

The Ceremonial Posts of Wsir King in the Afterlife *

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Abstract

The concept of *nTrw* has many assumptions, which had been used in the ancient Egyptian religion and literature, as gods, good spirits, evil spirits, snakes, king's helpers, king's enemies and other various meanings. The first conception is talking about the *nTrw* as Gods in positive and negative roles in general meaning which the word *nTrw* had been mentioned through in various texts, some of these texts are: *n ir.tw nTrw ir nn pn*, there is nothing which the Gods did against this king, (PT:1464b)[†]. This spell is considered as unhelpful appearance, because it refers to Seth and his followers "demons", however there is another example to helpful spells appearance as: *Dd mdw hA wsir nn .in n.k Gb @rw inD.f Tw in.f n.k ibw*, he may save you, he brings to you the hearts of the gods.(PT:634b)[‡]. The second conception is talking about the *nTrw* as nouns and Gods themselves, adjectives and also gathered with some of the king's names to give the sacristry impact.

Keywords: *nTrw*, Pyramid Texts, Ceremonial Posts, Myth, Rituals, Wsir, Afterlife.

The Aims of Study

Researchers conducted much research on the pyramid texts; however the term (*nTrw*) wasn't investigated in the PT in details, so the research aims are to investigate the definitions, roles meanings, concepts of the term (*nTrw*) in the PT. Focusing on this stage "the language in the Old Egyptian" is considered the source of the following linguistic stages that happened through gathering and connecting between the grammatical formulas and the phonetic indication in the ancient Egyptian language through studying and analyzing the texts of this historical period, with the notice that how that effected on the topic of the study and its linguistic development in the "Old Kingdom". This will be clear by the thought of ancient Egyptians that dealt with an idea or opinion produced by thinking or occurring in their mind and on what the action or process of thinking toward this wide conception is through various writings, ideas, beliefs and concepts. The concept will be clear via the approach in which something is perceived or regarded and by comparison between various spells at different periods in which the pyramid texts dealt with and addressed. The significance of this research is to investigate, to survey and to analyze the concept of the term (*nTrw*) in the Pyramid texts; this will be through the analytical and comprehensive study.

Introduction: This definition "The pyramid texts" acquaint a variant group of funerary ritual, magical spells, living conjurations, myths and all the invocations which the deceased king needed

* This research is a partial extract from a master thesis by researcher Norhan Salah El-Din Mohammed entitled "Ntrw in the Pyramid Texts" under the supervision of Prof.Rasha Omran & Ass.Prof. Ayman Waziry.

[†] - Sethe, Kurt., *Altaegyptischen Pyramidentexte* : nach den Papierabdrücken und Photographien des Berliner Museums. Zweiter Band. Text, zweite Hälfte. Spruch 469-714 (Pyr. 906-2217) / neu herausgegeben und erläutert, 1869-1934, Editeur scientifique,P.301.:R.o.,Faulkner,The Ancient Egyptian Pyramid Texts,translated into english,Oxford,At The CLARINDON Press,1969,P.225. see Utterance:570 ,in title of :The King is one with the sun-god §1464.

[‡]-Sethe,kurt., *Altaegyptischen Pyramidentexte*,P.343.: R.o.,Faulkner,The Ancient Egyptian Pyramid Texts,P.121.see Utterance:367,§634b.

in the other world had been inscribed on the inner walls of the chambers and corridors of the royal pyramids “tombs” at the end of the Old kingdom*, these inscriptions are the constitutional form to the oldest evidence of the Egyptian religious and funerary rituals, its writing is also considered an excellent reference to the ancient Egyptian history, and literature†, however we cannot believe that the kings before that time had no spells recited for their benefit, simply because the tombs did not record such these spells ‡. These texts were found in eleven of the royal tombs of kings and queens placed in Saqqara and Memphis the necropolis of the Old Kingdom. These pyramids are those of king Unis of the Fifth dynasty, Titi, Papi, Merenre, Papi II, queen Neith wife of Papