb."
fPT 740 §2270b (Nt): *Nt. pw ḫmn-nw* /// "Even as Neith is the eighth ///."
sPT 1031 P/A/S 54: /// … /// *P. pw p3* /// … /// "/// … /// Pepi is the one who flies /// … ///."
sPT 1032 P/A/S 56; sim. 59: *P. pi nḫn imn qd.w ir i.ḫm.w-sk* "Pepi is this youth, who is more hidden of form than the imperishable stars."
sPT 1064 P/V/E 43: *P. pw wꜥ im=ṯn* "Pepi is one of you."

Apotropaic Texts with motif:
PT 295 §438c (T): *T. pw zp.t(i)=f(i)* "Teti is the one who will survive."
PT 296 §439b (W): *W. pi gbb* "For Unas is Geb."
PT 378 §664a (T): *T. pw ḥm ḥr ḫrd nḫn dbꜥ=f m r3=f* "Teti is indeed Horus the young child whose finger is in his mouth."
PT 388 §681b (T): *T. pw ḥr pr m šnṯ sin* "Teti is Horus who went forth as the serpent, the runner."
PT 389 §682c (T): *T. pw ḥwn.t wr.t* "For Teti is the great maiden."
PT 390 §684a (T): *T. pw pḏ m ḥr* "Teti is one who stretches (the bow) as Horus."

Provisioning Texts with motif:
PT 402 §698d (T): *T. pw ir.t tw n(i)t rꜥ sḏr.t ii.t(i) ms.t(i) rꜥ nb* "Teti is this Eye of Re, which passes the night, conceived and born every day."
PT 405 §703b; sim. §705a (T): *T. pw ṯw* "Teti is you (o Re)."
PT 409 §717a–b (T): *T. pw k3 psḏ.t nb iš.t t 5* "Teti is the bull of the Ennead, a possessor of offerings, of five loaves."
sPT 491B §1057a; sim. §1057a (*bis*) (P): *P. pw m3*[*s*] *m nww* "Pepi is the one who kne[els] in Nu."
PT 496 §1066a (P): *M. pw iwn.ti* "Merire is one of Dendera."

Priestly Recitations with motif:
PT 355 §574a (T): *T.*[1238] *pw wt-inpw=k* "Teti is your Anubis-embalmer."
PT 419 §749a (T): *T. pw wr wḏ3 wrr.t* "For Teti is the great one, sound of Wereret-crown."
PT 540 §1331a; sim. §1331a–b (P): *P. pi z3=k* "Pepi is your son."

[1238] In an act of mistaken role assimilation, the 1cs pronoun referring to a separate officiant has been replaced with the name of the beneficiary.

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PT 587 §1596c (N): *Ne. p(w) ḥr ḏb3 ir.t=f m ˁ.wy=f(i) tm.wy* "Neferkare is Horus, who adorned his eye with both his hands."
PT 599 §1645a (N): *Ne. pw gbb r3 pˁn iri-pˁ.t nṯr.w* "Neferkare is Geb, P'an-utterance, prince of the gods."

No Disturbance in
Priestly Motif
Priestly Recitations with motif:
PT 364 §617b (T): *n ḫnn.ti im=k* "There being no discord in you."
PT 367 §635b (M): *n ḫnn.t(i) im=k* "There being no discord in you."
PT 590 §1610b (M): *n ḫnn.t(i) im=k* "There being no discord in you."
PT 649 §1831c (N): *n ḫnn*[*.t(i) im=k*] "There being no discord [in you]."

None Depart (*ḥmi, psḏ*)
Priestly Motif
Priestly Recitations with motif:
PT 218 §161c (W): *n ḥm.wt(i)=f(i) nb* "There is not any who will turn back."
PT 368 §637c (M): *n ḥmi im(i)=sn* "Without one of them turning back."
PT 544 §1338b (P): *(i)m(i) ḥm.wt(i)=f(i) im=ṯn* "Let there be none among you who will turn back."
PT 644 §1823b (N): *im(i) ḥm.wt(i)=f(i) im=ṯn* "Let there be none among you who will turn back."
sPT 1019 P/S/Ne IV 93: *im(i) psḏ.w.t(i)=f(i) i*[*m=sn*] "Let there be none [of them] who will turn the back."

Not Rot, Decay (3rd Person)
Transition Motif
Transition Texts with motif:
PT 485 §1037b (P): *n ḥw3=f n imk=f* "That he not rot, that he not decay."
PT 576 §1501a; sim. *passim* (P): *n ḥw3 P. n imk=f* "Pepi will not rot, he will not decay."
PT 684 §2058a; sim. §2058b (*bis*) (N): *n ḥw3 Ne.* "Neferkare will not rot."

Not Rot, Decay, Stink (2nd Person)
Priestly Motif
Priestly Recitations with motif:
PT 412 §722b (T): *m ḥw3 m imk m ḏw sṯ=k* "Do not rot, do not decay, do not be bad of scent!"
PT 532 §1257a; sim. §1257b–d (N): *ḫw=sn(i) rpw=k ir rn=k pw n(i) inpw* "Let them prevent that you rot, in accordance with this your name of 'Anubis.'"
PT 535 §1283a (P): *n imk=k* "Your decay is not."
fPT 723 §2244c; sim. §2244c (*bis*) (Nt): *n ḥw3.n=f* "It cannot rot."

Not to Be Distant
Priestly Motif
Priestly Recitations with motif:
PT 223 §216b (W): *m ḥr r(=i) iz* "Do not be distant from me or the tomb!"
PT 357 §586b (T): *m ḥr ir=f* "Do not be distant from him!"
PT 366 §631a (T): *im(i)=k ḥr ir=sn(i) m rn=k n(i) dw3w* "And may you not be far from them, in your name of 'Duau.'"
PT 370 §645d (M): *m ḥr ir=f m rn=k n(i) ḥr(i)t* "Do not be far from him, in your name of 'sky!'"
PT 434 §785d (P): *imi=ṯ rḏi ḥr P. r=ṯ m rn=ṯ ḥr.t* "May you not let Pepi be far from you in your name of 'distant one.'"
PT 593 §1635a (N): *im(i)=k ḥr ir=sn(i)* "May you not be distant from them."
PT 606 §1693c (M): *m ḥr ir nṯr.w* "Do not be distant from the gods!"

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Number above, below

Personal Motif

Personal Text with motif:

PT 495 §1064d (P): *iw ḥ.t 2 n(i)t P. m ḏdw* "Two offerings of Pepi are in Busiris."

Apotropaic Text with motif:

PT 501 §1072b (P): *wꜥ[.t r] p.t sn.t r t3* "One is [a]bove; two are below."

Transition Texts with motif:

PT 515 §1178a–b (P): *P. pw iry tḫn.wi n(i)wy rꜥ irwy t3 P. pw iri sšp.wy n(i)wy rꜥ irw p.t* "Pepi is one who pertains to the two obelisks of Re, which are on earth; Pepi is one who pertains to the two lights of Re which are in the sky."

hPT 694B §2156c (N): *ḫmt.t r p.t sn.t ir t3* "Three are above and two are below."

Provisioning Texts with motif:

PT 205 §121d (W): *iw ḫmt.t r p.t ḫr rꜥ iw sn.t r t3 ḫr psḏ.ti* "Three are above with Re; two are below with the two Enneads."

PT 409 §717b (T): *t 3 r p.t t 2 r t3* "Three are above, two below."

CT 208 III 161d (S1C): *iw ḥ.t 3 r p.t ḫr ḥr 2 r t3 ḫr ꜥ3* "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: *pšš.n s(i) mw.t=k nw.t ḥr=k m rn=s n(i) š.t-p.t* "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): *in.t=s n=k ib=k m ḥ.t=k* "Let her bring your heart to you into your body."

PT 450 §835c (P): *in.t=s n=k ib=k m ḥ.t=k* "Let her bring you your heart to your body."

PT 699 §2178b (N): *nw.t ḏi=s n=k ḥ3.t(i)=k* "Nut gives you your heart."

Nut Has Power

Priestly Motif

Priestly Recitations with motif:

PT 429 §779b (P): *sḫm n=t m ḥ.t mw.t=t tfn.t* "Power being yours in the womb of your mother Tefenut."

PT 430 §780a (P): *sḫm ib=t* "Your heart is strong."

PT 431 §781a (P): *tmt z3.t sḫm.t m mw.t=s ḫꜥ.t(i) m bi.ti* "You are the daughter, the one powerful in her mother, appeared as the king of Lower Egypt."

PT 432 §782a (P): *(i)n sḫm.n=t* "Indeed you have become powerful."

PT 434 §784a (P): *sḫm.t(i) im=f* "May you have power over it."

PT 444 §824a–c (P): *n sḫm=t m ntr.w k3.w=sn ist (i)wꜥ.t=sn ist ḏf3.w=sn ist iš.wt=sn nb(.w)t ist* "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): *rḏi.n nw.t wn=k m ntr n ḥft(i)=k m rn=k n(i) ntr* "Nut has caused that you be a god to your opponent, even in your name of 'god.'"

PT 356 §580b (T): *d.n tw nw.t m ntr n stš m rn=k n(i) ntr* "Just as Nut has placed you as a god to Seth, in your name of 'god.'"

PT 368 §638b (M): *rḏi.n=s wn=k m ntr n ḥft(i)=k m rn=k n(i) ntr* "She has caused that you be a god to your opponent, in your name of 'god.'"

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PT 423 §765c (P): *dỉ.n mw.t=k nw.t wn=k m nṯr n ḥft(ỉ)=k m rn=k n(ỉ) nṯr* "For your mother Nut has caused that you be a god to your opponent, in your name of 'god.'"
PT 588 §1607b (M): *rdỉ.n=s wn=k m nṯr n ḥft(ỉ)=k m rn=k n(ỉ) nṯr* "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): *ỉw.n=ṯ sdḏ=ṯ z3=ṯ ỉw.n=ṯ ỉs ḥnm=ṯ wr pn* "You have come, that you cover your son: you have come, that you join this great one."
PT 447 §827b (P): *ỉ mw.t=k* "Your mother comes."
PT 450 §834b; sim. §834b (*bis*); §834c (P): *ỉ n=k mw.t=k* "Your mother comes to you."
PT 451 §838a; sim. §838a (*bis*) (P): *ỉ n=k mw.t=k* "Your mother comes to you."

Nut Protects (*ḥnm, sdḏ, ḫwỉ*)

Priestly Motif
Priestly Recitations with motif:
PT 368 §638c (M): *ḥnm=s ṯw m-ꜥ ḫ.t nb(.t) ḏw.t m rn=s n(ỉ) ḥnm.t wr.t* "She protecting you from everything adverse, in her name of 'great joiner.'"
PT 427 §777b; sim. §777c (P): *sdḏ=ṯ sw m-ꜥ stš ḥnm sw* "That you conceal him from Seth. Join him!"
PT 428 §778b (P): *ḥnm sw ḥnm.t wr.t* "Protect him, O great joiner!"
PT 429 §779c (P): *ḥnm=ṯ P. m ꜥnḫ w3s* "May you join Pepi with life and dominion."
PT 446 §825b; sim. §825c (P): *sdḏ=s ṯw m-ꜥ ḫ.t nb(.t) ḏw.t* "Even so that she may conceal you from everything adverse."
PT 447 §828a; sim. §827c (P): *ḥnm=s kw* "Let her join you."
PT 450 §834c; sim. §834c (*bis*); §835a (P): *ỉ n=k ḥnm.t wr(.t)* "The great joiner comes to you."
PT 451 §838b; sim. §838a (P): *šnm=s ṯw* "Even that she join you."
PT 452 §842d (P): *wꜥb ṯw mw.t=k nw.t ḥnm.t wr.t ḥnm=s ṯw* "Let purify you your mother Nut, the great joiner, let her join you."
PT 537 §1300a (P): *ḥnm=s ṯw* "And she joins you."
PT 588 §1608a (M): *ḥnm.n=s kw m-ꜥ ḫ.t nb(.t) ḏw.t m rn=s n(ỉ) ḥnm.t wr.t* "She has protected you from everything harmful, in her name of 'great joiner.'"
PT 593 §1629a (N): *ḫw=s ṯw ḥnm=s ṯw* "That she protects you, that she joins you."

Nut Spread over

Priestly Motif
Priestly Recitations with motif:
PT 356 §580c (T): *pšš.n s(ỉ) mw.t=k nw.t ḥr=k m rn=s n(ỉ) š.t-p.t* "So has your mother Nut spread herself over you, in her name of 'Shetpet.'"
PT 368 §638a (M): *pšš.n s(ỉ) mw.t=k nw.t ḥr=k m rn=s n(ỉ) š.t-p.t* "Your mother Nut has spread herself over you, in her name of 'Shetpet.'"
PT 427 §777a (P): *pšš ṯn ḥr z3=ṯ wsỉr P.* "Spread yourself over your son Osiris Pepi."
PT 446 §825a (P): *pšš.n s(ỉ) mw.t=k ḥr=k* "Your mother Nut has spread herself over you."
PT 588 §1607a (M): *pšš.n s(ỉ) mw.t=k nw.t ḥr=k m rn=s n(ỉ) š.t-p.t* "Your mother Nut has spread herself over you, in her name of 'Shetpet.'"

Nuteknu[1239] Nullified

Priestly Motif
Priestly Recitations with motif:
PT 455 §851a–b (P): *sfḫ ḏw.t ỉr(ỉ)t=f ỉr t3 ỉr.t.n nw-tknw ỉr=k m-ꜥb 3ḫ.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.

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PT 595 §1639c (M): *rḏi.n(=i) n=k nw-tknw* "I have given you Nuteknu."
PT 612 §1735a–b (N): *ḥms ḥr ḫndw=k pw bi3.i ꜥn.wt=k ḫb3.t ḥw.t* "Be seated upon your metal throne, your talons which obliterate the house (sc. of Nuteknu)."
fPT 665 §1905c (Nt): *n rḏi.n(=i) ṯw n nw-tknw* "I not giving you to Nuteknu."
fPT 666 §1926b–1927a (Nt): *ḥms=k ḥr ḫndw=k bi3(.i) bi3.w n=f mwt.w ꜥn.wt=k ḫb3.t ḥw.t nw-tknw* "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): *ḫw.n(=i) ṯw m-ꜥ nw-tknw m šnꜥ.t ir(i)t ḥr(=i)* "I have protected you from Nuteknu, by that which repels which is at my face."

O! Hail!

Priestly Motif
Priestly Recitations with motif:
PT 424 §769c (P): *i h3 P. pw* "O! Hail, Pepi."
PT 604 §1680d (N): *i.ḏd(=i)-mdw i hi* "As I recite the 'O! Hail!'"
PT 619 §1752c (M): *i hi* "O! Hail!"

Object Direction

Offering Motif
Offering Texts with motif:
PT 14, 16–18, 20, 23, 28, 32, 34–35, 37–38, 40–57, fPT 57A–F (Nt), 58–59 (Nt), 60, 61 (Nt), 63, 64–70 (Nt), fPT 71 (Nt), 71A–I (Nt), 72–78, 81–96, 107–171, 173–197, 199, 653, fPT 746–749 (Nt), 752–756 (Nt)
Priestly Recitations with motif:
PT 436 §788a (M): *rḏi.t qbḥ* "Giving libation."
PT 483 §1011a (N): *z3ṯ z3ṯ* "Libate the libation."
Transition Text with motif:
PT 301 §457c (W): *bik.wi w3ḏ.iw* "Two green falcons."
Provisioning Texts with motif:
PT 207 §124c–d (W): *ḫnḏ m-ꜥb s3šr.t ḏ3.t 4 n(i)t mw* "A shank and roast meat and four handfuls of water."
PT 208 §124f–g (N): *ḫnḏ m-ꜥb s3šr.t fḏ.t ḏ3.wt n(iw)t mw* "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-ḏi-ni-sw.t n k3 n(i) W.* "The offering given of the king for the Ka of Unas."
PT 83 §58c (W): *ḥtp-ḏi-ni-sw.t zp 2* "The offering given of the king (twice)."
PT 84 §59a (W): *ḥtp-ni-sw.t zp 2* "The offering of the king (twice)."
PT 172 §101b (T): *ḥtp-ḏi-ni-sw.t ḥtp-ḏi-gbb n T. pn* "The offering given of the king, the offering given of Geb for Teti."
Priestly Recitations with motif:
PT 224 §219a (T): *ḥtp-ḏi-ni-sw.t m sꜥḥ=k nb* "The offering given of the king in your every title."
PT 225 §223a (N): *ḥtp-ḏi-ni-sw.t* "The offering given of the king."
PT 419 §745a (T): *ḥtp rḏi inp ḫnti-imn.tiw* "The offering given of Anubis, foremost of the westerners."
PT 424 §770a (P): *ḥtp-ḏi-ni-sw.t* "The offering given of the king."
PT 437 §806c; sim. §807a (P): *ḥtp-ḏi-ni-sw.t ḥtp ḏi inp* "The offering given of the king; an offering given of Anubis."
PT 468 §905a (N): *ḥtp-ḏi-ni-sw.t n=k* "The offering given of the king to you."
PT 483 §1019a (N): *ḥtp-ḏi.w-inp* "The offering given of Anubis."
PT 534 §1264a; sim. §1277a (P): *ḥtp-ḏi gbb* "The offering given of Geb."
PT 599 §1649a (N): *ḥtp-ḏi-ni-sw.t ḥtp-ḏi-gbb* "The offering given of the king; the offering given of Geb."

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PT 610 §1723d (M): *ḥtp-ḏi-nỉ-sw.t ḏỉ n=k m ỉr.w n=k ỉnp* "The offering given of the king is given to you, being what Anubis should do for you."
PT 617 §1745a (N): *ḥtp-ḏi-nỉ-sw.t m s.wt=k nb(.wt) ḥtp-ḏi-nỉ-sw.t m sʿḥ.w=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): *ḥḏ km ỉ3.t* "A white jar; a black jar. Lifting."
PT 50 §37d (N): *ỉ3.t ḫft-ḥr=ỉ ḏsr.t* "Lifting before him; a sacred offering table."
PT 79 §54b (N): *ỉ3 ḫft-ḥr=ỉ* "Lift before him."[1240]
PT 92 §61c (W): *ỉ3.t t ḫn.t* "Lifting bread, a bowl."
Priestly Recitation with motif:
PT 587 §1590b; sim. *passim* (N): *ỉ3=ṯ n=ỉ mw ỉwn ỉmỉ=ṯ* "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(=ỉ) n=k tp=k ỉr qs.w* "Let me make firm your head for you upon (your) vertabrae."
Offering Text with motif:
PT 37 §30a (W): *ỉ.smn(=ỉ) n=k ʿr.ti=k(ỉ) psš.t(ỉ)* "Let me establish your jaws for you, with the result that they are parted."
Priestly Recitations with motif:
PT 477 §967d (N): *smn Ne. ʿ=k ḥr ʿnḫ* "That Neferkare make firm your hand upon the Ankh."
PT 540 §1332a–c (P): *rḏỉ mnḫ.t=k ḫ3=k m šs ḫ3=k m mnḫ.t ỉn n=k M.* [*pn*] *smn=ỉ ṯw r=s* "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): *ỉ.smn.n(=ỉ) ṯn* "As I have established you."

Offspring is Morning God

Transition Motif
Transition Texts with motif:
PT 265 §357a (P): *mstw P. pn nṯr dw3w* "The offspring of Pepi is the morning god."
PT 473 §929b; sim. §935c (M): *mstw M.n nṯr dw3* "The offspring of Merenre is the morning god."
PT 481 §1001b (N): *mstw Ne. pw nṯr dw3* "The offspring of Neferkare is the morning god."
PT 507 §1104b (P): *mstw M. pỉ nṯr dw3* "For the offspring of Merire is the morning god."
PT 609 §1707a (M): *mstw=k nṯr dw3* "Your offspring is the morning god."

Oh, Ah! (*ḥwỉ h3/3*)

Priestly Motif
Priestly Recitations with motif:
PT 223 §214a (W): *ḥw ỉnn* "Oh, turn about!"
PT 224 §218c (T): *ḥw kw T. ỉnn kw T.* "Oh, you Teti! Turn yourself, Teti!"
PT 225 §222a (N): *ḥw ṯ(w) Ne. pn ỉnn ṯw Ne.* "Oh, you Neferkare! Turn yourself about, O Neferkare!"
PT 357 §591c (T): *ḥ(w) h3 nḫḫ (sỉ) ḫr=k* "Ah, oh, (it) is *given to you."

[1240] A superscript to PT 79–80.

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PT 628 §1786a (N): *ḥw kw Ne. inn k(w) Ne.* "Oh, you Neferkare! Turn about, O Neferkare!"
fPT 664 §1884 (N): *ḥw kw Ne. (i)nn kw Ne.* "Oh, you O Neferkare! Turn about, O Neferkare."
Offering Text with motif:
PT 196 §112 (N): *ḥ(w) ḥ3 nḫḫ (si) ḫr=k* "Ah, oh, (it) is *given to you!"

Oil, Eye-paint, Cloth Offering Direction

Offering Motif
Offering Texts with motif:
PT 72 §50b (W): *sṯ-ḥ3b* "Ceremonial-scent oil."
PT 73 §50c (W): *ḥkn.w* "Hikenu-oil."
PT 74 §51a (W): *sfṯ* "Sacrificial scent."
PT 75 §51b (W): *nšnm* "Nechenem-oil."
PT 76 §51c (W): *tw3.wt* "Tuat-oil."
PT 77 §53b (W): *ḥ3.t(i)t ꜥš* "Best unguent of cedar."
PT 78 §54a (W): *ḥ3.t(i)t ṯḥnw* "Best (oil) of Libya."
PT 79–80 §54d (W): *w3ḏ msdm.t ꜥrf.wi* "Green and black eye-paint, 2 bags."
PT 81 §57e (W): *wnḫ.w 2* "Two cloths."

Osiris Ascends

Personal Motif
Transition Texts with motif:
PT 303 §464b–c (W): *fdw ipw zḫn wꜥb dw.n=ṯn n wsir 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 478 §971e (N): *pr=f ḥr=s ir p.t* "That he ascend upon it to the sky."
PT 479 §988b (N): *pr wsir m {m} tp(i) ḥrw* "Let Osiris ascend at dawn."
PT 624 §1761d (Nt): *Nt. pw wsir pr m šs3.t* "Osiris is Neith, the one who ascends from the night sky."
sPT 1064 P/V/E 42: [*ir.*]*t.n n=k* [*z3*]*=k ḥr ḫnti sḫ.t m3q.t prr.t=k ḥr=s r* [*p.*]t "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 sḫm.n it=k im=f* "Nor can your father have power over him."
PT 219 §176a; sim. §179a (W): *it=k pw nn wsir* "This one, Osiris, is this your father."
PT 553 §1362b (P): *m3.n=s<n> it=k wsir hrw pw n(i) ḥ3b m m.t* "After they have seen your father Osiris, on this day of catching birds with a *throw-stick."
PT 619 §1748a (M): *iꜥ n=k* [*ꜥ.wy=k(i) m mw ip*]*n rmpw rḏi.w.n n=k it=k wsir* "Wash [your hands with this] fresh [water] which your father Osiris gave to you!"
fPT 666 §1925c–d (Nt): *snḏ n=k imiw-ḫt=k n rm=k pw ir.n n=k it=k wsir* "With your company fearful of you, because of this your name which your father Osiris made for you."
PT 677 §2022a (N): *wr.w(i) nn ir.n n=k it=k wsir* "How great is this, which your father Osiris did for you!"
PT 699 §2180b–c (N): [*ꜥnḫ*] *ꜥnḫ.ti rnp rnp.ti ir-ḏbꜥ.wi it=k ir-ḏbꜥ.wi s3ḥ ir p.t* "[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): *rḏi.n ḥr ip n=k ms ḥr ḏr bw mḥ.n=k im* "Horus has caused that the children of Horus be reckoned for you, even at the place where you drowned."
PT 364 §615d (T): *n bi3.n=sn ir=k ḏr bw mḥ.n=k im* "Them not being distant from you, at the place where you drowned."
PT 423 §766d (P): *rḏi.n ḥr ip n=k ms.w=f ḏr bw mḥ=k im* "For Horus has caused that his children be reckoned for you, at the place where you drowned."

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Other Commends to God

Transition Motif

Transition Texts with motif:

PT 361 §604a; sim. §604b (T): *wḏ.n nww T. n tm* "Nu has commended Teti to Atum."

sPT 491A §1055b (P): *wḏ nḏ(i) n nṯr.wi* "Whom Nedi commended to the two gods."

sPT 570A §1452a; sim. §1452c (M): *wḏ.n=ṯ M.n n imi-ḫn.t(i)=f* "For you have commended Merenre to the one who is in his service/duty."

PT 571 §1470a (P): *wḏ.n imi-ḫn.ti=f P. pn n imi-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*): *i.wḏ w(i) n m3.i k3=f* "Commend me to the one whose Ka is seen!"

Provisioning Text with motif:

PT 206 §123g (T): *wḏ=f T. n rˁ ḏs=f* "That he may commend Teti to Re himself."

Other Crosses to God

Transition Motif

Transition Texts with motif:

PT 263 §337b (W): *ḏ3 ḥr 3ḫ.ti im ḫr rˁ* "That Harakhti cross thereby to Re."

PT 264 §342a; sim. §342c (T): *ḏ3=f im ir 3ḫ.t ḫr ḥr 3ḫ.ti* "That he cross thereby to the horizon, to Harakhti."

PT 265 §351b (P): *ḏ3=f im ir 3ḫ.t ḫr rˁ* "That he cross thereby to the horizon, to Re."

PT 266 §358f (P): *ḏ3 ḥr 3ḫ.ti im=sn ir 3ḫ.t ḫr rˁ* "That Harakhti cross by them to the horizon, to Re."

PT 473 §926d; sim. §932d (M): *ḏ3 ḥr 3ḫ.ti ḥr=sn(i) ḫr rˁ r 3ḫ.t* "That Harakhti might cross upon them to Re, to the horizon."

PT 504 §1084d; sim. *passim* (P): *ḏ3y=f ḫr rˁ ir 3ḫ.t* "That he cross to Re, to the horizon."

PT 507 §1103a (P): *ḏ3=f im ḫr rˁ* "That he cross thereby to Re."

Other Cultivates Grain

Priestly Motif

Priestly Recitations with motif:

PT 373 §657a (M): *ḥ(w) n=k it 3zḫ n=k bd.t* "Let barley be threshed for you, emmer harvested for you."

PT 422 §761 (P): *sk3=f it sk3=f bd.t* "Let him sow barley, let him sow emmer."

PT 477 §965a–b (N): *in spḏ.t z3.t=k mr.t=k ir.t rnp.wt=k m rn=s {n} pw n(i) rnp.t* "It is Sothis, your daughter beloved of you, who makes your grain, in this her name of year."

PT 557 §1388a (P): *sk3=f m it ḫpr sk3=f m bd.t ///* "Him sowing the barley which comes to be, him sowing the emmer ///."

PT 619 §1748b (M): *sk3.n(=i) it 3zḫ.n(=i) bd.t* "I have sowed barley: I have reaped emmer."

hPT 662B §1880a (N): *(ḥ)b3.n(=i) n=k bd.t sk3.n(=i) n=k it* "I have hoed emmer for you, I have sowed barley for you."

fPT 667 §1936d (Nt): *3zḫ.n(=i) it n w3g=k* "I have reaped barley even for your Wag offering."

fPT 667B §1950a; sim. §1950b (Nt): *ḫw.n(=i) it 3zḫ.n(=i) bd(.t)* "I have threshed barley."

PT 685 §2070a (N): *ir.n(=i) st(3).wt sk3.k(i) it sk3.k(i) bd.t ḫnk.t Ne. pn im n ḏ.t* "I have prepared arourae, I have sown barley, I have sown emmer, (these things) which are presented thereby, O Neferkare, for ever."

fPT 691B §2128c (Nt): *sk3.n(=i) it 3zḫ.n(=i) bd.t ir.t.n(=i) n rnp.wt=k* "I have sowed barley, I have reaped emmer, which I grew for your grain."

sPT 1058 P/V/E 29: *3zḫ.n(=i) it n ḫbnn.wt=k 3zḫ(=i) bd.t n rnpw.t=k* "I have harvested barley for your bread, and harvested emmer for your grain."

Other Exhorted to Beware

Personal Motif

Apotropaic Texts with motif:

PT 280 §421b (W): *z3 ṯw ry wr* "Beware, O great mouth!"

PT 294 §436b (W): *wḏḏ n=f z3w ṯw rw pr wḏ n=f z3w ṯw rw* "For whom it was commanded 'Beware, O lion!', for whom the command went forth, 'Beware, O lion!'"

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PT 378 §666b (T): *z3 T.* "Beware of Teti!"
PT 380 §668b (T): *z3w ṯw wr.wi* "Beware the two great ones!"
PT 393 §689d; sim. §689d (*bis*) (T): *z3w ṯw t3* "Beware of the earth!"
PT 395 §691a; sim. §691a–b (T): *z3w ṯw t3* "Beware of the earth!"
PT 398 §693b (T): *z3w ṯw ḫftiw* "Beware the enemies!"
PT 499 §1070b (P): *z3w ṯw* "Beware!"
PT 500 §1071c (P): *z3w ṯw* "Beware!"
Transition Text with motif:
PT 271 §391a; sim. §391b (W): *z3 ṯw wḏ n=f* "Beware the one who is commanded!"

Other Flies

Transition Motif
Transition Texts with motif:
PT 302 §459a; sim. §463d (W): *p3y r=sn nṯr.w* "And gods thus fly."
PT 304 §471a (W): *ṯwt imn.ti wꜥb pri m {k} bik.t* "As you (o bull)[1241] are a pure westerner who has ascended from the falcon-city."
PT 310 §494b (W): *in n W. i.p3=s ḫnn=s* "Bring to Unas 'Just as it flies, so does it alight!'"
PT 312 §501; sim. §501 (*bis*) (W): *p3 t* "Let the bread fly."
PT 467 §890a (N): *p3 p3* "Let fly the one who would fly."
sPT 1070 P/V/E 82: *i.p3=sn ḫn=sn m gs i3b.ti n(i)* [*p.t*] "That they may fly up and alight in the eastern side of the [sky]."

Other Gone to, with (*ḫr, ḥnꜥ*) Ka

Sacerdotal Motif
Offering Text with motif:
PT 25 §17a; sim. *passim* (W): *z z ḥnꜥ k3=f* "The one who goes is gone with his Ka."
Priestly Recitations with motif:
PT 447 §826a; sim. *passim* (P): *z z ḫr k3=f* "The one who would go is gone to his Ka."
PT 450 §832a; sim. §832a–b (P): *z z ḫr k3=f* "The one who would go is gone to his Ka."
Transition Text with motif:
PT 568 §1431a (P): *z z ḫr k3=f z mḫnt-ir.ti ḫr k3=f* "The one who would go is gone to his Ka: Mekhentirti is gone to his Ka."

Other Informed (*wḏ3 ib*) Concerning Him

Transition Motif
Transition Texts with motif:
PT 336 §548b (T): *wḏ3 ib=k ir ḫ3.wt T.* "May you be informed concerning the corpse of Teti."
sPT 570A §1444c; sim. *passim* (M): *wḏ3 n=f ib=k ir M.n* "May you be informed concerning Merenre."

Other Is Bound[1242]

Apotropaic Motif
Apotropaic Texts with motif:
PT 226 §225a; sim. §225b (W): *šn nꜥw in nꜥw* "Serpent is encircled by serpent."
PT 230 §233b; sim. §234a (W): *šn p.t šn t3 šn mḏr ḥ3 rḫi.t* "The sky is encircled: the earth is encircled: the one who goes around the masses is encircled."
PT 285 §426b (W): *i ii b(3)b(y) nṯ sš3w* "O (eye)-injurer, O Babay, O one whom Shesau bound."
PT 381 §669a; sim. §669b (T): *šn.n=f ḥw.ti* "Having encircled he of the house."
PT 385 §677a–b (T): *mr mr=k in šw ꜥḥꜥ šw ḥr q3s.w=k* "Your bond is bound by Shu, with Shu attending to your fetters."

[1241] See Pyr. §470c (T3Be).
[1242] Cf. the binding or bringing of the *mdw ḏw* "one who speaks evilly" at PT 23 §16a–b; PT 214 §137d.

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sPT 502H §1076 (P): *P. i.spi ṯmi sn nṯi 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): *šn.n P. w3.wt stš* "Pepi has encircled the ways of Seth."

Other Is Burned

Personal Motif

Apotropaic Text with motif:

fPT 727 §2254d; sim. §2255a (Nt): *pr sḏ.t r 3kr* "And the flame go forth against Aker."

Transition Texts with motif:

PT 254 §276b; sim. §292d (W): *nsr hh r=ṯn* "And the flame of the fire to you."

PT 255 §295c; sim. *passim* (T): *nsr n(i) hh=s r=ṯn* "And the flame of her fire is bound for you."

PT 260 §321c (W): *3m.n ṯn 3ḫ.t tw {ḏ}<r>nn-wt.(i)t* "This diadem, <R>enenutit, has burned you."

Other (Not Eye of Horus) Trampled (*ti*)

Apotropaic Motif

Apotropaic Texts with motif:

PT 235 §239b (W): *nti ti* "O one who is trampled."

PT 236 §240a (W): *kbb hi(w) ti.ti bi.ti* "Be *restrained, O serpent, being trampled, and *bound!"

PT 243 §248a (W): *ḥts.wi ḥts.wi n ḏ‘m.wi zp 2 t is ti rw r=k* "Two scepters, two scepters for the staves—twice—are as the bread which the lion trampled against you."

PT 279 §420b; sim. §420a (W): *ti kk.i ti kk.i* "Trample the dark one; trample the dark one!"

Other Opens, Makes Way

Transition Motif

Transition Texts with motif:

PT 251 §269a (W): *iry w3.t n W.* "Make a way for Unas!"

PT 304 §468c; sim. §469c (W): *i.wn w3.t W.* "Open the way of Unas!"

PT 313 §503b (W): *ir=sn w3.t n W.* "Let them make a way for Unas."

sPT 502E §1074d (Nt): *ir n(=i) w3.t* "Make for me a way!"

PT 505 §1090a (P): *wp-w3.wt wp=f n=f w3.t* "Wepwawet opens a way for him."

PT 511 §1153a (P): *nm.t-š ir=s w3.wt=f nfr.(w)t* "She who traverses the lake makes his beautiful ways."

PT 522 §1229a; sim. §1229b–c (P): *i.wn w3.t n P.* "Open a way for Pepi!"

PT 524 §1239a (P): *wp=k w3.t P. pn* "May you open the way of Pepi."

PT 624 §1758a (Nt): *in nw.t ir.t n=s w3.t* "It is Nut who has made a way for her."

hPT 694B §2149b (N): *i.wn n Ne. w3.t Ne. ir w3.t n Ne.* "Open a way for Neferkare; make a way for Neferkare."

fPT 725 §2251c (N): *ir n=k w3.t n Ne. sw3[=f ḫr=s]* "Make a way for Neferkare [that he] may pass [upon it]!"

fPT 736 §2266b (Nt): */// 3ḫ.w imi zn.w w3.t n wr n gbb* "/// the Akhs who are among those who open the way for the great one, for Geb."

sPT 1032 P/A/S 55: *ḫn=ṯn r‘ m m‘nḏ.t ir=ṯn w3.t n P. /// … ///* "May you row Re in the day-bark, and may you make a way for Pepi /// … ///."

Priestly Recitation with motif:

fPT 667A §1943e (Nt): *ir=f n=k w3.t* "Him making for you a way."

Offering Text with motif:

PT 81 §57c (W): *wp=ṯ w3.t=f ḫnti 3ḫ.w* "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): *[rḏi.n]=sn n=k ḫftiw=k ḫr=k* "They [having put] your enemies under you."

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PT 368 §637a (M): *d.n n=k ḥr ḥft(i)=k ḫr rd.wi=k(i)* "Horus has placed your enemy under your feet."
PT 369 §642a (T): *d.n n=k ḥr ḥfti=k ḫr=k* "Horus has put your enemy under you."
PT 371 §650a (T): *pḏ.n n=k ḥr ḥfti=k ḫr=k* "Horus has stretched your enemy under you for you."
PT 372 §651c; sim. §651d; §652a (T): *d.n=f kw ḥr s3=f* "He has put you upon his back."
PT 482 §1008a (N): *d=f sw ḫr z3.t=k wr.t imit-qdm* "Putting him under your eldest daughter, she who is in Qedem."
PT 593 §1628b (N): *d.n=sn n=k stš ḫr=k* "Having put Seth under you for you."
PT 600 §1658b (N): *d.n n=k ḏḥw.ti ntr.w ḫr=k* "For Thoth has put the gods under you for you."
PT 670 §1977d (N): *d.n=f sw ḫr z3.t=k wr.t imit-qdm* "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.dr ṯw ḥr s.t=k* "Remove yourself from your place!"
PT 267 §367a (W): *ʿḥʿ i.dr ṯw* "Arise! Remove yourself!"
PT 476 §955a; sim. §955c (M): *i.dr sw m s.t=f* "Remove him from his place!"
PT 504 §1083c (P): *i.dr ṯw m w3.t=f* "Remove yourself from his way!"
Priestly Recitation with motif:
PT 535 §1285b (P): *nmḥ=k ḫnt(i)=k* "And deprive the one who is in front of you."

Other Saves (*nḏ*)[1243]

Priestly Motif
Priestly Recitations with motif:
PT 101 §67c (N): *iw.n nḏ.t kw iṯ ir(.t) ḥr* "That which saves you has come, for the eye of Horus has been seized."
PT 357 §584b (T): *rḏi.n ḥr i.nḏ ṯw 3s.t ḥnʿ nb.t-ḥw.t* "Horus has caused that Isis and Nephthys save you."
PT 425 §775a (P): *nḏ.ti* "Who is saved."
PT 468 §901c (N): *i.nḏ=s ṯw* "That it may save you."
PT 541 §1334a (P): *i.nḏ.i wsir P. pn m-ʿ=f dr ḥḏ.t t3* "Save Osiris Pepi from him until dawn!"
PT 600 §1656a (N): *i.nḏ=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 ḥr ḥr ir=k* "Horus will not be distant from you."
PT 368 §636d (M): *n bi3.w=f ir=k* "He will not be far from you."
PT 370 §646a (M): *n wp.n=f ir=k* "Him not separating from you."
PT 453 §846b (P): *n ḥr=s r=k n ḏ.t ḏ.t* "It will never be far from you."
PT 593 §1633b (N): *n bi3.n ḥr ir=k* "Horus not being distant from you."
PT 600 §1657d (N): *m ḥr ir=f m rn=f n(i) mr* "Do not be far from him, in his name of 'pyramid!'"
PT 648 §1829b; sim. §1829d (N): [*im(i) bi3.t(i)=f(i) im=ṯn*] "[With there not being one among you who will be distant (from him)]."
PT 675 §2006a (N): [*n bi3.n ḫm*] *ntr ḥr ḏd.t.n=f* "With [indeed no] god [being distant] because of what he said."
sPT 1020 P/S/Ne IV 94: *zḫn=k sn n bi3*[*.t(i)=f(i) im=sn*] "May you embrace them, without there being one [of them who will] be distant."
sPT 1021 P/S/Ne IV 96: *m zp bi3 im=s*[*n*] "Let there not remain one who is distant among them."

[1243] Cf. PT 485 §1033c (P): *i.nḏ=f ṯw m-ʿ stš* "That he (sc. Geb) may save you (sc. Osiris as such rather than the beneficiary) from Seth."

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Paint Eye of Horus[1244]

Offering Motif

Offering Texts with motif:

PT 79 §54c (W): *sdm n=k ỉr(.t) ḥr wḏ3.t r ḥr=k* "Paint the whole eye of Horus in (lit. at) your face."

PT 80 §55b; sim. §55c (N): *sdm n=k s(ỉ) ỉr ḥr=k* "Paint it into your face!"

sPT 1053 P/Ser/S 10–11: *dd=ỉ ṯw m ỉr.tỉ ỉt=ỉ* "In the eye of my father do I put you."

Passes (*sw3*)

Personal Motif

Apotropaic Texts with motif:

PT 386 §679b (T): *sw3 k(w) T. m r3-pšnỉ* "Let Teti pass by you in Rapeshni."

PT 551 §1351c (P): *sw3.k(ỉ) sw3.t nṯr* "I have passed the passing of the god."

Transition Texts with motif:

PT 251 §269b (W): *sw3 W. m-ḫnw phr.t n(ỉ)t ꜥḥ3.w ḥr* "That Unas pass within the circuit of those warlike of aspect."

PT 254 §283b; sim. §286c (W): *sw3 m ḥtp* "Pass over in peace."

PT 262 §334a (T): *sw3.n T. ḥr pr///=f* "Teti has passed by his /// house."

PT 304 §468c; sim. §469c; §470c (W): *sw3 W.* "That Unas pass."

PT 313 §503b (W): *sw3 W. ỉm=s* "That Unas pass upon it."

PT 322 §518c (P): *sw3.n P. pn ḥr=ṯn m tm* "Pepi has passed by you even as Atum."

PT 470 §914b (N): *ỉm(ỉ) sw3 Ne.* "And cause that Neferkare pass."

sPT 502E §1074d (Nt): *sw3=ỉ ỉm*[*=s(?)*] "That I may pass through [it(?)]."

PT 519 §1205a (M): *M.n pw b3 sw3 ỉmỉtw=ṯn* "For Merenre is a Ba, one who would pass among you."

PT 524 §1236d (P): *sw3*[*.n*] *P. pn ḥr wp.wt(ỉ)w wsỉr* "Pepi [has] passed by the messengers of Osiris."

PT 568 §1432b (P): *sw3=f ỉm ỉr š.w d3.t(ỉw)* "That he may pass thereby to the netherworldly lakes."

PT 582 §1560b (P): *sw3=f ḥnzḳ.t(ỉ)w p.t* "Passing those of the side-lock of the sky."

Sacerdotal Text with motif:

PT 602 §1674a–b (M): *ḏỉ=ṯn sw3 M.n ḥr nṯr mḥ m sꜥḥ.w ṯ3w.w* "And cause that Merenre pass by the god, filled with the titles of 'air.'"

Pelican Is Fallen[1245]

Apotropaic Motif

Apotropaic Texts with motif:

PT 226 §226a (W): *ḫr ḥm-psḏ.t m mw* "Let the pelican fall into the water."

PT 293 §435a (W): *ḫr ḥm-psḏ.t m ḥꜥp* "And the pelican fall into the Nile."

PT 383 §671c (T): *ḫr ḥm-psḏ.t m ḥꜥp pn* "Is the pelican to fall into this Nile?"

PT 387 §680a (T): *ḫr wr ḫr ḥm-psḏ.t* "If the great one should fall, then the pelican would fall."

Performs *stp z3* for Re[1246]

Transition Motif

Transition Texts with motif:

PT 321 §517b (W): *stp W. z3 r rꜥ m p.t* "That Unas protect Re in the sky."

PT 475 §948a–b (M): *stp=f z3 ỉr rꜥ m s.t nṯr.w z n k3.w=sn* "And protect Re in the place of the gods who have gone to their Kas."

PT 478 §974c; sim. §975b (N): *stp=f z3 ỉr rꜥ* "And protect Re."

PT 569 §1442c (P): *stp z3=f ỉr=k* "Let him protect you."

PT 576 §1517c-1518a (P): *stp=f z3 ỉr rꜥ ḫr ḫnt(ỉ) 3ḫ.w tp(ỉ)* [*nḏm.w*] *st* "That he protect Re, Horus foremost of Akhs, the one atop [sweetness] of scent."

[1244] On this motif, see Troy 1994, pp. 351–360.

[1245] Cf. PT 254 §278b.

[1246] On the term *stp z3* in the Old Kingdom, see Goelet 1986, pp. 85–98.

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sPT 586D §1586 (Nt): *stp=s z3 ỉr rˁ m p.t* "That she protect Re in the sky."
fPT 726 §2253a (Nt): *stp k3 n(ỉ) Nt. z3 ỉr nṯr ˁ3* "That the Ka of Neith protect the great god."
sPT 1064 P/V/E 43: *stp=f z3 r rˁ nṯr n z.w n k3.w*[=*sn*] "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 ˁ=f i3b(.ỉ)* "Place in (lit. at) his left hand."
PT 100 §67a (N): *dy m ḏr.t=f i3b.(ỉ)t* "Place in his left hand."
PT 103 §68e (N): *dy* [*m*] /// /// "Place [in his hand]."[1247]

Place is Broad

Personal Motif
Transition Texts with motif:
PT 254 §288a–b (W): *tfn.t W. tw3.t šw ssḫ=s s(.t)=f m ḏḏw m ḏḏ.t m ḏḏw.t* "The Tefenut of Unas, she whom Shu supports, makes room for him in Busiris, in Mendes, and in Djedut."
PT 524 §1239a (P): *ssḫ s.t P. pn m-ḫnt nṯr.w* "Make room for Pepi in front of the gods!"
Provisioning Text with motif:
PT 402 §698a (T): *ssḫ s.t T. ḥnˁ gbb* "Room has been made for Teti and Geb."

Plowing of Land (Enter Earth)

Personal Motif
Apotropaic Text with motif:
PT 382 §670c (T): *ỉr hb.w t3* "Plow the land (i.e. enter the earth)!"
Transition Texts with motif:
PT 254 §285a (W): *hb=k m t3* "May you enter into the earth."
sPT 570A §1453g-1454a (M): *nh.n M.n rnp.t ḫr(ỉ)t mwt mr nh.t stš rnp.t=f ḫr(ỉ)t mwt m hb t3* "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 z3 ˁnḫ ḥr ỉt=ṯn wsỉr M. ḏr nw ḏỉ.t=f sḏb=f ḫr nṯr.w* "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): *ỉ.šm n wsỉr M. pw* "Go to Osiris Merire!"
PT 544 §1338a; sim. §1338b (P): *ỉ.šm n wsỉr P. pn* "Go to Osiris Pepi!"
PT 545 §1340a (P): *f3 ỉt=ṯn wsỉr P. pn* "Lift up your father Osiris Pepi!"
PT 580 §1550a; sim. §1550a–b (P): *wnm=n* "Let us eat."
sPT 1058 P/V/E 29: *gmm.tỉ n ḏḏ=n n=k* "What is found belongs to what we give to you."

Possession of Magic

Transition Motif
Transition Texts with motif:
PT 306 §477b (W): *ḥk3.w=f tp-rd.wỉ=f(ỉ)* "And his magic is before him."
PT 472 §924b (P): *P. pw ḫr(ỉ) ḥk3* "For Pepi is one who bears magic."
PT 474 §940c (M): *ḥk3.w=f ỉr-rd.wỉ=f(ỉ)* "And his magic before him."
PT 480 §992c (N): *ḥk3.w=f ỉr-gs.wỉ=f(ỉ)* "His magic on either side of him."
PT 539 §1318c; sim. §1324c (P): *ḥk3 pn ỉr(ỉ)=f ỉmỉ ḫ.t n(ỉ)t M.* "And what is in the belly of Merire is this magic which is against him."

[1247] A paratextual notation relevant to PT 103–105.

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PT 572 §1472c (P): *ḥk3.w=f tp-rd.wi=f(i)* "And his magic is before him."
PT 678 §2030a (N): *ḥk3 n(i) Ne. n=f* "The magic of Neferkare is his."

Power in Body

Sacerdotal Motif
Offering Text with motif:
PT 77 §53a (W): *di=t sḫm=f m d.t=f* "That you cause that he have power over his body."
Priestly Recitations with motif:
PT 222 §211a (W): *sḫm=k m d.t=k* "With you having power in your body."
PT 537 §1300e (P): *sḫm=k m d.t=k* "May you have power in your body."
PT 553 §1364c (P): *sḫm=k m-ḫn=k* "Your power within you."
PT 685 §2064a; sim. §2064b (N): *sḫm ntr m d(.t)=f* "The god has power in his body."
PT 690 §2092b; sim. *passim* (N): *sḫm ntr m d.t=f* "The god has power in his body."
Transition Text with motif:
PT 582 §1559a (P): *sḫm=f m-ḫn(w)=f* "His power within him."

Power over Gods (*sḫm m ntr.w*)[1248]

Sacerdotal Motif
Priestly Recitations with motif:
PT 364 §620a (T): *sḫm=k im=sn* "You having power over them."
PT 426 §776b (P): *n sḫm=k m ntr.w k3.w=sn ist* "Precisely because you have power over the gods and their Kas."
PT 456 §853c (N): *i sḫm m 3ḫ.t sḫm m ntr.w* "One who has power in the horizon comes, having power over the gods."
PT 649 §1830b (N): *sḫm=k im=*[*sn*] "That you may have power over [them]."
sPT 721B §2240a (N): *sḫm=k im=sn* "You having power over them."

Powerful through Eye of Horus

Priestly Motif
Priestly Recitations with motif:
PT 214 §139c (W): *sḫm=k im=s* "That you be powerful by it."
PT 356 §579a (T): *sḫm=k im=s ḫntỉ 3ḫ.w* "That you be powerful by it before the Akhs."
PT 687 §2075b (N): *sḫm=k im=s* "May you be powerful by it."

Priest (1cs) Brings Eye of Horus

Offering Motif
Offering Texts with motif:
PT 29 §20a (N): *i*{*q*}*w.n(=i) in(=i) n=k ir(.t) ḥr* "I have come, even bringing you the eye of Horus."
PT 32 §22b; sim. §22b (*bis*) (W): *iw.n(=i) in(=i) n=k ir.t ḥr* "I have come, even bringing you the eye of Horus."
PT 39 §31a (W): *in(.n=i) n=k s(i)* "To you have I brought it."
fPT 57A §40+1 (Nt): *in(=i) n(=i) ir.ti ḥr* "Let me bring the two eyes of Horus."
fPT 57E §40+5 (Nt): *in.n(=i) n=k ir.ti ḥr* "To you have I brought the eyes of Horus."
fPT 57F §40+6 (Nt): [*in.n(=i) pd.t ib*] *stš* "[For I have brought that which pleases] Seth (i.e the eye of Horus)."
PT 78 §54a (W): *in.n(=i) n=k ir.t ḥr it.n=f r ḫ3.t=k* "To you I have brought the eye of Horus, which he took away to your forehead."
PT 106 §69a–b (N): *iw.n(=i) in(=i) n=k ir.ti ḥr n(i)t(i) d.t=f* "I have come, even bringing you Horus's own eyes."
PT 107 §71a; sim. §71c; §71f (B16C): *in.n(=i) n=k ir.ti ḥr pd.t ib=f* "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.

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fPT 634 §1792; §1793 (Amenirdis): *in.n(=i) n=t ir.t ḥr* "To you have I brought the eye of Horus."
sPT 635A §1794a–b (N): *in(.n=i) n=k ir(.t) ḥr imit t3i.t rn(n)-w[t].(i)t* [*tn nr.t.n n=s nṯr.w*] "To you I have brought the eye of Horus which is Tait, [this] cloth [of which the gods are terrified]."

Priest (1cs) Gives Bread

Priestly Motif
Priestly Recitations with motif:
PT 223 §217a (W): *šzp n=k t=k pn m-ꜥ(=i)* "Receive this bread of yours from me!"
PT 487 §1047b (M): *šzp n=k t=k pn rdi.n(=i) n=k* "Receive this your bread which I gave to you!"
PT 663 §1882a (N): *iw t=k ḫr(=i) rꜥ nb* "Your bread is from me every day."
fPT 666 §1923b–c; sim. §1924a–b (Nt): *ḥnk(=i) ṯw m t=k mr ḥnk sw ḥr m ir.t=f* "Let me present you with your bread, as Horus presents him with his eye."
fPT 717 §2229d–2230a (N): [*ḥnk(=i) ṯw m*] *t=k pw mr ḥnk sw ḥr* [{*ḥr(?)*} <*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): *šzp n=k sw m-ꜥ(=i)* "Receive it from me!"

Priest (1cs) Gives Offerings

Sacerdotal Motif
Offering Texts with motif:
PT 199 §115b (M): *šzp n=k sw m-ꜥ(=i)* "Receive it from me!"
PT 605 §1682a (N): *d(=i) ṯw n it(=i) Ne.* "Let me give you (sc. eye-paint) to my father Neferkare."
Priestly Recitations with motif:
PT 223 §217a (W): *šzp n=k t=k pn m-ꜥ(=i)* "Receive this bread of yours from me!"
PT 425 §775a–c (P): *rdi.n(=i) n=k nṯr.w nb.w (i)wꜥ.t=sn isṯ df3.w=sn isṯ iš.wt=sn nb(.wt) isṯ* "I have given you all the gods, and their inheritance, and their provisioning, and their rites."
PT 487 §1047b (M): *šzp n=k t=k pn rdi.n(=i) n=k* "Receive this your bread which I gave to you!"
PT 663 §1882a (N): *iw t=k ḫr(=i) rꜥ nb* "Your bread is from me every day."
fPT 666 §1923b–c; sim. §1924a–b (Nt): *ḥnk(=i) ṯw m t=k mr ḥnk sw ḥr m ir.t=f* "Let me present you with your bread, as Horus presents him with his eye."
fPT 717 §2229d–2230a (N): [*ḥnk(=i) ṯw m*] *t=k pw mr ḥnk sw ḥr* [{*ḥr(?)*} <*m*>] *ir.t=f* "[Let me present you with] this bread of yours, just as Horus presents him with his eye."

Priest Is Geb (1cs)[1249]

Sacerdotal Motif
Sacerdotal Text with motif:
PT 22 §15 (N): *in(.n=i) n=k z3=k mrr.w=k wp r3=k* "I have brought you your son beloved of you, the opener of your mouth."
Offering Texts with motif:
PT 14 §9c (N): *di(=i) n=f ir.ti=f(i)* "Let me give him his eyes."
fPT 71H §49+8b (Nt): *ink gbb* "For I am Geb."
Priestly Recitations with motif:
PT 433 §783a; sim. §783b (P): *(i)n pnd.n(=i) ṯm m gbb m rn=ṯ n(i) p.t* "Indeed I as Geb have made you *fruitful, in your name of 'sky.'"
PT 690 §2112a (N): *ḥ3.n(=i) ṯw ḥr ḥ3.t* "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: *ink nw i.nḏ it=k* "'I (sc. Geb) am this one who saved your father."

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Priest Is Horus

Sacerdotal Motif

Sacerdotal Texts with motif:

PT 102 §68a (N): *ink ḥr* "I am Horus."

PT 641 §1813a (N): *iw.n(=i) m* [*ḫsf*]*=k ink ḥr* "I have come in [approaching] you, for I am Horus."

Offering Texts with motif:

PT 20 §11a (N): *ink ḥr* "For I am Horus."

PT 106 §69a (N): *ink ḥr* "I am Horus."

PT 107 §71e (B16C): *ink ḥr* "I am Horus."

Priestly Recitations with motif:

PT 355 §573c–d (T): *iw=k ȝ ḫr(=i) ḥr is nḏ.n=f it=f wsir* "Ah, you come to me, (I being) as Horus, who saved his father Osiris."

PT 468 §905a (N): *ink ḥr* "I am Horus."[1250]

PT 606 §1683b; sim. §1685a; §1686a (M): *ink ḥr* "I am Horus."

PT 620 §1753a (N): *ink ḥr* "I am Horus."

fPT 664C §1893 (N): *ink ḥr iw.n(=i) ḫw(=i) ṯw i/// /// ḥr ir.t.n=f ir=k* "I am Horus. I have come that I may protect you /// /// from what he did to you."

fPT 665 §1898b (Nt): *ink ḥr* "For I am Horus."

PT 674 §1994a (N): *ink ḥr* "I am Horus."

fPT 691B §2127a (Nt): *ink zȝ<=k> ḥr mrr ṯw* "I am <your> son Horus who loves you."

sPT 1018 P/S/Ne IV 90: *ink ḥr* "I am Horus."

sPT 1019 P/S/Ne IV 92: *ink ḥr* "I am Horus."

sPT 1021 P/S/Ne IV 96: *ink ḥr* "I am Horus."

Priest Is Son

Sacerdotal Motif

Sacerdotal Texts with motif:

PT 22 §15 (N): *in(.n=i) n=k zȝ=k mrr.w=k wp rȝ=k* "I have brought you your son beloved of you, the opener of your mouth."

PT 641 §1813b (N): *iw.n(=i) mdw(=i) ḥr-tp=k ink zȝ=k* "I have come in order that I may speak on your behalf, for I am your son."

Offering Texts with motif:

PT 20 §11b (N): *ink zȝ=k mry k(w)* "For I am your son who loves you."

PT 106 §69a (N): *ink zȝ=k* "I am your son."

Priestly Recitations with motif:

PT 219 §179b (W): *wp rȝ=f in zȝ=f ḥr mry=f* "His mouth having been opened by his son Horus, beloved of him."

PT 369 §644c (T): *in zȝ=k mry=k snṯ.n=f n=k ir.ti=k(i)* "It is your son who is beloved of you who has *repaired your eyes for you."

PT 487 §1047b (M): *ink zȝ=k iwʿ=k* "For I am your son, your heir."

PT 498 §1069b (P): *ink zȝ=k ms.w=k* "I am your son, your child."

PT 540 §1331a; sim. §1331b (P): *P. pi zȝ=k* "Pepi is your son."

PT 606 §1683b (M): *ink p(w) zȝ=k* "For I am your son."

hPT 662B §1879b (N): *ink zȝ=k* "For I am your son."

fPT 665 §1898a (Nt): *ink zȝ*[*=k*] "For I am [your] son."

PT 674 §1994a (P): *ink zȝ=k* "I am your son."

fPT 691B §2127a; sim. §2127a (*bis*) (Nt): *ink zȝ=k mrr ṯw* "I am your son who loves you."

Priest Is Thoth

Sacerdotal Motif

Sacerdotal Text with motif:

PT 13 §9b (N): *d(=i) n=k tp=k smn(=i) n=k tp=k ir qs.w* "Let me[1251] place your head for you; let me make firm your head for you upon (your) vertabrae."

[1250] Cf. Pyr. §905a (P): *ink ḥḏw.ti* "I am Thoth."

[1251] See PT 17 §10b (N): *ḥḏw.ti d n=f tp=f ir=f* "O Thoth, place his head on him for him."

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Offering Text with motif:
PT 83 §58c (W): *i ḫr(i)* "O one who bears."[1252]
Priestly Recitations with motif:
PT 468 §905a (P): *ink ḏḥw.ti* "I am Thoth."[1253]
sPT 1022 P/A/Ne IV 99: *ink ḏḥw.ti* "I am Thoth."

Primogeniture

Sacerdotal Motif
Priestly Recitations with motif:
PT 356 §576b (T): *pr.n=k m-bꜣḥ=f* "You went forth (i.e. were born) before him."
PT 371 §650a (T): *wt.t(i) ir=f pr.n=k m-bꜣḥ=f* "Being older than him: you came forth before him."
PT 535 §1289a (P): *wtw.ti* "O eldest son."

Provided as God (*nṯr*)

Sacerdotal Motif
Offering Texts with motif:
PT 68 §47c (Nt): *ḥtm=f ṯw m nṯr* "That it may provide you as a god."
CT 530 VI 122k; sim. VI 122l (T1C): *ḥtm ṯw m nṯr* "Provide yourself as a god!"
CT 862 VII 64b (L1Li): *ḥtm ṯw im=s ḥtm=s ṯw m nṯr* "Provide yourself with it, so that it may provide you as a god!"
Priestly Recitations with motif:
PT 422 §759a (P): *ʿḥʿ=k P. pn nḏ.ti ḥtm.ti m nṯr* "May you arise, O Pepi, saved, provided as a god."
fPT 667D §1958a (N): *ḥtm ṯw m nṯr* "Provide yourself as a god!"
PT 687 §2076c (N): *ḥtm m nṯr* "Provided as a god."
PT 690 §2094b; sim. §2097a (N): *ḥtm Ne. pn m nṯr* "Let Neferkare be provided as a god."

Provided with Eye of Horus

Sacerdotal Motif
Offering Texts with motif:
PT 25 §18c (W): *ḥtm.t(i) ḥr=k im=s* "Provide your face with i!"
PT 28 §19c (N): *ḥtm n=k ḥr=k im=s* "Provide your face with it!"
PT 29 §20b (N): *ḥtm k(w) ḥr=k im=s* "Provide your face with it!"
PT 30 §21b (N): *ḥtm k(w) m ir(.t) ḥr* "Provide yourself with the eye of Horus!"
PT 36 §29b (W): *ḥtm.t(i) ḥr=k im=s pḏpḏ* "Provide your face with it suffused!"
PT 57 §40b (W): *ḥtm ṯw im=s* "Provide yourself with it!"
PT 598 §1643b (M): *ḥtm=f ḥr=f im=s* "That he may provide his face with it."
CT 862 VII 64b (L1Li): *ḥtm ṯw im=s ḥtm=s ṯw m nṯr* "Provide yourself with it, so that it may provide you as a god!"
Priestly Recitations with motif:
PT 219 §188b; sim. *passim* (W): *ḥtm ṯw im=s* "Provide yourself with it!"
PT 364 §609c (T): *ḥtm.n=f ṯw* "He has provided you (with his eye)."
PT 468 §901a–b (N): *ḥtm ṯw m ir(.t) ḥr dšr.t wr.t bꜣ.w ʿšꜣ.t wn.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): *ḥḏw.ti in sw ḫr=s* "It is Thoth who brought him while carrying it" and Pyr. §58b (W): *pr.n=f ḫr ir.t ḥr* "bearing the eye of Horus has he gone forth."
[1253] Cf. Pyr. §905a (N): *ink ḥr* "I am Horus."

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Provided with Flow

Offering Motif

Offering Texts with motif:

PT 95 §64c (W): *ḥtm k(w) m ḥnq pr im=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): *ḥtm ṯw m ḥnq pr (i)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): *rdi n=k ꜥnḫ w3s nb ḏ.t n=k ir(i)=k in rꜥ* "Let to you all life and dominion for ever be given, and to you what pertains to you, by Re."

PT 429 §779c (P): *ḫnm=ṯ P. m ꜥnḫ w3s* "May you endow Pepi with life and dominion."

PT 477 §963d (P): *di=k n=f ꜥnḫ w3s* "That you give him life and dominion."

PT 535 §1289b (P): *ḥtm=sn ṯw m ꜥnḫ w3s* "Providing you with life and dominion."

PT 650 §1836a (N): *ḥtm=f Ne. pn m ꜥnḫ* "Let him provide Neferkare with life."

Pure by, Receive Jars

Priestly Motif

Priestly Recitations with motif:

PT 512 §1164b (P): *šzp n=k fd.t=k iptw nms.wt ꜥ3b.wt* "Receive these your four Nemset-jars and 'Aabet-jars."

PT 536 §1293b; sim. §1293c–d (P): *wꜥb.ti m fd.t=k nms.wt fd.t=k ꜥ3b.wt* "And be purified with your four Nemset-jars, and your four 'Aabet-jars."

PT 553 §1365a–b (P): *wꜥb=k m fd.t=k nms.wt iptw špn.t ꜥ3b.t pr.t n=k m zḥ-nṯr nṯr=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): *šzp n=k f[d.t=k iptw n(it) nms.t wꜥb=k im=sn] ḥr is* "And receive [these your four jars, and be purified by them] as Horus!"

fPT 665 §1902b (Nt): *šzp n=k fd.wt[=k ipt]wt nms.w(t)* "Receive the[se your] four jars!"

fPT 666 §1917–1919a; sim. §1919b (Nt): *šzp n=k wꜥb=k pw fd.t=k iptw ꜥ3b.wt ꜥbḥ[.t(i)] m mr-nṯr* "Receive this purification of yours, these four jars of yours, filled from the natron pool!"

PT 676 §2012c (N): *wꜥb.t(i)=k m 8.t=k nms.wt 8.t ꜥ3b.wt pr.t m ꜥḥ-nṯr* "That you be purified with your eight Nemset-jars and the eight 'Aabet-jars which went forth from the temple."

fPT 717 §2225a–b (N): *šzp n=k fd.t=k iptw ꜥ3b[.t ꜥbḥ<.ti> m mr-nṯr]* "Receive your four jars, [filled from the natron pool]!"

Transition Texts with motif:

PT 508 §1116a–b (P): *s(w)ꜥb.n sw sṯi.t m fd.t=s ꜥ3b.wt m 3bw* "Satis having purified him with her four jars from Elephantine."

PT 510 §1140a (P): *wꜥb.i m fd.t {ti} ip[t]w nms.t* "Pure through these four jars."

Pure in the Field of Rushes

Transition Motif

Transition Texts with motif:

PT 253 §275d (W): *wꜥb.n W. pn m sḫ.t-i3r.w* "Unas has become pure even in the field of rushes."

PT 323 §519a (P): *wꜥb.n P. ḥnꜥ rꜥ m mr-i3r.w* "Pepi and Re have become pure even in the pool of rushes."

PT 325 §529c (T): *wꜥb T. m sḫ.t-i3r.w* "That Teti become pure in the field of rushes."

PT 470 §918a (N): *wꜥb Ne. m sḫ.t-i3r.w* "Neferkare is pure in the field of rushes."

PT 471 §920b (P): *i.n P. wꜥb=f P. m sḫ.t-i3r.w* "Pepi has come, only that he, Pepi, become pure in the field of rushes."

PT 479 §985b; sim. §989b (N): *wꜥb<.n>=f m sḫ.t-i3r.w* "<Having> become pure in the field of rushes."

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PT 510 §1133b; sim. §1135b; §1137b (P): *wꜥb P. m sḫ.t-i3r.w* "Pepi having been made pure in the field of rushes."
PT 525 §1245b (M): *wꜥb=k m sḫ.t-i3r.w* "That you become pure in the field of rushes."
PT 526 §1247a–b (M): *wꜥb.n M.n m mr-i3r.w wꜥb.n rꜥ im=f* "Merenre has become pure even in the pool of rushes in which Re became pure."
PT 563 §1408d; sim. *passim* (N): *wꜥb=f m sḫ.t-i3r.w* "Having been made pure in the field of rushes."
PT 564 §1421c; sim. §1421e (P): *wꜥb P. pn ḏs=f m mr-i3r.w* "Pepi himself is pure in the pool of rushes."
PT 567 §1430c (P): *wꜥb.n P. pn m sḫ.t-i3r.w* "Pepi has become pure even in the field of rushes."
sPT 1025 P/A/S 7–8: *pr.w wꜥb=k m sḫ.t i3r.w* "Go forth and become pure in the field of rushes!"

Priestly Recitation with motif:
PT 512 §1164d (P): *sꜥb.w=k ḥr-tp š3b.t=k m sḫ.t-i3r.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 ḫnd=k ḥr ḥw3.wt wsir* "And you not tread upon the putrefaction of Osiris."
PT 436 §788a–b (P): *bꜥḥ=k n=k rdw pr m nṯr ḥw33.wt pr.t m wsir* "Your flood be yours—the efflux which went forth from the god, the putrefaction which went forth from Osiris!"
PT 553 §1360b (P): *rdw=k n=k pr m ḥw33.t wsir* "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): *i.wn=k* "May you quicken."
PT 365 §622a (T): *wn ṯw* "Quicken!"
PT 370 §646c (M): *wn ṯw* "Quicken!"

Raised from (Left) Side

Priestly Motif
Priestly Recitations with motif:
PT 247 §260a (W): *ṯz ṯw ḥr gs=k* "Raise yourself from upon your side!"
PT 412 §730a (T): *i.dr ṯw ḥr gs=k i3b(.i)* "Remove yourself from upon your left side!"
PT 477 §956b (N): *ṯz=sn(i) wsir ḥr gs=f* "That they raise Osiris from upon his side."
PT 482 §1002b; sim. §1003b (N): *ṯz ṯw ḥr gs=k i3b(.i)* "Raise yourself from upon your left side!"
PT 487 §1047a (M): *ꜥḥꜥ ḥr gs=k i3b.i* "Arise from upon your left side!"
PT 619 §1747b (M): *ṯz ṯw ḥr i3b=k* "Raise yourself from upon your left!"
hPT 662B §1878c (N): *ṯz ṯw ḥr gs=k i3b(.i)* "Raise yourself from upon your left side!"
fPT 667 §1938b (Nt): *i.dr ṯw ḥr gs=k i3b(.i)* "Remove yourself from upon your left side!"
PT 700 §2182b (N): *ṯz ṯw ḥr gs=k wnm(.i) sḏsr.w ṯw ḥr gs=k i3b(.i)* "Raise yourself upon your right side, raise yourself from upon your left side!"
fPT 734 §2262d (N): *ṯz ṯw ḥr gs=k i3b* "Raise yourself from upon your left side!"
sPT 1009 P/S/Se 97: [*ṯz ṯw ḥr*] *gs=k pw i3b(.i)* "[Raise yourself from upon] this your left side!"
sPT 1058 P/V/E 27: *ꜥḥꜥ i.*[*dr*] *ṯw ḥr gs=k pw i3b(.i)* "Arise! Remove yourself from upon your left side!"

Raises Self (Exhortation)

Priestly Motif
Priestly Recitations with motif:
PT 215 §147b (W): *ṯn kw* "Lift yourself up!"
PT 355 §574d (T): *ꜥḥꜥ ṯz ṯw mr wsir* "Arise! Raise yourself like Osiris!"

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PT 365 §622a (T): *ṯz ṯw* "Raise yourself!"
PT 366 §626a (T): *ʿḥʿ ṯz ṯw* "Arise! Raise yourself!"
PT 373 §654a; sim. §657e (M): *ṯz ṯw* "Raise yourself!"
PT 413 §734a; sim. §734c–d; §735b (T): *ṯz ṯw* "Raise yourself!"
PT 419 §747b (T): *ʿḥʿ i.dr t3=k wḫ3 ḫm.w=k ṯz ṯw* "Arise! Throw off your earth! Cast off your dust! Raise yourself!"
PT 436 §792c (P): *ṯz ṯw* "Raise yourself!"
PT 437 §793b (P): *ṯz ṯw m wsir 3ḫ is z3 gbb tpi=f* "Raise yourself as Osiris, as the Akh, the son of Geb, his first!"
PT 451 §837a–b (P): *i.rs ṯz ṯw ʿḥʿ* "Awaken! Raise yourself! Arise!"
PT 457 §858a; sim. §859a–b (N): *ṯz ṯw* "Raise yourself!"
PT 459 §867b (M): *ʿḥʿ ṯz ṯw* "Arise! Raise yourself!"
PT 460 §870a (M): *ṯz ṯw* "Raise yourself!"
PT 462 §875c (P): *ṯz ṯw* "Raise yourself!"
PT 468 §895a; sim. §902c (N): *ṯz ṯw ʿḥʿ* "Raise yourself! Arise!"
PT 477 §960a (N): *ṯz ṯw* "Raise yourself!"
PT 483 §1012a (N): *ṯz ṯw* "Raise yourself!"
PT 512 §1164a; sim. §1167c (P): *ṯz ṯw* "Raise yourself."
PT 532 §1259b; sim. §1262c (N): *ṯz ṯw ir=k* "Raise yourself!"
PT 536 §1292b (P): *ṯz ṯw* "Raise yourself!"
PT 553 §1357a; sim. §1360a; §1363a (P): *ṯz ṯw* "Raise yourself!"
PT 556 §1380a (P): *ṯz ṯw* "Raise yourself!"
PT 596 §1641c (M): *i.rs ṯz ṯw* "Awaken! Raise yourself!"
PT 603 §1675a; sim. §1675b (N): *ṯz ṯw* "Raise yourself!"
PT 604 §1680a (N): *ṯz ṯw* "Raise yourself!"
PT 606 §1700 (M): *ṯz ṯw* "Raise yourself!"
PT 610 §1710b (M): *ṯz ṯw* "Raise yourself!"
PT 612 §1731b; sim. §1735a (P): *ʿḥʿ ṯz ṯw* "Arise! Raise yourself!"
PT 619 §1747a; sim. §1747a (*bis*) (M): *ṯz ṯw* "Raise yourself!"
fPT 665 §1902a; sim. §1904a (Nt): *ṯz ṯw ir=k* "Raise yourself!"
fPT 665A §1908a; sim. §1910a–1911a (Nt): *ṯz <ṯ>w* "Raise yourself!"
fPT 666A §1927b (Nt): *ṯn sḏr.w* "Be lifted up, O sleeper!"
fPT 667 §1938a (Nt): *ṯz ṯw* "Raise yourself!"
fPT 667A §1947c; sim. §1948a (Nt): *ṯz ṯw* "Raise yourself!"
fPT 667C §1952a; sim. §1952b (Nt): *ṯz ṯw* "Raise yourself!"
PT 675 §2004a (N): *ṯz ṯw r=k* "Raise yourself!"
PT 676 §2011a; sim. §2012a (N): *ṯz ṯw* "Raise yourself!"
PT 677 §2020a; sim. §2026b (N): *ṯz ṯw* "Raise yourself!"
PT 690 §2112b; sim. §2116a (N): *ṯz=k ṯw ḥr nḫt=k* "And raise yourself up on your strength!"
sPT 694A §2145c (N): *ṯz ṯw 3ḫ* "Raise yourself, O Akh!"
PT 700 §2182b (N): *ṯz ṯw ḥr gs=k wnm(.i) sḏr.w ṯw ḥr gs=k i3b(.i)* "Raise yourself upon your right side, raise yourself from upon your left side!"
sPT 701A §2193a (N): *ṯz* [*ṯw*] "Raise [yourself]!"
sPT 716B §2224d (N): *i.rs ṯz ṯw* "Awaken! Raise yourself!"
sPT 721B §2241a (N): *ṯz ṯw r wr.w ir=k* "Raise yourself to those who are greater than you!"
fPT 723 §2244a (Nt): *ṯz ṯw ḥr qs.w=k bi3.(i)w ʿ.wt=k nbw.(i)t* "Raise yourself upon your metal bones and your golden limbs!"
sPT 1003 P/S/Se 49: *ṯz ṯw ir t=k pn i.ḫm ḫsḏ* "Raise yourself to this your bread which cannot grow stale!"
sPT 1069 P/V/E 73: *ṯz ṯw ir=k ḥms=k ḥr šw /// ///* "Raise yourself and sit upon the shade!"

Raises Self (Not Exhortation)

Transition Motif
Transition Texts with motif:
PT 260 §317c (W): *ṯzy=f sw n mr.t.n=f* "Let him raise himself up to that which he desires."
PT 504 §1082c (P): *ṯz=f sw ir*{[*=i*]}*=f* "And he thus raises himself."

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Re Appears

Personal Motif

Apotropaic Texts with motif:

PT 298 §442a (W): *ḫ r* "Let Re appear."

PT 385 §673a (T): *ḫ r ỉr=k* "Re has appeared against you."

Transition Texts with motif:

PT 268 §370a (W): *ḫỉ r* "That Re appear."

PT 565 §1423c (P): *ḫ.n P. pn ḥn r m ḫ=f* "Pepi has appeared even with Re at his appearance."

PT 575 §1496b; sim. §1497b; §1498b (P): *sk ṯw ḫ.tỉ m ỉ3b.t(ỉ) p.t* "While you are appeared in the east of the sky."

Priestly Recitation with motif:

PT 687 §2077b (N): *mr ỉr.t nṯr.w ỉ3 m ḥsf.w ḫ r* "Just as the gods make greeting in meeting the appearance of Re."

Re Commends to God

Transition Motif

Transition Texts with motif:

PT 311 §497b (W): *wḏ W. r=k wḏ sw wḏ sw ḏd-mdw zp 4 n 4 ỉpw kh3.w* "Commend Unas, commend him, commend him—recite four times—to these four who roar!"

PT 359 §599a (T): *ỉ.wḏ T. n m3-ḥ3=f mḥn.tỉ n(ỉ) mr-nḫ3(ỉ)* "Commend Teti to Mahaf, ferryman of the shifting waterway!"

PT 507 §1104a; sim. §1104c–d; §1105a–b (P): *ỉ.wḏ=f M. n ỉt=f ỉḥ* "Let him commend Merire to his father the moon."

PT 517 §1192b (M): *wḏ=f M.n n k3.w* "Let him (sc. great god, i.e. Re) commend Merenre to the Kas."

PT 573 §1482a; sim. §1482c (P): *ỉ.wḏ <wỉ> n nḫ z3 spd.t* "Commend <me> to the living one, the son of Sothis!"

PT 583 §1568b (P): *ỉ.wḏ [n=k] P. pn* "Commend Pepi [to yourself]!"

Re Crosses, Ferries

Transition Motif

Transition Texts with motif:

PT 263 §337a (W): *ḏ3=f ỉm ỉr 3ḫ.t* "That he cross thereby to the horizon."

PT 265 §351a (P): *ḏ3=f ỉm ỉr 3ḫ.t ḫr ḥr 3ḫ.t(ỉ)* "That he cross thereby to the horizon, to Harakhti."

PT 266 §358b (P): *ḏ3ỉ r [ỉ]m=sn ỉr 3ḫ.t ḫr ḥr 3ḫ.tỉ* "That Re cross by them to the horizon, to Harakhti."

PT 334 §543a (T): *ỉ.nḏ-ḥr=k r nm p.t ḏ3 nw.t* "Hail to you, O Re, who traverses the sky, who crosses Nut."

PT 473 §926b; sim. §932b (M): *ḏ3 r ḥr=sn(ỉ) ḫr ḥr 3ḫ.tỉ r 3ḫ.t* "That Re cross upon them to Harakhti, to the horizon."

PT 481 §999c (N): *ḏ3=f ỉm ḫr ḥr nṯr.w ỉr 3ḫ.t* "That he cross thereby to Horus of the gods, to the horizon."

PT 507 §1103b (P): *ḏ3=f ỉm ḫr ḥr 3ḫ.tỉ* "That he cross thereby to Harakhti."

PT 609 §1705b (M): *ḏ3=f ỉm ỉr 3ḫ.t ỉr bw ms.w nṯr.w ỉm* "That he cross thereby to the horizon, even to the place where the gods are born."

sPT 692A §2136b (P): /// … /// [*ḫbz.t ng3*] *w tỉ ḫnz p.t* /// … /// "/// … /// [tail], O sole [long-horned bull] who traverses the sky /// … ///."

sPT 1046 P/A/N 43: *ḏ3 r r [3ḫ.t* /// … /// "In order that Re cross to [the horizon] /// … ///."

Provisioning Text with motif:

PT 210 §128b (W): *rḫ.wỉ ỉpw(ỉ) ḏ3y p.t* "O Dual Companions (sc. Re and Thoth) who cross the sky."

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Re Gives Hand to

Transition Motif

Transition Texts with motif:

PT 325 §531a (T): *im(i) ꜥ.wi=k(i) n T.* "Give your hand to Teti!"

PT 363 §608a; sim. §608b (T): *ddi=k ꜥ=k ir imn(.t) ddi=k ꜥ=k ir T.* "Even as you put your hand to the west, so do you give your hand to Teti."

PT 479 §990c (N): *in rꜥ di=f ꜥ=f n Ne.* "It is Re who will give his hand to Neferkare."

PT 486 §1044c; sim. §1045c (N): *di rꜥ ꜥ=f ir Ne. ir bw nb nty nṯr im* "With Re giving his hand to Neferkare at any place where the god is."

PT 513 §1170a (P): *rdi=f ꜥ=f ir=k m izkn n(i) p.t* "And he will put his hand upon you in the Yezken of the sky."

PT 571 §1471c (P): *im(i) ꜥ=k n P. pn* "Give your hand to Pepi!"

PT 575 §1496b; sim. §1497b; §1498b (P): *im(i) ꜥ=k ir 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 ꜥ=k* "He will take your hand for you."

PT 532 §1261c (N): *ndr ꜥ=k in rꜥ* "Your hand be grasped by Re."

PT 548 §1347a (P): *šzpp ꜥ=f in rꜥ* "His hand will be received by Re."

PT 553 §1356a (P): *ndr=f n=f ꜥ=k* "Let him take your hand."

Transition Text with motif:

PT 336 §548a (T): *šzp n=k T.* "Accept (the hand of) Teti!"

Re Is Pure

Transition Motif

Transition Texts with motif:

PT 253 §275b (W): *wꜥb.n rꜥ m sḫ.t-i3r.w* "Re has become pure even in the field of rushes."

PT 323 §519a (P): *wꜥb.n P. ḥnꜥ rꜥ m mr-i3r.w* "Pepi and Re have become pure even in the pool of rushes."

PT 333 §542a (T): *wꜥb.n T. ḥr ḫꜥ pw n(i) t3 wꜥb.n rꜥ ḥr=f* "Teti has become pure even upon this risen land upon which Re became pure."

PT 525 §1244a (P): *wꜥb n=k rꜥ* "Be pure, O Re!"

PT 526 §1247a–b (M): *wꜥb.n M.n m mr-i3r.w wꜥb.n rꜥ im=f* "Merenre has become pure even in the pool of rushes in which Re became pure."

PT 564 §1421a (P): *wꜥb rꜥ m mr-i3r.w* "Re has become pure in the pool of rushes."

PT 567 §1430a (P): *wꜥb.n rꜥ m sḫ.t-i3r.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): *iṯ=k n=k W. ḥnꜥ=k ḥnꜥ=k* "May you take Unas with you, with you."

PT 571 §1469b (P): *šd.n n=f rꜥ M. pn r p.t* "For himself has Re taken Merire out to the sky."

PT 573 §1479c (P): *šd n=k P. pn ḥnꜥ=k n ꜥnḫ ḫr mw.t=k nw.t* "Take Pepi out with you to the living one, to your mother Nut!"

PT 575 §1496c; sim. §1497c; §1498d (P): *šd n=k sw ḥnꜥ=k ir gs i3b(.ti) n(i) p.t* "Take him out with you to the eastern side of the sky!"

Provisioning Text with motif:

PT 210 §128c (W): *šd n=tn(i) W. ḥnꜥ=tn(i)* "Take Unas out with you!"

Reaches (*pḥ*) Sky, Height

Transition Motif

Transition Texts with motif:

PT 262 §335a (T): *m-k(w) T. pḥ.n=f q3w p.t* "Behold: Teti has reached the height of the sky."

PT 467 §891c (N): *pḥ.n Ne. p.t m znḥm* "Neferkare has reached the sky even as a grasshopper."

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PT 475 §949b (M): *pḥ.n=f q3w p.t* "He has reached the height of the sky."
sPT 655B §1845b-1846 (N): *pḥ=f p.t m bik.w nṯr.w* [*r*] *sḫ.t-i3r*[*.w*] *sb3 ḏ3 w3ḏ-wr* "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 (W): *šzp n=k t=k pn im(i) ir.t ḥr* "Receive this your bread, which is the eye of Horus!"
PT 117 §75a (W): *šzp n=k tpi=k* "Receive that which is upon you (i.e. bread)!"
PT 199 §115b (M): *šzp n=k sw m-ꜥ(=i)* "Receive it from me!"
Priestly Recitations with motif:
PT 223 §217a (W): *šzp n=k t=k pn m-ꜥ(=i)* "Receive this bread of yours from me!"
PT 373 §655a (M): *šzp n=k t=k i.ḫm ḫsḏ ḥnq.t=k i.ḫm.t ꜥm3* "Receive your bread which cannot go moldy and your beer which cannot go stale!"
PT 460 §870b–c (M): *šzp n=k t=k pn srf ḥnq.t=k iptn srf.t pr.t m pr=k ḏd.w 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): *šzp n=k t=k pn rḏi.n(=i) n=k* "Receive this your bread which I gave to you!"
PT 498 §1069a (P): *pr šzp n=k t=k pn m-ꜥ=i* "Go forth and receive this your bread from me!"

Receives Staff, Crook, Flail[1254]

Priestly Motif
Priestly Recitations with motif:
PT 222 §202c (W): *ḏi=k ꜥw.t m ꜥ W. pn* "May you put the crook into the hand of Unas."
PT 247 §260c (W): *šzp sḫm=k m iwnw* "Receive your staff in Heliopolis!"
PT 512 §1166a (P): *šzp n=k ḥḏ=k 3ms=k* "Receive your mace and your flail!"
fPT 665 §1903a (Nt): <*šzp n=k*> *nḥb.t=k tw rḏi.t.n n=k mw.t=k* (ꜥ*ḥ*)-*ḥḏ-b.t*[(*i*)*t*] "<Receive> this your lotus-staff, which your mother *Wedjebetit gave you!"
PT 677 §2021b (N): [*iṯ.n=k sḫm=f*] "[You having taken his staff]."
sPT 716B §2223a (N): ꜥ*b3=k w3h.i m ḏr.t=k* "Your staff is placed in your hand."
fPT 734 §2262b (N): *šzp n=k* ꜥ*b3=k pw mnḥ ḥr*(*i*) *wr.w* "Receive this papyrus staff of yours which is over the great ones!"
sPT 1005 S/Se 91: *šzp=k sḫm*[*=k*] *m iwnw* "And receive [your/his?] staff in Heliopolis!"
Offering Texts with motif:
PT 67 §46b (Nt): *d n=k sw m-ꜥ=k ndsds.w=sn n*{*n*}<*=k*> "Put it in your hand, that which they *sacrificed for <you> (sc. staff)!"
PT 68 §47b (Nt): *mḥ n=k* ꜥ*=k m ḫrs ḥtm ṯw m ḫrs* "Fill your hand with the flail; provide yourself with the flail!"

Reciprocal Violence[1255]

Apotropaic Motif
Apotropaic Texts with motif:
PT 230 §233a (W): *pzḥ nꜥw in nꜥ.t pzḥ nꜥ.t in nꜥw* "The serpent is bitten by the female serpent: the female serpent is bitten by the serpent."
PT 284 §425c (W): *ḥw zp3 in ḥw.ti ḥw ḥw.ti in zp3* "The centipede was smitten by he of the house, just as he of the house was smitten by the centipede."
PT 289 §430a (W): *ḫr k3 n sḏḥ ḫr sḏḥ n 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.

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fPT 727 §2254a (Nt): *ḫr k3 n sḏḥ ḫr sḏḥ n k3* "The bull-serpent is fallen because of the Sedjeh-serpent; the Sedjeh-serpent is fallen because of the bull-serpent."

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: *ḏd-mdw zp 4* "Recite four times."
PT 108–171: *ḏd-mdw zp 4 n NN* "Recite four times to NN."
Priestly Recitations with motif:
PT 214 §136a (W): *ḏd-mdw zp 4* "Recite four times."
PT 223 §217b (N): *ḏd-mdw zp 4* "Recite four times."
Transition Texts with motif:
PT 301 §457c (N): *ḏd-mdw zp 4* "Recitation four times."
PT 311 §497b (W): *wḏ W. r=k wḏ sw wḏ sw ḏd-mdw zp 4 n 4 ipw kh3.w* "Commend Unas, commend him, commend him—recite four times—to these four who roar!"
PT 474 §945a (M): *ḏd-mdw-ḏd zp 4* "Recitation continued—four times."
PT 527 §1249c (P): *ḏd-mdw zp 4* "Recite four times."
Provisioning Text with motif:
PT 404 §702a (T): *zp 4 ḏd* "Four times continuously."

Reed-Boats Given[1256]

Transition Motif
Transition Texts with motif:
PT 263 §337c; sim. §337d (W): *d ẓḫn.wi p.t n W.* "The two reed-boats of the sky are given to Unas."
PT 264 §342b; sim. §342d (T): *w3ḥ ẓḫn.wi p.t n T.* "The two reed-boats of the sky are set down for Teti."
PT 265 §351c (P): *d ẓḫn.wi p.t n P. pn ḏs=f* "The two reed-boats of the sky are given to Pepi also."
PT 266 §358c; sim. §358g (P): *d ẓḫn.wi p.t n P. pn* "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 §927a; sim. *passim* (M): *sh3 n M.n ẓḫn.wi p.t in mꜥnḏ.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 ẓḫn.wi p.t* "The two reed-boats of the sky are given."
PT 504 §1086a (P): *d n=i ẓḫn.wi p.t* "The two reed-boats of the sky are given to me."
PT 609 §1706a (M): *d ẓḫn.wi p.t n M.n pn* "The two reed-boats of the sky are given to Merenre."
fPT 691A §2126e; sim. §2126e (*bis*) (Nt): *dy ẓḫn.wi p.t n Nt. pn* "The two reed-boats of the sky are given to Neith."
sPT 1046 P/A/N 43: *dy ẓḫn.wi p.t ir 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 ẓḫn.wi p.t n rꜥ* "The two reed-boats of the sky are given to Re."
PT 264 §342a; sim. §342c (T): *w3ḥ ẓḫn.wi p.t n ḥr* "The two reed-boats of the sky are set down for Horus."
PT 265 §351a; sim. §351b (P): *d ẓḫn.wi p.t n rꜥ* "The two reed-boats of the sky are given to Re."

[1256] On PT 263–266, "die Schilfbündelsprüchen," see Barta 1975, pp. 41–48, Altenmüller 1986, pp. 1–15, and Krauss 1997, pp. 34–37.

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PT 266 §358a; sim. §358e (P): *d ẓḫn.wi p.t n rꜥ* "The two reed-boats of the sky are given to Re."
PT 303 §464b–c (W): *fdw ipw ẓḫn wꜥb dw.n=ṯn n wsir 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): *dy ẓḫn.wi p.t in mꜥnḏ.t n rꜥ* "The two reed-boats of the sky are given by the day-bark to Re."
PT 481 §999c (N): *dy ẓḫn.wi p.t n rꜥ* "The two reed-boats of the sky are given to Re."
PT 504 §1084c; sim. *passim* (P): *d ẓḫn.wi p.t n ḥr* "And the two reed-boats of the sky are given to Horus."
PT 507 §1103a; sim. §1103b (P): *d ẓḫn.wi p.t n ḥr* "And the two reed-boats of the sky are given to Horus."
PT 609 §1705a (M): *d ẓḫn.wi p.t n rꜥ* "The two reed-boats of the sky are given to Re."
fPT 691A §2126a; sim. §2126a (*bis*) (Nt): *dy ẓḫn.wi p.t n ra* "The two reed-boats of the sky are given to Re."

Regalia Offering Direction[1257]

Offering Motif
Offering Texts with motif:
fPT 57A §40+1 (Nt): *iwn.t* "A bow."
fPT 57B §40+2 (Nt): *ḫr{t}š<.t>* "A bundle (of arrows)."
fPT 57C §40+3 (Nt): *rḏ* "A bowstring."
fPT 57D §40+4 (Nt): *nw-rḏ* "A bowstring."
fPT 57E §40+5 (Nt): *iwn.t* "A bow."
fPT 57F §40+6 (Nt): *pḏ.t* "A bow."
PT 58 §41a (Nt): *ḏbȝ* "A cloth."
PT 59 §41b (Nt): *s(i)ȝ.t* "A cloak."
PT 60 §42b (N): *nṯr 6* "Six-netjer-fabric."
PT 61 §42c (Nt): *nṯr 4* "Four-netjer-fabric."
PT 63 §44b–c (N): *mḫn izr ḥrs* "A Mechen-mace, Izer-mace, and flail."
PT 64 §45b (Nt): *ḏsr* "A mace."
PT 65 §45c (Nt): *ḥrs* "A flail."
PT 66 §46a (Nt): *ḫt-sḫt* "A *staff."
PT 67 §46b (Nt): *iwnw-ḥrs* "A staff."
PT 68 §47d (Nt): *ḥrs* "A flail."
PT 69 §48a (Nt): *smȝ* "A staff."
PT 70 §48b (Nt): *ḏꜥm* 2 "Two staves(?)."
fPT 71 §49a (Nt): *ḏꜥm* "A staff."
fPT 71A §49b+1 (Nt): *wȝs* "A staff."
fPT 71B §49c+2 (Nt): *ꜥb.t* "A forked staff."
fPT 71C §49+3 (Nt): *mꜥnḫ.t* "A pendant."
fPT 71D §49+4 (Nt): *nḫȝ* "A flail."
fPT 71E §49+5 (Nt): *ꜥw.t* "A crook."
fPT 71F §49+6 (Nt): *pḏ-ꜥḥꜥ* "A Pedj-aha item."
fPT 71G §49+7a; sim. §49+7b (Nt): *ḏbȝ-nṯr* "A mantlet."
fPT 71H §49+8b (Nt): *irỉ-nṯr* "A 'what pertains to the god' mantlet."
fPT 71I §49+9 (Nt): *pḏ-ꜥḥꜥ* "A mantlet."
PT 107 §1644c (N): *iwn.t* "A bow."
fPT 746 §2276a (Nt): *iꜥr.t* "A uraeus."
fPT 747 §2277a (Nt): *ḏ.t* "A cobra."
fPT 748 §2278a (Nt): *iꜥr.t* "A uraeus."
fPT 749 §2279a (Nt): *wr.t-ḥkȝ.w* "The great of magic."
fPT 752 §2282 (Nt): *imn.t* "A vulture."
fPT 753 §2283; sim. §2283 (*bis*) (Nt): *dmḏ.t* "A vulture."

[1257] Cf. PT 301 Pyr 457c.

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fPT 754 §2284 (Nt): *nr.t* "A vulture."
fPT 755 §2285b (Nt): *wr.t-ḥk3.w* "The great of magic."
fPT 756 §2286 (Nt): *mqr.t* "A situla."
Transition Text with motif:
PT 301 §457c (W): *bik.wi w3d.iw* "Two green falcons."

Rises (*iꜥ*)

Transition Motif
Transition Texts with motif:
PT 261 §326c (W): *in n=f iꜥ.t n ḥr(i)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 iꜥ 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): *iꜥ.w sw /// /// wp.wti n(i) i.tm* "He is risen /// /// the messenger of Atum."
sPT 1031 P/A/S 51: *iꜥr P.* "As Pepi rises."
sPT 1064 P/V/E 44: *ḫꜥ P. pn m iꜥr ///d imi ///* "Let Pepi appear as one who rises up, /// who is in ///."
Priestly Recitation with motif:
fPT 665 §1901a (Nt): *h3 Nt. pw iꜥ.w qdd ḥr.w b3n* "O Neith, one who would rise up, who sleeps, who would be distant, who passes the night."

Rises (*šwi*)

Personal Motif
Transition Texts with motif:
PT 269 §379b (W): *i šwi.w i šwi.w* "The one who would rise comes: the one who would rise comes."
PT 480 §996b (N): *i šwi.w* [*i*] *šwi.w* "The riser comes: the riser comes."
PT 523 §1231b (P): *i.šwy r=f P. pn ir p.t ir(.t) rꜥ is* "And Pepi thus rises to the sky as the eye of Re."
PT 525 §1245e; sim. §1246b; §1246d (P): *iri=sn n P. pn šwi.w* "With them performing the 'Rise!' for Pepi."
PT 539 §1303b; sim. *passim* (P): *pr=f r=f šwy=f r=f ir p.t* "Thus let him ascend; thus let him rise to the sky."
PT 576 §1517b (P): *pry=f r=f šwy=f r=f ir p.t* "Let him thus ascend; let him thus rise to the sky."
PT 583 §1572c (M): *šwy 3 šwy m rd.wi=k(i) /// /// ///* "Ah, rise up! Rise up with your feet! /// … ///."

Rises (*šwi r=k*) (Exhortation)

Priestly Motif
Priestly Recitations with motif:
PT 612 §1734a–b (M): *šw ir=k r ir(.t) rꜥ i(r) rn=k pw ir.n ntr.w n(i) ḥr d3*[*.ti n(i) ḥr 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): *šw r=k ir p.t m-ꜥb sb3.w imiw p.t* "Rise to the sky in the company of the stars who are in the sky!"
fPT 717 §2231a–b (N): *šw {r=k} ir=k ir p.t m-ꜥb ntr.w n rn=k <p>w /// /// sk sn {z}<ꜥ>bš sn* "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
Transition Texts with motif:
PT 252 §274b (W): *ḥms W. ḥnꜥ ḫnn.w rꜥ* "Let Unas sit with those who row Re."
PT 267 §367b; sim. §368a (W): *ḫny=f m p.t m wi3=k* "That he row in the sky in your bark."

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PT 467 §889c (N): *ḫny Ne. rˁ m nmt p.t* "Let Neferkare row Re in striding the sky."
PT 469 §906d (P): *ḫny P. rˁ ir imn.t* "That Pepi may row Re to the west."
PT 569 §1442c (P): *ḫn=f tw* "Let him row you."

Royal, Divine Offering Direction

Offering Motif
Offering Texts with motif:
PT 82 §58b (N): *dỉ pr.t-ḫrw* "Give the going-forth-of-the voice."
PT 83 §58c (W): *ḥtp-dỉ-nỉ-sw.t zp 2* "The offering given of the king (twice)."
PT 84 §59a (W): *ḥtp-nỉ-sw.t zp 2* "The offering of the king (twice)."
PT 86 §59d (W): *pr.t-ḫrw nỉ-sw.t* "The going-forth-of-the-voice of the king."
PT 172 §101a (T): *wdn ḫ.t n T.* "Consecrating offerings for Teti."
PT 199 §115c (M): *wḏb ḥtp(.t)-nṯr* "The reversion of divine offerings."

Sails (*sqdỉ*)

Personal Motif
Transition Texts with motif:
PT 267 §368b–c (W): *st sw ˁḥ3=f m ˁ=f m sqd wỉ3=k* "With his staff is in his hand, as one who sails your bark."
PT 268 §374c (W): *sqd sw imiw qbḥw* "Those who are in the firmament sailing him."
PT 513 §1171d (P): *sqdỉ=k ḥnˁ i.ḫm.w-wrḏ* "May you sail with the unwearying (stars)."
Provisioning Text with motif:
PT 210 §129c (W): *sqd=f m sqdd.t=tn(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 ḥr imỉ-rd=k* "Horus having removed your shackle."
fPT 718 §2232a (N): *nḫm.n(=i) tw m-ˁ ir(i)-rd=k* "I have saved you from your obstructor."
fPT 759 §2291b; sim. §2291c (Nt): *nḫm.n(=i) tw m-ˁ ir(i)-rd=k* "I have saved you from your obstructor."
Transition Text with motif:
PT 573 §1484d; sim. §1484e (P): *nḫm P. pn m-ˁ imỉ-rd im(i) t3* "Pepi being saved from the obstructor which is in the earth."

Saves (*nḏ*) Self

Priestly Motif
Priestly Recitations with motif:
sPT 561B P/V/E 26: *i.nḏ*[*=k*] /// /// /// "May [you] save /// … ///."
PT 611 §1728a–b (M): *iˁb n=k mr.w n ḥr nḏ.n=f it=f n it(=i) M.n pn nḏ.n=f ḏ.t=f* "The waterways are joined for you, for Horus who saved his father, for my father Merenre who saved himself."
PT 619 §1752b (M): *i.nḏ=k tw m-ˁ <ir>r nn ir=k* "And save yourself against those who would act against you!"
fPT 665A §1912b (Nt): [*wḏ*].*n nṯr nḏ=k tw m-ˁ mdw.t ḫft(i)=k* "The god has [commanded] that you save yourself from what your enemy says."
PT 690 §2116c (N): *nḏ=k tw m-ˁ ḫft(i)=k* "Saving yourself from your opponent."
Transition Text with motif:
PT 254 §290c (W): *iw nḏ.n sw W. m-ˁ ir.w nn i*[*r=f*] "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 šr.t=k ḥr st iḫt-wt.(i)t* "For your nostrils are over the scent of Ikhet-wetit."
PT 611 §1729b (M): *šr.t=k ḥr st (i)ḫ.t-wt.(i)t* "Your nostrils are over the scent of Ikhet-wetit."

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fPT 665 §1901c; sim. §1901d (Nt): *st ḫ.t im3 (n) ntw šr.t* "The scent of ritual is fragrant (to) *tongue and nostrils."
fPT 665C §1915h (Nt): *st wr ir(i)=k i3m n šr.t st iḫ.t-wt.(i)t* "The great scent for you is fragrant to the nostrils, the scent of Ikhet-Wetit."
sPT 716B §2224e (N): */// /// /// i3m n šr.t=k st iḫ.t-wt.(i)t* "/// /// /// is fragrant to your nostrils, the scent of Ikhet-wetit."

Scent Diffused (*pḏ*)

Offering Motif
Offering Texts with motif:
PT 25 §18c (W): *pḏpḏ st ir(.t) ḥr r=k* "The scent of the eye of Horus diffusing, being toward you."
PT 26 §19a (N): *(i)m ir(.t) ḥr pḏ.t.n=f m st=s* "Take the eye of Horus the scent of which he diffused!"
PT 36 §29b (W): *ḥtm.t(i) ḥr=k im=s pḏpḏ* "Provide your face with it suffused!"
PT 200 §116b (W): *pḏ tw m rn=k p3ḏ* "Diffuse yourself, in your name of 'pellet!'"
PT 621 §1754 (N): *(i)m ir.t ḥr pḏ.t.n=f m st=s* "Take the eye of Horus whose scent he diffused!"
CT 530 VI 122l–m (T1C): *pḏpd st=s r=k* "Its scent permeating you."

Scent Is Sweet

Sacerdotal Motif
Offering Texts with motif:
PT 598 §1643c (M): *tn ḥm tw nḏm.t st mdw.t.n* [*ḥr ḥr=s ḫr gbb*] "This is indeed that which is sweet of scent, [concerning which Horus] spoke [with Geb]."
PT 637 §1802a (N): *nḏm st=k mr rˁ* "That your scent be sweet like Re's."
Priestly Recitations with motif:
fPT 665 §1901c; sim. §1901d (Nt): *st ḫ.t im3 (n) ntw šr.t* "The scent of ritual is fragrant (to) *tongue and nostrils."
fPT 665C §1915h (Nt): *st wr ir(i)=k i3m n šr.t st iḫ.t-wt.(i)t* "The great scent for you is fragrant to the nostrils, the scent of Ikhet-Wetit."
sPT 716B §2224e (N): */// /// /// i3m n šr.t=k st iḫ.t-wt.(i)t* "/// /// /// is fragrant to your nostrils, the scent of Ikhet-wetit."
Transition Text with motif:
PT 576 §1514a; sim. §1517c–1518a; §1519 (P): *nḏr tn ˁ n(i) P. pn n ˁnḫ tp(i) nḏm.w st* "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): *pḏpḏ st ir(.t) ḥr r=k* "The scent of the eye of Horus diffusing, being toward you!"
PT 29 §20b (N): *st=s ir=k* "Its scent being toward you."
PT 200 §116c (W): *st=k r W.* "Your scent be toward Unas."
PT 621 §1754 (N): *(i)m st ir.t ḥr ir=k* "Take the scent of the eye of Horus to yourself!"
PT 637 §1802a; sim. §1803a (N): *šzp n=k st=s ir=k* "Receive its scent to you!"
PT 686 §2072c; sim. §2073b (N): *st=s ir=f* "Its scent to him."
CT 530 VI 122n (T1C): *st ir.t ḥr r=k* "The scent of the eye of Horus to you."
Priestly Recitations with motif:
PT 437 §803c (P): *st ddwn ir=k ḫwn šmˁ pr m t3-zti* "Let be to you the scent of Dedun, the Upper Egyptian youth who came forth from Nubia."
PT 483 §1017a (N): *st ddwn ir=k ḫwn šmˁ* "Let be to you the scent of Dedun, the youth of Upper Egypt."
PT 610 §1718a (M): *iw st ddwn ir=k ḫwn šmˁ pr m t3-zt(i)* "The scent of Dedun is to you, the youth of Upper Egypt who came forth from Nubia."
fPT 665C §1915h (Nt): *st wr ir(i)=k i3m n šr.t st iḫ.t-wt.(i)t* "The great scent for you is fragrant to the nostrils, the scent of Ikhet-Wetit."

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PT 685 §2068c (N): *sṯ (i)ḥ.t-wt.(i)t ỉr Ne. pn* "With the scent of Ikhet-wetit to Neferkare."
PT 687 §2074b; sim. §2075a (N): *sṯ=s ỉr=k* "With its scent to you."
Transition Text with motif:
PT 269 §376c; sim. §377a (W): *ỉ sṯ=k ỉr W.* "Your scent comes to Unas."

Scent of Eye of Horus

Sacerdotal Motif
Offering Texts with motif:
PT 25 §18c (W): *pḏpḏ sṯ ỉr(.t) ḥr r=k* "The scent of the eye of Horus diffusing, being toward you!"
PT 26 §19a (N): *(ỉ)m ỉr(.t) ḥr pḏ.t.n=f m sṯ=s* "Take the eye of Horus the scent of which he diffused!"
PT 27 §19b (N): *ḥtm kw m sṯ=s* "Provide yourself with its scent!"
PT 29 §20b; sim. §20c (N): *sṯ=s ỉr=k* "Its scent being toward you."
PT 200 §116c (W): *sṯ=k r W.* "Your scent be toward Unas."
PT 621 §1754; sim. §1754 (*bis*) (N): *(ỉ)m sṯ ỉr.t ḥr ỉr=k* "Take the scent of the eye of Horus to yourself!"
PT 637 §1802a; sim. §1803a (N): *šzp n=k sṯ=s ỉr=k* "Receive its scent to you."
PT 686 §2072c; sim. §2073b (N): *sṯ=s ỉr=f* "Its scent to him."
Priestly Recitations with motif:
PT 436 §791a (P): *n šr.t=k ḥr sṯ ỉḫt-wt.(i)t* "For your nostrils are over the scent of Ikhet-wetit."
PT 611 §1729b (M): *šr.t=k ḥr sṯ (i)ḥ.t-wt.(i)t* "Your nostrils over the scent of Ikhet-wetit!"
fPT 665C §1915h (Nt): *sṯ wr ỉr(i)=k ỉ3m n šr.t sṯ ỉḫ.t-wt.(i)t* "The great scent for you is fragrant to the nostrils, the scent of Ikhet-Wetit."
PT 685 §2068c (N): *sṯ (i)ḥ.t-wt.(i)t ỉr Ne. pn* "With the scent of Ikhet-wetit to Neferkare."
PT 687 §2074b; sim. §2075a (N): *sṯ=s ỉr=k* "With its scent to you."
sPT 716B §2224e (N): */// /// /// ỉ3m n šr.t=k sṯ ỉḫ.t-wt.(i)*t "*/// /// ///* is fragrant to your nostrils, the scent of Ikhet-wetit."
Transition Texts with motif:
PT 524 §1241a (P): *sṯ ỉr.t ḥr ỉr ỉwf n(i) P. pn* "The scent of the eye of Horus is on the flesh of Pepi."
PT 576 §1503a; sim. §1503b (P): *sṯ[=f m ỉḫ.t]-wt.(i)t* "With [his] scent as [Ikhet]-wetit."

See by Eye

Sacerdotal Motif
Offering Texts with motif:
PT 80 §55d (N): *mỉ3=k ỉm=sn(i)* "That you may see by them (sc. the eyes)."
PT 167 §99a (W): *mỉ3=k ỉm=sn(i)* "That you may see by them."
PT 638 §1806a–b (N): *mỉ3=k ỉm=s m rn=s n(i) wp.t-wỉ3.wt* "Even that you see by it, in its name of Wepetwaut."
PT 639 §1807a; sim. §1808b; §1809a (N): *mỉ3=k ỉm=s* "That you may see by it!"
fPT 746 §2276a (Nt): *m-n=k ỉr.t ḥr wʿ.t mỉ3=k ỉm=s* "Take the sole eye of Horus, that you may see by it!"
Priestly Recitations with motif:
PT 364 §610a (T): *mỉ3=k ỉm=s* "That you see with it."
PT 369 §641b; sim. §643a (T): *mỉ3=k ỉm=s* "That you see by it."

See What Is Done

Priestly Motif
Priestly Recitations with motif:
PT 482 §1007a–b (N): *ʿḥʿ mỉ3=k nn ʿḥʿ sḏm=k nn ỉr.n n=k zỉ3=k ỉr.n n=k ḥr* "Arise and see this, arise and hear this which your son did for you, which Horus did for you!"
hPT 662B §1879a (N): *mỉ3=k n nn ỉr.n(=ỉ) n=k* "That you may see this which I did for you."
fPT 666A §1929a (Nt): *m k(w) nw ỉr.n(=ỉ) n=k* "Behold this which I did for you!"
PT 670 §1976a (N): *ʿḥʿ mỉ3=k ỉr.t.n n=k zỉ3=k* "Arise, and see what your son has done for you!"
fPT 718 §2232a (N): *m k(w) nw ỉr.n(=ỉ) n=k* "Behold this which I have done for you!"
fPT 759 §2291a (Nt): *m-k nw ỉr.n(=ỉ) n=k* "Behold this which I did for you!"

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Sees God

Personal Motif

Transition Texts with motif:

PT 262 §335b; sim. §336a (W): *mꜣ.n=f d.t=f m msk.t(i)t* "And he has seen his cobra in the night-bark."

PT 308 §489a; sim. §489b–d (W): *mꜣn n=tn W. mr mꜣꜣ ḥr n ꜣs.t* "That Unas may look upon you just as Horus looks upon Isis."

PT 582 §1567a (P): *mꜣ* [*P. ꜣḫ=sn*] "Let [Pepi] see [that they are Akhs]."

Provisioning Texts with motif:

PT 401 §697b (N): *iw mꜣ.n Ne. wr.t* "Neferkare has seen the great one."

PT 493 §1062a (Nt): *mꜣ<.n> Nt. {n} nww* "Neith saw Nu."

Sees Re

Transition Motif

Transition Texts with motif:

PT 254 §285c (W): *mꜣ=k rꜥ m i.ntt.w=f* "That you see Re in his fetters."

PT 307 §484b (W): *mdr ḥr n(i) W. r=k* "When the sight of Unas is turned to you."

PT 470 §915a (N): *mꜣ Ne. it=f mꜣ Ne. rꜥ* "That Neferkare may see his father, that Neferkare may see Re."

PT 613 §1739b (P): [*n*] *psḏ.n rꜥ m ꜣḫ.t mꜣ* [*sw ntr*] *nb* "And Re does [not] shine from the horizon, that every [god] see [him]."

Provisioning Text with motif:

PT 406 §709a (T): *mꜣ tw T.* "Let Teti see you."

Serpent Attacked

Apotropaic Motif

Apotropaic Texts with motif:

PT 227 §227a (W): *ḥsq tp kꜣ km wr* "The head of the great black serpent is cut off."

PT 230 §231a–b (W): *pzḏ.n W. tꜣ pzḏ.n W. gbb pzḏ.n W. it n(i) pzḏ 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."

PT 242 §247b (W): *ḫfꜣw pzḏ ḫtḫt pr pzḏ=f* "The serpent is bitten throughout the house."

PT 286 §427a (W): *ꜥbš.w m ꜣw š.w tmt it hnw.w* "Be drowned as the Au-(serpent) of the lakes, O Tjemetj-*serpent, who take the vessel!"

PT 378 §663b–c; sim. §664b (T): *tbw.t ḥr ḫnd.t nḥi nḥi n(i) ḥr ḫrd nḫn* "The sandal of Horus is that which treads the serpent, the serpent of Horus the young child."

PT 385 §673c; sim. *passim* (T): *šꜥ tp ḥꜣk sd* "With head cut off and tail cut off."

PT 388 §681e (T): *tbb.n ḥr rꜣ=f m tbw=f* "Horus has *crushed his mouth even with his sandal."

PT 397 §692c (T): *ꜥbš sw ꜥbš sw* "Drown it; drown it!"

fPT 732 §2260 (N): *ptpt ꜣ ḥpnw ḥip.ti imn.i* "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): *ḫr d.t pr.t m tꜣ* "Let fall the cobra which rose from the earth."

PT 289 §430a (W): *ḫr kꜣ n sḏḥ ḫr sḏḥ n kꜣ* "The bull-serpent is fallen because of the Sedjeh-serpent; the Sedjeh-serpent is fallen because of the bull-serpent."

fPT 727 §2254a; sim. §2254c (Nt): *ḫr kꜣ n sḏḥ ḫr sḏḥ n kꜣ* "The bull-serpent is fallen because of the Sedjeh-serpent; the Sedjeh-serpent is fallen because of the bull-serpent."

sPT 1041 P/A/E 40: *ḫr kꜣ /// ///* "The serpent is fallen /// ///."

Service Performed (*sšm*) for

Priestly Motif

Priestly Recitations with motif:

PT 545 §1340a (P): *sšm sw* "Serve him!"

PT 606 §1686c (M): *sšm k(w) ḫnmm.t* "The sun-folk serving you."

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fPT 665A §1911a (Nt): *iwꜥ=k i.sšm nb nfr.w* "May you inherit the service of the lord of perfection."
PT 670 §1979b (N): *i.sšm ṯw z3=k ḥr* "Your son Horus has performed service for you."
sPT 1071 P/V/E 86: *sšm=sn ṯw /// /// ///* "Let them serve you /// /// ///."

Set on Right Side

Priestly Motif
Priestly Recitations with motif:
PT 412 §730a (T): *ḥms ḥr gs=k imn(.i)* "Sit upon your right side!"
PT 482 §1002b; sim. §1003b–c (N): *d ṯw ḥr gs=k wnm(.i)* "Put yourself upon your right side!"
PT 487 §1047a (M): *d ṯw ḥr gs=k wnm.i* "Set yourself upon your right side!"
PT 619 §1747b (M): *d ṯw ḥr wnm(.i)=k* "Set yourself upon your right!"
hPT 662B §1878c (N): *sḏsr.w ṯw ḥr gs=k wnm(.i)* "Upraise yourself upon your right side!"
fPT 667 §1938b (Nt): *ḥms r=k ḥr gs=k wnm(.i)* "Be seated upon your right side!"
fPT 734 §2263a (N): *d ṯw ḥr gs=k wnm(.i)* "Set yourself upon your right side!"
sPT 1009 P/S/Se 97: *d ṯw ḥr gs=k* [*wnm(.i)*] "Set yourself upon your [right] side!"

Seth Acts against (Someone)

Priestly Motif
Priestly Recitations with motif:
PT 218 §163d (W): *m-k(w) ir.t.n stš ḥnꜥ ḏḥw.ti sn.wi=k(i) i.ḫm.w rm ṯw* "See what Seth and Thoth did, your two brothers who cannot beweep you!"
PT 357 §592a; sim. §592c (P): *in ḥr nḏ=f ir.t.n stš ir=k* "It is Horus who will redeem what Seth did against you."
PT 419 §746c (T): *i.ḫm.n stš ir.t.n=f ir T. m ḫmn.t=f* "For Seth has eliminated what he did against Teti in his eighth-day ceremony."
PT 455 §850c (P): *ir.n stš ir=f* "When Seth acted against him."
PT 477 §958a (N): *n ir.n(=i) is nw ir=f* "I have not done this against him."
PT 587 §1594b; sim. §1595c (N): *swt nḥm sn m-ꜥ mr.t nb(.t) ir.t.n stš r=sn* "He is the one who saved them from every ill which Seth did to them."
PT 606 §1685b; sim. §1699a (M): *iw nḏ.n=i ṯw it(=i) wsir M.n m-ꜥ ir mr.t ir=k* "I have saved you, O my father Osiris Merenre, from the one who did ill against you."
fPT 664C §1893 (N): *ink ḥr iw.n(=i) ḫw(=i) ṯw i/// /// ḥr ir.t.n=f ir=k* "I am Horus. I have come that I may protect you /// /// from what he did to you."
fPT 667A §1944d (Nt): *wꜥb ḥr m-ꜥ ir.t.n sn=f stš ir=f* "Horus being purified from what his brother Seth did against him."
PT 670 §1978d (N): *ḫm.n=f ir.t ir=f m* [*ḫmn.t=f hrw*] "For he has destroyed what was done against him in [his eighth-day ceremony]."

Seth Escapes, Rejects Death

Transition Motif
Transition Texts with motif:
sPT 570A §1453a–b; sim. *passim* (M): *nh.n M.n hrw ḥr(i) mwt mr nh.t stš hrw=f ḥr(i) mwt* "Merenre has escaped the day which holds death just as Seth escaped his day which holds death."
PT 571 §1467a (P): *nhi P. pn hrw ḥr(i) mwt mr nh.t stš hrw=f ḥr(i) mwt* "Pepi will escape the day of death just as Seth escaped his day of death."

Seth's Testicles Seized, Lost, Injured

Personal Motif
Apotropaic Texts with motif:
PT 277 §418a (W): *ḫr ḥr ḥr n ir.t=f zbn k3 n ḥr(i)w(i)=f(i)* "Horus is fallen because of his eye; the serpent is slithered away because of his testicles."
PT 386 §679d (T): *ḫr ḥr ḥr ir.t=f p3z stš ḥr ḥr(i)w(i)=f(i)* "Horus is fallen because of his eye; Seth suffers because of his testicles."

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Transition Texts with motif:
PT 359 §594a (T): *ihi n(i) stš n ḫr(i)w(i)=f(i)* "The cry of Seth for his testicles."
sPT 570B §1463e (M): *ms.t n qni.t(i) ir.t ḥr n s3d.t ḫr(i)wi stš* "Which was born before the eye of Horus was injured, before the testicles of Seth were lost."
Priestly Recitation with motif:
PT 215 §142b (W): *i.ʿḥ=k ḫr(iwi) n(iwy) stš* "May you snare the testicle(s) of Seth."

Shank and Roast

Provisioning Motif
Provisioning Texts with motif:
PT 207 §124c–d (W): *ḫnḏ m-ʿb s3šr.t ḏ3.t 4 n(i)t mw* "A shank and roast meat and four handfuls of water."
PT 208 §124f–g (N): *ḫnḏ m-ʿb s3šr.t fd.t ḏ3.wt n(iw)t mw* "A shank and roast meat and four handfuls of water."
PT 212 §133f (W): *ḫnḏ s3šr.t 3w.t=f pi* "As for the shank and roasted meat, it is his offering."

Shu Lifts up (*f3i, sšwi*)

Transition Motif
Transition Texts with motif:
PT 253 §275f (W): *šw sšw sw šw sšw sw* "O Shu, raise him up! O Shu, raise him up!"
PT 323 §519c (P): *f3 M. ir-ḫr(i)* "Lift Merire up!"
PT 505 §1090b (P): *šw f3=f sw* "Shu lifts him up."
PT 564 §1422a (P): *f3 P. pn ir p.t* "Lift up Pepi to the sky!"
PT 567 §1430d (P): *f(3) {im=f} P. pn* "Lift up Pepi!"
PT 624 §1759b (Nt): *f3=tn(i) Nt.* "May you lift up Neith, (o two falcons, i.e. two gods, i.e. Shu and Tefenut)."
PT 702 §2200c (N): *f3 tny Ne.* "Lift up Neferkare, (o two companions, i.e. Shu and Tefenut)!"

Sight Is Upon Another

Apotropaic Motif
Apotropaic Texts with motif:
PT 226 §226b (W): *m3 tw* ra "And let Re see you."
PT 228 §228a (W): *ḫr ḥr r ḥr m3n ḥr ḥr* "If sight fall upon (lit. to) sight, if sight see sight."
PT 234 §238a (W): *ḫr ḥr=k* "Sight is upon you."
PT 240 §245a (W): *ḫr ḥr=k* "Sight is upon you."
PT 290 §431a; sim. §431b (W): *ḫr ḥr ḥr ḥr* "If sight fall upon sight."
PT 297 §441b (W): *m3 tw mw.t=k nw.t* "And let your mother Nut see you."
PT 389 §682a; sim. §682d–e (T): *ḫr ḥr=k* "Sight is upon you."
PT 390 §685a; sim. §685b (T): *ḫr ḥr=k* "Sight is upon you."
sPT 502A P/A/E 34: *ḫr ḥr=k* "Sight is upon you."
sPT 1042 P/A/E 41: *ḫr ḥr ḥr ḥr ḥr inm km i.sšw šw* "If sight falls upon sight because of the black skin which Shu made rise up."
Provisioning Text with motif:
PT 401 §697c (N): *ḫr ḥr=f ḥr wr.t* "His sight falling upon the great one."

Sight of God Opened (*wn ḥr*)

Personal Motif
Transition Texts with motif:
PT 268 §372e-373a (W): *šzp.w=f psḏ t3.wi i.wn=f ḥr nṯr.w* "The one whom he receives at dawn and he opens the sight of the gods."
PT 271 §391c (W): *i.wn ḥr nṯr n W.* "Open the sight of the god to Unas!"
Provisioning Text with motif:
PT 341 §555a (M): *wn ḥr n(i) ḥr in 3kr wn ḥr n(i) 3kr in ḥr* "The sight of Horus has been opened by Aker, just as the sight of Aker has been opened by Horus."

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Sister Grasps Hold of

Priestly Motif

Priestly Recitations with motif:

PT 593 §1630c (N): *nḏr.n sn.t=k ȝs.t im=k* "Your sister Isis having taken hold of you."

PT 628 §1786b (N): *iw.n(=i) nḏr(=i) im=k* "I have come, even that I may grasp hold of you."

fPT 664 §1885 (N): *iw.n(=i) nḏr(=i) im=k* "I have come, even that I may grasp hold of you."

fPT 664A §1886b (N): *iw.n(=i) {n} nḏr.n(=i) {n} 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 spḏ.t* "For his sister is Sothis."

PT 265 §357a (P): *sn.t P. pw spḏ.t* "For the sister of Pepi is Sothis."

PT 266 §363a (P): *sn.t P. pw spḏ.t* "For the sister of Pepi is Sothis."

PT 473 §929b; sim. §935c (M): *sn.t M.n spḏ.t* "For the sister of Merenre is Sothis."

PT 509 §1123b (P): *sn.t=f spḏ.t* "For his sister is Sothis."

PT 609 §1707a (M): *sn.t=k spḏ.t* "Your sister is Sothis."

fPT 691A §2126c; sim. §2126g (Nt): *sn.t=f pi spḏ.t* "And Sothis is his sister."

Sisters Come[1258]

Priestly Motif

Priestly Recitations with motif:

PT 366 §628a; sim. §632a (T): *i n=k sn.ti=k(i) ȝs.t nb.t-ḥw.t sḏȝ=sn(i) kw* "Your sisters Isis and Nephthys come to you, even that they may make you well."

PT 532 §1255c (N); sim. §1255d (P): *i ȝs.t i nb.t-ḥw.t* "Isis comes: Nephthys comes."

PT 535 §1280b; sim. §1280c–d (P): *i ḫȝ.t i ḏr.t ȝs.t ti ḥnʿ nb.t-ḥw.t* "The wailing-bird comes: the mourning-kite comes, *that is, Isis and Nephthys."

PT 593 §1630a; sim. §1635b (N): *i n=k sn.t(i)=k(i) ȝs.t {w} ḥnʿ nb.t-ḥw.t* "Your two sisters come to you, Isis and Nephthys."

PT 628 §1786b (N): *iw.n(=i) nḏr(=i) im=k* "I have come, even that I may grasp hold of you."

PT 629 §1787 (N): *iw.n=i i.ḥʿ.k(i) n mr.wt=k* "I have come, even while rejoicing because of love of you."

fPT 664 §1885 (N): *iw.n(=i) nḏr(=i) im=k* "I have come, even that I may grasp hold of you."

fPT 664A §1886a; sim. §1886b (N): *iw.n(=i) <ḥr>-ib tȝ* [*n*] *m bw ḫr(i)=k im* "I have come even in the middle of [th]is land, into the place where you are."

Sisters Find

Priestly Motif

Priestly Recitations with motif:

PT 357 §584a (T): *mȝ.n tw ȝs.t ḥnʿ nb.t-ḥw.t gm.n=sn(i) tw* "Isis and Nephthys have seen you: they have found you."

PT 417 §741d (T): *gmy gm.n=s ḥr=s* "The found one whom she found is her Horus."

PT 482 §1008c (N): *gm.t tw ḥr gs=k ḥr wḏb. ndi.t* "She who found you upon your side on the bank of Nedit."

PT 532 §1256a–b (N): *gm.n=sn(i) wsir ndi.n sw sn=f stš r tȝ m ndi.t* "They have found Osiris, even after his brother Seth cast him down in Nedit."

PT 534 §1270c (P): *gm.w=k (i)n=sn(i) m nwr* "You having been found by them as one who shakes."

PT 593 §1630c–d (N): *gm.n=s tw km.t(i) <wr.t(i)> m rn=k n(i) km-wr* "She having found you complete and <great>, in your name of 'great black.'"

sPT 694A §2144a (N): *gm.n=i* "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.

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sPT 1008 P/S/Se 96: *gm {t} ṯw sn.t=k ȝs.t ḥr mn.ti mw.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): *ḥms W. ḥnʿ ḫnn.w rʿ* "Let Unas sit with those who row Re."
PT 273 §398c (W): *ḥms=f sȝ=f ir gbb* "With him sitting with his back to (i.e. beside) Geb."
PT 315 §505c (W): *ḥms=f m-m=ṯn* "As he sits among you."
PT 316 §506b (W): *ḥms W. sȝ=f ir ḏsr.t m iwnw* "While Unas sits with his back to (i.e. beside) the sacred goddess in Heliopolis."
PT 476 §953a (M): *ḥms M.n m-m=ṯn* "Let Merenre sit among you."
PT 530 §1253e (P): *ḥms=f m-m sbȝ.w imiw p.t* "That he sit among the stars which are in the sky."
PT 684 §2055a; sim. §2056a (N): *ḥms Ne. r-rmn=k* "Let Neferkare sit beside you."

Priestly Recitations with motif:

PT 460 §869b (M): *ḥms=f r smȝ ḫnt(i)-imn.tiw* "That he sit beside foremost of the westerners."

Sit on Khened-Throne

Priestly Motif

Priestly Recitations with motif:

PT 213 §134b (W): *ḥms ḥr ḫnd wsir* "Sit upon the throne of Osiris!"
PT 355 §573b (T): *ḥms=k ḥr ḫnd=k pw* "May you sit upon this throne of yours."
PT 413 §736a (T): *ḥms r=k ḥr ḫndw=k {w} biȝ.i* "Be seated upon your metal throne!"
PT 424 §770c (P): *i.ḥms=k ḥr ḫnd biȝ(.i)* "That you sit upon the metal throne."
PT 437 §800d; sim. §805b (P): *ḥms.ti ḥr ḫndw=k biȝ.i* "Be seated upon your metal throne!"
PT 459 §865a (M): *ḥms=k ḥr ḫndw=k biȝ(.i)* "May you be seated upon your metal throne."
PT 461 §873a (N): *ḥms r=k ḥr ḫnd=k p(w) biȝ(.i)* "Be seated upon this metal throne of yours!"
PT 483 §1016a (N): *biȝ=k ir p.t ḥr ḫndw=k biȝ* "May you rise (lit. be distant) to the sky upon your metal throne."
PT 512 §1165c (P): *ḥms r=k ḥr ḫndw=k pw biȝ(.i)* "Be seated upon this this your metal throne!"
PT 536 §1293a (P): *ḥms r=k ḥr ḫndw=k pw biȝ.i* "Be seated upon this your metal throne!"
PT 537 §1298a; sim. §1301b (P): *ʿḥʿ ḥms=k ḥr ḫndw wsir* "Stand and sit upon the throne of Osiris!"
PT 553 §1364b (P): *ḥms.t(i) ḥr ḫndw=k biȝ(.i)* "Be seated upon your metal throne!"
PT 606 §1688a (M): *ḥms.w=k r=k ḥr ḫndw pw n(i) rʿ* "You will sit upon this throne of Re."
PT 610 §1721a (M): *ḥms=k is ḥr ḫnd=k pw biȝ.i wr is imi iwnw* "May you sit upon this your metal throne, as the great one who is in Heliopolis."
PT 612 §1735a–b (N): *ḥms ḥr ḫndw=k pw biȝ.i ʿn.wt=k ḫbȝ.t ḥw.t* "Be seated upon your metal throne, your talons which obliterate the house!"
fPT 666 §1926b–1927a (Nt): *ḥms=k ḥr ḫndw=k biȝ(.i) biȝ.w n=f mwt.w ʿn.wt=k ḫbȝ.t ḥw.t nw-tknw* "May you be seated upon your metal throne from which the dead are distant, your talons which obliterate the house of Nuteknu."
fPT 667 §1934b (Nt): *ḥms ḥr ḫndw=k biȝ(.i)* "Sit upon your metal throne!"
fPT 667A §1945d (Nt): *ḥʿ.n=f ḥr mr ḥr ḫndw=f* "He has appeared upon the waterway, upon his throne."
PT 674 §1996b (N): [*ḥms=k ḥr ḫndw=k*] *biȝ.y ḥr ns.t ḫnti-imn(.tiw)* "[Sit upon your] metal [throne], upon the throne of foremost of westerners!"
PT 676 §2012a (N): *ḥms=k ḥr ḫndw=k biȝ* "And be seated upon your metal throne."
fPT 734 §2264b (N): *ḥms=k r=k ḥr ḫnd[w=k]* "And be seated upon [your] throne."
sPT 1058 P/V/E 27: *ḥms r=k ḥr ḫndw=k pw biȝ(.i)* "Sit upon this metal throne of yours!"

Transition Texts with motif:

PT 509 §1124a–c (P): *ḥmsi=f r=f ḥr ḫndw=f ipf biȝ.i nti ḥr.w=f m mȝ-ḥzȝ rd.w=f m ʿȝg.wt smȝ wr* "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): *ḥms.w=f ḥr ḫndw=f biȝ.i* "He will sit upon his metal throne."
PT 689 §2091c (N): *ḏr ḥms.t ḥr ḥr ḫnd=f pw biȝ* "Until Horus (sc. the beneficiary) be seated upon this metal throne of his."

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Unclassified Text with motif:
sPT 1047 P/A/N 57: *ḥms* [*P. pn ḥr*] *ḫnd=f bi3 nti m s*[*.t*] *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): *ḥms=k ḫnt*(*i*) *nṯr.w* "And sit before the gods."
PT 468 §895c–d (N): *ḥms=k Ne. pn ḫnt*(*i*) *psḏ.t gbb is iri-pˁ.t nṯr.w wsir is ḫnt*(*i*) *sḫm.w ḥr is nb pˁ.t nṯr.w* "May you sit, O Neferkare, 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): *ḥms=k ḫnti=sn* "And sit before them."
fPT 667 §1935b (Nt): *ḥms=k ḫnti wr.w ir=k* "And may you sit before those who are greater than you."
PT 674 §1996a (N): *ḥms.ti ḫnti wr.w ir=k* "And sit before those who are greater than you."

Sits (Exhortation)

Sacerdotal Motif
Offering Text with motif:
PT 86 §59d (W): *ḥms i.gr* "Be seated! Silence!"
Priestly Recitations with motif:
PT 497 §1067a (P): ˁḥˁ] *ḥms wḏ3 n=k t3 ir*(*i*)*=k* "Stand] and sit! Throw off the earth which is against you!"
PT 498 §1068b (P): ˁḥˁ *ḥms wḏ3 n=k t3 ir*(*i*)*=k* "Stand and sit! Throw off the earth which is against you!"
PT 603 §1678c (N): *ḥms r=k* /// "Sit /// … ///!"

Son, Heir upon Throne, Place

Priestly Motif
Priestly Recitations with motif:
PT 225 §223a (N): *z3=k ḥr ns.t=k* "That your son be upon your throne."
PT 422 §760a (P): ˁḥˁ *z3=k ḥr ns.t=k* ˁ*pr m ir.w=k* "May your son arise upon your throne, equipped in your form (sc. of Horus)."
PT 557 §1388a (P): *iwˁ.w=k ḥr ns.t=k* "(To where) your heir is upon your throne."

Speaks against Inimical Being

Apotropaic Motif
Apotropaic Texts with motif:
PT 227 §227b; sim. §227b (*bis*); §227c (W): *ḏd*(*=i*) *nn r=k* "Against you do I say this."
PT 282 §423a (W): *r3=i ik tk pi* "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): *išš.w ḥr zmrn* "The spit of Horus is natron."
Priestly Recitations with motif:
PT 247 §261a–b (W): *nb qr*(*i*) *i.s3ḥ n=f isd stš wṯz=f ṯw* "And it is the lord of storm, who *drew out the saliva of Seth for him, who will raise you up."
PT 455 §850a; sim. §850a–b (P): *išš pr m r3 ḥr* "The spit which went forth from the mouth of Horus."

Staff before Living, Akhs, Stars

Priestly Motif
Priestly Recitations with motif:
PT 221 §197e (W): *ḏi=ṯ* ˁ*b3=f ḫnti* ˁ*nḫ.w* [*ḏi=ṯ sḫm*]*=f ḫnti 3ḫ.w* "May you put his staff before the living; [may you put] his [staff] before the Akhs."

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PT 224 §220b; sim. §220b–c (T): *nḥb.t=k ḫnti ꜥnḫ.w* "That your lotus-staff be before the living."
PT 225 §224b (N): *nḥb.t=k ḫnti ꜥnḫ.w mdw=k ḫnti ꜣḫ.w* "That your lotus-staff be before the living, that your staff be before the Akhs."
PT 674 §1994b (N): *di(=i) n=k mdw=k ḫnti ꜣḫ.w nḥb.t=k ḫnti i.ḫm.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): *ꜥḥꜥ=f ḥr-tp wr.w m wr.w=f* "Standing over the great ones in his great waters."
PT 246 §255b (W): *ꜥḥꜥ=k ḫnti=sn gbb is ḫnti psḏ.t=f* "And stand before them as Geb, foremost of his Ennead."
PT 412 §723c (T): *ꜥḥꜥ bꜣ=k m-m nṯr.w m ḥr ḥr(i)-ib irw* "Let your Ba stand among the gods, as Horus who is in Iru."
PT 422 §763a (P): *ꜥḥꜥ=k m-m nṯr.w m-m ꜣḫ.w* "May you stand among the gods, and among the Akhs."
PT 578 §1538a–b (P): *ꜥḥꜥ=k r=k m-ḫnt nṯr.w zꜣ smsw.y iwꜥ is ḥr(i) ns.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): *ꜥḥꜥ kꜣ=k m-m* [*nṯr.w*] "Let your Ka stand among [the gods]."
fPT 666 §1926a (Nt): *ꜥḥꜥ=k m-ḫnt i.ḫm.w-sk* "May you stand before the imperishable stars."
PT 674 §1998b (N): *ꜥḥꜥ=k ḫnti km.tiw ḥp is* "May you stand before those of Kemetiu as Apis."
fPT 717 §2225d–2226a (N): *ꜥ*[*ḥꜥ*] *r=k ḫnti i.ḫm.w*[*-sk ḫꜥ.ti ḫnti=sn gbb is ḫnti ḥ.t*] *psḏ.t iwnw* "St[and] before the im[perishable st]ars, [appeared before them as Geb foremost of the body] of the Ennead of Heliopolis!"
sPT 1008 P/S/Se 96: *ꜥḥꜥ=k r=k ḫnti nṯr.w inp is ḥr(i)-tp mniw* "May you arise before the gods as Anubis chief of the herdsman's tent."
Transition Text with motif:
PT 481 §1001a (N): *ꜥḥꜥ r=f Ne. m-m=sn* "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): *iw.n(=i) wdn.n(=i) pr pn n P. pn* "I have come: I have presented this house to Pepi."
PT 590 §1611a (M): *grg n=k ir(i) it* "With what pertains to a father having been founded for you."
PT 599 §1649c; sim. §1650a (N): *rḏi.t(i)=sn(i) rwḏ mr pn n(i) Ne.* "Who will cause that this pyramid of Neferkare endure."
PT 600 §1653b–c; sim. §1654a–b; §1656b (M): *d n=k ꜥ.wi=k(i) ḥꜣ M.n ḥꜣ kꜣ.t tn ḥꜣ mr pn m ꜥ.wi kꜣ* "Put your arms around Merenre, this construction, this pyramid, as the arms of a Ka."
PT 601 §1660b (N): *di=tn rwḏ mr pn n(i) Ne. kꜣ.t=f tn n ḏ.t ḏ.t* "And cause that this pyramid of Neferkare, this construction of his, endure for ever."
PT 650 §1837a (N): *grg=f n=f šmꜥ grg<=f> n=f tꜣ mḥ* "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 rḏw pri im=k* "Take the efflux which came forth from you!"
Priestly Recitations with motif:
PT 33 §24b (N): *m-n=k rḏw pr im=k* "Take the efflux which came forth from you!"
PT 423 §766a; sim. §766c (P): *m-n=k rḏw pr im=k* "Take the efflux which went forth from you!"
fPT 667A §1944c (Nt): *i.wꜣg rḏw.w pr m wsir* "The efflux which went forth from Osiris being presented."
PT 690 §2114a (N): *i.wꜣg(=i) rḏw nṯr imi=k* "Let me present the efflux of the god who is in you."

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Take, Receive Head

Priestly Motif

Priestly Recitations with motif:

PT 373 §654b (M): *šzp n=k tp=k* "Receive your head!"

PT 413 §735b (T): *šzp n=k tp=k* "Receive your head!"

PT 451 §840b (P): *iʿb n=k qs.w=k šzp n=k tp=k* "Join your bones to yourself! Receive your head!"

PT 452 §843a (P): *šzp n=k tp=k iʿb n=k qs.w=k* "Receive your head! Join your bones to yourself!"

fPT 667 §1934d (Nt): *šzp n=k tp=k* "Receive your head!"

fPT 667A §1947d (Nt): *šzp n=k tp=k* "Receive your head!"

fPT 667C §1952b (Nt): *šzp n=k tp=k* "Receive your head!"

Taken to Field of Offerings

Transition Motif

Transition Texts with motif:

PT 509 §1123c (P): *nḏr=sny ʿ=f ir sḫ.t-ḥtp* "Them taking him by the hand to the field of offerings."

PT 519 §1203d–e; sim. §1217a–b (M): *iṯ n=ṯn M.n ḥnʿ=ṯn ir sḫ.t-ḥtp ir swn=f pw n(i) im3ḫ.w* "Take Merenre with you to the field of offerings, at this his *cult-place of the venerated ones."

PT 530 §1253d (P): *šzp ʿ=f ir sḫ.t-ḥtp* "Take his hand to the field of offerings!"

Takes Flow (Exhortation)

Offering Motif

Offering Texts with motif:

PT 49 §37a (W): *m-n=k ḥnq pr im=k* "Take the outflow which came forth from you!"

PT 55 §39c (W): *m-n=k ḥnq pr m wsir* "Take the outflow which went forth from Osiris!"

PT 73 §50c (W): *m-n=k ḥnq im(i) ḥr=f* "Take the outflow which is from his face!"

PT 183 §105b (N): *m-n=k ḥnq pr m wsir* "Take the outflow which came forth from Osiris!"

PT 202 §117b (N): *m-n=k ḥn<q> pr m wsir* "Take the outfl<ow> which went forth from Osiris!"

Takes (*im*) Eye of Horus

Offering Motif

Offering Texts with motif:

In the pattern of: *m-n=k ir(.t) ḥr* "Take the eye of Horus!":

PT 26, 39, 46, 47, 51, 53–54, 56–59, 62, 68, 70, fPT 71D (Nt), PT 72 §50b (D1D), 74–76, 80, 84–85, 87–92, 94–95, 109–112, 116, 119–124, 128–129, 132–135, 138, 140–142, 145–147, 154–166, 168–170, 185, 193, 201, 449, 591, 623, 652–653, fPT 746, fPT 752, fPT 755–756 (Nt)

With other patterns involving *im* "Take!"

PT 27 §19b (N): *(i)m ir(.t) ḥr* "Take the eye of Horus!"

PT 30 §21b (N): *(i)m n=k s(i)* "Take it!"

PT 43 §33a (W): *(i)m ir.ti ḥr km.t ḥḏ(.t)* "Take the eyes of Horus, black and white!"

fPT 57C §40+3 (Nt): *(i)m sn(i) rḏi.ty n=k* "Take them, that which is given to you!"

PT 96 §64d (W): *m-n=k (i)sw.ti ir.t ḥr* "Take the uraeus, the eye of Horus!"

PT 118 §75c (W): *(i)m ir.t=k* "Take your eye!"

PT 126 §79c (W): *(i)m ḫpḫ ir.t ḥr* "Take the Khepekh, the eye of Horus!"

PT 144 §88a (W): *(i)m ir.t ḥr szwn.t.n=f mw im=sw* "Take the eye of Horus, from which he removed the water!"

PT 177 §103a (N): *im ir(.t)i wr pn* "Take the eyes of this great one!"

PT 180 §104a (N): *(i)m nḫb.t ir(.t) ḥr* "Take (the) Nekhebet, the eye of Horus!"

PT 181 §104b (N): *(i)m nḫb.t ir(.t) ḥr i.nsb.t=sn* "Take (the) Nekhebet, the eye of Horus which they licked!"

PT 182 §105a (N): *(i)m ir(.t) ḥr ʿḥ.t.n=f* "Take the eye of Horus, which he caught!"

PT 186 §107a (N): *(i)m ir(.t) ḥr w3ḏ.t iṯ.t.n=f* "Take the green eye of Horus, which he seized!"

PT 187 §107b (N): *(i)m ir(.t) ḥr* "Take the eye of Horus!"

PT 188 §108a (N): *(i)m ir(.t) ḥr ḫnf.t.n=f* "Take the eye of Horus, which he *baked!"

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PT 189 §108b (N): *(i)m ỉr(.t) ḥr ḥḏ.t sšḏ.t.n=f* "Take the white eye of Horus, which he donned!"
PT 190 §108c (N): *(i)m ỉr(.t) ḥr wȝḏ.t sšḏ.t.n=f* "Take the green eye of Horus, which he donned!"
PT 191 §109a (N): *(i)m ỉr(.t) ḥr sỉp.t n=f* "Take the eye of Horus, which was allotted to him!"
PT 192 §109b (N): *(i)m ỉr(.t) ḥr ẓḫz.t.n=f* "Take the eye of Horus, which he ripped out!"
PT 203 §117c (N): *(i)m s(i) ỉr(.t) ḥr ỉr=k* "Take it, the eye of Horus to you!"
PT 621 §1754 (N): *(i)m ỉr.t ḥr pḏ.t.n=f m sṯ=s* "Take the eye of Horus whose scent he diffused!"
PT 639 §1807a (N): *(i)m ỉr(.t) ḥr ꜥnḫ* "Take the eye of Horus, the living one!"

Takes (*im*) Water

Offering Motif
Offering Texts with motif:
PT 62 §43a (Nt): *m-n=k mw ỉm(i) ỉr(.t) ḥr* "Take the water which is in the eye of Horus!"
PT 68 §47a (Nt): *m-n=k mw ỉmỉw ỉr(.t) ḥr* "Take the water which is the eye of Horus!"
PT 184 §106a (N): *ỉm mw ỉm(i)w=k* "Take the waters which are in you!"
PT 661 §1873a–b (N): *m-n=k mw=k ỉpn bzȝ.w ỉmỉw mnḏ.wỉ mw.t=k ȝs.t* "Take this your water, the milk which is in the breasts of your mother Isis!"

Takes (Miscellaneous) Eye of Horus

Offering Motif
Offering Texts with motif:
PT 43 §33a (W): *ỉṯ n=k sn(i) r mḫnt=k* "Take them to your forehead!"
PT 47 §36a–b (W): *m-n=k ỉr.t ḥr ḥp.t m-ꜥ stš ỉṯ.t=k ỉr rȝ=k wpp.t=k rȝ=k ỉm=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!"
fPT 57I §40+9 (Nt): *nḏr n=k sn(i)* "Take hold of them!"
PT 93 §63c (W): *šzp n=k t=k pn ỉm(i) ỉr.t ḥr* "Receive this your bread, which is the eye of Horus!"
PT 106 §69c (N): *nḏr sn(i) ỉwn n=k sn(i)* "Take possession of them, join them to yourself!"
PT 107 §71b; sim. §71d (= CT 855 VII 58d) (Sq6C): *nḏr n=k sn(i) ỉꜥb n=k sn(i)* "Take hold of them for yourself, join them to yourself!"
PT 113 §73e (W): *ỉṯ n=k ḥr(i)=k* "Take that which is on you!"
PT 118 §75c (W): *ỉṯ n=k s(i)* "Take it!"
PT 170 §100c (W): *ỉp n=k s(i)* "Reckon it to yourself!"
PT 195 §111b (N): *ỉp n=k s(i)* "Reckon it to yourself!"
PT 651 §1838 (N): *ỉṯ n=k ỉr(.t) ḥr [r ḥȝ.t=k]* "Take the eye of Horus [to your brow]!"
PT 686 §2071b (N): *ỉṯ.n ḥr ỉr.t=f* "Horus (sc. the beneficiary) has seized his eye."
Priestly Recitations with motif:
PT 357 §591c (T): *ỉp n=k s(i)* "Reckon it to yourself!"
PT 453 §844b (P): *šzp n=k s(i) ḥr=k* "Receive it upon yourself!"

Takes Self away

Transition Motif
Transition Texts with motif:
PT 506 §1098c–d (P): *M. pỉ bȝ ꜥnḫ zpȝ-ḥr ꜥšm tp=f nḥm ḏ.t=f ỉṯ ḏ.t=f* "Merire is the living Ba Zepahor, the image of his head, who saved himself, who took himself."
PT 513 §1174c–d (P): *ỉṯ.n[=f n=f] ḏ.t=f m ḏȝḏȝ.t srỉ nww ḫnt(i) psḏ.t ꜥȝ.t* "[He] has taken his body [for himself] even from the court of the noble, of Nu foremost of the great Ennead."
PT 573 §1484c (P): *ỉṯ.n=f ḏ.t=f m-ꜥ=ṯn m ḏr.t* "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): *ỉn.n=sn n=f fdw ỉpw ȝḫ.w smsw ḫntỉw ḥnzk.tỉw ꜥḥꜥ.w m gs ỉȝb.t(i) n(i) p.t ḏsr.w ḥr ḏꜥm.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."

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PT 264 §348a–b (T): *in.n n=f sn fdw ipw ntr.w ꜥḥꜥ.w ḥr dꜥm.w 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 fd ipw sw3.tiw ḥnzk.tiw ꜥḥꜥ.iw ḥr dꜥm.w=sn m gs i3b(.ti) 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."
PT 266 §360b–d (P): *in m(y) n P. pn fdw ipw sn.w sw3.tiw ḥnzk.tiw ḥms.w ḥr dꜥm.w=sn m gs i3b.ti 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!"
PT 440 §815d–816a (P): *{r}ḫ<r> šps.w ntr n mr.w ntr tw3.w ḥr dꜥm.w=sn mnhz.w t3 šmꜥ* "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): *ꜥḥꜥ.w ḥr dꜥm.w=sn i.sd.w ḥr i3b=sn* "Who stand upon their staves, who are *supported upon their east(ern side)."
sPT 570A §1456b–c; sim. §1457b–c; §1458b–c (M): *ntr.w niw.tiw i.ḫm.w-sk ḫnz.w t3 ṯḥnw dsr.w ḥr dꜥm.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): [ꜥ]*nḫ.iw m m3ꜥ.t tw3.iw ḥr dꜥm.w=sn mnhz.iw t3 šmꜥ* "Who live on right, who lean on their staves, who watch over the land of the south."
PT 576 §1510a–c (P): *P. pw wꜥ m fd ipw ntr.w ms.w gbb ḫnzi.w šmꜥ ḫnzi.w t3 [mḥ] ꜥḥꜥ.w ḥr dꜥm.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(=i) fd ipw i3.tiw ḥms.w ḥr dꜥm=sn prr.iw m gs i3b(.ti) n(i) p.t* "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 §598c (T): *ntr=sn i.šm.w n k3.w=sn* "(As) their god, those who go to their Kas."
PT 475 §948a–b (M): *stp=f z3 ir rꜥ m s.t ntr.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): *ntr is 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 §1165b (P): *ir=k mn.w=k m sḫ.t-ḥtp m-m ntr.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 (*zi*)

Sacerdotal Motif
Offering Texts with motif:
PT 23 §16b (W): *i.z* "Go!"
PT 24 §16e (Nt): *i.z* "Go!"
Priestly Recitations with motif:
PT 217 §157a (W): *i.zy* "Go!"
PT 542 §1336b (P): *i.zi m3=k* "Go and see!"

Threat

Transition Motif
Transition Texts with motif:
PT 478 §978a (N): *3ḫ nb ntr nb d3.t(i)=f(i) ꜥ=f m Ne.* "As for any Akh or any god whose hand will cross his hand to Neferkare…"
PT 485 §1027a (P): *ntr nb tm.t(i)=f(i) šd sw ir p.t* "As for any god who will not take him to the sky…"
PT 539 §1322a (P): *ntr nb tm.t(i)=f(i) sqr n=f rd.w n M. pn* "And as for any god who will not set up the stairs for Merire…"

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Throw off Dust, Sand, Earth

Priestly Motif

Priestly Recitations with motif:

PT 373 §654d (M): *wḫ3 n=k t3 ir iwf=k* "Throw off the earth from your flesh!"

PT 413 §735c (T): *wḫ3 n=k ḫm.w=k* "Cast off your dust!"

PT 419 §747b (T): *ʿḥʿ i.dr t3=k wḫ3 ḫm.w=k tz tw* "Arise! Throw off your earth! Cast off your dust! Raise yourself!"

PT 497 §1067a (P): [*ʿḥʿ*] *ḥms wḫ3 n=k t3 ir(i)=k* "[Stand] and sit! Throw off the earth which is against you!"

PT 498 §1068b (P): *ʿḥʿ ḥms wḫ3 n=k t3 ir(i)=k* "Stand and sit! Throw off the earth which is against you!"

PT 535 §1283b (P): *n ḫm.w=k* "Your dust is not."

PT 536 §1292c (P): *wḫ3 n=k ḫm.w=k* "Throw off your dust!"

PT 553 §1363a; sim. §1363b (P): *wḫ3 n=k ḫm.w=k* "Cast off your dust!"

PT 612 §1732b (M)*: wḫ3 n=k t3 pw ir iwf=k* "Throw this earth off from your flesh!"

hPT 662B §1878b (N): *wḫ3 sʿ ir ḥr=k* "Clear the sand from your face!"

fPT 666 §1916c (Nt): *wḫ3 n=k t3 ir iwf=k* "Cast off the earth from your flesh!"

PT 676 §2008b (N): *wḫ3 n=k ḫm.w=k* "Throw off your dust!"

Tomb, Sarcophagus Opened

Priestly Motif

Priestly Recitations with motif:

PT 355 §572e (T): *st3 n=k db.t m ḥ3.t ʿ3.t* "The block is drawn out from the great tomb-shaft for you."

PT 419 §747a (T): *wn ʿ3.w ḥr(iw) št3.w s.wt* "Let the doors over those who are hidden of places be opened."

PT 553 §1361b (P): *wn.t(i) n=k ʿ3.wi ḥ3.t* "Let the doors of the tomb-shaft be opened to you."

PT 587 §1604a (N): [*wn=sn n*] *Ne.* "[But let them (sc. doors which are over him) be opened to] Neferkare."

fPT 665A §1909c; sim. §1909c (Nt): *wn n=k is {srq} <ḥ>3<.t> i.{n}z<n>.i n=k ʿ3.wi 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 ḥ3.t* [*nḫbḫb n=k ʿ3.wi dr*]*w.t* "Opened for you is the tomb-shaft, [slid open for you are the two doors of the to]mb."

fPT 734 §2263a (N): *sʿḥʿ n=k ʿ3=k* "Raise the lid of your (sarcophagus)!"

Transition Text with motif:

PT 519 §1203c (M): *zn.y ʿ3.wi i3.t ḥr(i)t* "The doors of the *mound below are opened."

Travels (*sḏ3*)

Transition Motif

Transition Texts with motif:

PT 469 §907c (P): *sḏ3 r=f P. pn im* "That Pepi thus travel there."

PT 470 §914c (P): *sḏ3=f tni* "To where will he travel?"

PT 669 §1969a (N): *sḏ3 ntr r r3-ʿ.wy=f(i)* "So that the god may depart to his action."

True of Voice

Transition Motif

Transition Texts with motif:

PT 260 §316d (W): *i.mr=f m3ʿ ḫrw=f m ir.t.n=f* "As he desires that his voice be true through what he has done."

PT 265 §354a; sim. §356c; §357c (P): *m3*[*ʿ ḫ*]*r*[*w*] *P. pn* "The voice of Pepi is true."

PT 266 §361c (P): *m3ʿ ḫrw P. pn m3ʿ ḫrw k3 n(i) P. pn ḫr ntr* "The voice of Pepi is true; the voice of the Ka of Pepi is true with the god!"

PT 473 §929a; sim. *passim* (M): *m3ʿ ḫrw M.n* "For the voice of Merenre is true."

PT 486 §1042d (P); sim. §1042d (N): *n m3ʿ ḫrw ḫft(i)w n(i)w P.* "The voice of the enemies of Pepi will not be true."

PT 539 §1327c (P): *m3ʿ ḫrw k3=f ḫr gbb* "The voice of his Ka will be true before Geb."

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PT 689 §2089a (N): *i ȝs.t nḏr.n=s n=s mnḏ.wi=s(i) n zȝ=s mȝʿ ḫrw* "Isis comes, even with her having grasped hold of her breasts for herself, for her son, true of voice."

Turns about (*ḥwi inni*, Exclamation)

Priestly Motif
Priestly Recitations with motif:
PT 223 §214a (W): *ḥw inn* "Oh, turn about!"
PT 224 §218c (T): *ḥw kw T. inn kw T.* "Oh, you Teti! Turn yourself, Teti!"
PT 225 §222a (N): *ḥw t(w) Ne. pn inn tw Ne.* "Oh, you Neferkare! Turn yourself about, O Neferkare!"
PT 628 §1786a (N): *ḥw kw Ne. inn k(w) Ne.* "Oh, you Neferkare! Turn about, O Neferkare!"
fPT 664 §1884 (N): *ḥw kw Ne. (i)nn kw Ne.* "Oh, you O 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): *W. pi (i)nn.w* "Unas is one who turns about."
PT 332 §541b (T): *pr.n T. m ḥḥ=f innỿ* "Teti has ascended even by his fire, having turned about."
PT 514 §1175b (P): *(i)nni* [*ḫr*] *nḫn.i ḫnti ḫm ʿnḫ.w=f ir bʿn.t=f* "Let turn about Hierakonpolis [Horu]s, foremost of Letopolis, whose amulets are at his neck."
PT 684 §2060; sim. §2061a (N): *inn Ne.* "Let Neferkare turn about."

Turns Self (*wḏb, pḫr, mḏr*)

Sacerdotal Motif
Sacerdotal Text with motif:
PT 441 §818a (P): *pšr tw* "Turn around!"
Offering Text with motif:
PT 199 §115a (M): *wḏb tw ḥr t=k pn* "Turn yourself toward this bread of yours!"
Priestly Recitations with motif:
PT 223 §216b (W): *i.mḏr=k ir(=i)* "But turn to me!"
PT 557 §1387b (P): *pḫr tw n pr=k pḫr tw* "Turn yourself to your house; turn yourself!"
fPT 667C §1954a (Nt): *mḏr* "Turn about!"
Transition Text with motif:
PT 508 §1109c (P): *mḏr* "Turn about!"

Vegetable Offering Direction

Offering Motif
Offering Texts with motif:
PT 45, 125, 168, 170, 182, 195

Vocative to Butler (*wḏpw*)[1259]

Provisioning Motif
Provisioning Texts with motif:
PT 207 §124b (W): *ḫ.t n(=i) wiȝ ʿq imi ir.t nṯr wḏpw* "The offering to me, O bark which enters,[1260] one who is the eye of the god, O provisioner."
PT 344 §559a–b (N): *i.nḏ-ḥr=k ȝ<g>b wr wḏpw nṯr.w sšm.w ḥnmm.t* "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.

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PT 345 §560a–b (N): *i wr-kꜣ=f wdpw n(i) ḥr ḫrp zḥ n(i) rˁ smsw-iz(.t) n(i) ptḥ* "O Werkaf, provisioner of Horus, controller of the booth of Re, elder of the palace of Ptah."
PT 348 §565a–b (P): *i.nḏ-ḥr=k ꜣgbi wr wdpw ntr.w sšm.w ḥnmm.t* "Hail to you, O great abundance, provisioner of the gods whom the sun-folk serve."
PT 349 §566a–b (N): *i wr=f-kꜣ=f wdpw n(i) ḥr ḫrp zḥ n(i) rˁ smsw-iz(.t) n(i) ptḥ* "O Werefkaf, provisioner of Horus, controller of the booth of Re, elder of the palace of Ptah."

Vocative to Children of Horus

Priestly Motif
Priestly Recitations with motif:
PT 541 §1333a–b (P): *msy.t ḥr ḥp(i) dwꜣ-mw.t=f imst(i) qbḥ-sn.w=f* "O children of Horus—Hapy, Duamutef, Imseti, Qebehsenuef."
PT 544 §1338a; sim. §1338b (P): *ms ḥr* "O children of Horus."
PT 545 §1339b–c (P): *ms.(w)t ḥr ḥp(i) dwꜣ-mw.t=f imst(i) qbḥ-sn.w=f* "O children of Horus—Hapi, Duamutef, Imseti, Qebehsenuef."
PT 644 §1823a (N): [*ms.w*] *ḥr* "[O children] of Horus."
Transition Text with motif:
PT 522 §1228a (P): *i ḥp(i) imsti dwꜣ-mw.t=f qbḥ-sn.w=f* "O Hapy, Imseti, Duamutef, Qebehsenuef."

Vocative to Ferryman, Gatekeeper

Transition Motif
Transition Texts with motif:
PT 270 §383a; sim. §383b–c (W): *ḥr=f-ḥꜣ=f m ḥtp mꜣ-ḥꜣ=f m ḥtp* "O Herefhaf, in peace! O Mahaf, in peace!"
PT 300 §445a (W): *i ḫr(i)t(i) n(i) nzꜣ.t mḫn.ti ni iqh.t ir.t ḫnm* "O Cheriti of Nezat, O ferryman of the Iqehet-boat which Khnum made."
PT 310 §493b (W): *ḥr=f-m-ḫnt=f ḥr=f-m-mḥꜣ=f* "O Herefemkhenetef, O Herefemmehaf."
PT 321 §517a (W): *ḥꜣ=f-m-ḥꜣ=f* "O Hafemhaf."
PT 324 §520a (T): *i.(n)ḏ-ḥr=k ir(i) ꜥꜣ n(i) ḥr [ir(i)] ꜥrr.wt n(i)t wsir* "Hail to you, O doorkeeper of Horus, O one at the gate of Osiris."
PT 359 §597a; sim. §597b (T): *rs=k m ḥtp mꜣ-ḥꜣ=f m ḥtp* "May you awaken in peace, O Mahaf, in peace."
PT 363 §607c (T): *rˁ* "O Re."
PT 470 §913c (N): *ḥḏḥḏ* "O Hedjhedj."
PT 472 §925c (P): *mꜣ-ḥꜣ=f kꜣ ntr.w* "O Mahaf, bull of the gods."
PT 475 §946a (M): *ii mḫn.t(i) pw* "O ferryman."
PT 476 §952a (M): *ii mḫn(.i=i) ir(i) ꜥrr.wt wr.t* "O one of my way, doorkeeper of the great gate."
PT 481 §999a (N): *iww ḥr=f-ḥꜣ=f* "O Yuu, O Herefhaf."
PT 505 §1091a (P): *ḥr=f-ḥꜣ=f* "O Herefhaf."
PT 516 §1183a (P): *i nwr.w mḫn.ti n(i) sḫ.t-pꜣꜥ.t* "O one who quakes, ferryman of the field of Pa'at."
PT 517 §1188a–b (M): *i ḏꜣ iwi mꜣꜥ mḫn.t(i) n(i) sḫ.t-iꜣr.w* "O one who ferries the true stranded one, O ferryman of the field of rushes."
PT 518 §1193a (P): *i iw mḫn.t(i) n(i) sḫ.t-ḥtp* "O Yuu, ferryman of the field of offerings."
PT 519 §1201a (M): *i ḥr=f-ḥꜣ=f ir(i) ꜥꜣ wsir* "O Herefhaf, gatekeeper of Osiris."
PT 522 §1227a (P): *mꜣ-ḥꜣ=f ḥr=f-ḥꜣ=f* "O Mahaf, Herefhaf."
PT 529 §1252a (P): *hꜣ ir(i) ꜥꜣ pi n(i) p.t* "O gatekeeper of the sky."
PT 566 §1429a; sim. §1429b–c (P): *ḥr* "O Horus."
sPT 586D §1585a (Nt): *i ḥꜣ=f-m-ḥꜣ=f* "O Hafemhaf."
PT 613 §1736d; sim. §1737a (P): *ḥḏḥḏ mḫn.t(i) n(i) mr-nḥꜣ(i)* "O Hedhedj, ferryman of the shifting waterway."
PT 616 §1743a (M): *i im[i.] ḫfꜥ mḫn.t(i) n(i) sḫ.t-iꜣr.w* "O one who is in the grasp, ferryman of the field of rushes."
PT 696 §2163a; sim. §2164 (N): *i sḏ z(ꜣ)b dqq* "O breaker, jackal, Deqeq."

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Vocative to God (*nṯr*)[1261]

Personal Motif

Transition Texts with motif:

PT 262 §327a; sim. §482a; §484b–c (T): *nṯr* "O god."

PT 307 §482a (W): *nṯr* "O god."

PT 467 §891a (N): *nṯr niw.ti* "O local god."

Vocative to Gods of Cardinal Points

Transition Motif

Transition Texts with motif:

PT 260 §321a (W): *i nṯr.w rs(i)w mḥ.tiw imn.tiw i3b.tiw* "O northern, southern, western, and eastern gods."

PT 303 §464a (W): *nṯr.w imn.tiw nṯr.w i3b.tiw nṯr.w rs(i)w nṯr.w mḥ.tiw* "O western, eastern, southern, and northern gods."

Vocative to (*h3*)

Sacerdotal Motif

Sacerdotal Text with motif:

sPT 1055 P/Ser/S 20: *h3 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:

PT 213–215, 220 (BH5C), 222 (BH5C), 223, 355–357, 364, 366–372, 420, 422–424, 442, 447, 450–453, 457, 459–462, 466, 468, 488, 497–498, 535, 537, 547, 558, 579, 643, sPT 645B, PT 654, fPT 665, 665B–C, 666, 666A–B, 667, 667A, PT 675, 677, 687, 690, 697, sPT 701A, PT 703, sPT 721B, fPT 723, fPT 759

Transition Text with motif:

PT 568 §1433a (P): *h3 P. pn* "O Pepi."

Vocative to Hepatj, Hepaf, Heneni

Transition Motif

Transition Texts with motif:

PT 325 §532a; sim. §533a; §533d (T): *hp3=ṯ* "O Hepatj."

PT 479 §991c (N): *hnni hnni ip3ṯi ip3ṯi* "O Heneni, Heneni; O Ipaṯji, Ipaṯji."

PT 563 §1418a; sim. §1420a (N): *hp3=ṯ hp3=ṯ hnni hnni* "O Hepatj, O Hepatj, O Heneni, O Heneni."

PT 564 §1422c (P): *hp3=f hp3=f hnn hnn hnn hp3=f hp3=f* "O Hepaf, Hepaf, Heneni, 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): *ḥr spd.t(i)* "O Horus of Sothis."

PT 271 §391b (W): *wḏ n=f* "O one who is commanded (sc. Horus)."

PT 301 §450b; sim. §450b (*bis*); §450c; §457c (W): *ḥr š3.t(i)* "O Horus of Shat."

PT 308 §487a–c (W): *i.(n)ḏ-ḥr=k ḥr m i3.wt ḥr(.iw)t i.(n)ḏ-ḥr=k stš m i3.wt stš(.iw)t i.(n)ḏ-ḥr=k i3r.w m sḫ.t-i3r.w* "Hail to you, Horus in the Horus mounds! Hail to you, Seth in the Seth mounds! Hail to you, Iaru in the field of rushes!"

PT 440 §815a; sim. *passim* (P): *ḥr ḥr(i)-tp m ꜥnḫ.t=f* "O Horus who is chief in his Anekhet-ma'at."

[1261] Cf. PT 389 §682b (T): [*p3*]*z ṯw nṯr imi=s tp-ꜥ.wi T.* "Suffer, O god-*serpent who is in it, before Teti."

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PT 485 §1028b (P): *ḥr* "O Horus."
PT 489 §1050a (P): *ḥr ḥr(i)-tp mȝ-inw* "O Horus, who is over Ma-Inu."
PT 519 §1207a–b (M): *ntr dwȝw ḥr dȝ.t(i) bik ntr(.i) wȝḏȝḏ ms.w p.t* "O morning god, netherworld Horus, divine falcon, bird born of the sky."
PT 524 §1234a; sim. §1243a (P): *ḥr* "O Horus."
PT 526 §1247c (M): *ḥr* "O Horus."
PT 539 §1320c (P): *ḥr nḫn ḫrd* "O Horus the young child."
PT 562 §1407a (P): *ḥr* "O Horus."
PT 566 §1429a (P): *ḥr* "O Horus."
sPT 570A §1448a (M): *wȝš zȝ gbb sḫm zȝ wsir* "O mighty one, son of Geb; O power, son of Osiris."
PT 573 §1478b (P): *ḥr iȝb(.ti)* "O eastern Horus."
PT 582 §1558a (P): *ḥr* "O Horus."
sPT 586B §1583b; sim. §1584a (epithet) (Nt): *wr tm zȝ wr tm* "O great one of Atum, O son of the great one of Atum (sc. Horus)."
PT 684 §2056a (N): *ḥr* "O Horus."
fPT 726 §2252a (Nt): *in mr=k ꜥnḫ=k ḥr ḥr(i)-tp ꜥnw.t ḫtm=k w ꜥȝ.wi p.t* "If you wish that you live, O Horus chief of ʿAnut, then you will not seal the doors of the sky."

Provisioning Text with motif:
PT 400 §695b (T): *ḥr.wi ḫnt(i)wy pr.w nb ḏfȝ.w wr m iwnw* "O double Horuses foremost of houses, O lord of provisions, O great one in Heliopolis."

Priestly Recitations with motif:
PT 215 §146b (W): *ḥr* "O Horus."
PT 217 §159a (W): *ḥr* "O Horus."
PT 219 §176a (W): *ḥr* "O Horus."
PT 483 §1011b (N): *ḥr* "O Horus."
PT 600 §1657a (N): *hȝ ḥr* "O Horus."

Unclassified Text with motif:
sPT 502I P/A/E 40: *ḥr* "O Horus."

Vocative to Horus Who Is in Osiris NN[1262]

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): *ḥr imi wsir Ne.* "O Horus who is in Osiris Neferkare."

Vocative to (*i.nḏ-ḥr=k*)

Priestly Motif

Priestly Recitations with motif:
PT 419 §743a (T): *i.(n)ḏ-ḥr=k T. m hrw=k pn* "Hail to you, O Teti, on this your day!"
PT 456 §852a (N): *nḏ-ḥr=k wr zȝ wr* "Hail to you, O great one, son of a great one!"
PT 558 §1390a (M): *iȝ M.n p(w) i.nḏ-ḥr=k ḥḥ* "Greeting, O Merenre! Hail, O million!"
PT 595 §1639a (M): *i.nḏ-ḥr=k M.n* "Hail to you, Merenre!"
fPT 667 §1941e (Nt): *hȝ Nt. pw i.(n)ḏ-ḥr=k m ḥtp* "O Neith, hail to you, in peace!"
fPT 667B §1949a (Nt): *i.(n)ḏ-ḥr=k Nt. pw št{pꜥ}ȝ s.wt* "Hail to you, O Neith, one hidden of places!"
PT 672 §1989b (N): *nḏ.i-ḥr=k Ne.* "Hail to you, O Neferkare!"

Vocative to (*iȝ*)

Priestly Motif

Priestly Recitations with motif:
PT 482 §1002a; sim. §1003a; §1004a (N): *iȝ it(=i) Ne.* "Greeting, O my father Neferkare!"
PT 487 §1046a (P): *iȝ it(=i) wsir P. pn* "Greeting, O my father Osiris Pepi!"

[1262] Cf. PT 63 Pyr 44a–b: [*(i)mi zȝ=k*] *ḥr d n=k sw m-ḫn=k* "[place your son] Horus; put him within you."

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PT 558 §1390a (M): *i3 M.n p(w) i.nḏ-ḥr=k ḥḥ* "Greeting, O Merenre! Hail, O million!"
PT 611 §1729a–b (M): *i3i.w ir=k (i)3 wr ir=k i3.ti* "Greetings be to you, a great greeting to you, you being greeted!"
PT 673 §1990a (N): *i3 it(=i) Ne.* "Greeting, O my father Neferkare!"
fPT 722 §2243c (Nt): *i3 Nt. pw* "Greeting, O Neith!"
fPT 734 §2262d (N): *i3 Ne.* "Greeting, O Neferkare!"

Vocative to Inimical Being (Not Serpent)

Apotropaic Motif
Apotropaic Texts with motif:
PT 227 §227b (W): *ḫsr-nṯr srq(.t)* "O god-beaten one, O scorpion."
PT 230 §234a (W): *srq.t* "O scorpion."
PT 238 §242c (W): *ḫʿyt3.w* "O Khaytau."
PT 243 §248b (W): *i ḥm* "O Hem."
PT 282 §423a; sim. §423b–c (W): *i ḫ3z.t tn* "O Khazet."
PT 283 §424b (W): *i itt* "O one who seizes."
PT 287 §428b (W): *m3(i)* "O lion."
PT 288 §429c (W): *miw* "O cat."
PT 291 §432a (W): *dr ḫkn.w=k b33-ḥḏ in pr m fnṯ* "Praise of you is expelled, O Baahedj, by the one who goes forth as the worm."
PT 294 §436b (W): *wḏd n=f z3w ṯw rw pr wḏ n=f z3w ṯw rw* "For whom it was commanded 'Beware, O lion!', for whom the command went forth, 'Beware, O lion!'"
PT 314 §504a (W): *ng3 ng3* "O broken long-horned bull."
PT 375 §660c (T): *ḏwʿ ṯsb.w* "O knife of the castrator."
PT 376 §661a (T): *ḏwʿ ṯsb.w* "O knife of the castrator."
PT 385 §673d (T): *ḏsr ddi z3 srq.t-ḥtw(.t)* "O Djeser, O Dedi son of Serqet-hetut."
PT 386 §679a (T): *iw.tiw* "O Iutiu."
PT 391 §687b (T): *miw miw* "O cat, O cat."
PT 393 §689b (T): *k3 wr* "O great bull."[1263]
PT 398 §693a (T): *ḫbs t3 ḫbs t3* "O hacker of earth, O hacker of earth."
sPT 502A P/A/E 34: *mzḫw* "O crocodile."
PT 538 §1302a (P): *<n>g3{n} i.g3* "O *staring long-horned bull."[1264]
PT 550 §1350a (P): *km-wr* "O great black one."
fPT 730 §2258 (N): *mzḫ* "O crocodile."
Transition Texts with motif:
PT 324 §522a; sim. §523a (T): *i.(n)ḏ-ḥr=ṯ db.t nḥḥ(.i)wt* "Hail to you, eternal she-hippopotamus!"
PT 522 §1230c (P): *ḏw.t* "O evil one."

Vocative to Isis

Priestly Motif
Priestly Recitations with motif:
PT 217 §155a (W): *wsir 3s.t* "O Osiris and Isis."
PT 218 §164a (W): *3s.t ḥnʿ nb.t-ḥw.t* "O Isis and Nepthys."
PT 219 §172a (W); PT 417 §741e (T); PT 535 §1281a (P): *3s.t* "O Isis."
Provisioning Text with motif:
PT 342 §556a (M): *3s.t* "O Isis."

[1263] With bull determinative, but understood as serpent by Meurer 2002, p. 275.
[1264] *Ibid.*, p. 274.

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Vocative to Ladder

Transition Motif

Transition Texts with motif:

PT 304 §468a–b (W): *i.(n)d-ḥr=t z3.t inp ḥr(i)t ptr.w p.t ḥnk.t dḥw.ti ḥr(i)t mꜥ3ꜥ.wi m3q.t* "Hail to you, O daughter of Anubis, mistress of the windows of the sky, confidante of Thoth, mistress of the uprights of the ladder!"

PT 478 §971a; sim. §971b–d (N): *i.(n)d-ḥr=t m3q.t ntr* "Hail, O ladder of the god!"

PT 480 §995d (N): *i m3q.t i p3q.t* "Come, O Maqet-ladder! Come, O Paqet-ladder!"

PT 530 §1253a (P): *i(.n)d-ḥr m3q.t=t wtz.t nb.t b3.w p b3.w nḫn* "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): *rmt* "O men."

PT 320 §516a (W): *imn tn rḫ.t tp-ꜥ(.wi) W.* "Be hidden, O masses, before Unas!"

PT 467 §890a (N): *rmt* "O men."

PT 478 §976c (N): *rmt* "O men."

PT 506 §1101a (P): *rmt.w ntr.w* "O men and gods."

PT 573 §1484a (P): *rmt.w* "O men."

Vocative to Morning God

Transition Motif

Transition Texts with motif:

PT 481 §1001b (N): *ntr dw3* "O morning god."

PT 519 §1207a–b (M): *ntr dw3w ḥr d3.t(i) bik ntr(.i) w3d3d ms.w p.t* "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): *nb.t-ḥw.t* "O Nephthys."

PT 217 §153a (W): *stš nb.t-ḥw.t* "O Seth and Nephthys."

PT 218 §164a (W): *3s.t ḥnꜥ nb.t-ḥw.t* "O Isis and Nepthys."

PT 219 §174a (W): *nb.t-ḥw.t* "O Nephthys."

PT 535 §1281a (P): *nb.t-ḥw.t* "O Nephthys."

Offering Text with motif:

PT 661 §1873c (N): *nb.t-ḥw.t* "O Nephthys."

Provisioning Text with motif:

PT 342 §556a (M): *nb.t-ḥw.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 *passim*; sPT 715A §2220c

Offering Texts with motif:

PT 20, 25, 27–28, 31–32, 36, 38–39, 45–49, 51, 53–57, fPT 57E (Nt), PT 58, 59 (Nt), 61–62 (Nt), 63 (Sq3C), 64–70 (Nt), fPT 71 (Nt) 71A–E (Nt), 71H (Nt), PT 72–76, 78–79, 84–85, 87–94, 96–97, 99–100, 103, 107 (Sq6C), 108–171, 173, 176–177, 184, 186, 193, 197–198, 201–203, 591 §1614b (M): *ḥr* "O Horus," 605, 621–623, fPT 634 (Amenirdis), sPT 635A–B, PT 638–639, 652–653, 661, 680, fPT 746, 748–749, 752, 755–756, sPT 1052, CT 530 VI 122g (T1C), CT 862 64a (L1Li)

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Priestly Recitations with motif:

PT 33 §24a and §25a; PT 101 §67c; PT 215 §144a; PT 218 §162c; 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 §858a; PT 458 §860a; PT 462 §875c; PT 464 §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 §1352; PT 553 *passim*; PT 556 §1380a and §1382a; PT 558 §1391; PT 559 §1392a; sPT 561B P/V/E 24–26; PT 577 §1525; PT 578 §1531a and §1538a–b (with epithet); PT 579 *passim*; PT 580 §1544a; PT 581 §1551a–b and §1557b (with epithet); PT 588 §1607a; PT 589 §1609a; PT 590 §1610a; PT 603 §1675a; PT 604 §1680a and §1680d; PT 606 *passim*; PT 608 §1702a; PT 610 §1710b–c and §1719c (with epithet); PT 611 §1724a; 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; fPT 664 §1884; fPT 664A §1886a; fPT 664C *passim*; fPT 665 *passim* (Nt); fPT 666 §1920d (Nt); fPT 666A §1927b and §1930b (Nt, by epithet); fPT 667 *passim* (Nt); fPT 667A *passim* (Nt, with epithet); fPT 667B §1950c (Nt); fPT 667C *passim* (Nt); PT 670 §1975a; PT 672 §1988a–b; PT 674 §1994a; PT 675 §2004a; PT 676 §2012a; PT 685 *passim*; PT 687 §2074b and §2075a; PT 690 *passim*; sPT 694A §2145c; PT 697 *passim*; PT 700 §2182a; sPT 716B §2224c–d (by epithet); fPT 717 §2227a; fPT 718 §2232a and §2233d; fPT 719 §2234b; sPT 721B §2240c; fPT 734 §2262a; sPT 1012 P/S/Ne III 62; sPT 1013 P/S/Ne III 87; sPT 1018 P/S/Ne IV 90; P/S/Ne IV 91; sPT 1020 P/S/Ne IV 94; sPT 1021 P/S/Ne IV 96; sPT 1023 P/P/S 18; sPT 1058 P/V/E 26; sPT 1069 P/V/E 71

Transition Texts with motif:[1265]

PT 254 §282c–283a (by epithet); PT 305 §473b; PT 306 §479a, §480c, and §481d; PT 310 §494a; PT 323 §519b; PT 474 §945a–b; PT 508 §1109c (by epithet); PT 521 §1225c–d; PT 523 §1232a–b; PT 525 §1246b; PT 609 §1703a, §1703e; PT 682 §2042a; sPT 692A §2136a

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): *i.(n)d-ḥr=k ng3 rˁ ḫr(i) fd ˁb* "Hail to you, O long-horned bull, O Re who has four horns!"

PT 336 §547a (T): *i.(n)d-ḥr=k ng3 n(i) k3.w* "Hail to you, long-horn bull of Ka–bulls!"

PT 470 §914a (N): *k3 ḥtp.wt* "O bull of offerings."

sPT 692A §2136b: /// … /// [*ḫbz.t ng3*] *wˁ.ti ḫnz p.t* /// … /// "/// … /// [tail], O sole [long-horned bull] who traverses the sky /// … ///."

Provisioning Text with motif:

PT 403 §701a (T): *i k3.w ỉpw n(i)w tm* "O bulls of Atum."

Vocative to Nu

Transition Motif

Transition Texts with motif:

PT 301 §446a–b (W): *nỉw ḥnˁ nn(.t) mḫnm.tỉ nṯr.*[*w*] *šnm.tỉ nṯr.w m šw=sn* "O Nu and Nenet, who protect the gods as, who protect the gods as their shade."

PT 360 §603c (T): *nwn* "O Nu."

sPT 570A §1446a (M): *nwn* "O Nu."

PT 576 §1517a (P): *nw* "O Nu."

[1265] PT 323, 682, and sPT 692A are sacerdotal texts with a preponderance of transition motifs.

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Vocative to Providers

Provisioning Motif

Provisioning Texts with motif:

PT 205 §120a (W): *i ḥr(i)w st ỉr(i)w ȝgb* "O masters of baked goods, O keepers of abundance."

PT 206 §123f (T): *i ḥr(i)w st ỉr(i)w ȝgb* "O masters of baked goods, O keepers of abundance."

PT 207 §124a; sim. §124a (*bis*); §124b (W): *ḫ.t n(=i) sšm ḫ.t n(=i) sšm* "The offering to me, O butcher, the offering to me, O butcher!"

PT 344 §559a–b (N): *i.nḏ-ḥr=k ȝ<g>b wr wdpw nṯr.w sšm.w ḥnmm.t* "Hail to you, O great abundance, provisioner of the gods whom the sun-folk serve!"

PT 345 §560a–b (N): *i wr-kȝ=f wdpw n(i) ḥr ḫrp zḥ n(i) rˁ smsw-ỉz(.t) n(i) ptḥ* "O Werkaf, provisioner of Horus, controller of the booth of Re, elder of the palace of Ptah."

PT 346 §561d (N): *ḫ.t n(=i) ḥm.w sšm.w* "The offering to me, O servants and butchers!"

PT 348 §565a–b (P): *i.nḏ-ḥr=k ȝgbỉ wr wdpw nṯr.w sšm.w ḥnmm.t* "Hail to you, O great abundance, provisioner of the gods whom the sun-folk serve!"

PT 349 §566a–b (N): *i wr=f-kȝ=f wdpw n(i) ḥr ḫrp zḥ n(i) rˁ smsw-ỉz(.t) n(i) ptḥ* "O Werefkaf, provisioner of Horus, controller of the booth of Re, elder of the palace of Ptah."

PT 350 §567a–b (T): *i ỉȝ.t-wr.t* [*st=s wȝḏ šzm.wt*] *mfkȝ.wt sbȝ.w* "O one great of stride, [pouring out green, malachite,] and turquoise of the stars."

PT 354 §571a; sim. §571a (*bis*); §571b (T): [*iḫ.t*] *n(=i) sšm* "[The offering] to me, O butcher!"

PT 400 §695b (T): *ḥr.wỉ ḫnt(i)wy pr.w nb ḏfȝ.w wr m ỉwnw* "O double Horuses foremost of houses, O lord of provisions, O great one in Heliopolis."

PT 403 §699a–b (T): *i wȝḏ ˁȝb=f tpỉ sḫ.t=f i wbȝ wḫyḫ tpỉ nh.t=f* "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 (Nt): *i.nḏ-ḥr=tn ḫnt.ỉw* [*bˁḥ zȝȝ.w*] *ḏfȝ.w ḥms.w m-ḫnt sḫ.t wȝḏ.t r-rmn(.wỉ) nb ỉȝḫw* "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): *i.nḏ-ḥr=k ḥw i.nḏ-ḥr=k bˁḥ i.nḏ-ḥr=k npr i.nḏ-ḥr=k sk i.nḏ-ḥr=tn nṯr.w* "Hail to you, Hu; 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): *rˁ* "O Re."

hPT 662A §1877b; sim. §1875a (epithet) (N): *rˁ* "O Re."

Apotropaic Text with motif:

PT 230 §231a (W): *i rˁ* "O Re."

Transition Texts with motif:

PT 254 §276c; sim. (epithet) (W): *i nṯr ˁȝ ḫmm rn=f* "O great god whose name is unknown (sc. Re)."

PT 255 §296b (T): *i ḫbḏ pw ḫbḏ qd ḫbḏ ỉr.w* "O hated one, hateful of Qed-form, hateful of Iru-form."[1266]

PT 262 §328a; PT 267 *passim*; PT 302 §460c; §461a: *rˁ* "O Re."

PT 304 §470a (W): *i.(n)ḏ-ḥr=k ngȝ rˁ ḫr(i) fd ˁb* "Hail to you, O long-horned bull, O Re who has four horns!"

PT 307 §482b; PT 311 §495a; PT 325 §531a: *rˁ* "O Re."

PT 334 §543a (T): *i.nḏ-ḥr=k rˁ nm p.t ḏȝ nw.t* "Hail to you, O Re, who traverses the sky, who crosses Nut!"

PT 336 §547a; sim. §548a (epithet) (T): *i.(n)ḏ-ḥr=k ngȝ n(i) kȝ.w* "Hail to you, long-horn 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 §1238b; PT 525 §1244a; PT 562 §1405b; PT 569 §1442a; sPT 570B §1461a–b; PT 571 §1471c: *rˁ* "O Re."

PT 573 §1479c; sim. §1481a (P): *it n(i) P. rˁ* "O father of Pepi, O Re."

PT 575 §1496a; sim. §1497a; §1498a (P): *ỉȝ rˁ* "Greeting, O Re!"

[1266] *Ibid.*, p. 24 with n. 2.

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PT 576 §1508b; sim. §1518b; PT 583 §1568a, §1568c: *rˁ* "O Re."
fPT 691 §2120a; sim. §2123a (Nt): *wy it(=i) wy rˁ* "O my father, O Re."
sPT 692A §2136a; sim. §2136b (epithet) (P): [*wn*] *dšr.t rˁ wdi mꜣq.t* "The redness is [opened], O Re: a ladder is placed."
fPT 740 §2270a (Nt): *rˁ* "O Re."

Provisioning Texts with motif:
PT 205 §122b (W): *i rˁ* "O Re."
PT 210 §128b (W): *rḫ.wi ipw(i) ḏȝy p.t* "O Dual Companions (sc. Re and Thoth) who cross the sky."
PT 405 §703a (T): *i rˁ i wꜣḫ.ti i wꜣḫ*[*.ti*] *i pnd.ti i pnd.ti* "O Re, O Wakhti, O Wakhti, O Penedti, O Penedti."
PT 406 §706a–b (T): *i(.n)ḏ-ḥr=k rˁ m* <ˁ*nḫ*> {*nfr=k*} *m nfr.w=k m s.wt=k m sꜣ.wi=k(i)* "Hail to you, O Re, in <life>, in your beauty, in your places, in your wisdom!"

Priestly Recitations with motif:
PT 222 §200a (W): *rˁ* "O Re."
PT 659 §1863a (N): *rˁ* "O Re."

Offering Text with motif:
PT 50 §37b (W): *rˁ* "O Re."

Vocative to Serpent

Apotropaic Motif

Apotropaic Texts with motif:
PT 226 §225c; sim. §226b (W): *hiw* "O serpent."
PT 227 §227b (W): *ḥpnw* "O serpent."
PT 232 §236a; sim. §236a–c (W): *m(y) mtw.ti m(y) mtw.ti* "Come, O venomous one! Come, O venomous one!"
PT 234 §238a; sim. §238a (*bis*) (W): *ḥri-ri.t=f* "O one who is over his *door."
PT 235 §239a; sim. §239b (W): *kw ꜣw im(w) ḫw im(w) ḫw* "Then, O Au-(serpent), lament the smitten one; lament the smitten one!"
PT 236 §240a (W): *kbb hi(w) ti.ti bi.ti* "Be *restrained, O serpent, being trampled, and *bound!"
PT 237 §241a; §241b (*hiw* "O serpent.") (W): *tf i.tm im(w) i.b.w zkr ir pr n(i) mw.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 ni tk.n=k ikin-ḥy* "The bread cast down by the one whom you attacked, O serpent."[1267]
PT 240 §245a; sim. §245a (*bis*); §245b (W): *imi-nꜣw.t=f* "O one who is in his thicket."
PT 241 §246a (W): *iš.w inb qꜣˁ.w ḏb.t* "O one whom the wall spat out, one vomitted of a brick."
PT 276 §417b (W): *zkzk imi qrr.t=f imi-rd* "O serpent, O one who is in his pit, O obstructor."
PT 278 §419c (W): *wfi* "O serpent."
PT 281 §422d (W): *nˁy nˁy* "O serpent, serpent."
PT 285 §426b; sim. §426c–d (W): *i ii b(ꜣ)b(y) nṯ sšꜣw* "O (eye)-injurer, O Babay, O one whom Shesau bound."
PT 286 §427a; sim. §427c (W): ˁ*bš.w m ꜣw š.w ṯmṯ iṯ hnw.w* "Be drowned as the Au-(serpent) of the lakes, O Tjemetj-*serpent, who take the vessel!"
PT 287 §428a (W): *nni mw.t=f nni mw.t=f* "O serpent of his mother, O serpent of his mother."
PT 288 §429a (W): *hki hkr.t* "O Heki-serpent, O Hekeret-serpent."
PT 291 §432b (W): *nḥm ḫkn.w=k bꜣꜣ-ḥḏ in pr m fnṯ* "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 ik(i)n-hi(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): *imn* "O serpent."
PT 296 §439b (W): *ḥmṯ sn ni hmṯ.t* "O serpent, brother of a serpent."
PT 298 §443c; sim. §443c (*bis*) (W): *hiw* "O serpent."

[1267] For this serpent, *ibid.*, p. 273 n. 5.

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PT 299 §444c (W): *šnṯ* "O serpent."
PT 379 §667 (T): *isy-ḥ3* "O serpent."
PT 382 §670a; sim. §670c (T): *iqr.w iqr.t* "O Iqeru-serpent, O Iqeret-serpent."
PT 383 §671a; sim. §671c (T): *ttw ttw* "O serpent, O serpent."
PT 385 §674b; sim. §675c (T): *ḫfnw ḫfnn.t* "O Hefenu-serpent, O Hefenenet-serpent."
PT 386 §679e (T): *ḏsr-tp imi-n3w.t* "O serpent raised of head, one who is in (his) thicket."
PT 387 §680b (T): *hiw* "O serpent."
PT 389 §682a; sim. §682b; §682f (T): *imi tph.t=f* "O one who is in his naos."
PT 390 §686c; sim. §686c (*bis*) (T): *siw* "O Siu-serpent."
PT 392 §688 (T): *zk ib* "O Zek-ib."
PT 393 §689b; sim. §689d (T): *šnṯ* "O serpent."
PT 395 §691a; sim. §691b (T): *z3-t3* "O son of earth serpent."
PT 396 §692a (T): *ṯirf* "O serpent."
PT 399 §694 (T): *ḥy* "O serpent."
PT 499 §1070a (P): *i tf i.tm mḥy* "O spitter who does not forget."
PT 500 §1071b (P): *imn wr pr m ꜥ.t imn.t* "O great hidden-(serpent), who came forth from the hidden chamber."
PT 501 §1072c; sim. §1072c (*bis*) (P): *šnṯ* "O serpent."
sPT 502B §1073a; sim. §1073b (P): *ht.ty ht.ty šm ḥr fd=f q3b.w* "O Hetety, O Hetety who walks upon his four coils."
PT 551 §1351b; sim. §1351b (*bis*) (P): *rw* "O (forepart of a) lion."[1268]
fPT 727 §2255b (Nt): *hiw* "O serpent."
sPT 729B §2257a; sim. §2257b (N): *hiw sḏr ḥpn zbn* "O Hiu-serpent, lie down! O Hepenu-serpent, slither away!"
fPT 731 §2259 (N): *i gg* "O *staring-serpent."
fPT 732 §2260 (N): *ptpt 3 ḥpnw ḥip.ti imn.i* "Ah, one who is trodden, O Hepenu-serpent, O Hipeti-serpent, O Imeni-serpent."
sPT 1035 P/A/E 28: [*ḥ*]*iw sḏr* "O serpent, lie down!"
sPT 1037 P/A/E 33: *tf=k ḥf3w pr m ir.t ///* "Would you spit, O Hefau-serpent who went forth from the /// eye?"

Provisioning Text with motif:
PT 404 §702a (T): *nꜥw.ti* "O one of the serpent."

Vocative to Stars

Transition Motif
Transition Texts with motif:
PT 316 §506a (W): *i ḥmi sḥd* "O one who returns, O star."
sPT 570A §1456b–c; sim. §1457b–c; §1458b–c (M): *nṯr.w niw.tiw i.ḫm.w-sk ḫnz.w t3 ṯḫnw ḏsr.w ḥr dꜥm.w=sn* "O gods of the lower sky, imperishable stars, who traverse the land of Libya, who are supported upon their staves."
sPT 738C §2268e (Nt): *sb3*[*.w*] *s3ḥ.w s3ḥ* "O stars who approach Orion."
sPT 739A §2269a (Nt): *i.ḫm.w-sk* "O imperishable stars."

Vocative to Those in the Netherworld

Transition Motif
Transition Texts with motif:
PT 252 §272a (W): *nṯr.w imiw dw3.t* "O gods who are in the netherworld."
PT 262 §330a; sim. §331a (T): *imi d3.t* "O one who is in the netherworld."
PT 476 §953a (M): *d3.tiw* "O ones of the netherworld!"

[1268] The name of a serpent, by *ibid.*, p. 273.

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Voice, Words Go forth to[1269]

Sacerdotal Motif

Offering Texts with motif:

PT 32 §23b (W): *ḏd-mdw zp 4 m(y) pr.ti n=k ḫrw* "Recite four times. Come! Let the voice be sent forth to you!"

PT 82 §58b (N): *ḏi pr.t-ḫrw* "Give the going-forth-of-the voice!"

PT 86 §59d (W): *pr.t-ḫrw ni-sw.t* "The going-forth-of-the-voice of the king."

Priestly Recitations with motif:

PT 437 §796c; sim. §800b–c (P): *pr=k ḥr ḫrw inp* "And you go forth at the voice of Anubis."

PT 483 §1014b; sim. §1015a (N): *pr mdw=k ḫft inp* "As word of you goes forth before Anubis."

PT 577 §1523a (P): *ḥr mdw pn wr ꜥ3 pr m r3 n(i) ḏḥw.ti n wsir* "With this twice-great word gone forth from the mouth of Thoth to Osiris."

PT 599 §1649a–b (N): *stp.wt iptn pr.t-ḫrw n nṯr.w nb(.w)* "The choice cuts and mortuary offerings for all the gods."

PT 610 §1713b; sim. §1720d (M): *pr=k ḥr ḫrw* "Even that you ascend upon the voice."

fPT 667B §1949b (Nt): *pr ḥw.t(i)=k nfr m qbḥ* "Let your herald send forth beautifully in the firmament."

PT 690 §2118a (N): *n wrḏ ib(=i) r pr.t n=k ḫrw rꜥ nb* "I will not cease to perform the going forth to you of the voice every day."

Transition Text with motif:

PT 308 §488b (W): *pr.ti ḫrw n W.* "Send forth the voice for Unas!"

Was Smitten, Slain (*ḫwi, sm3*)

Priestly Motif

Priestly Recitations with motif:

PT 482 §1007c (N): *ḫw.n=f n=k ḫw ṯw* "He smote for you the one who smote you."

PT 534 §1272d; sim. §1273c (P): *i.zi ir ḥḏb.t ir bw ḫy ṯ(w) im* "Go to *Behbeit,[1270] 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 sꜥ* "To you have I brought the one who slew you, he being cut apart."

PT 580 §1543a; sim. §1543b; §1544a–b (P): *ḫw it(=i) sm3 wr ir=f* "O one who smote my father, O one who slew one who is greater than him."

PT 606 §1685a (M): *ḫw.n(=i) n=k ḫw ṯw* "For I have smitten for you the one who smote you."

PT 670 §1977a; sim. §1977b (N): *ḫw.n=f n=k ḫw ṯw m* [*iḥ*] "He has smitten for you the one who smote you as [a bull]."

PT 690 §2112a (N): *ḥ(w).n(=i) ir r=k m nwḏ.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: *mw=k n=k bꜥḥ=k n=k* "Your water be yours: your abundance be yours!"

[1269] See the Middle Kingdom title for the provisioning text PT 204 §118a (S1Bas): *sw3ḏ wdḥ.w n(i) zi m ḫrit-nṯr rdi.t šm=f m pr.t-ḫrw* "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.

[1270] On the locale *ḏḥb.t/ḏḥw.t*, see Zivie 1970, pp. 206–207.

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Water Gone forth

Priestly Motif

Priestly Recitations with motif:

PT 459 §864b–c (M): *šzp n=k mw=k ỉpn wꜤb pr.w m ỉ3bw mw=k m ỉ3bw ntr(w)=k m ỉrw* "Receive this your pure water, which came forth from Elephantine, your water from Elephantine, your natron from Iru!"

PT 460 §868b (M): *mw=k qbḥ=k bꜤḥ wr pr ỉm=k* "Your water, your libation, the great flood which went forth from you!"

fPT 665A §1908c–d (Nt): *pr mw=k <m> ỉ3bw ntr(w)=k m Ꜥḥ-ntr* "Let your water go forth <from> Elephantine, your natron from the temple."

Water Poured (*Ꜥb3 mw*)

Provisioning Motif

Provisioning Texts with motif:

PT 207 §124b–c (W): *Ꜥb3 mw rkḥ sḏ.t* "Pour the water and light the fire!"

PT 354 §571b (T): *Ꜥb3 mw* "Pour water!"

What Anubis Should Do for

Priestly Motif

Priestly Recitations with motif:

PT 437 §808b (P): *m ỉr.w n=k ỉnp* "Being what Anubis should do for you."

PT 610 §1723d (M): *ḥtp-ḏỉ-nỉ-sw.t ḏỉ n=k m ỉr.w n=k ỉnp* "The offering given of the king is given to you, being what Anubis should do for you."

PT 612 §1731a–b (P): *m ḥtp-ḏỉ-nỉ-sw.t wnn n=k m ỉr.w n=k ỉnp* "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): *ỉ.tm ỉr(ỉ)t=k* "With what is against you coming to an end."

PT 448 §830b (P): *ỉ.tm ỉr(ỉ)t=f* "With that which pertains to him ceasing."

PT 452 §843b (P): *ḥtm ḏw.t ỉr(ỉ)t P. pn ỉ.tm ḏw.t ỉr(ỉ)t=f* "Destroy that which is harmful to Pepi, with that which is harmful to him ceasing!"

PT 592 §1616b (M): *ỉ.tm [ỉr(ỉ)t=f]* "With what pertains to him ceasing."

Offering Text with motif:

PT 36 §29a (W): *ḥtm=k ỉr(ỉ)t=k* "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 ḫnq pr m wsỉr* "Take the outflow which went forth from Osiris!"

PT 73 §50c (W): *m-n=k ḫnq ỉm(ỉ) ḥr=f* "Take the outflow which is from his face!"

PT 183 §105b (N): *m-n=k ḫnq pr m wsỉr* "Take the outflow which came forth from Osiris!"

PT 202 §117b (N): *m-n=k ḫn<q> pr m wsỉr* "Take the outfl<ow> which went forth from Osiris!"

Priestly Recitations with motif:

PT 436 §788a–b (P): *bꜤḥ=k n=k rḏw pr m ntr ḥw33.wt pr.t m wsỉr* "Your inundation be yours—the efflux which went forth from the god, the putrefaction which went forth from Osiris!"

PT 455 §848a–b (P): *mḥ mr.w ỉ3ḫ.w ỉtr.w m r3=f Ꜥb.w pr m wsỉr* "Filled are the waterways: inundated are the rivers, with his utterance(?), the purification which went forth from Osiris."

PT 536 §1291a (P): *rḏw=k n=k pr m wsỉr* "Your efflux which went forth from Osiris be yours!"

PT 553 §1360b (P): *rḏw=k n=k pr m ḥw33.t wsỉr* "Your efflux be yours, that which went forth as the putrefaction of Osiris!"

fPT 667A §1944c (Nt): *ỉ.w3g rḏw.w pr m wsỉr* "The efflux which went forth from Osiris being presented."

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PT 676 §2007a–b (N): [*r*]*dw=k n=k pr m wsir* "You have your efflux which went forth from Osiris."
PT 679 §2031a–b (N): *bʿḥ=k n=k pr m wsir* "Your abundance be yours, which went forth from Osiris!"

White Eye of Horus

Offering Motif
Offering Texts with motif:
PT 43 §33a (W): (*i*)*m ir.ti ḥr km.t ḥḏ*(*.t*) "Take the eyes of Horus, black and white!"
PT 69 §48a (Nt): *m-n=k ḏbʿ stš sm33 ir*(*.t*) *ḥr ḥḏ.t* "Take the finger of Seth, which makes the white eye of Horus see!"
PT 161 §96a (W): *m-n=k ir.t ḥr ḥḏ.t* "Take the white eye of Horus!"
PT 189 §108b (N): (*i*)*m ir*(*.t*) *ḥr ḥḏ.t sšd.t.n=f* "Take the white eye of Horus, which he donned!"

Wing of Thoth/Seth

Transition Motif
Transition Texts with motif:
PT 270 §387b (W): *d=f sw tp ḏnḥ n*(*i*) *ḏḥw.ti* "And set himself upon the wing of Thoth."
PT 327 §535c (N): *in.n n=f Ne. ʿ=f* "For Neferkare has brought him his arm."
PT 359 §594f; sim. §595a–b; §596a–b (T): *ḥr tp ḏnḥ ḏḥw.ti m pf gs n*(*i*) *mr-nḫ3*(*i*) "When he is landed upon the wing of Thoth on that side of the shifting waterway."
PT 478 §976a–b (N): *nbḏbḏ ir.t ḥr tp ḏnḥ ḏḥw.ti m gs i3b*(*.t*) *n*(*i*) *m3q.t ntr* "Let the eye of Horus be gleam upon the wing of Thoth on the left side of the ladder of the god."
PT 515 §1176a (P): *smʿ.wi ḥr ḏnḥ.wi ḏḥw.ti* "O *sounding-poles of Horus, O wings of Thoth."
PT 531 §1254a–b (P): *ḏr.ti iptw tp.ti ḏnḥ ḏḥw.ti whnn.wti dndn* "O two kites who are upon the wing of Thoth, upon the head of the traverser."
PT 555 §1377b–c (M): *di M.n tp ʿnḏ ḏnḥ=k m pf gs mḥ.t*(*i*) *n*(*i*) *mr-nḫ3*(*i*) "Put Merenre upon your wingtip on that northern side of the shifting waterway!"
PT 566 §1429b–c (P): *ḏ3 sw ḏḥwti m tp ʿnḏ=k zkr is ḫnti m3ʿ.t* "Ferry him, O Thoth, on your wingtip, (he being) as Sokar, foremost of the Ma'at-boat!"
PT 615 §1742a (M): *ḏy ir*(*.t*) *ḥr ḥr ḏnḥ ni sn=f stš* "The eye of Horus is set upon the wing of his brother Seth."
sPT 1064 P/V/E 42: [*ḏy*] *ir.t ḥr ḥr ḏnḥ.w*(*i*) *ḏḥw.ti* "The eye of Horus [is set] upon the wings of Thoth."

Without Cease for Ever

Sacerdotal Motif
Offering Text with motif:
sPT 1053 P/Ser/S 13: *n nwr n ḏ.t* "Without cease for ever."
Priestly Recitations with motif:
PT 436 §789c (P): *n nwr n ḏ.t ḏ.t* "Without cease for ever and ever."
PT 553 §1357b (P): *n nwr n ḏ.t ḏ.t* "Without cease for ever and ever."

Your Going Is by Horus

Priestly Motif
Priestly Recitations with motif:
PT 612 §1730a (M): *iw-s*(*w*) *šm.t=k tn it*(*=i*) *M.n mr šm ḥr n it=f wsir* "Indeed this going of yours, O my father Merenre, is like when Horus went to his father Osiris."
fPT 666 §1920d (Nt): *i3-si šm.t=k tw Nt. pw ḏd.t.n ḥr n it=f wsir* "Indeed, this going of yours, O Neith, is that which Horus said to his father Osiris."
fPT 717 §2227a (N): [*i3-si šm.t=k tw Ne. pw ḏd.*]*t.n ḥr n it=f wsir* "[Indeed this going of yours, O Neferkare, is] what Horus [said] to his father Osiris."

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Your Thousands of (Thing)

Priestly Motif

Priestly Recitations with motif:

PT 223 §214b–c (W): *ʿḥʿ ḥms r ḫ3 m t ḫ3 ḥnq.t 3šr.t šb.tiw=k m pr nm.t t-rtḥ m wsḫ(.t)* "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 (T): *ḫ3.w=k m t ḫ3.w=k m ḥnq.t ḫ3.w=k m mrḥ.t ḫ3.w=k m šs ḫ3.w=k m mnḫ.t ḫ3.w=k m k3.w* "Your thousands of bread, beer, oil, alabaster, linen, and beef."

PT 437 §806c–d; sim. §807a–c (P): *ḫ3=k m rn n(i) m3-ḥd ḫr z(mi.)wt* "Your thousand of young oryx from the deserts."

PT 540 §1332a–c (P): *rdi mnḫ.t=k ḫ3=k m šs ḫ3=k m mnḫ.t in n=k M.* [*pn*] *smn=f tw r=s* "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."

fPT 665A §1910a–1911a (Nt): *tz tw Nt. pw ir ḫ3=k m t3 ḫ3=k m ḥnq.t ḫ3=k m k3 ḫ3=k m 3pd {ḫ3=k m} ḫ3=k m mnḫ(.t) ḫ3=k m šs pr {n} n=k m pr* "Raise yourself, O Neith, to your thousand of bread, beer, beef, fowl, linen, and alabaster, which went forth from the house!"

fPT 667 §1938d–1939b; sim. §1939c (Nt): *ʿ=k ḥr ḫ3.t=k ḫ3=k m t ḫ3=k m ḥnq.t ḫ3=k m k3 ḫ3=k m 3pd ḫ3=k m mnḫ.t nb(.t) ḫ3=k m ḫ.t nb(.t) wnm.t ntr* "With your hand over your altar, and your thousand of bread, beer, beef, fowl, every clothing, everything which a god eats."

fPT 667D §1956–1957c (N): */// /// [ḫ3=k] m fnn.wt ḫ3=k m ʿ/// ḫ3=k m ʿ3.wt nb(.wt) ḫ3=k m ḥbs nb ḫ3=k m k3 ḫ3=k m 3pd ḫ3=k m ḫ.t nb.t bni.t* "/// /// [your thousand] of cakes, your thousand of ///, [your thousand] of every vessel, your thousand of every cloth, of beef, of fowl, of everything sweet."

PT 675 §2006b–c (N): *ir=f n=k ḫ3=k m t ḫ3=k m ḥnq.t ḫ3=k m k3 ḫ3=k m 3pd ḫ3=k m ḫ.t nb(.t) ʿnḫ.t ntr im* "Let him give you your thousand of bread, beer, beef, fowl, and everything on which a god lives."

PT 677 §2026b-2027b (N): *ʿḥʿ ḥms r ḫ3=k m t ḫ3=k m ḥnq.t ḫ3=k* [*m k3 ḫ3=k m 3pd ḫ3=k m ḫ.t nb(.t) ʿnḫ.t ntr im*] "Arise! Be seated at your thousand of bread, beer, beef, [fowl and everything by which a god lives]!"

fPT 734 §2264d–e (N): *ḫ3=k m t ḫ3=k m ḥnq.t ḫ3=k m r3 ḫ3=k m sr ḫ3=k m trp ḫ3=k* [*m*] */// /// ///* "Your thousand of bread, beer, Ra-geese, Ser-geese, Tjerep-geese, and /// [are yours]."

Zizyphus Bows, Turns Head to

Priestly Motif

Priestly Recitations with motif:

PT 437 §808a (P): *wḏb n=k nbs tp=f* "That the zizyphus bow its head to you."

PT 483 §1019a (N): *w3ḥ n=k nbs tp=f* "That the zizyphus bow its head to you."

PT 610 §1723c (M): *wḏb n=k nbs tp=f* "That the zizyphus bow its head to you."

sPT 1023 P/P/S 20: *wḏb in=k nbs tp=f m ḥtp ḏi inp wnn n=k* "Let the zizyphus bow its head to you, as the offering which Anubis, which is yours."

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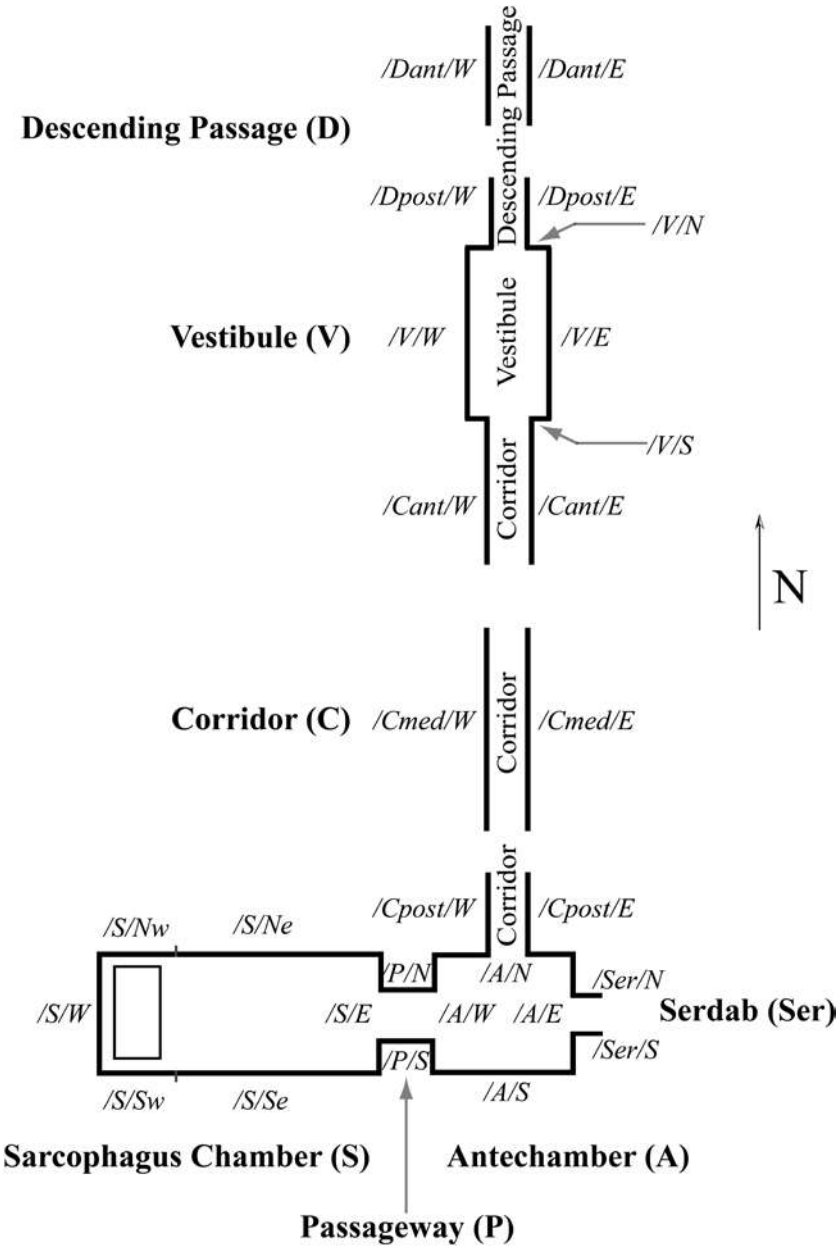

Plan 1. Architectural Terminology

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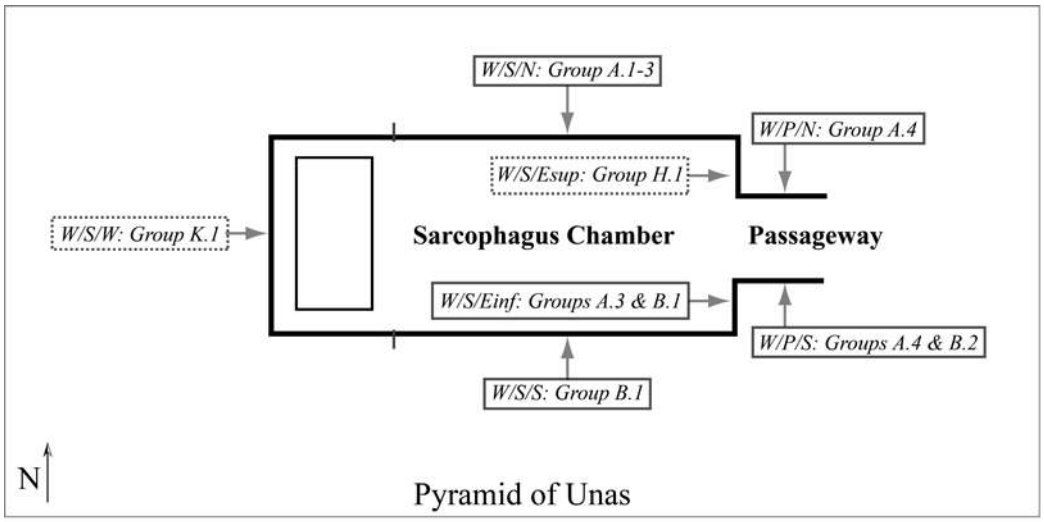
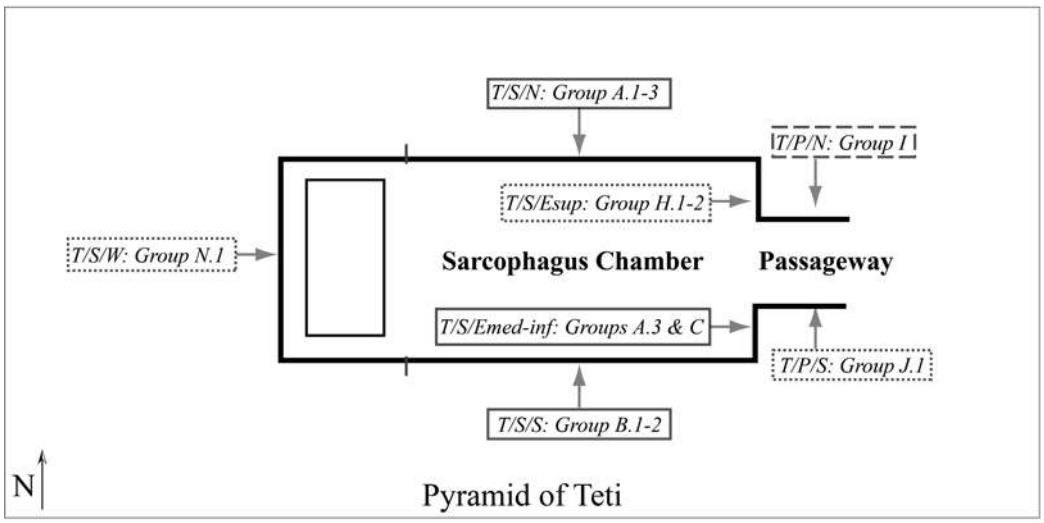
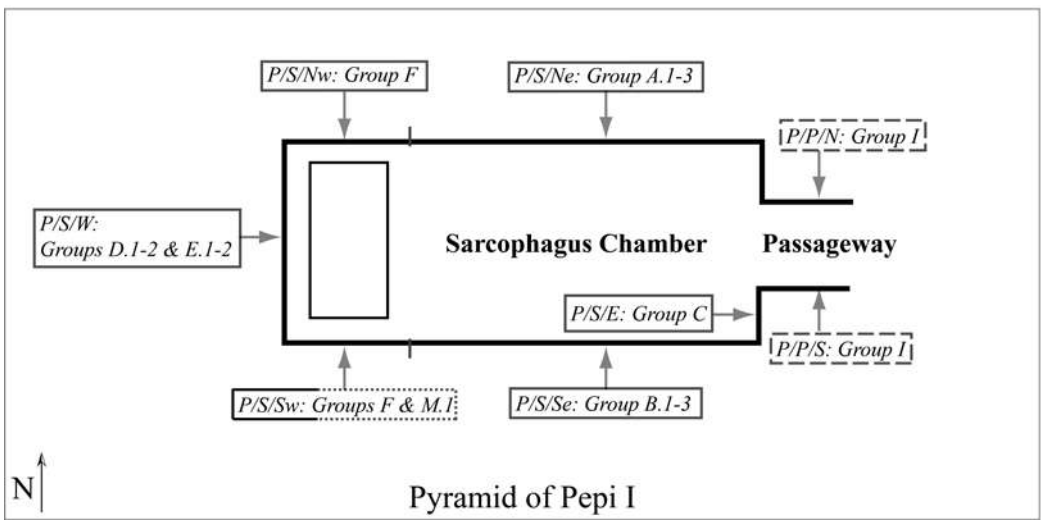
A. *Floor Plans*

1. *Sarcophagus Chambers and Passageways*

a. *Plan 2.a. Unas, Teti, and Pepi I*







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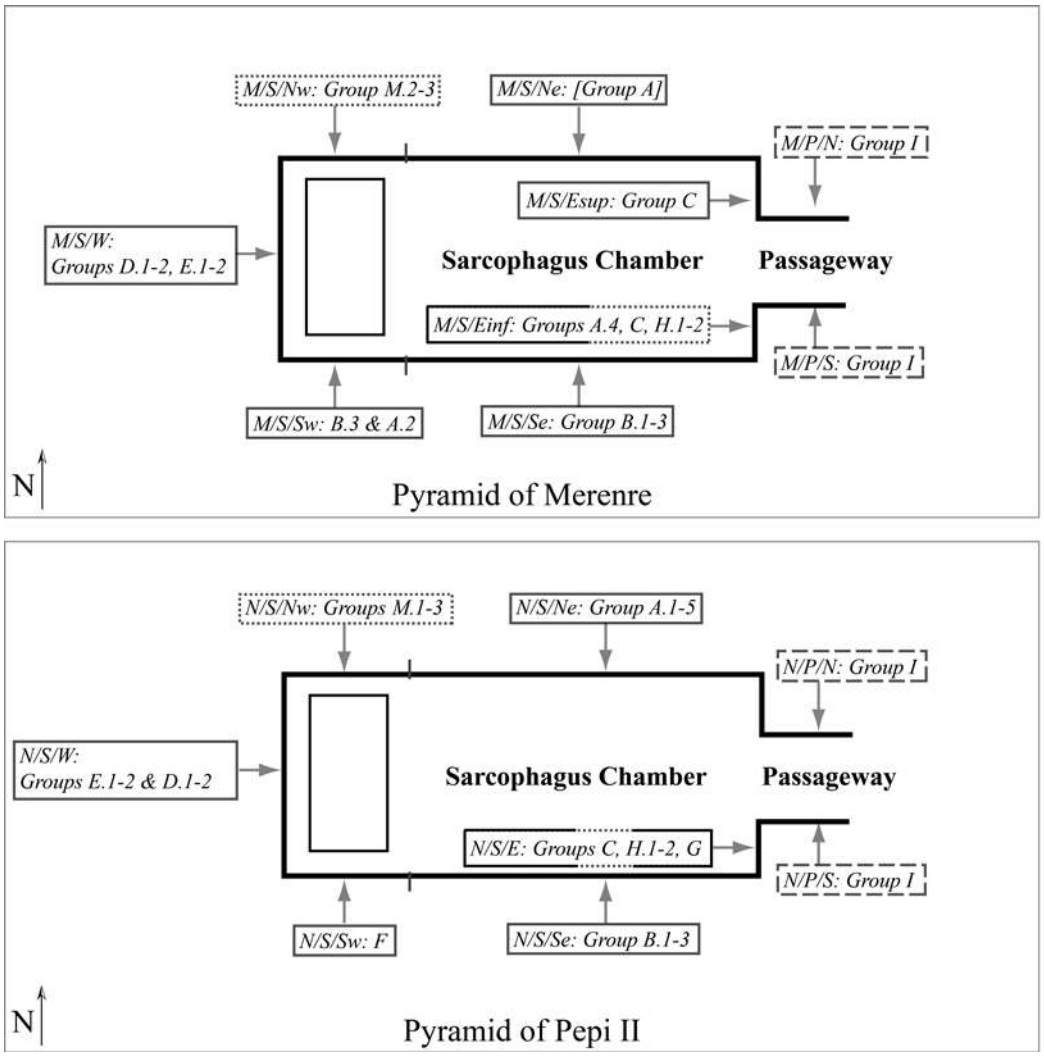
b. *Plan 2.b. Merenre and Pepi II*



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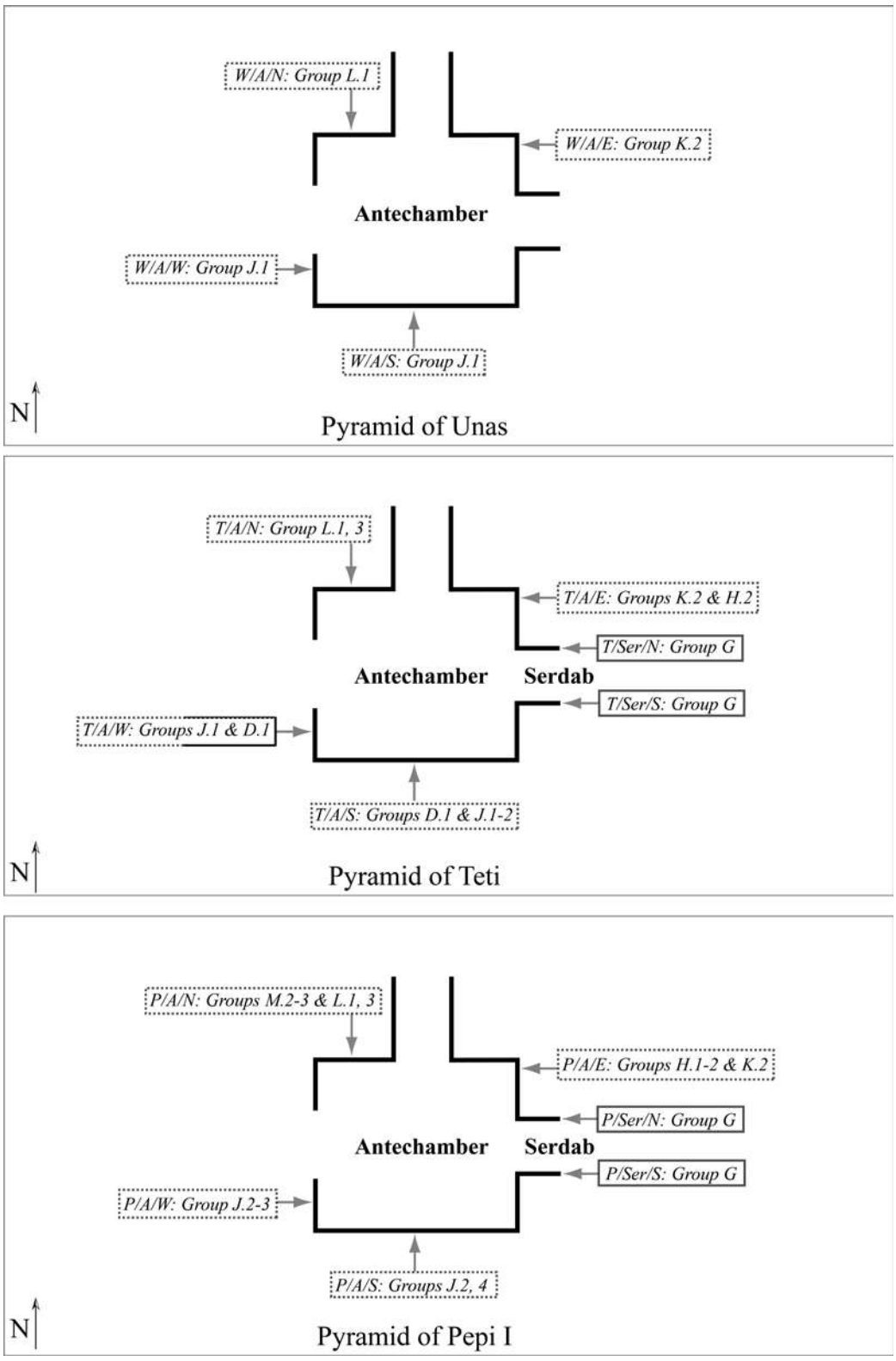
2. *Antechambers and Serdabs*

a. *Plan 3.a. Unas, Teti, and Pepi I*



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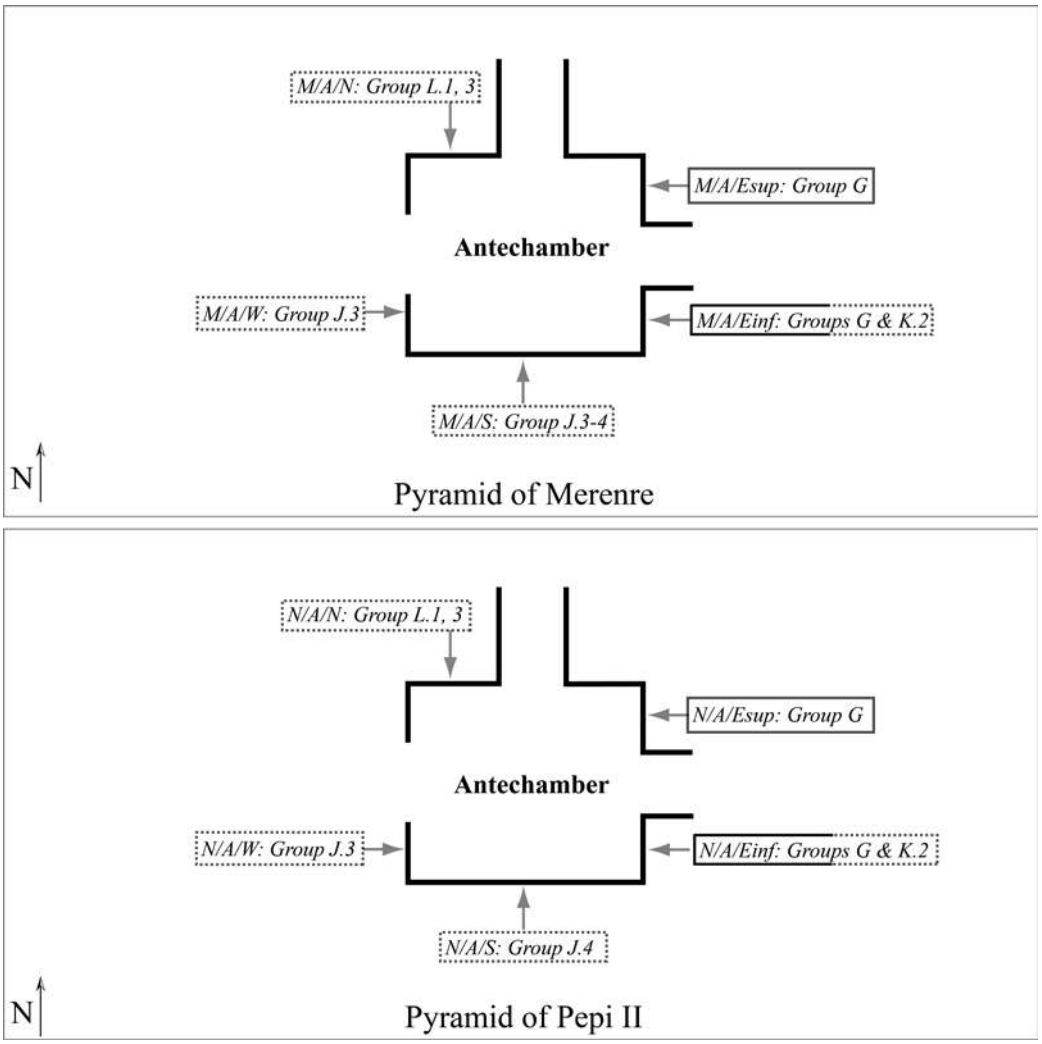
b. *Plan 3.b. Merenre and Pepi II*



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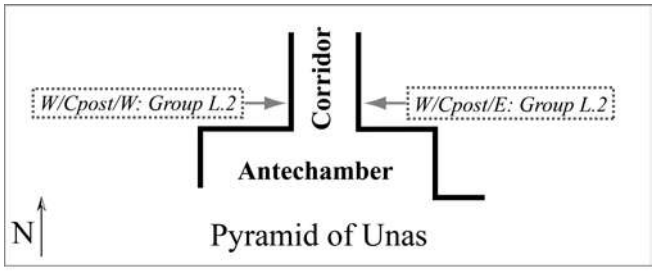
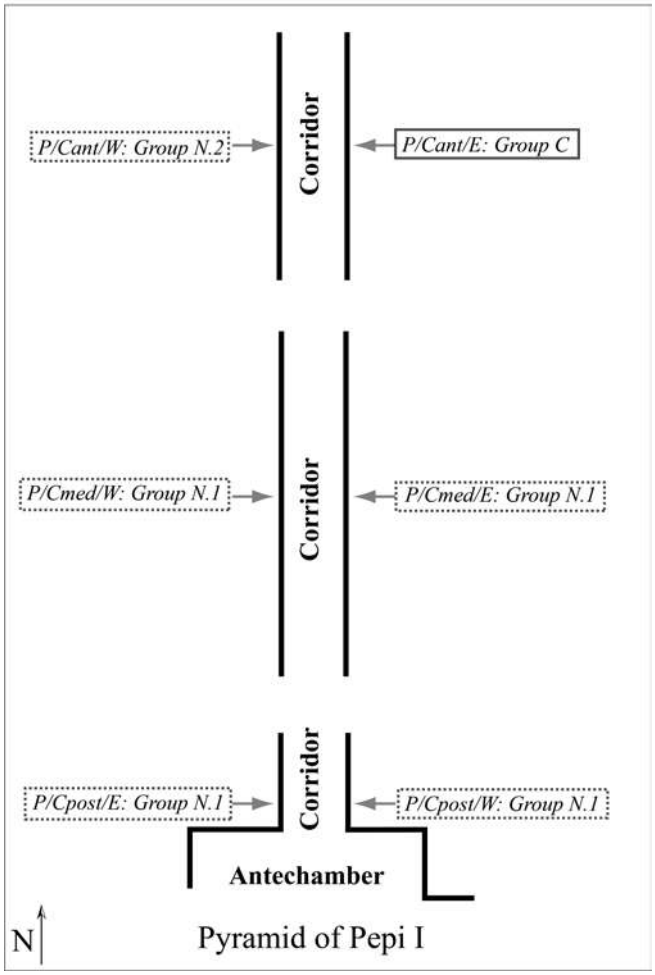
3. *Corridors*

a. *Plan 4.a. Unas and Pepi I*





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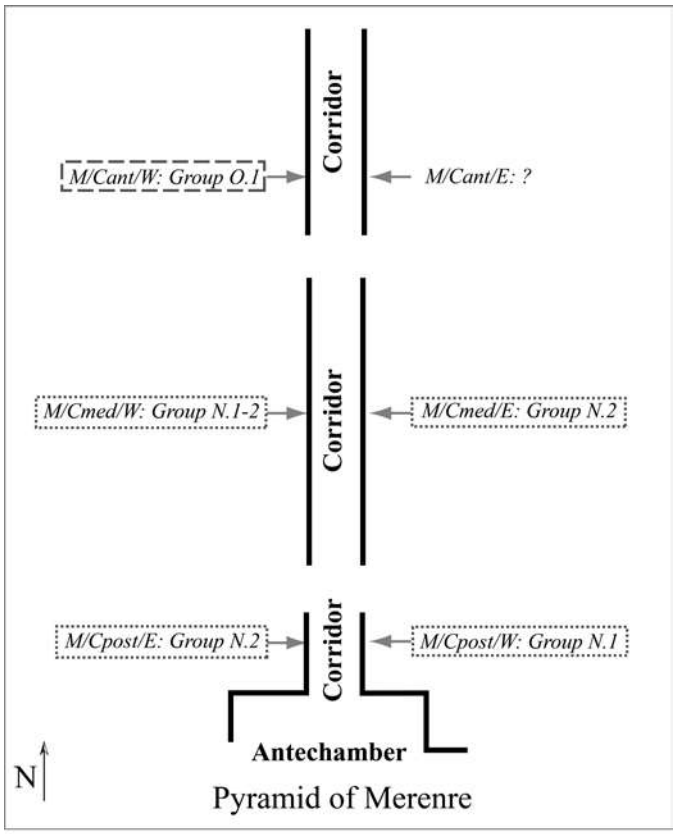
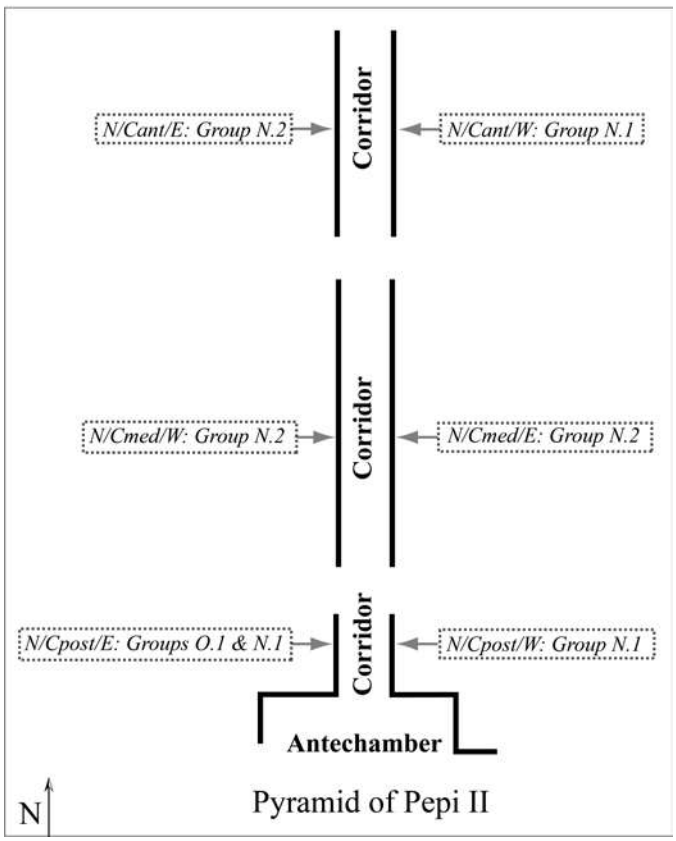
b. *Plan 4.b. Merenre and Pepi II*





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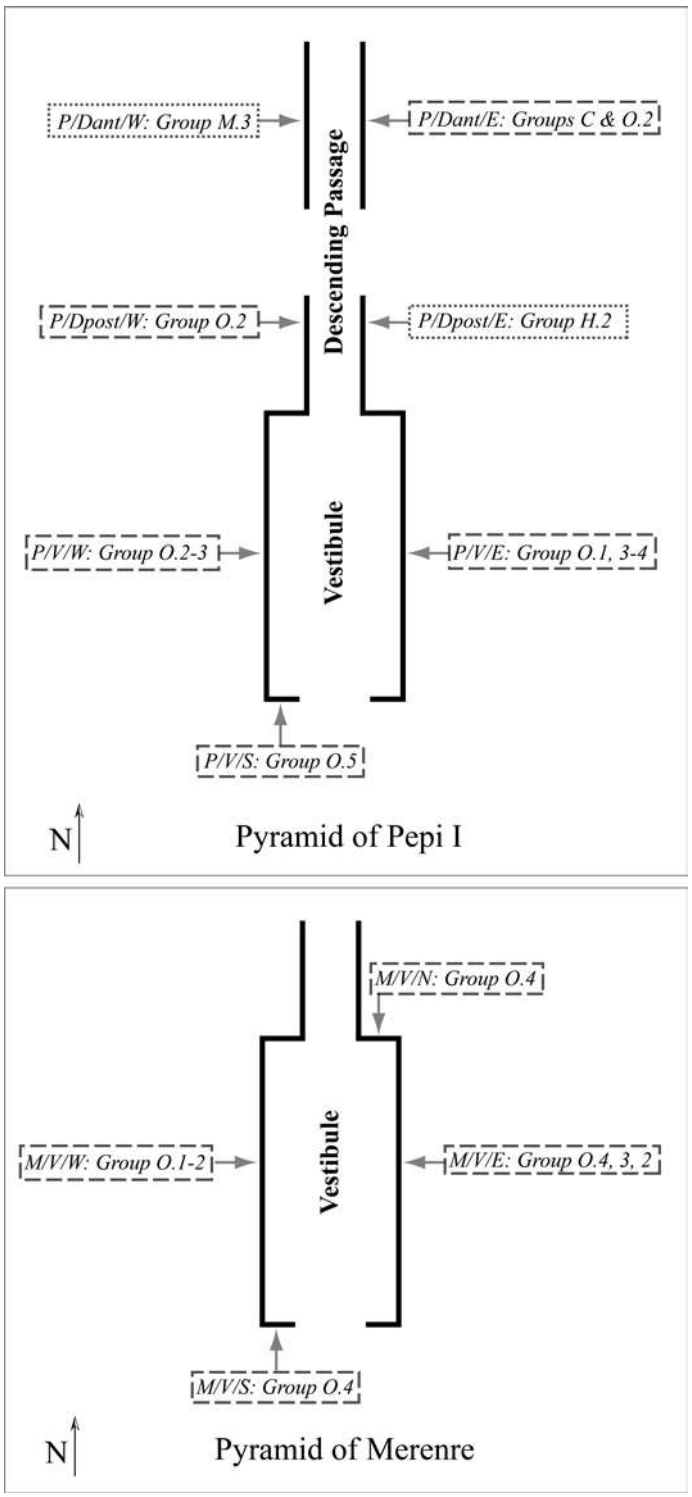
4. *Vestibules and Descending Passage*

a. *Plan 5.a. Pepi I and Merenre*



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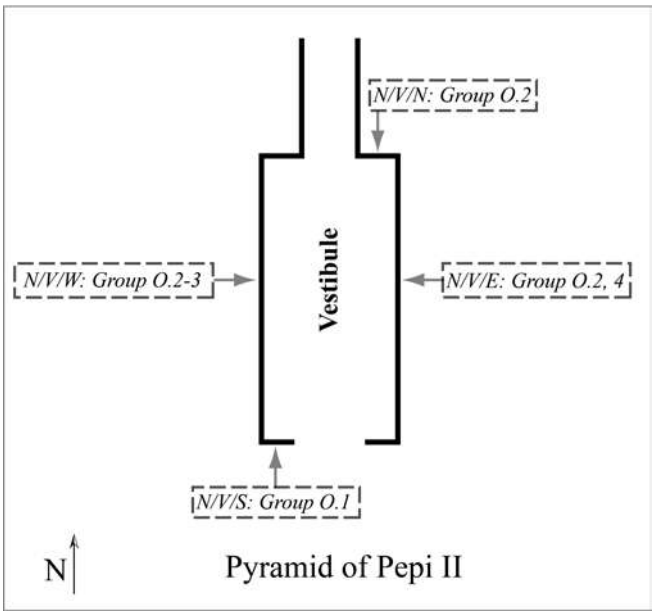
b. *Plan 5.b. Pepi II*



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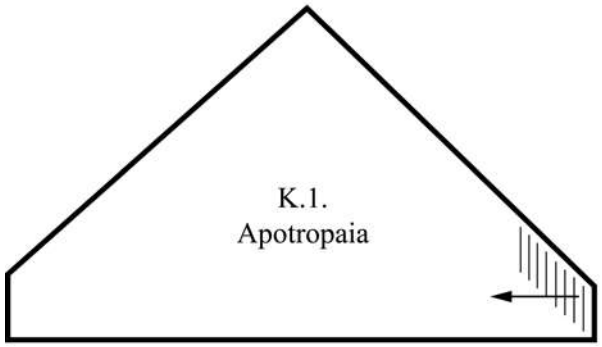
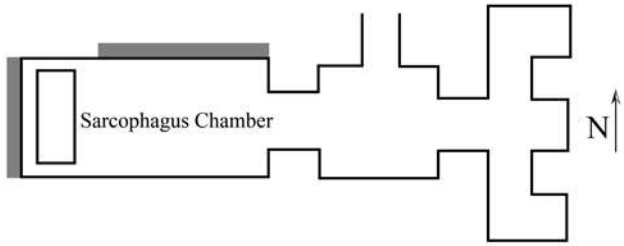
B. *Wall Plans*

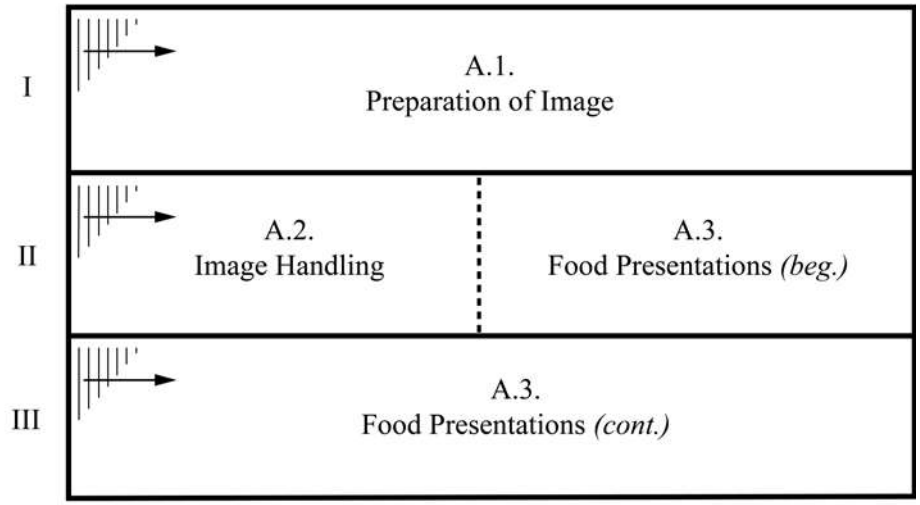
1. *The Pyramid of Unas*

a. *Plan 6. Sarcophagus Chamber, North and West Walls*



West Wall *(W/S/W)*





North Wall *(W/S/Ne)*

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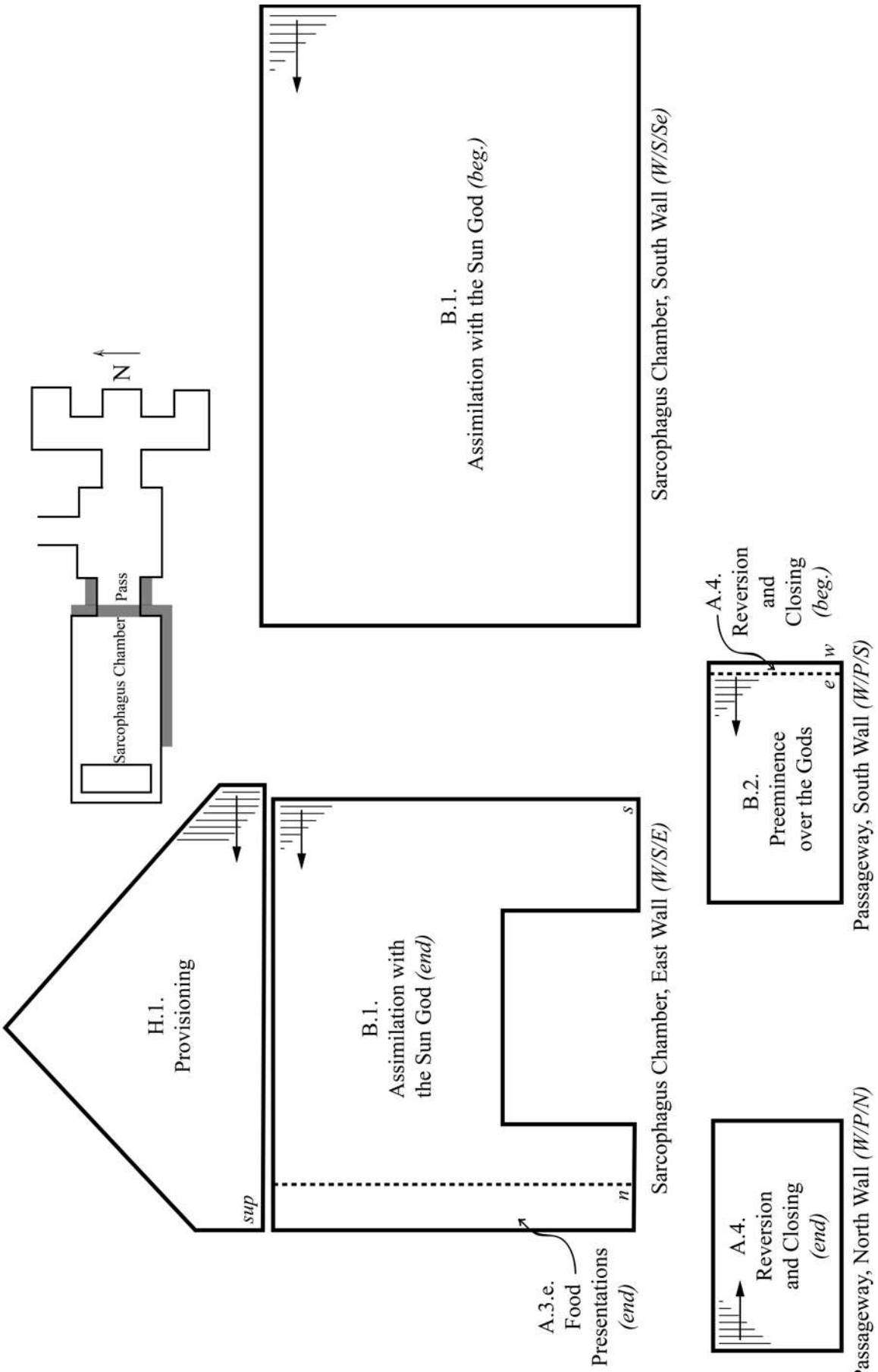

b. *Plan 7. Sarcophagus Chamber, East and South Walls, and Passageway*

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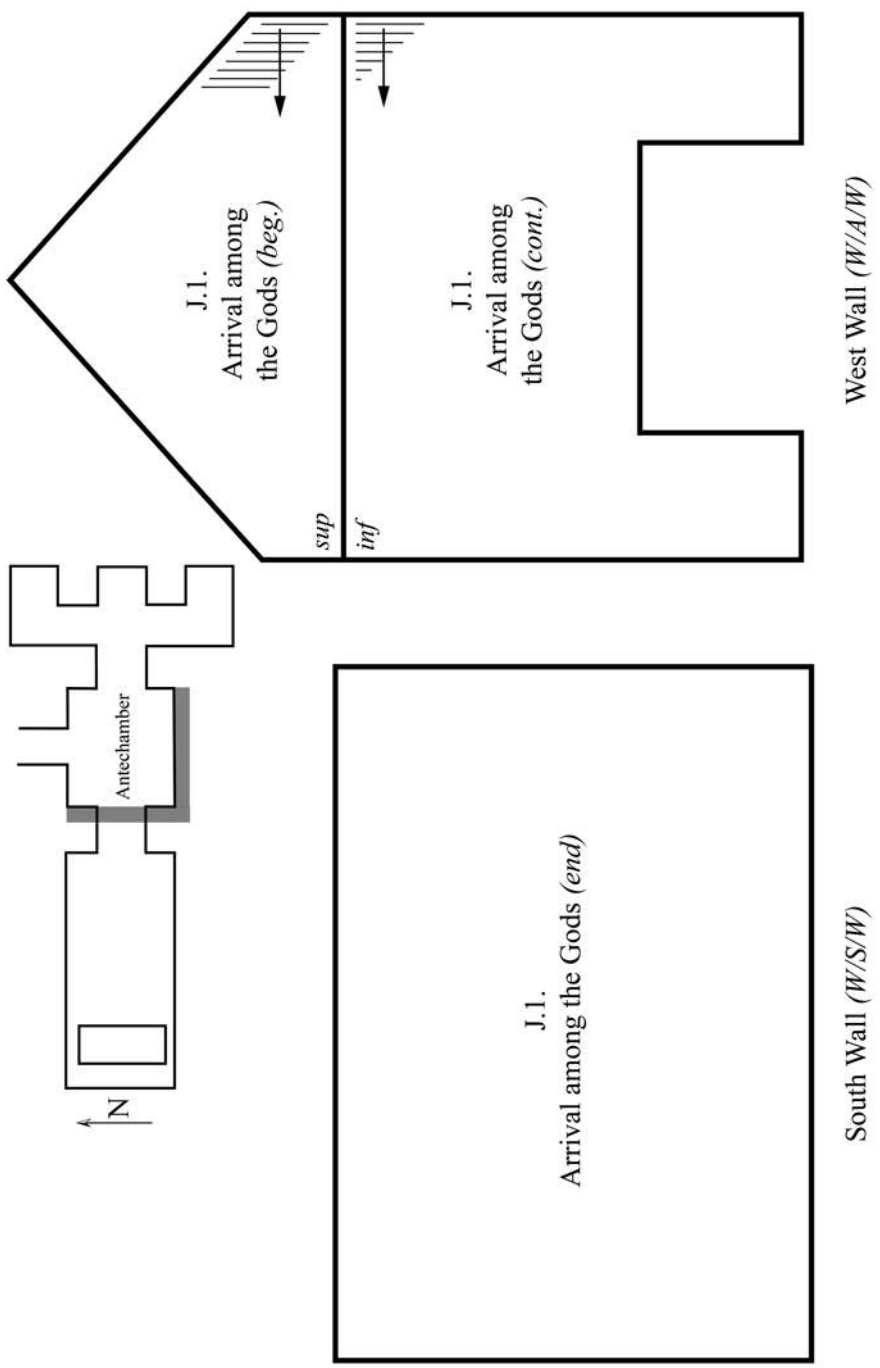

c. *Plan 8. Antechamber, West and South Walls*

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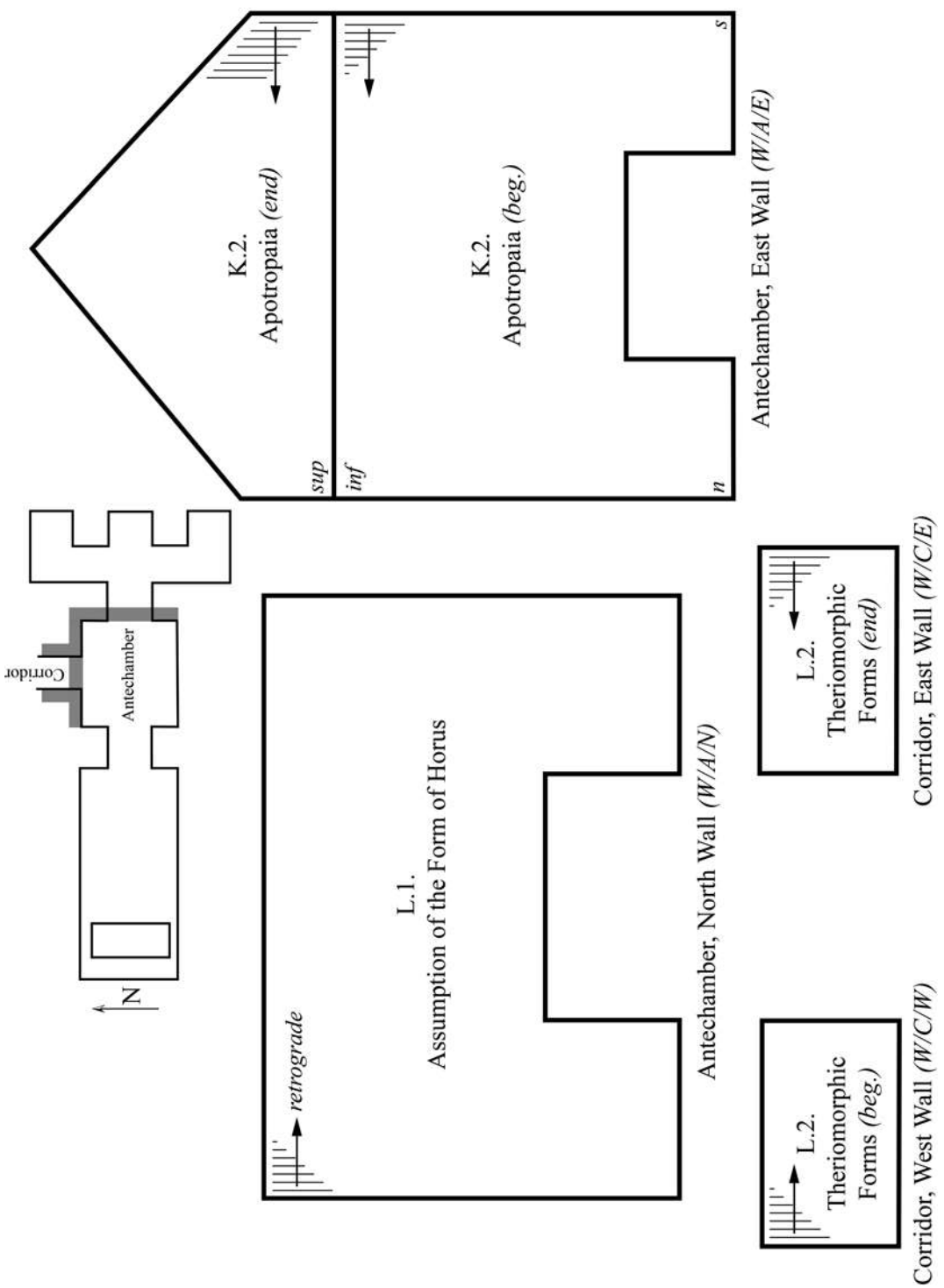

d. *Plan 9. Antechamber, East and North Walls, and Corridor*

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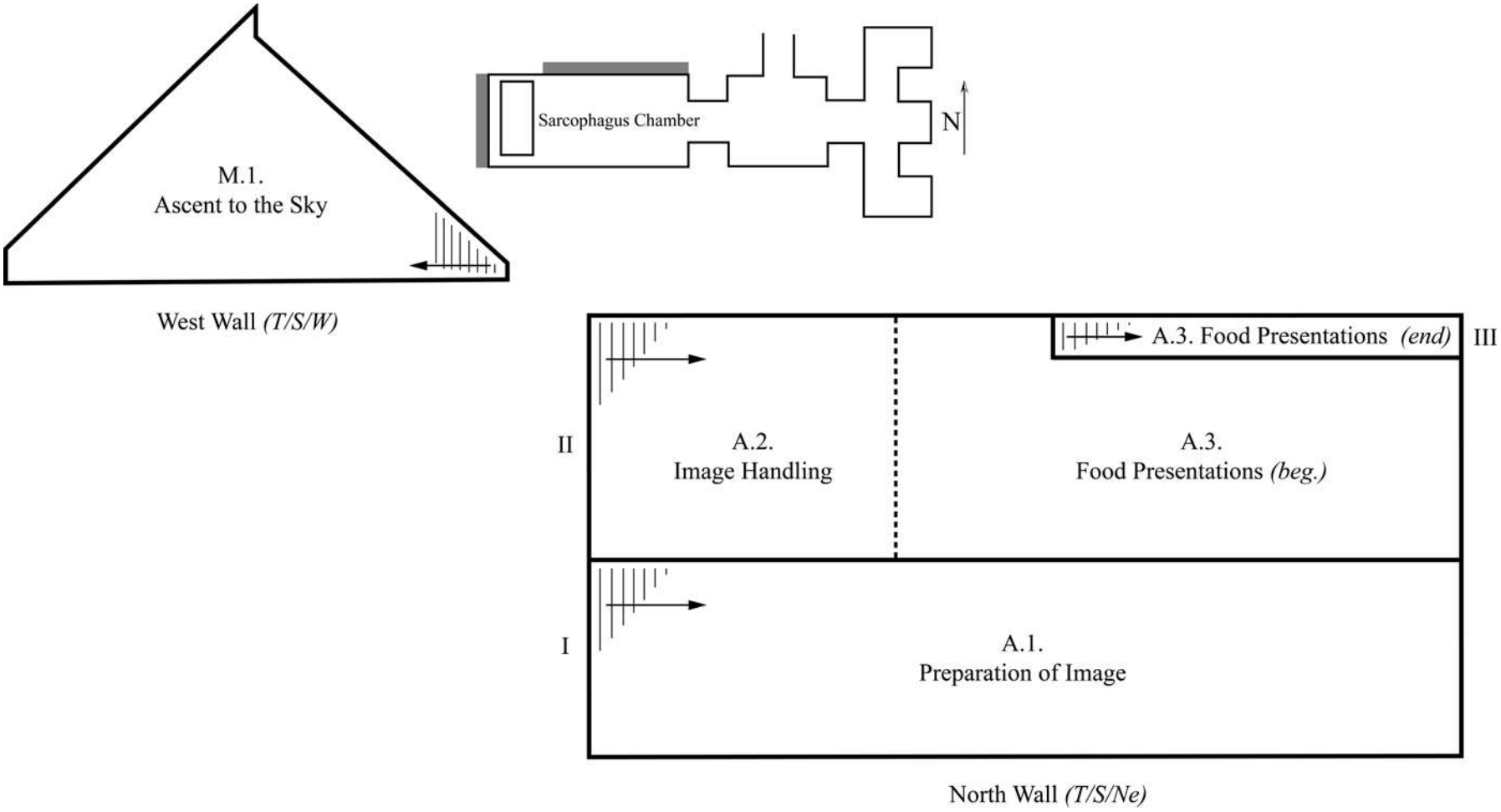
2. *The Pyramid of Teti*

a. *Plan 10. Sarcophagus Chamber, West and North Walls*



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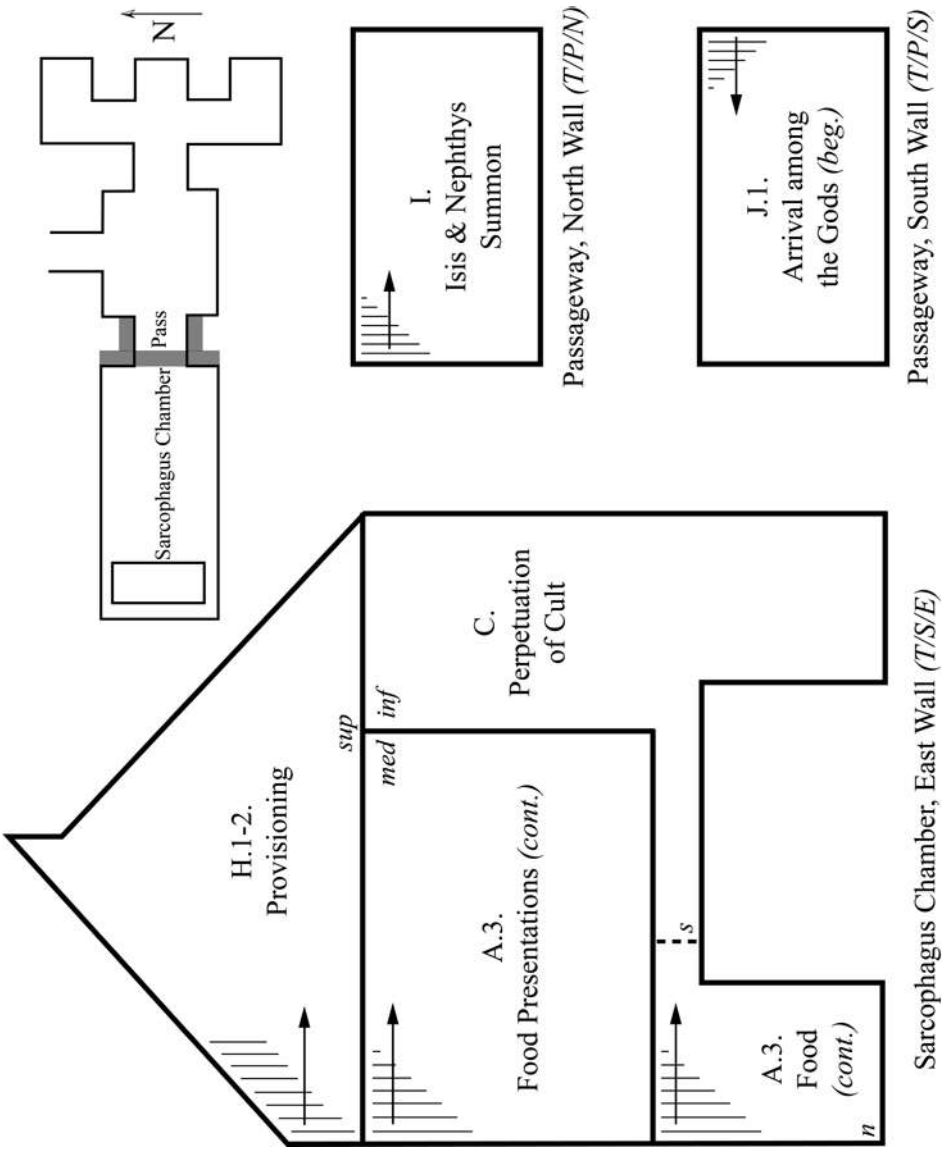

b. *Plan 11. Sarcophagus Chamber, East Wall, and Passageway*

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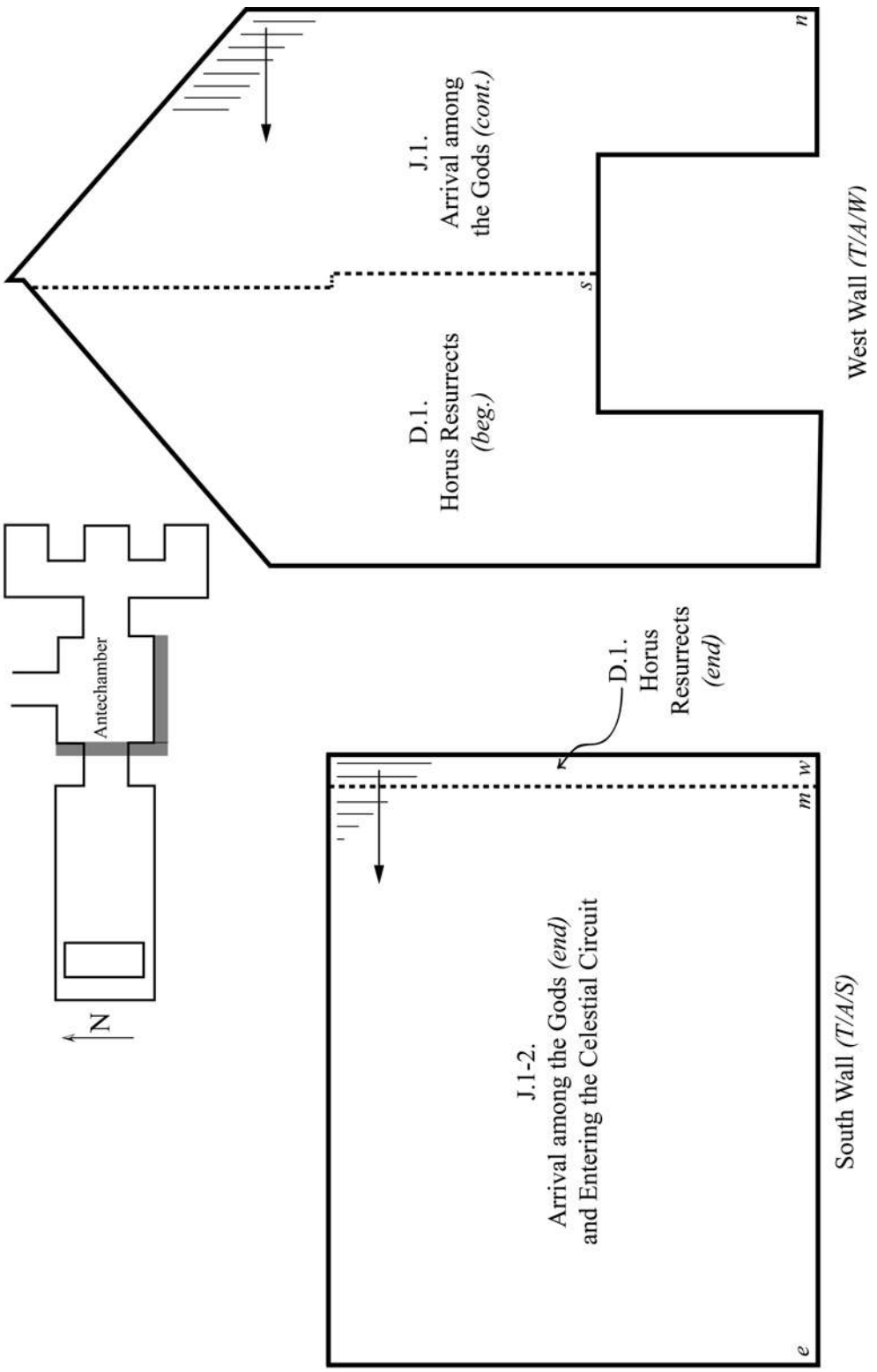

c. *Plan 12. Antechamber, West and South Walls*

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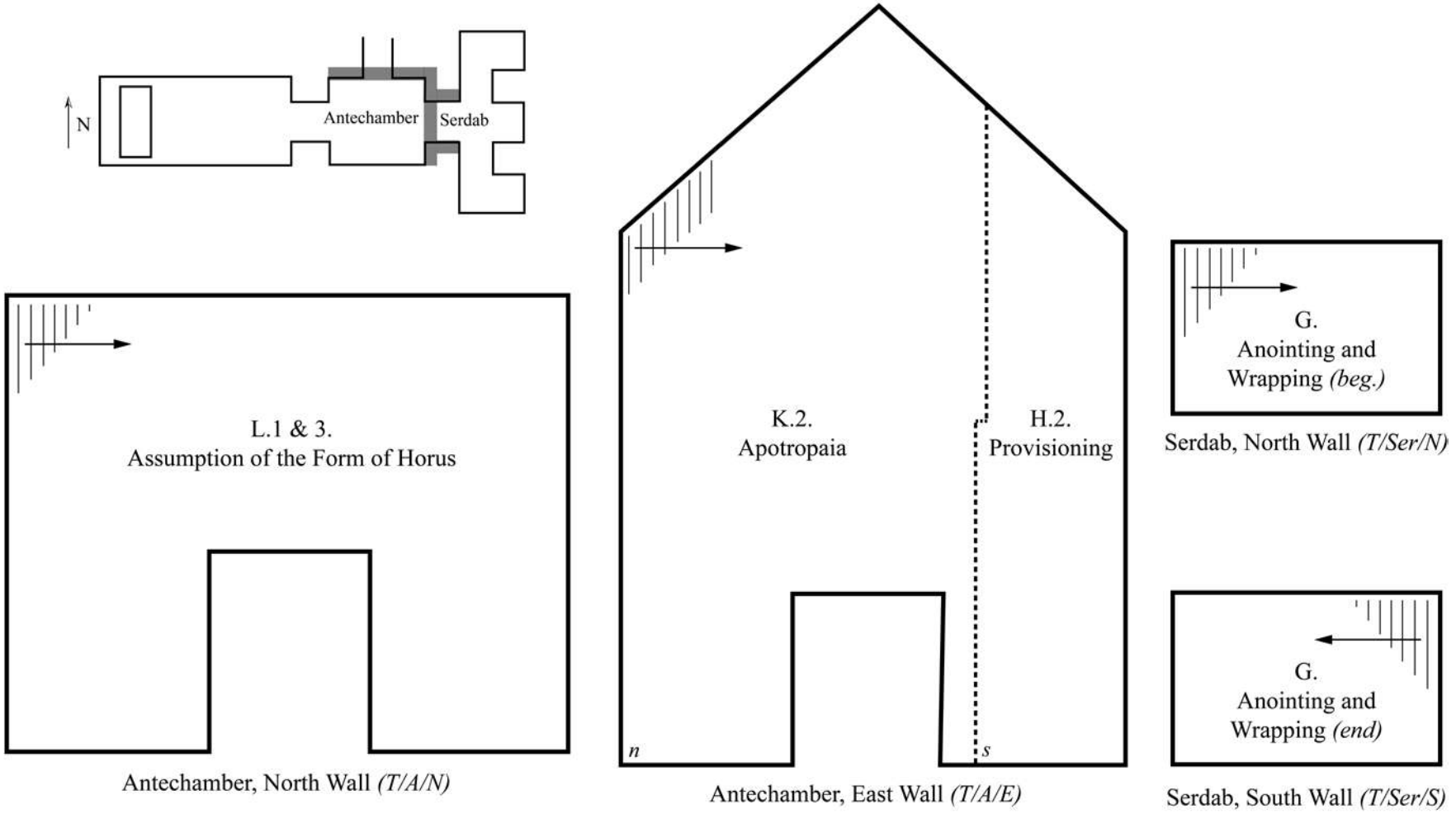
d. *Plan 13. Antechamber, East and North Walls, and Serdab*



Antechamber, North Wall *(T/A/N)*

Antechamber, East Wall *(T/A/E)*

Serdab, North Wall *(T/Ser/N)*

Serdab, South Wall *(T/Ser/S)*

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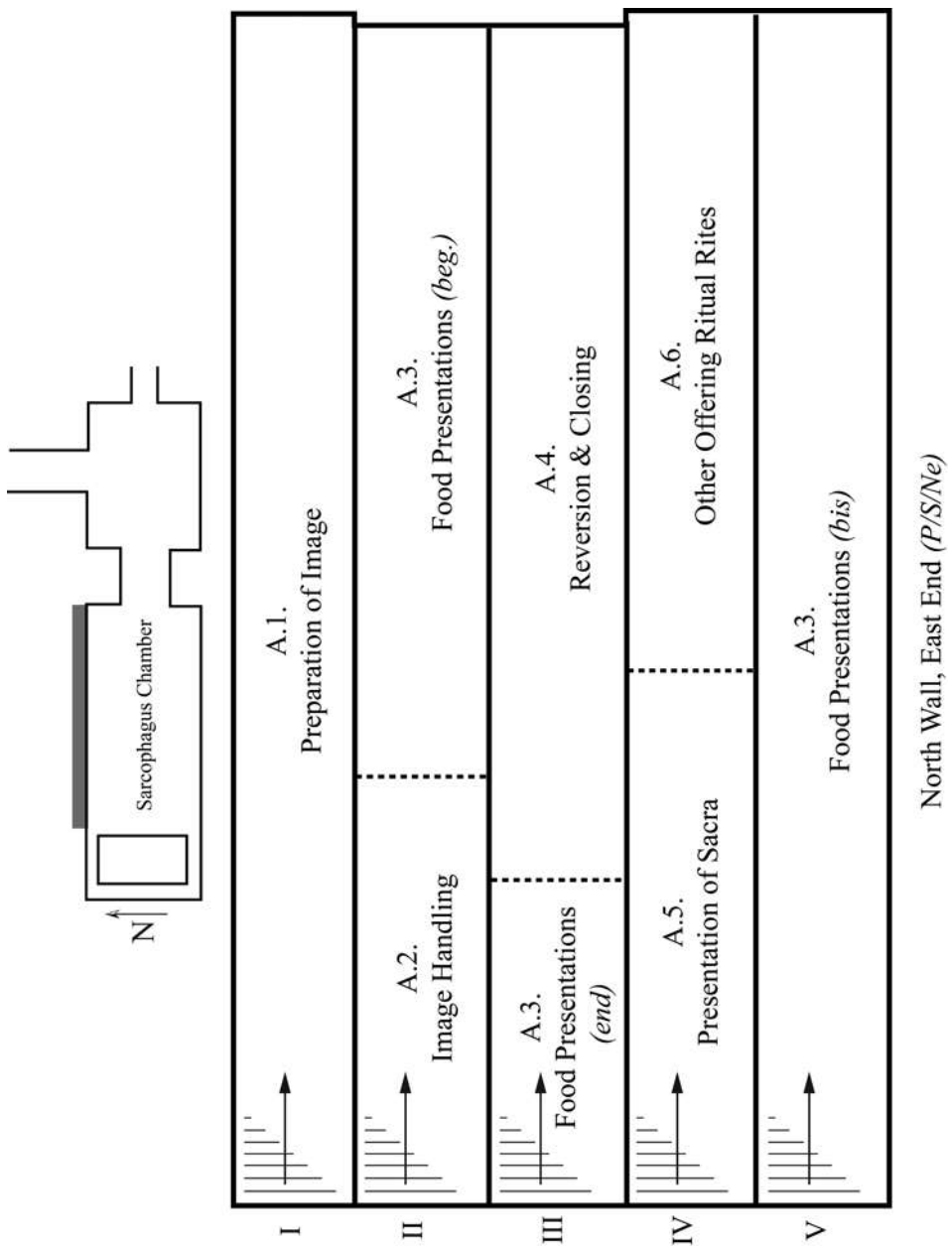
3. *The Pyramid of Pepi I*

a. *Plan 14. Sarcophagus Chamber, North Wall, East End*



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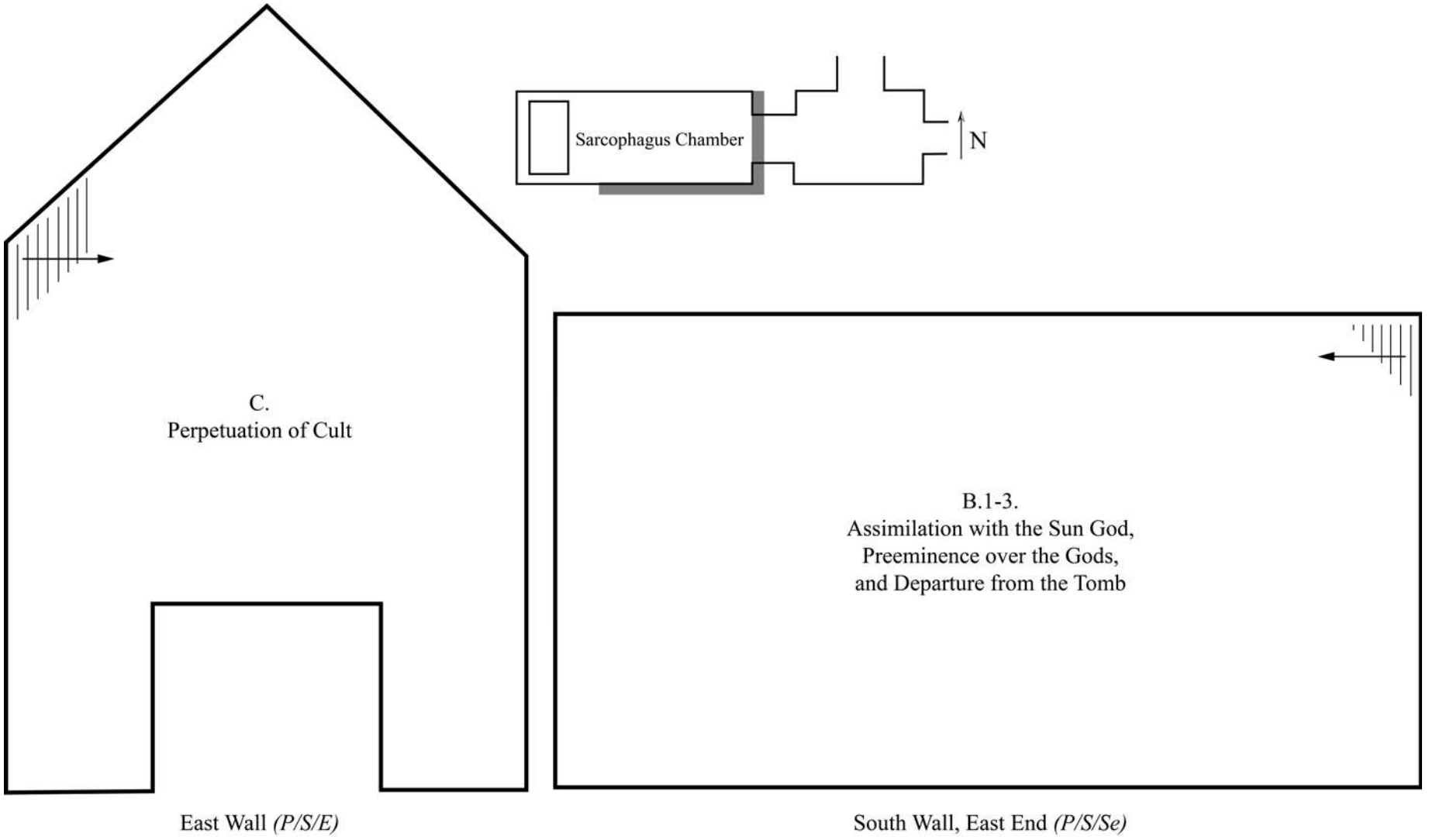
b. *Plan 15. Sarcophagus Chamber, East and South Walls, East End*



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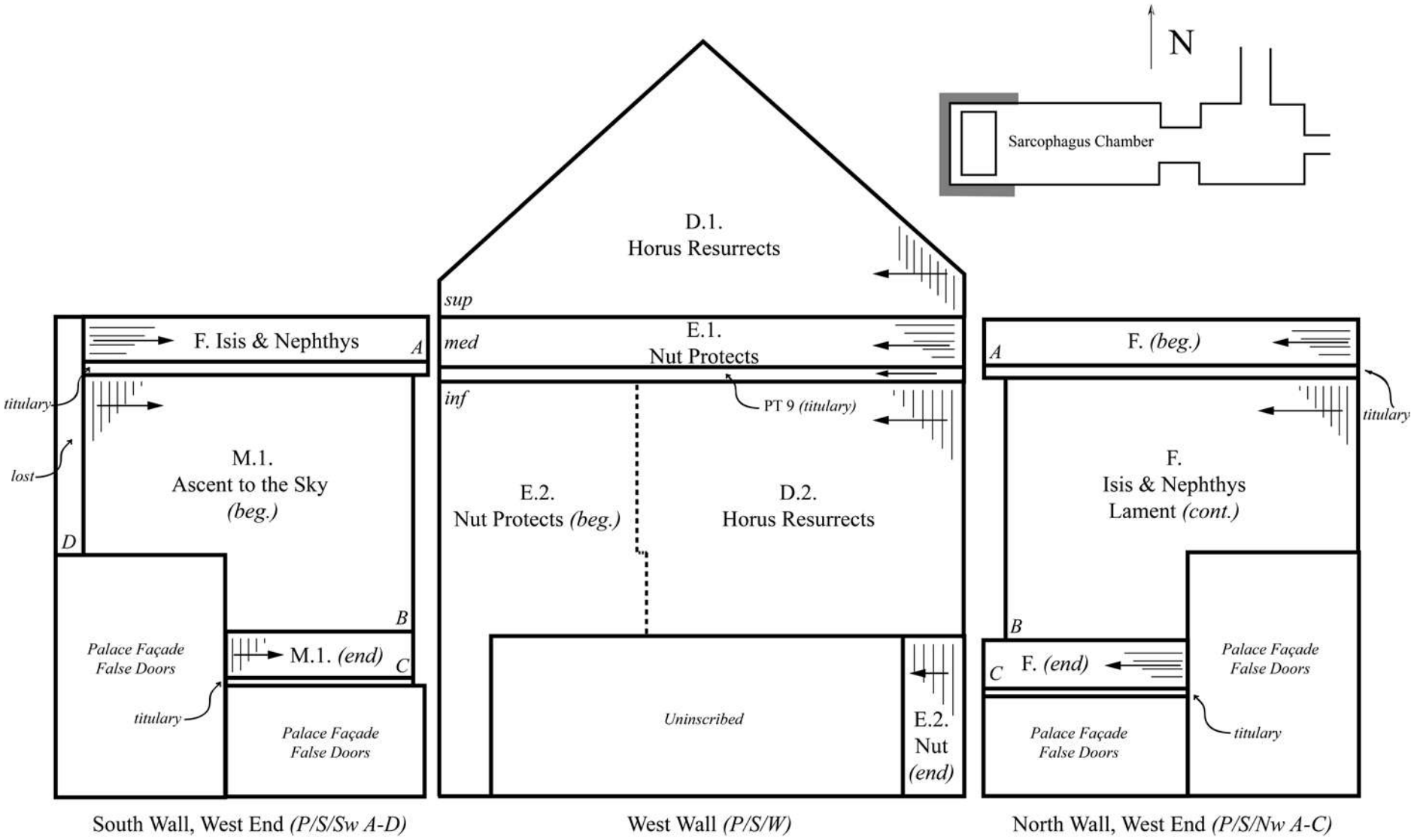
c. *Plan 16. Sarcophagus Chamber, West End*



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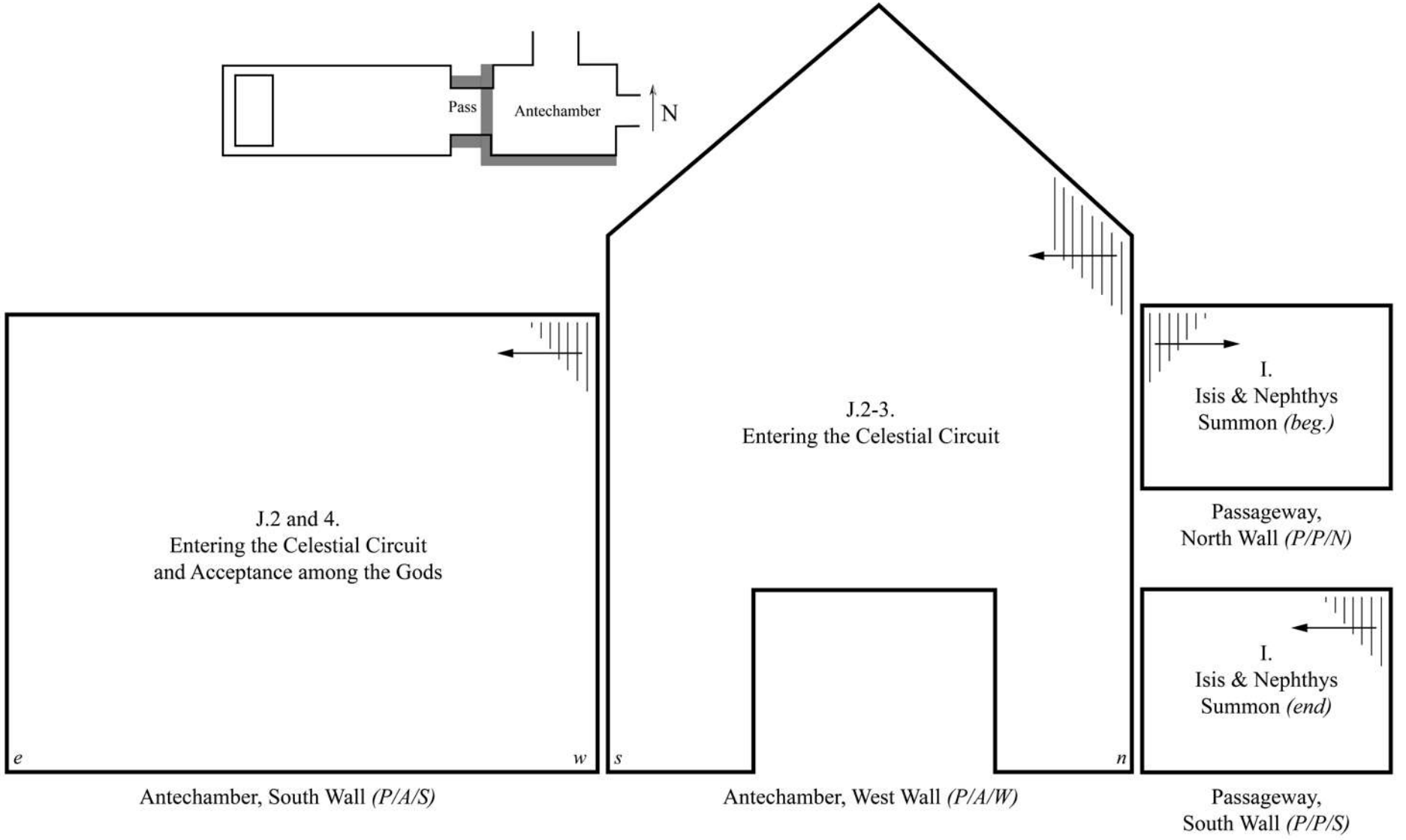
d. *Plan 17. Antechamber, West and South Walls, and Passageway*



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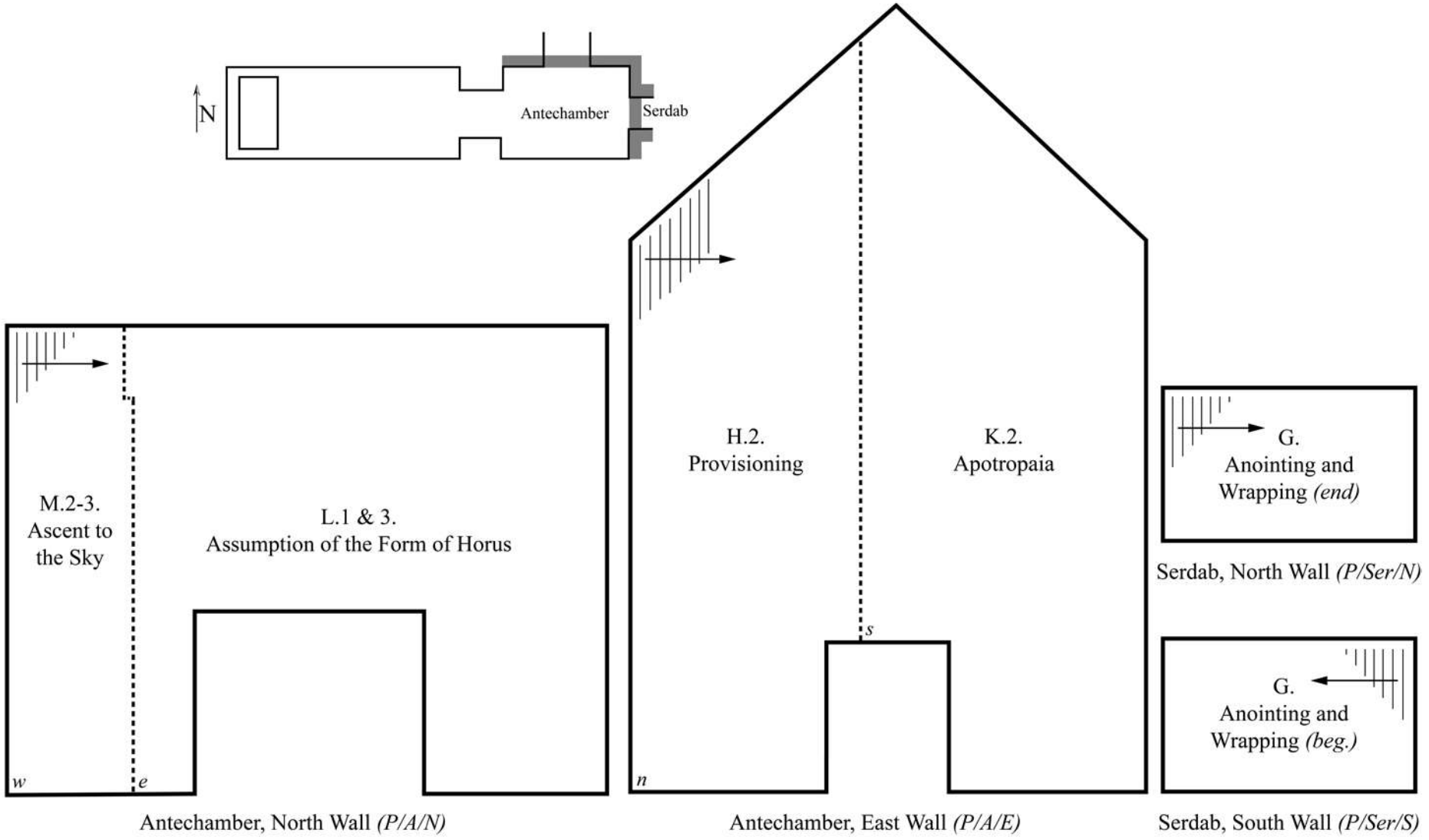
e. *Plan 18. Antechamber, North and East Walls, and Serdab*



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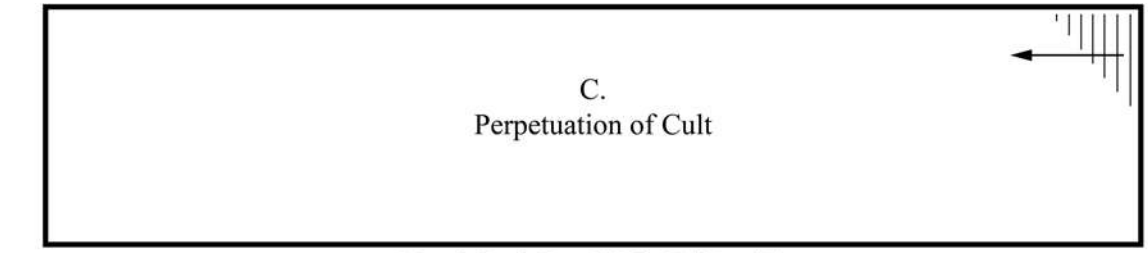
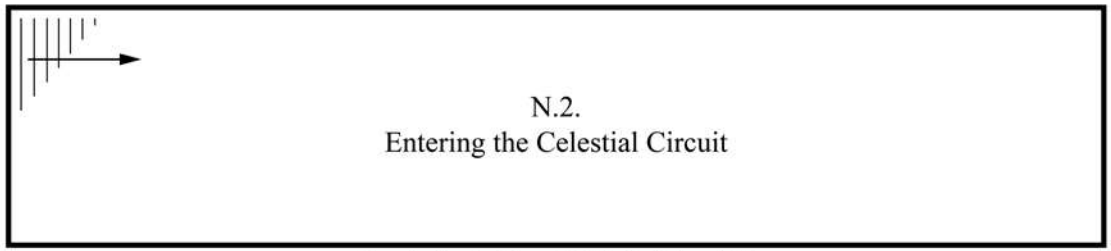
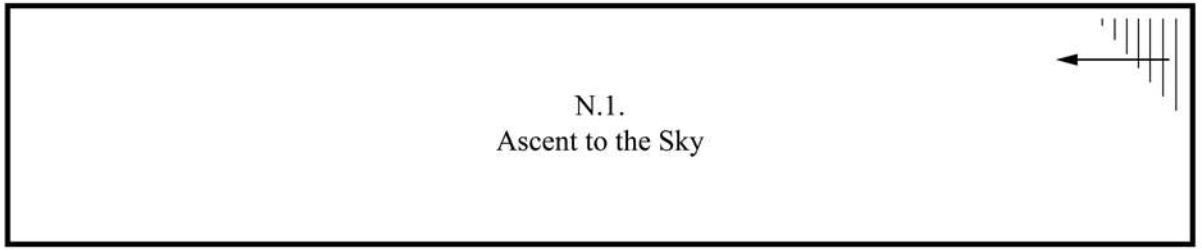
f. *Plan 19. Corridor*



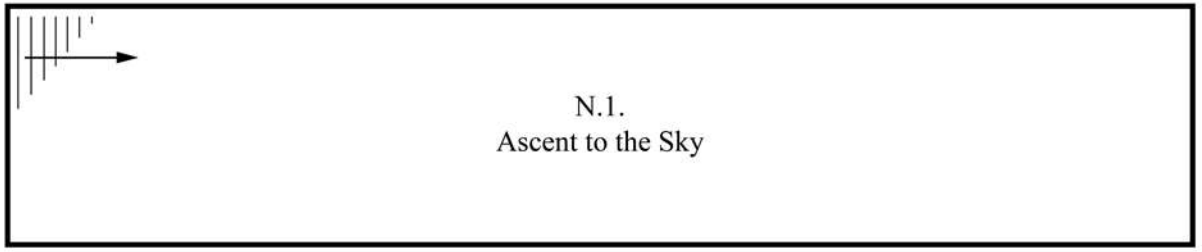
North End, East Wall *(P/Cant/E)*



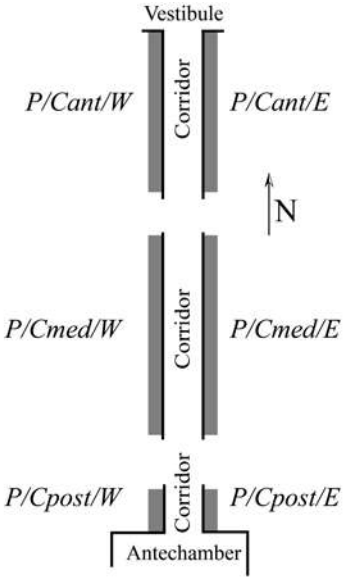
North End, West Wall *(P/Cant/W)*

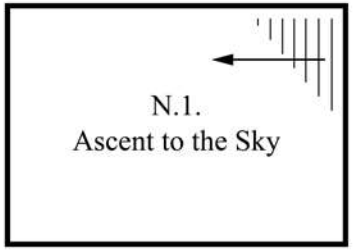


Middle, East Wall *(P/Cmed/E)*

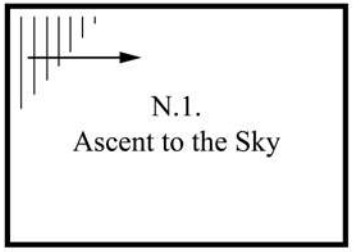


Middle, West Wall *(P/Cmed/W)*





South End, East Wall *(P/Cpost/E)*



South End, West Wall *(P/Cpost/W)*

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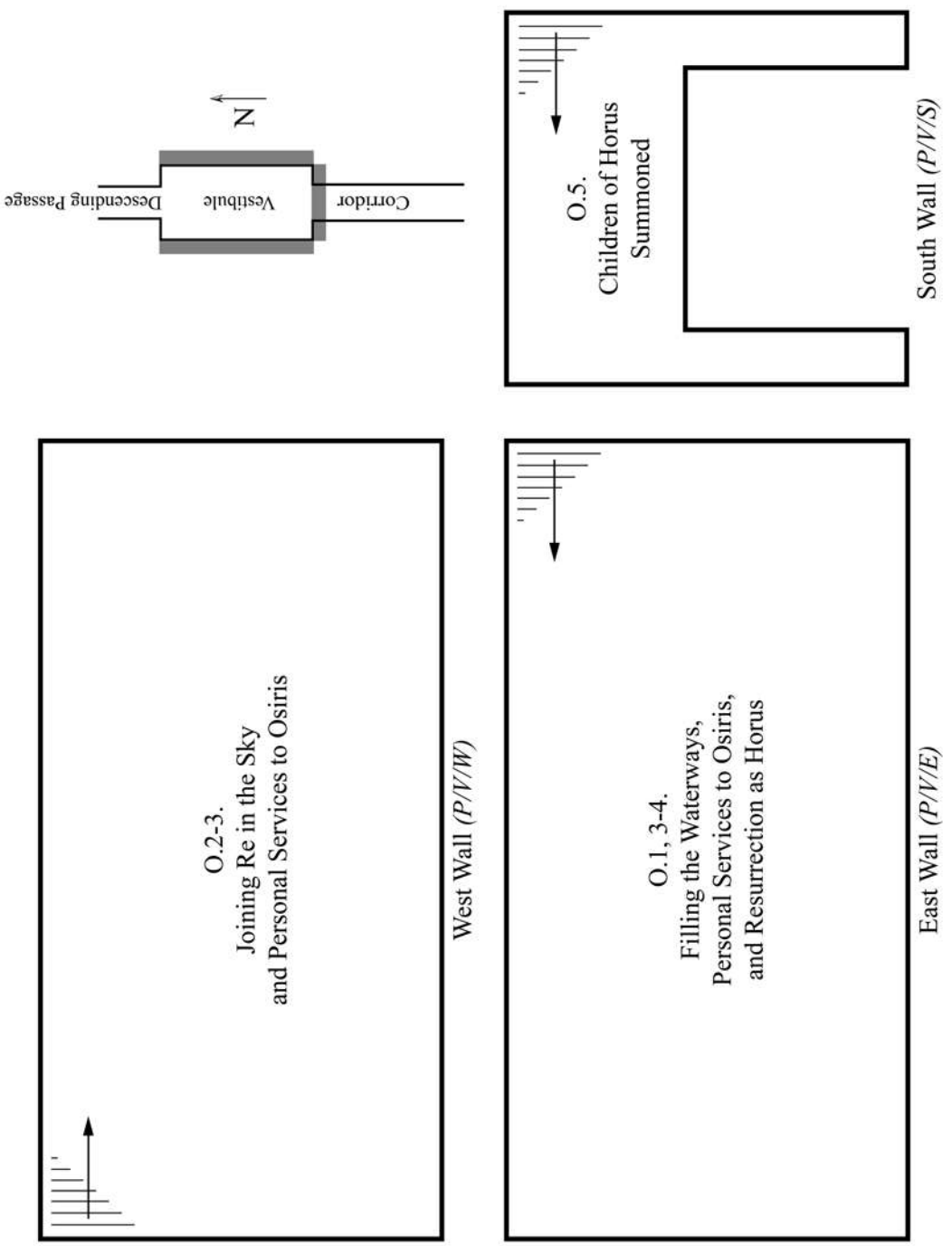

g. *Plan 20. Vestibule*

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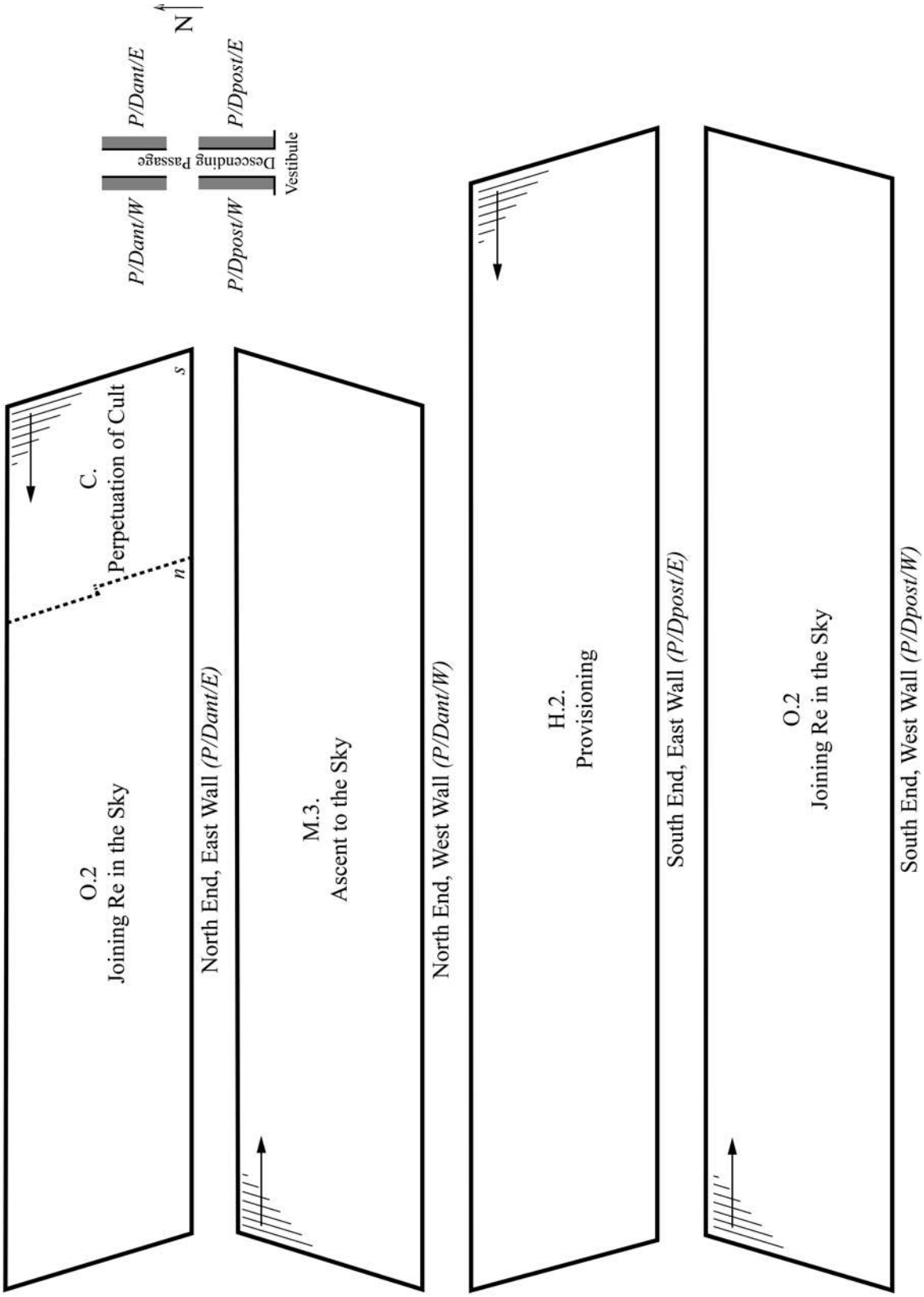

h. *Plan 21. Descending Passage*

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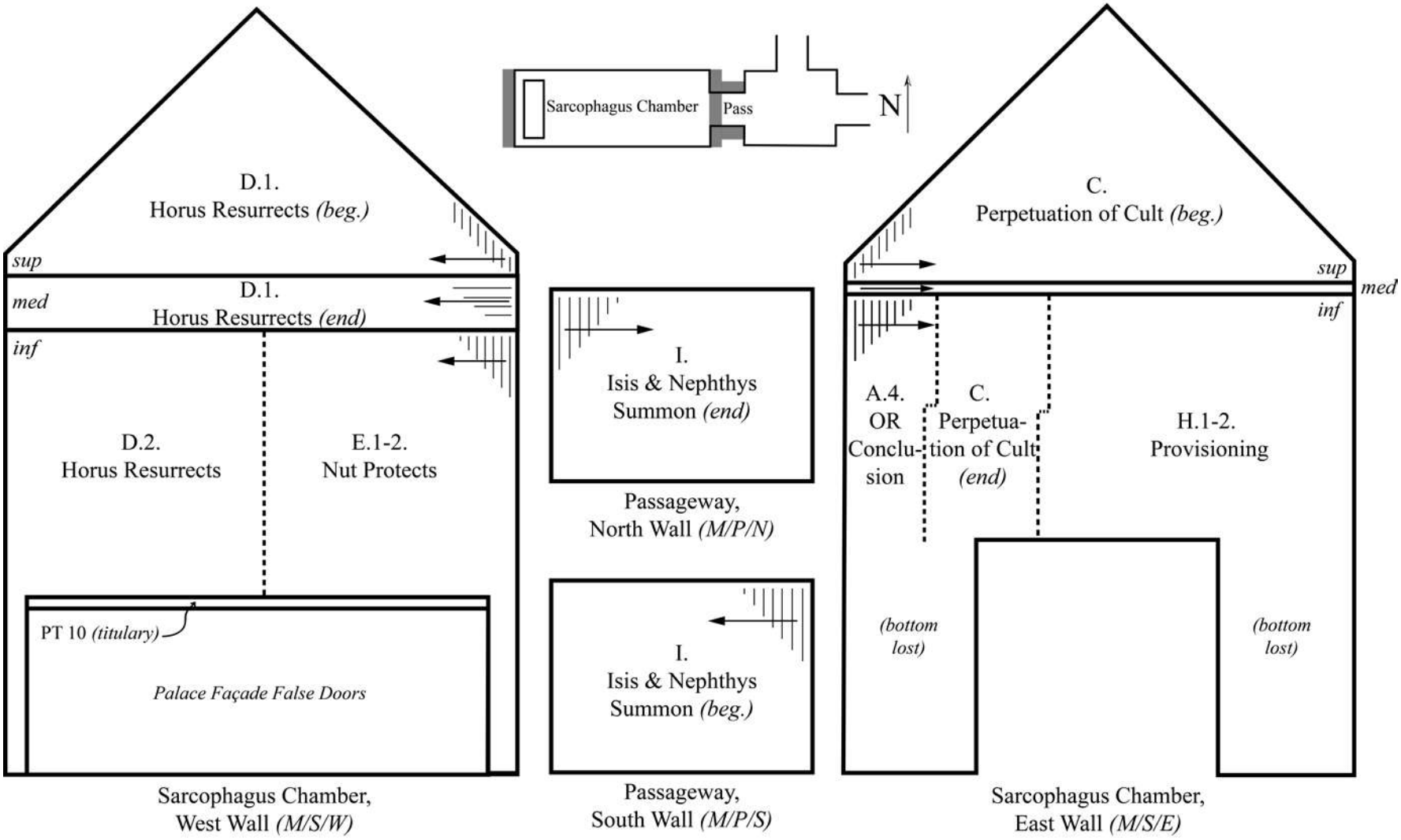
4. *The Pyramid of Merenre*

a. *Plan 22. Sarcophagus Chamber, West and East Walls*



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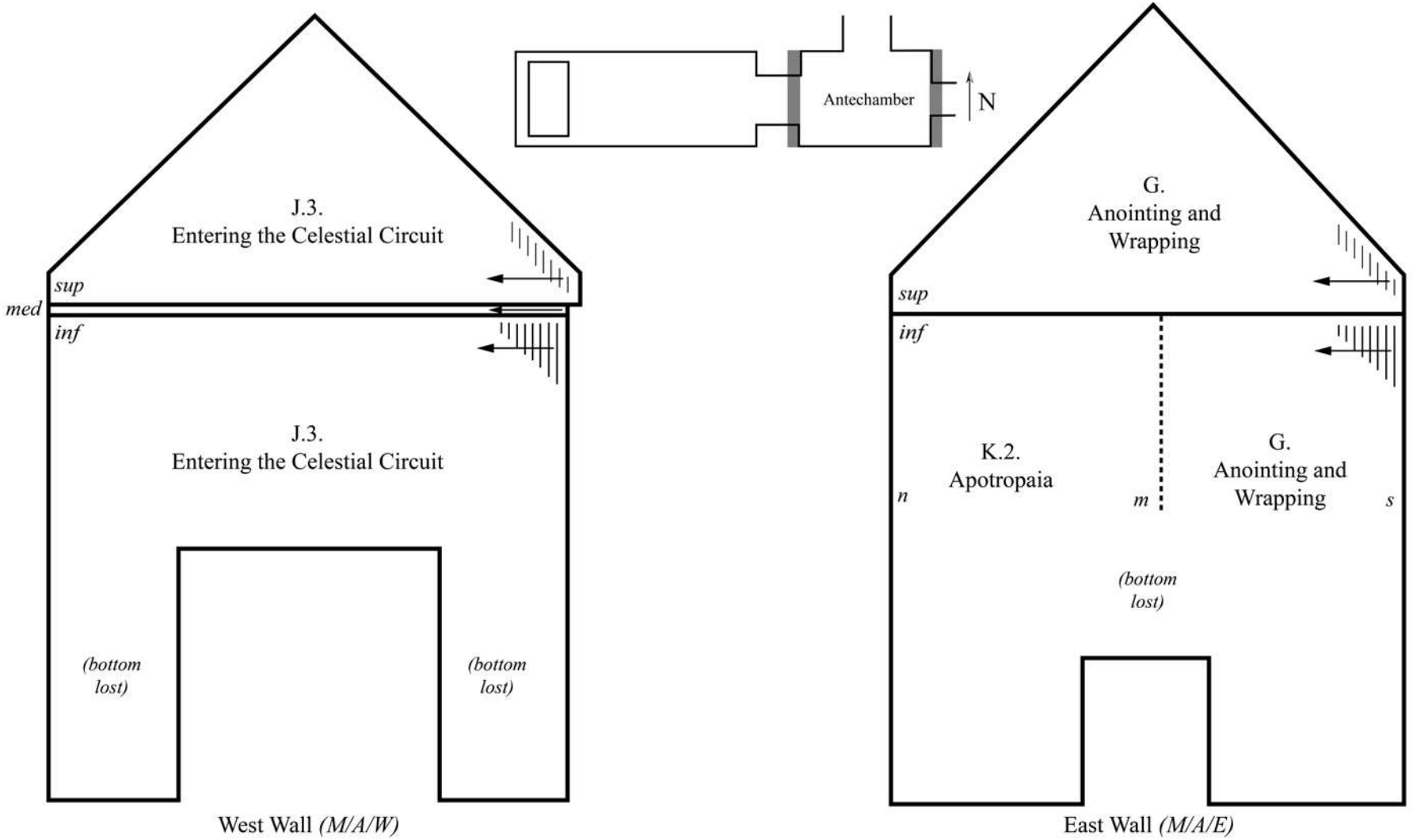
b. *Plan 23. Antechamber, West and East Walls*



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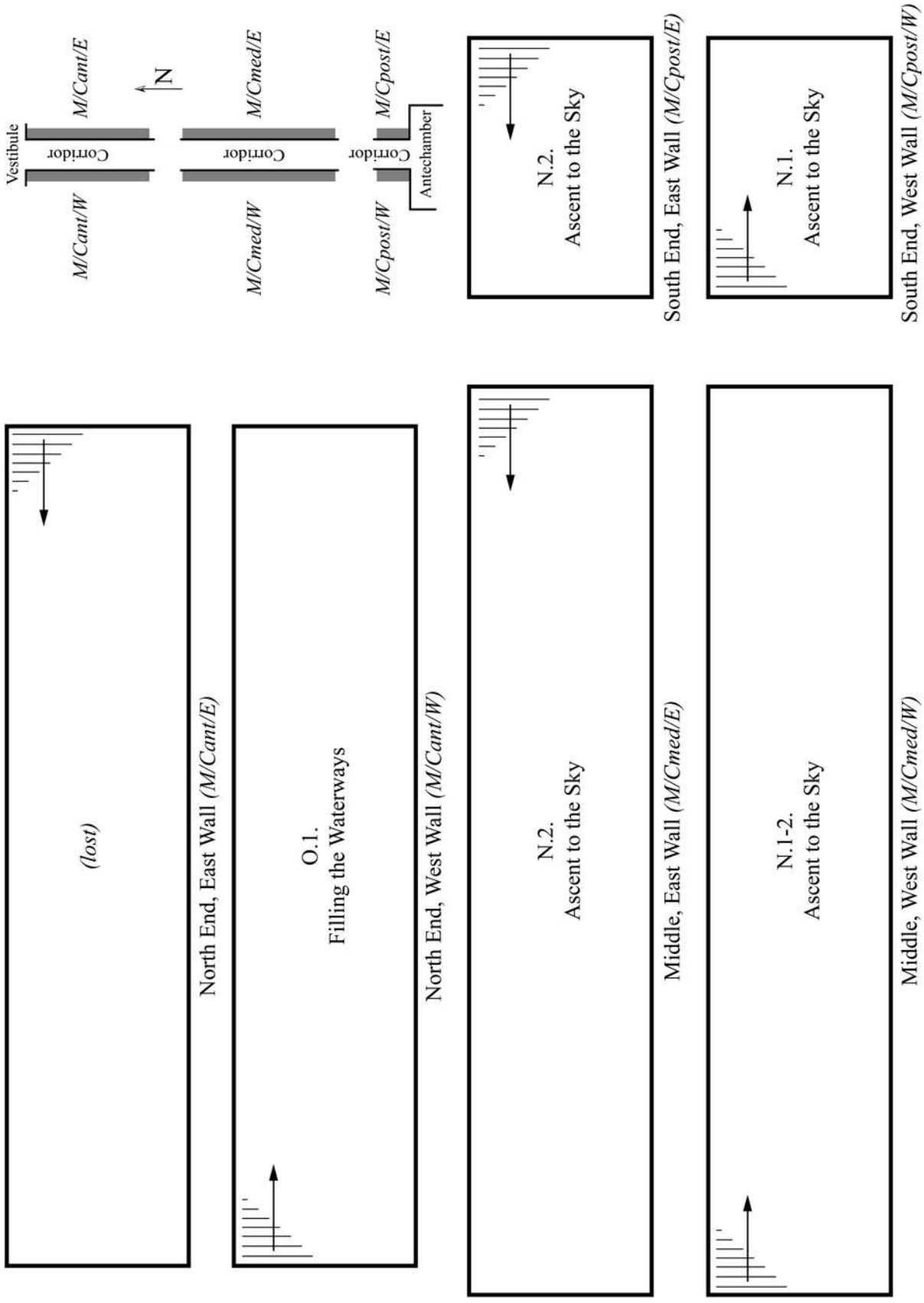

c. *Plan 24. Corridor*

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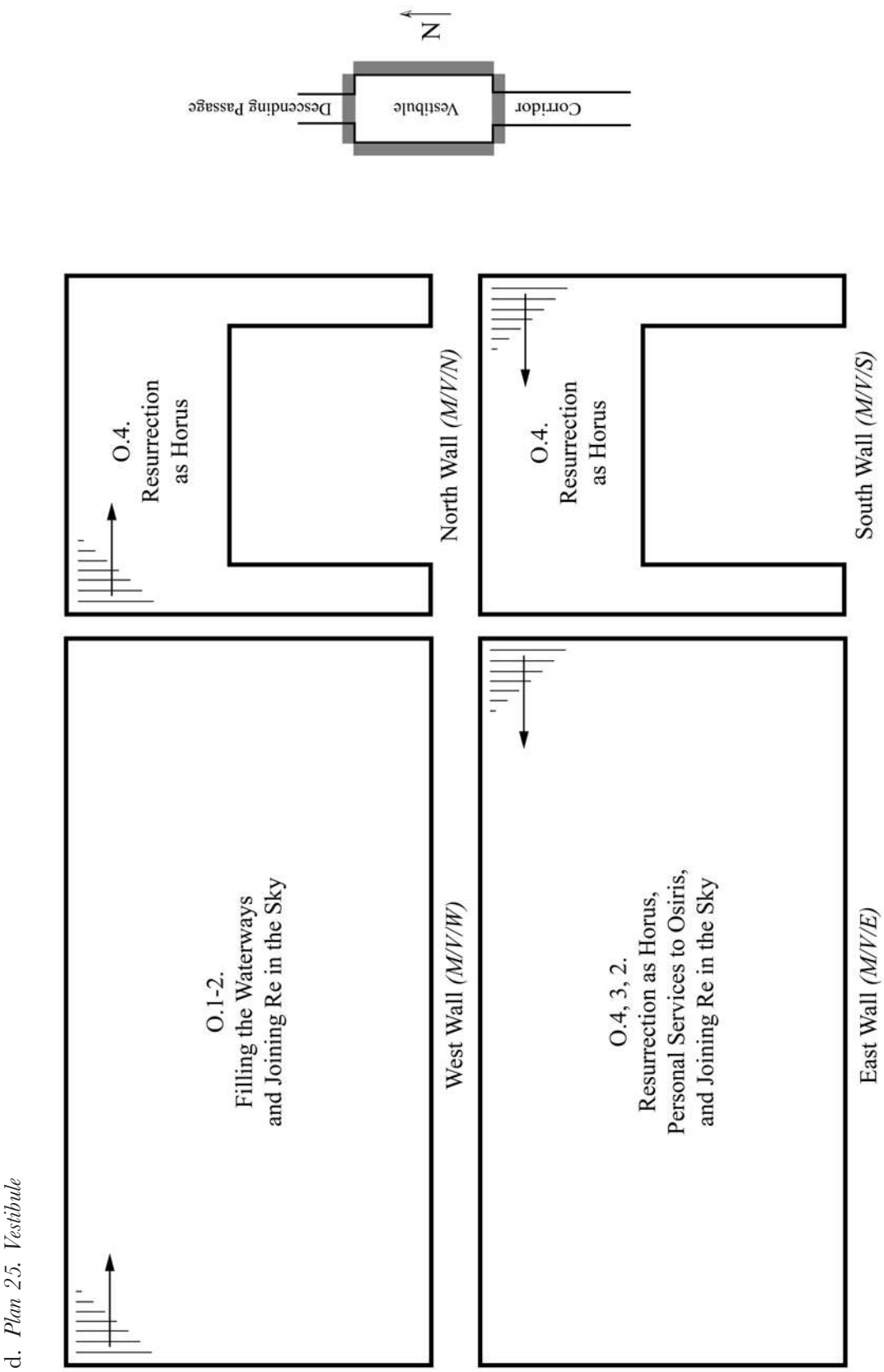

d. *Plan 25. Vestibule*

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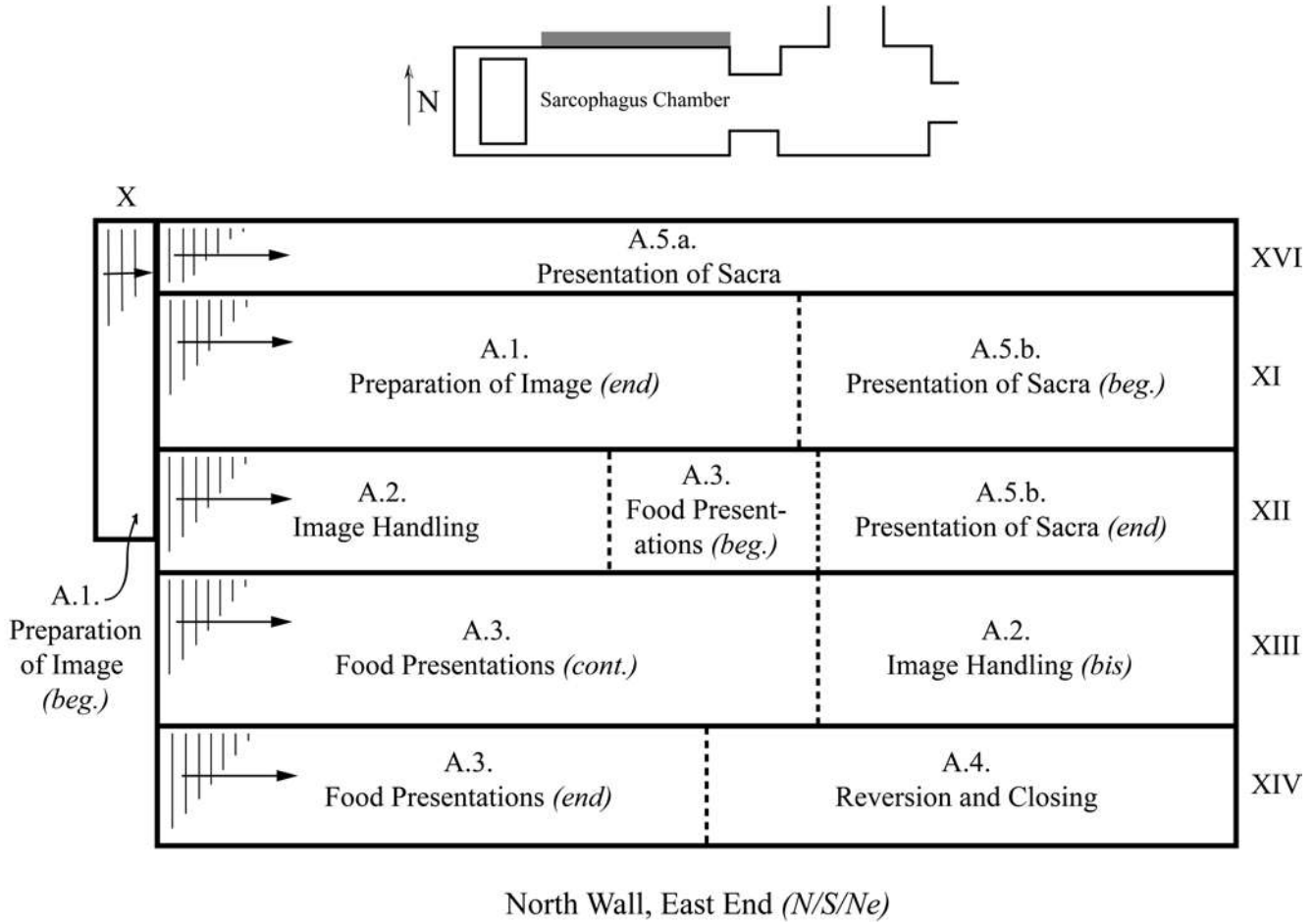
5. *The Pyramid of Pepi II*

a. *Plan 26. Sarcophagus Chamber, North Wall, East End*



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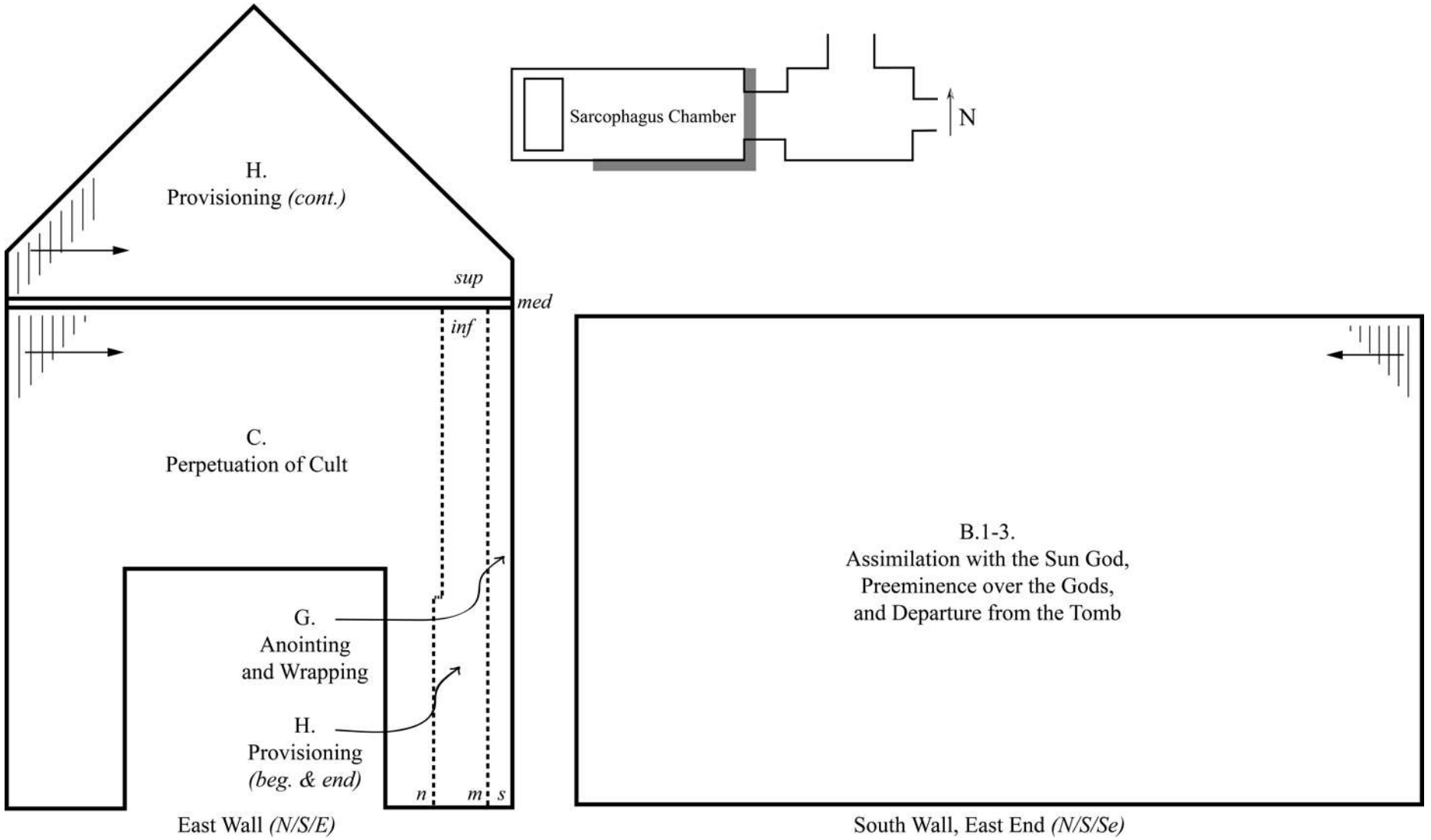
b. *Plan 27. Sarcophagus Chamber, East and South Walls, East End*



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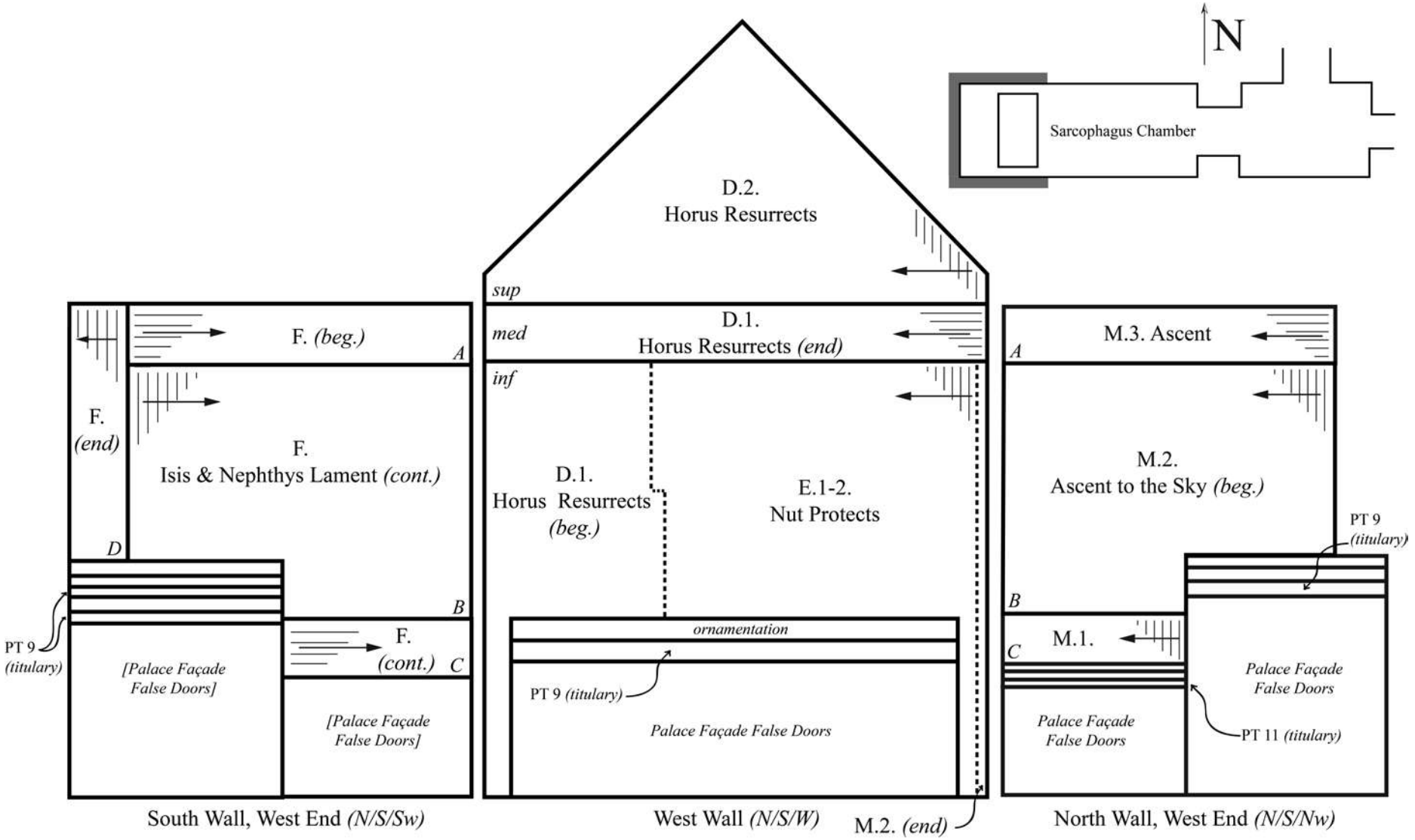
c. *Plan 28. Sarcophagus Chamber, West End*



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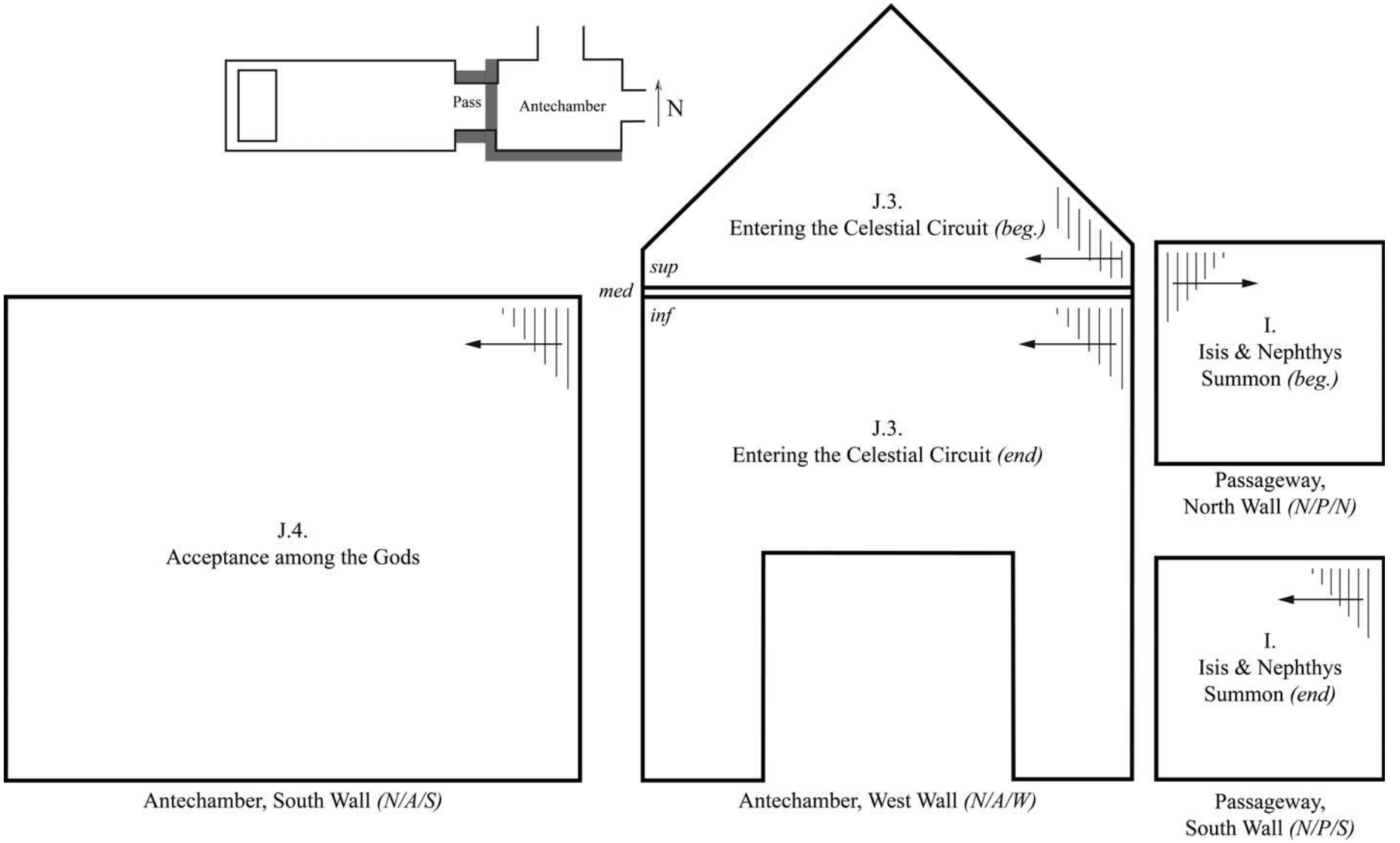
d. *Plan 29. Passageway and Antechamber, West and South Walls*



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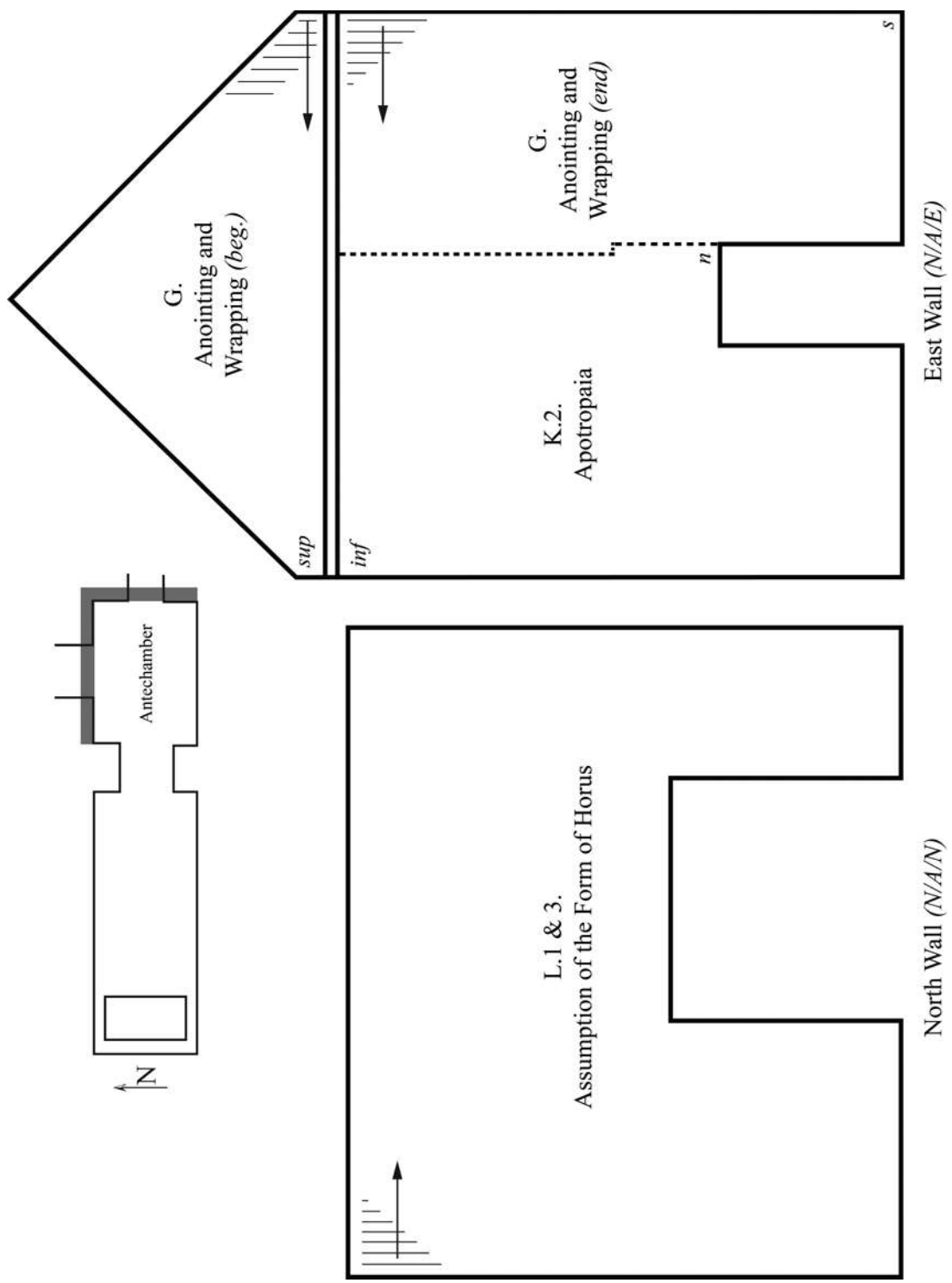

e. *Plan 30. Antechamber, East and North Walls*

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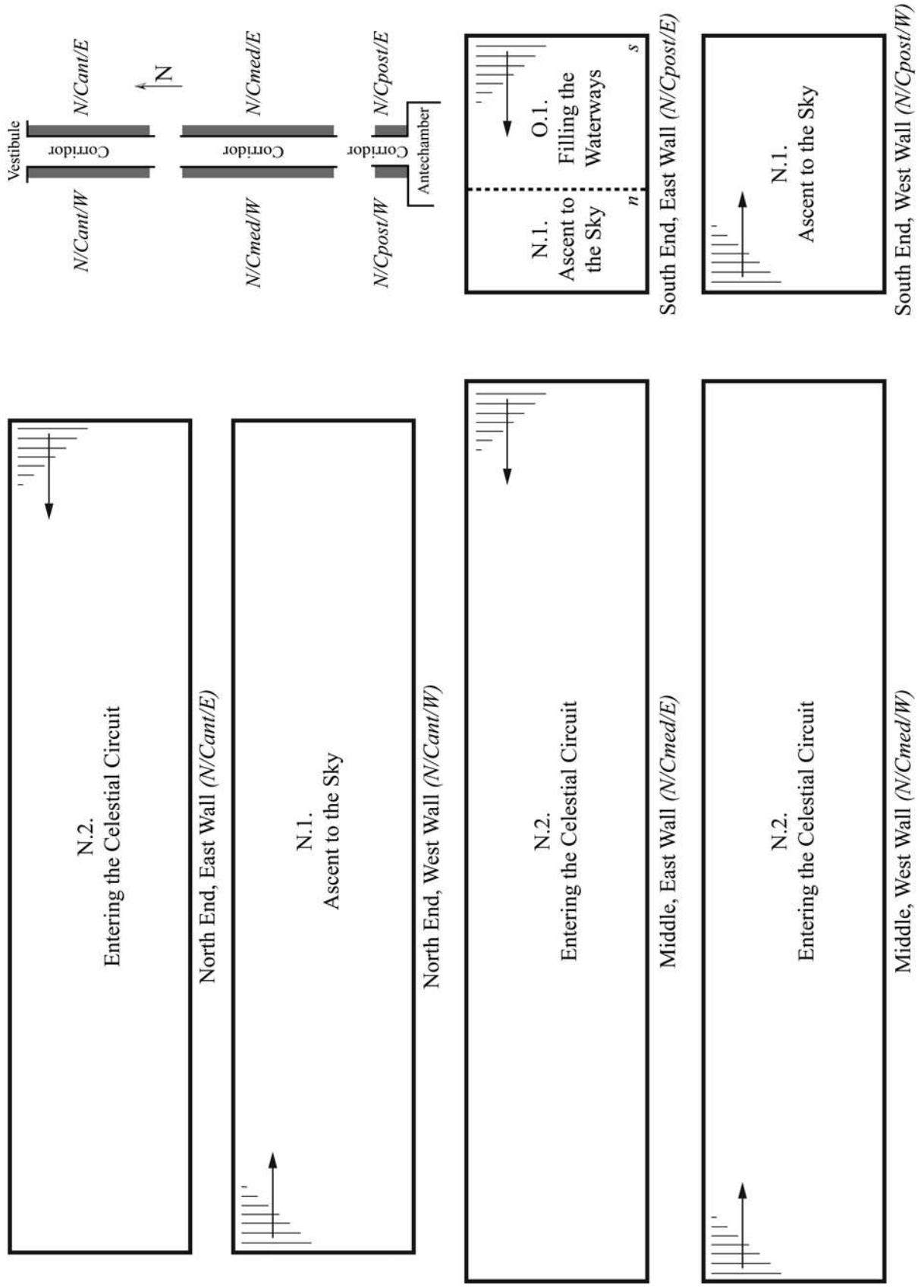

f. *Plan 31. Corridor*

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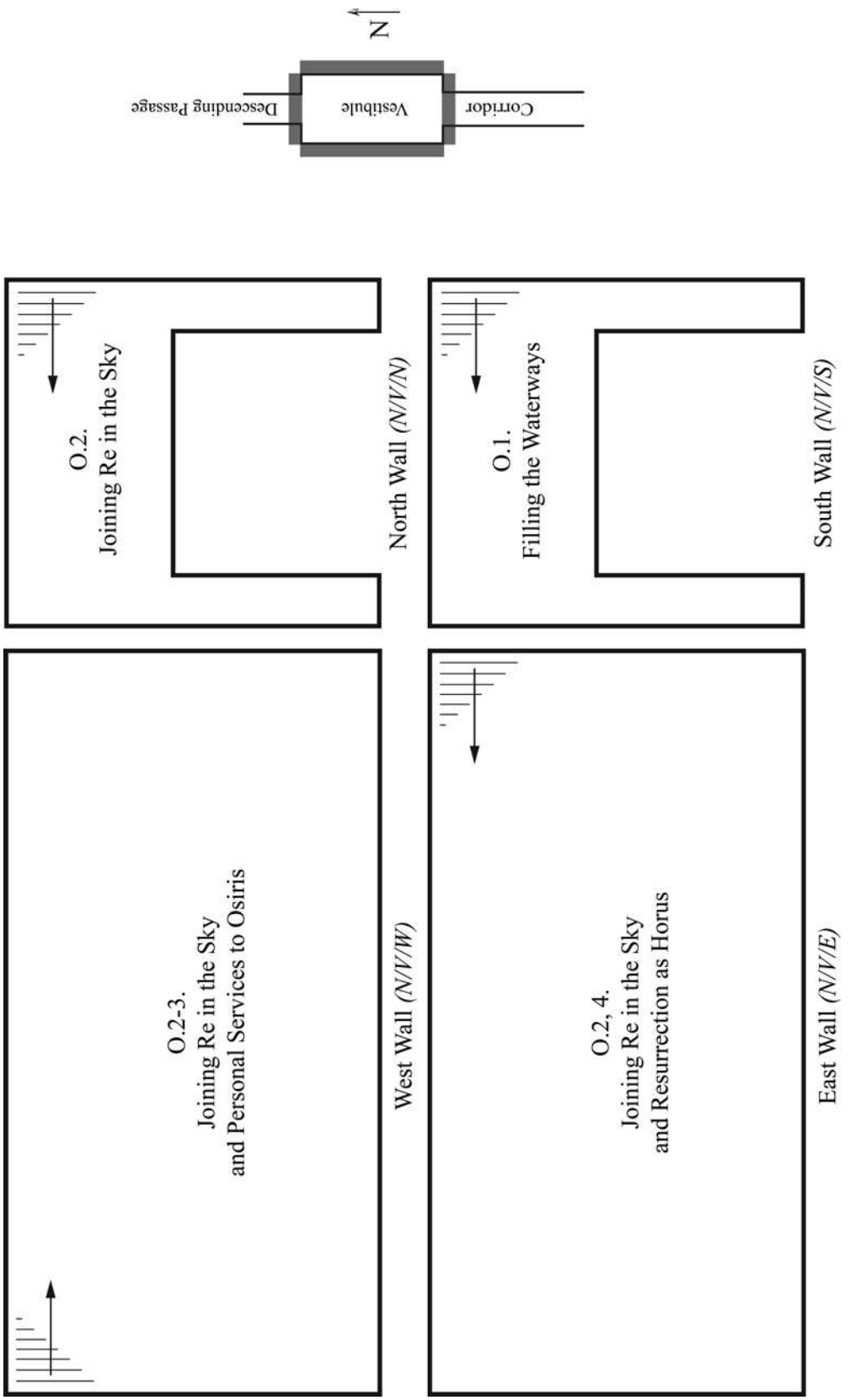

g. *Plan 32. Vestibule*

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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 Ier*, 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

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Group A. Offering Ritual

Section A.1. Preparation of the Image

	OM	a. purifications	b. OM	c. food	d. purifications	e. food		
W/S/N I		*23 25 32*	*34-36*	*37-38*	*39-42*	*32*	*43-57*	
T/S/N I		*23 25 32*	*34-36*	*37-38*	*39-42*	*32*	*43-57*	x
P/S/Ne I[1]		*23 24 25 26[-]30 32 33*	*34-36*	*37-38*	*39-42*	*32 33[-36]*	x *43-57*	
N/S/Ne X-XI	12-22	*23 24 25 26 - 30 31 32 33*	*34-36*	*37-38*	*39-42*	*32*	*43-57*	A.5.b

Section A.2. Image Handling

	a. robing	b. robing summary				c. purifications	
W/S/N II	*72-76 77 78 79*	*81*				*25*	*32* A.3
T/S/N II	*72-76 77 78 79*	*81*				*25*	*[32]* A.3
P/S/Ne II[2]	*[72-76 77 78 79*	*81]* 622	*414 f634 s635A*	449 *s715B*		*25*	*32* A.3
N/S/Ne XII	*72-76 77 78 79 80 81*					*25 31*	*26-30 32 33* A.3
N/S/Ne XIII[3]	A.3	*s715A-B*	*414 f634 s635A*-B		636 637 638 639 x 640-641		
M/S/SwC[4]		CT530 x CT862	*f634 s635A*				

OM means "rites concerning the opening of the mouth."

Chart A, Part 1

[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]* × 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-Croisiau 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.

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Section A.3. Food Presentations

		a. cnscr	b. food			c. cnscr	d. food		e. cnscr	
W/S/N II-III + En	A.2	*82-86*	*87-96*	*108-116* | *117 - 141*	*142-150* *151 –171*	|		| B.1	*223 224*	|
T/S/N II + Emed + Einf + N III	A.2	*82-86*	*87-96*	*108-116*	*117 - 141* | *142-150* *151 –171*	| *224*	*172 173*	C.1|	*223*	|
P/S/Ne II-III[5]	A.2	*82-86*	*87-96*	*108-116*	*117 - 141* *142-150* | *[151]-171*				*223*	A.4
P/S/Ne V[6]	|	x		*[108-116*	*117-]141* *142-150* *151 - 171*	x	*[173 174-]198*		x	|
N/S/Ne XII-XIV	A.2	*82-86*	*87-96*	A.5| *108-116*	*117 - 141* *142-150* *151 - 171*	A.2|	*172 173 174 – 198*		*223* *224 225*	A.4

Section A.4. Conclusion

			a. rvrsn	b. purifications			c. cnscr	d. closing shrine		
	closing shrine									
W/P/N + Sw[7]	|		*199*	*32 23 25* 200 | *244*						B.2
P/S/Ne III	A.3		*199*	*244 32 23 25*			*224 225*	s1012 658	s1013 *646 s645A* s645B	s1014 |
M/S/Einf[8]	|		*199*	*244*	436 *24 598*	x	*224*			C.2
N/S/Ne XIV[9]	A.3	642-644 *s645A 646*-648 649-650	*199*	*32*		*33*				|

cnscr stands for "consecration rites."
rvrsn stands for "reversion of offerings."

Chart A, Part 2

[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.

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Section A.5. Presentation of Sacra

A.5.a

N/S/N XVI | f746-749 x f752-756 x s635B 651-653 x |

A.5.b

P/S/Ne IV | x *66[-70 f71] f71A - I* x *f57A-I* *106 107* A.6

N/S/N XI-XII[10] A.2 58 59 60 61 62 63 64 65 *66 - 70 f71 f71A[-]I* N306+11-14 *f57A-I* | A.3 97-105 *30* *26-29* *598* *106 107* |

Section A.6. Other Rites

P/S/Ne IV[11] A.5 x 660 *s715A* x 426 s1015-1016[12] x s1017-1022 |

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.

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Group B. Transfiguration

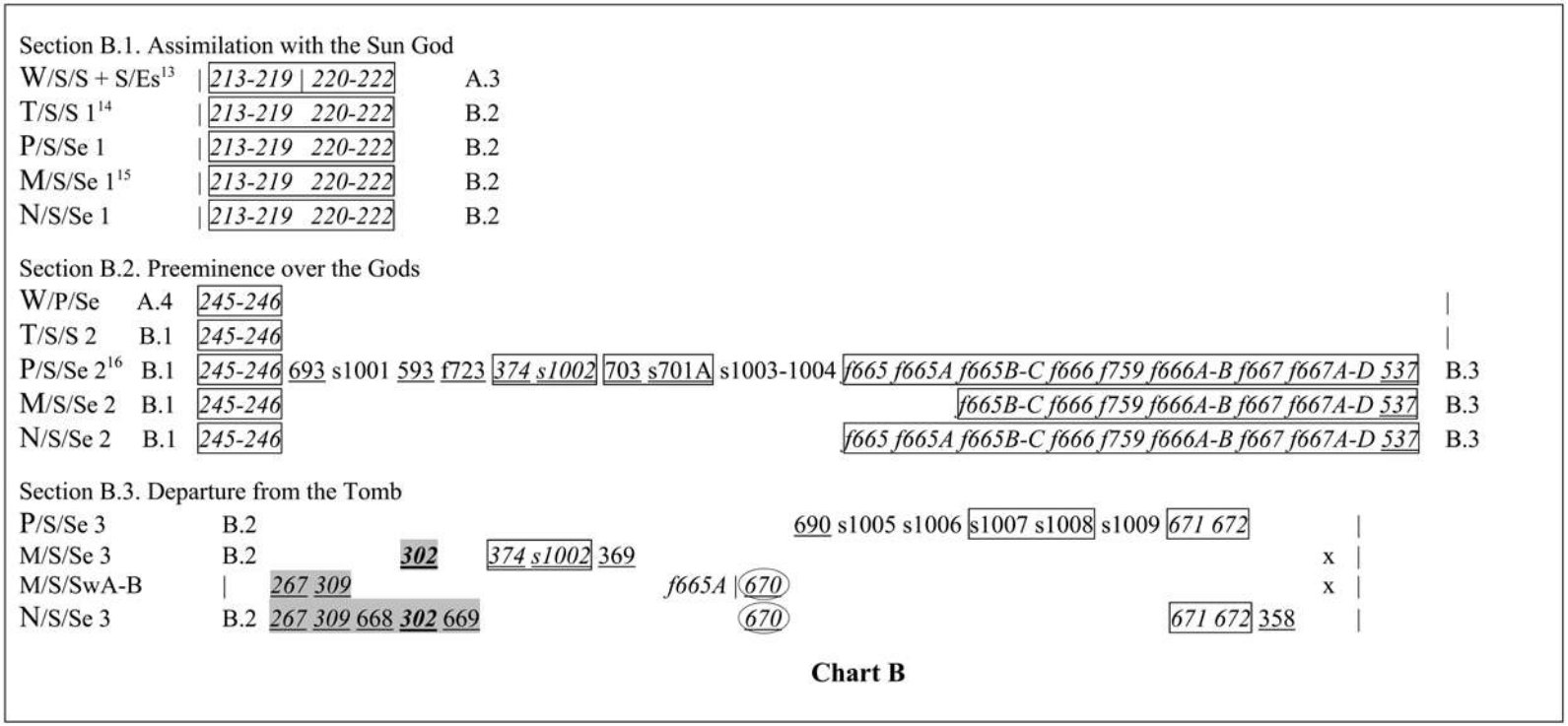

Chart B

[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-Croisiau 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.

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Group C. Perpetuation of Cult

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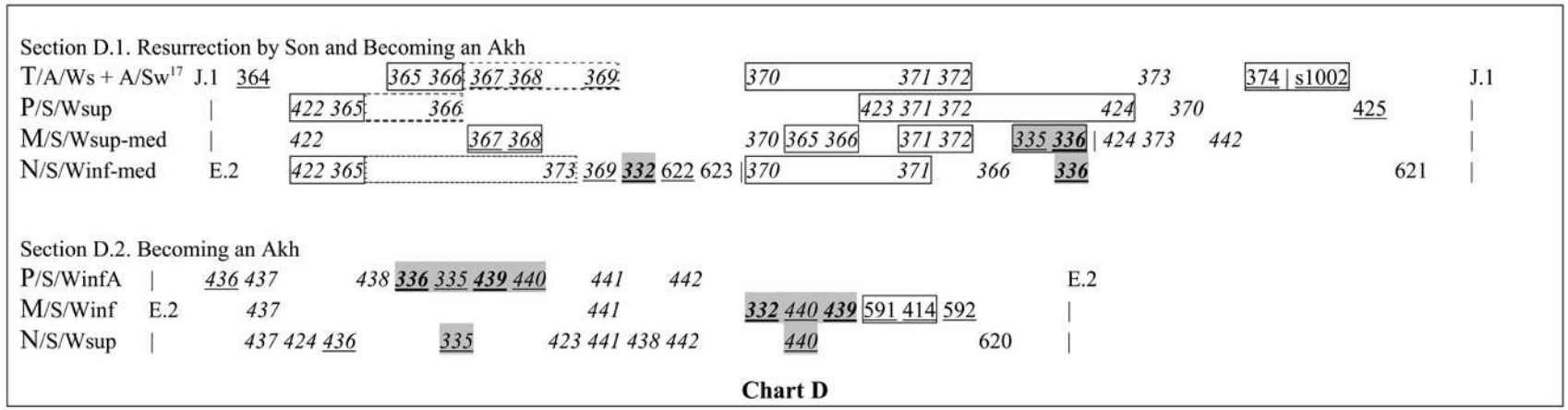
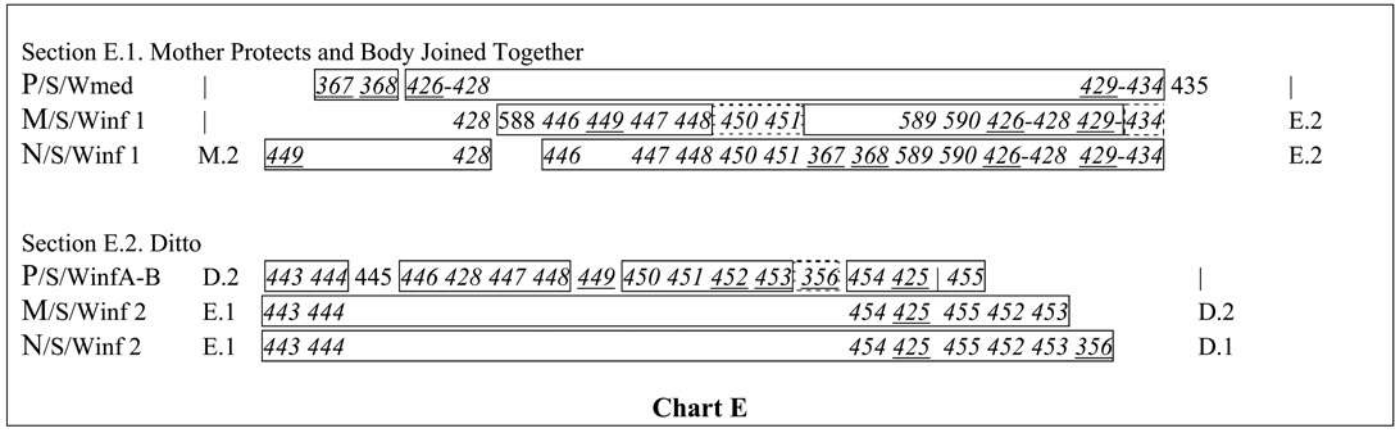
Group D. Horus Resurrects



Group E. Nut Protects



[17] Information on the constituent texts of T/A/S was very kindly provided by Élise Bène.

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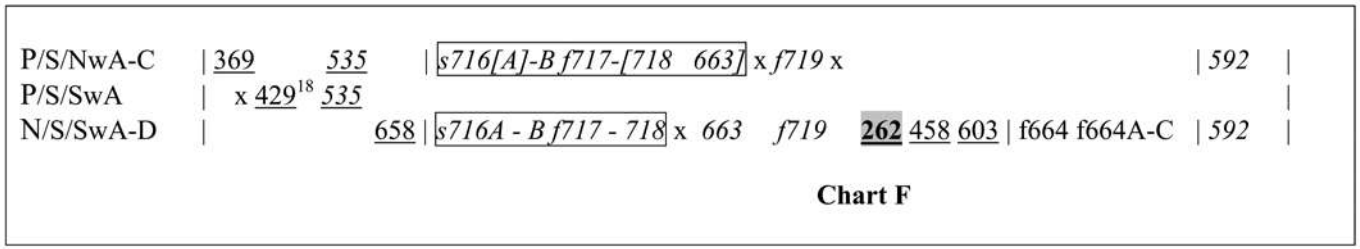
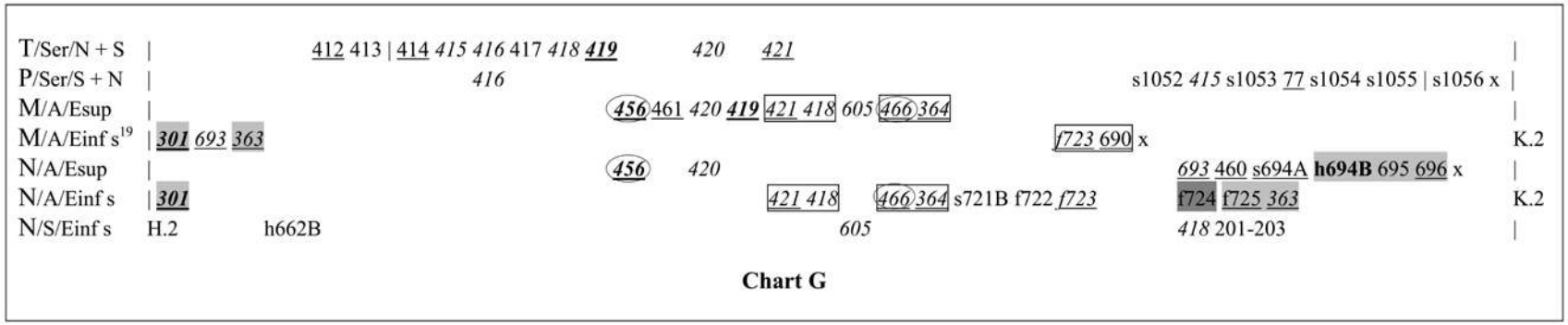
Group F. Isis and Nephthys Lament



Group G. Anointing and Wrapping



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.

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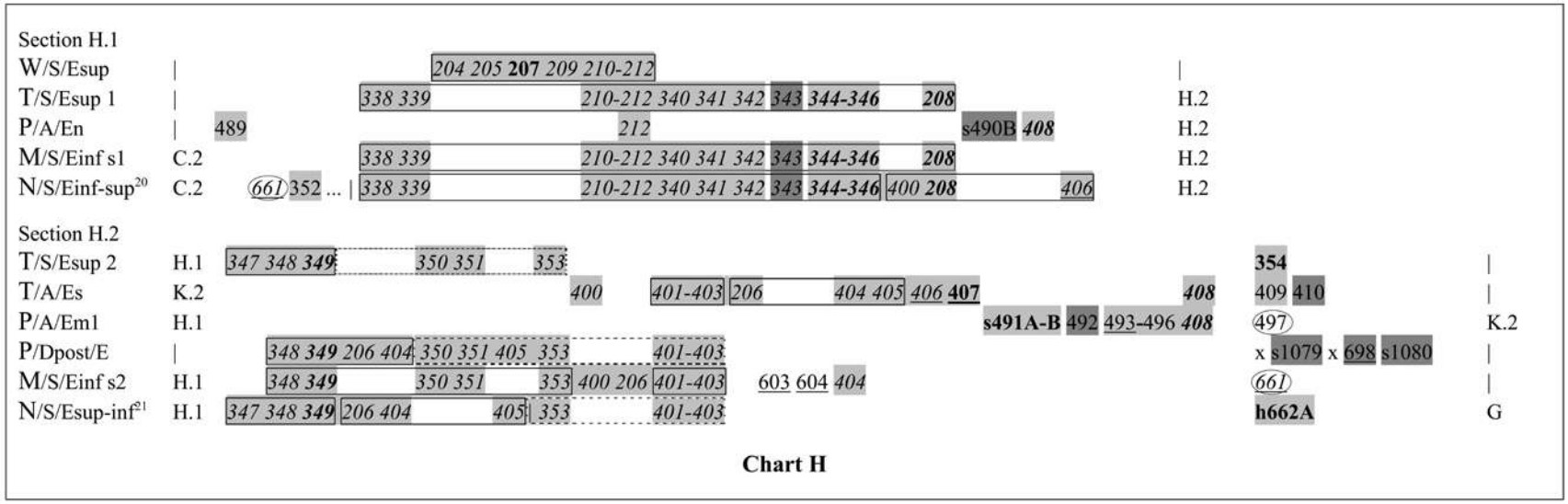
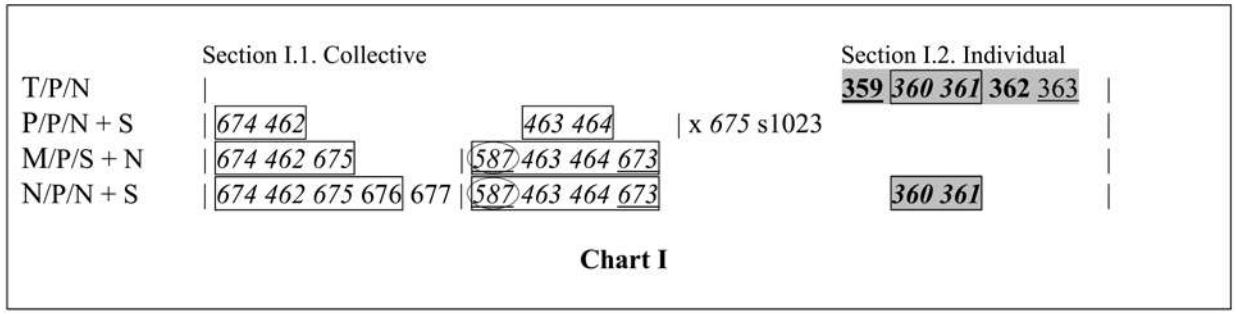
Group H. Provisioning



Note on Chart H
The last texts of section H.2 are not arranged in comparative order.

Group I. Isis and Nephthys Summon



[20] PT 352 finishes within Einf MafS line 55 = Sethe line 701; it is followed in that line by the continuation of PT 405, which begins in Esup.
[21] PT 405 jumps from Esup to Einf m (i.e. MafS lines Esup 61–62 + Einf 55–56 = Sethe lines 644–645+701–702). Note the presence of a completely different text at S/Emed (PT 591 of Group C), physically splitting PT 405 apart.

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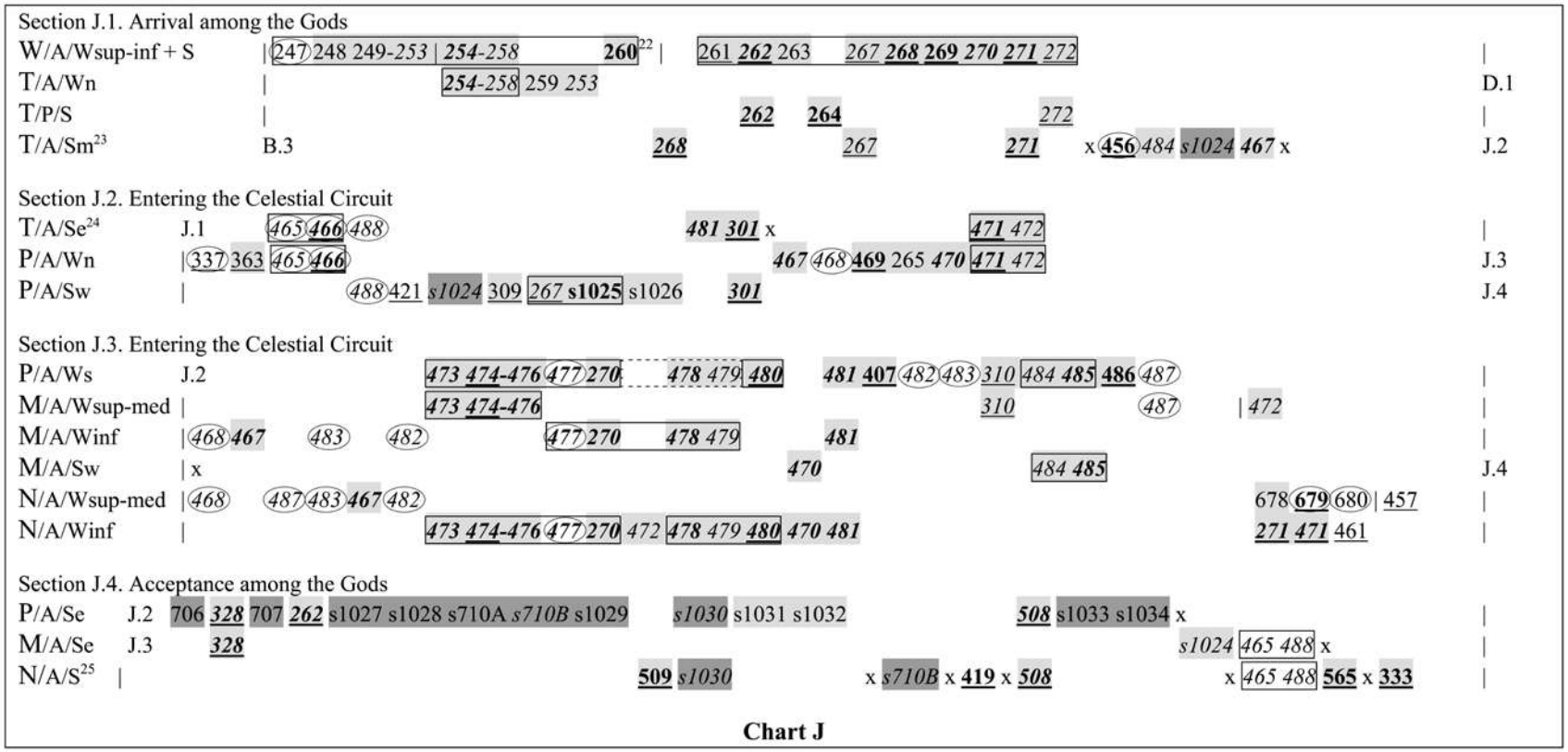

Chart J

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.

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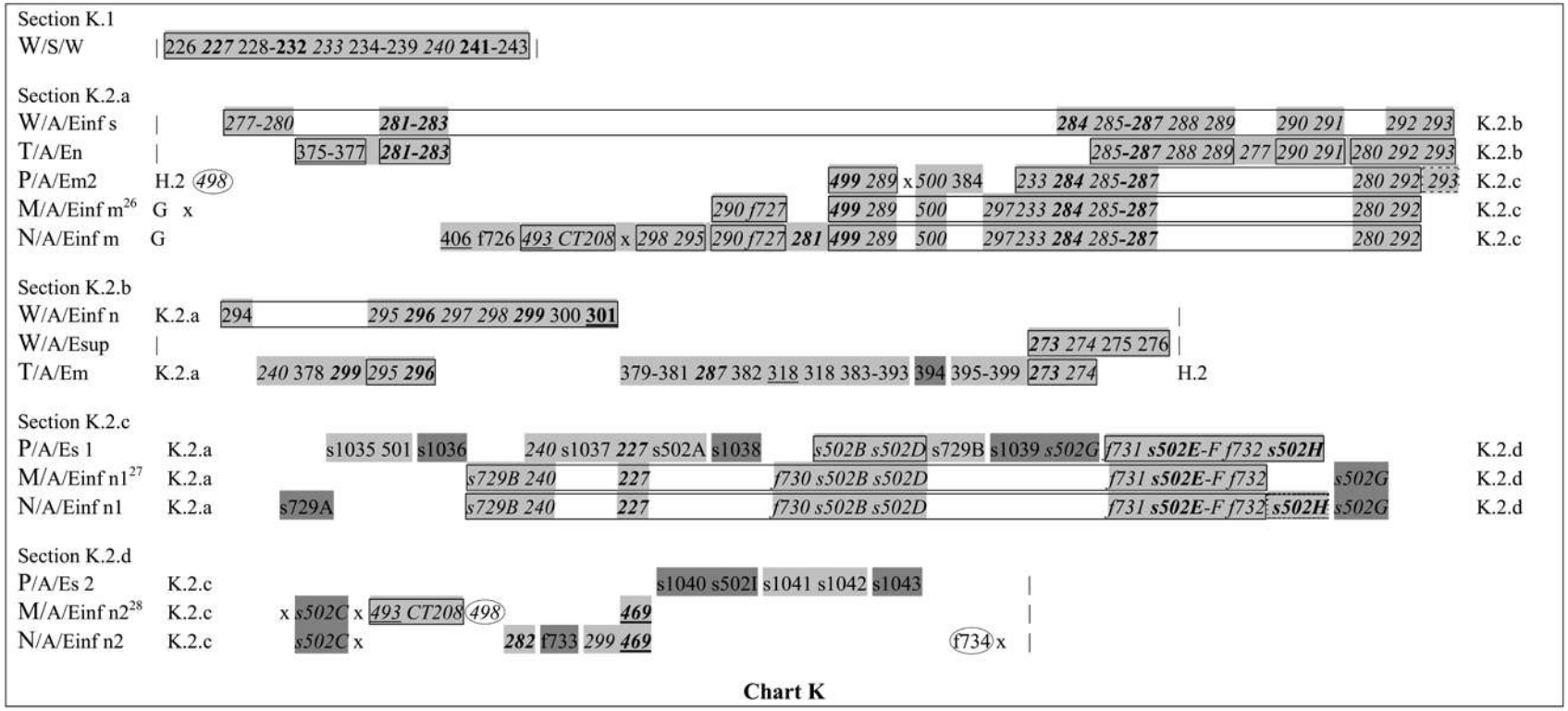

[26] For these texts, see Leclant *et al.* 2001, pp. 140–144, and Pierre-Croisiau 2004, p. 268.
[27] *Ibid.*
[28] *Ibid.*

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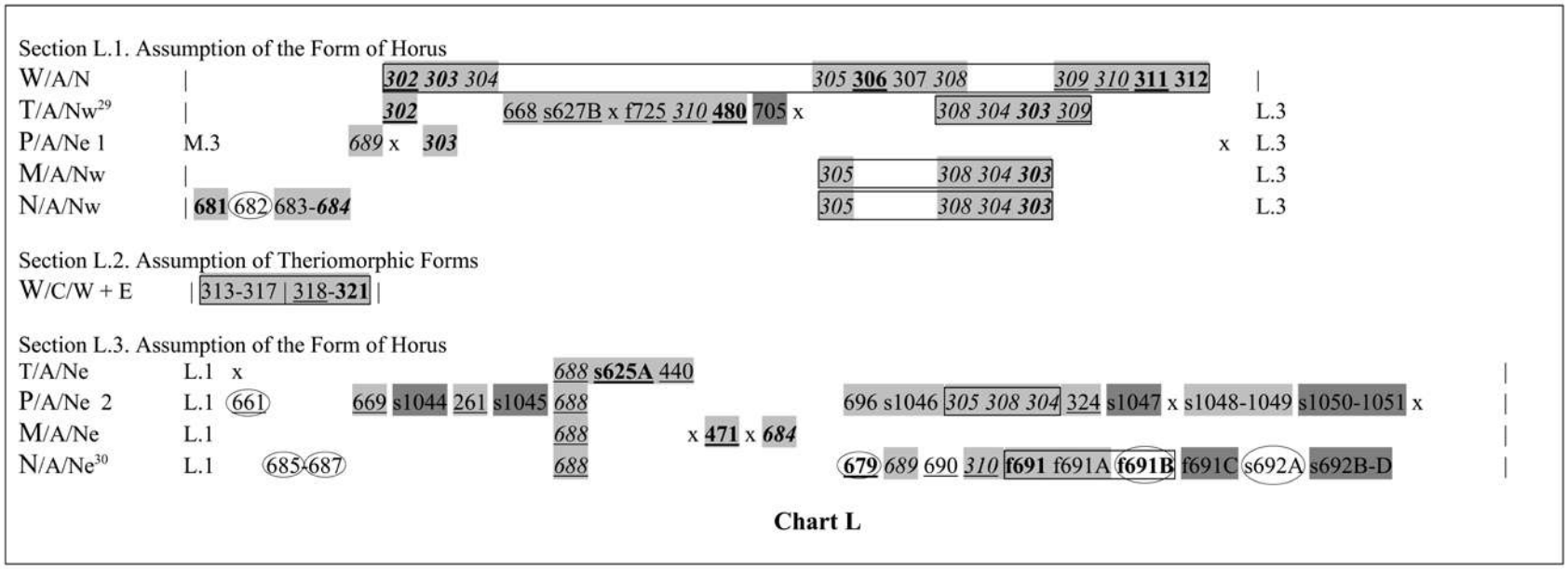

Note on Chart L
The last texts of Section L.3 are not arranged in comparative order.

[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 fPT692 §2136a–e = sPT 692A at Leclant *et al.* 2001, p. 199. Thus fPT 692 §2136e–2137b = sPT 692B, fPT 692A = sPT 692C, and fPT 692B = sPT 692D.

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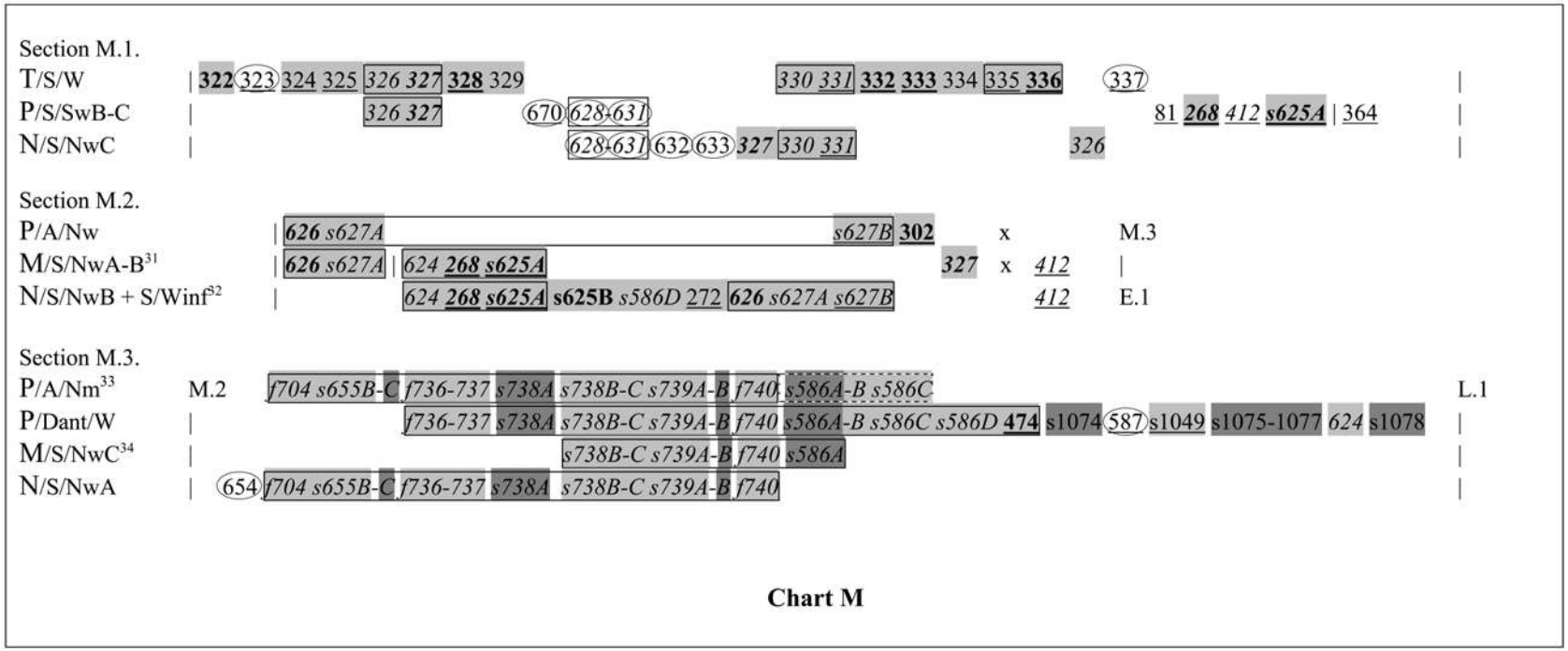

Chart M

[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 fPT 736 were present.
[34] For these texts, see *ibid.*, p. 150.

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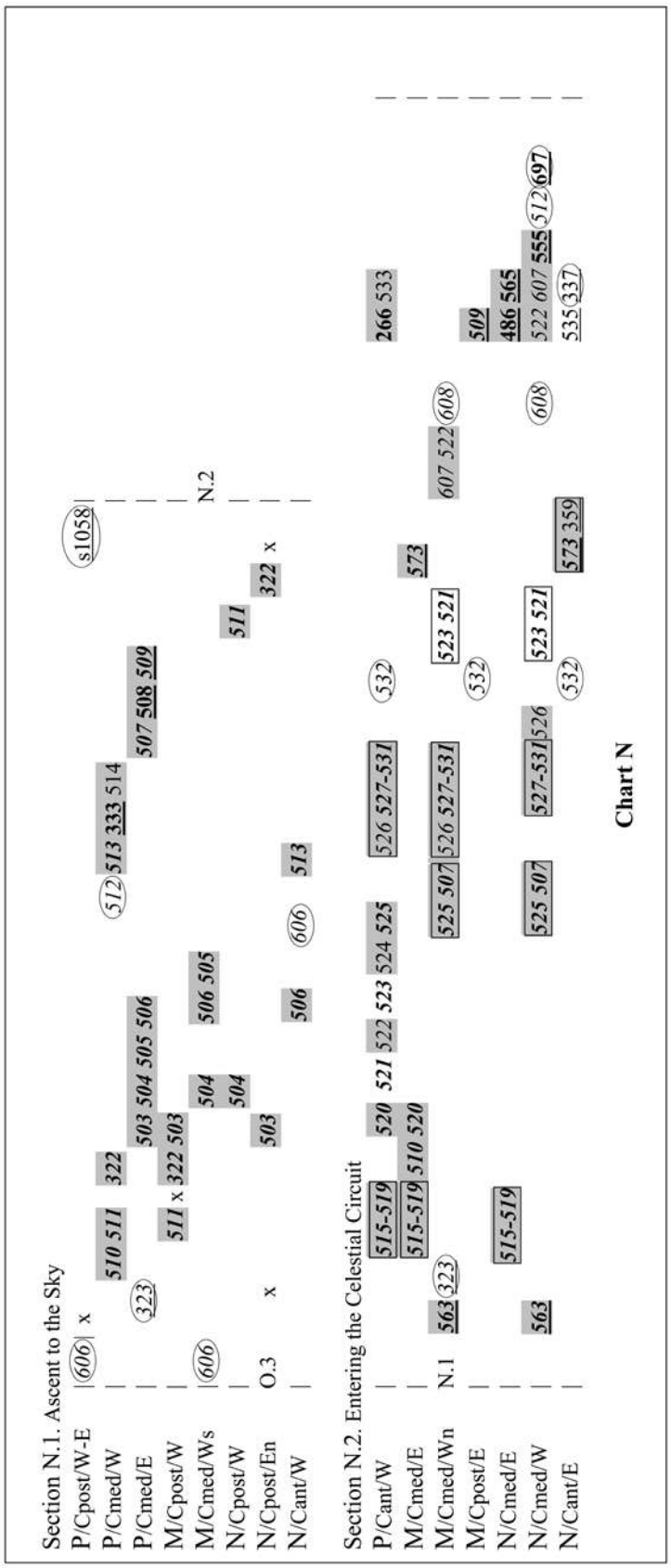
Group N. The Celestial Circuit



Note on Chart N
The last texts of Section N.2 are not arranged in comparative order.

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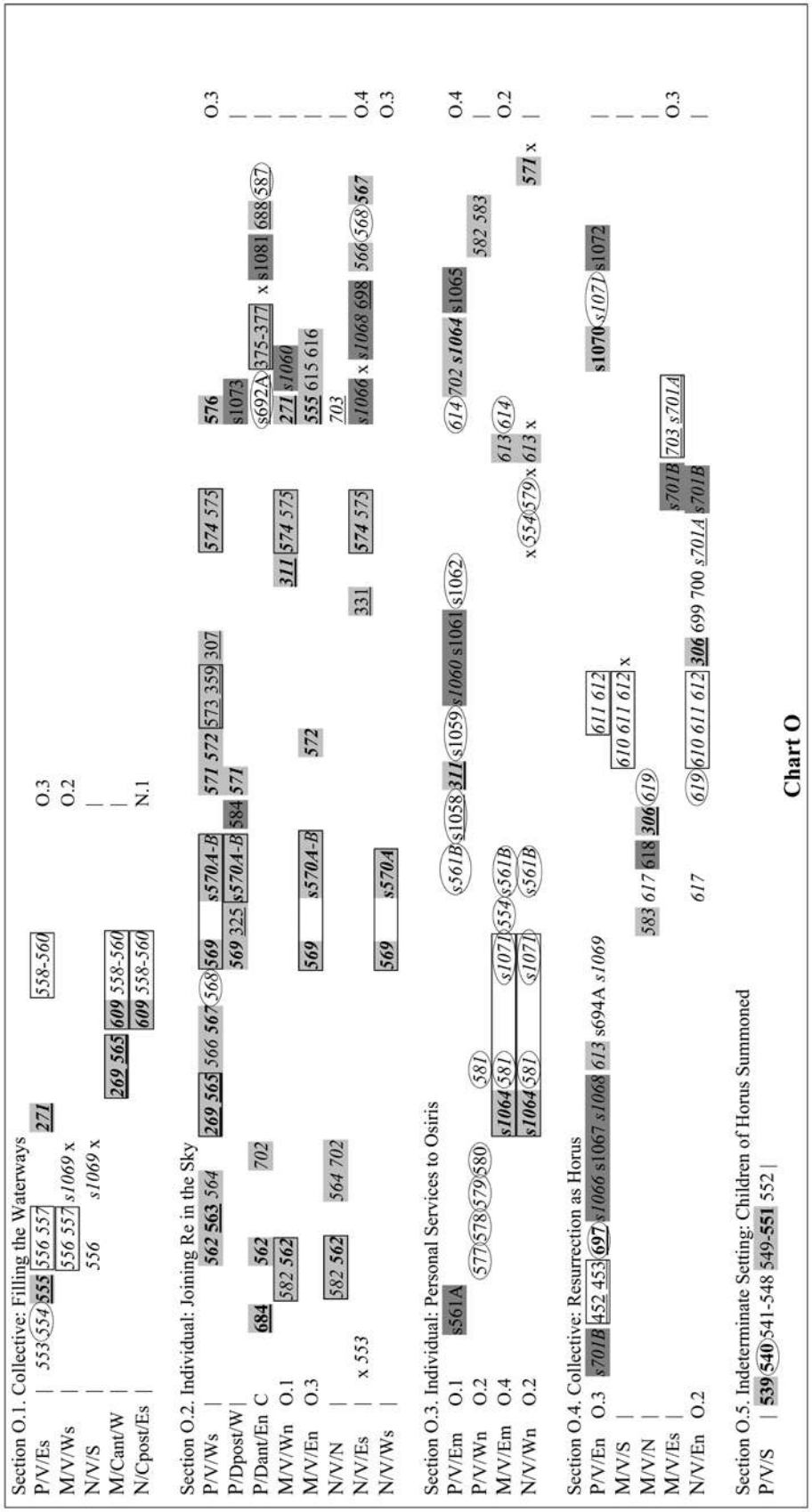
Group O. Mixed[35]



[35] For the texts of M/V/E and M/V/W, see *ibid.*, pp. 47–48, 176–179, 184–187, and 191.

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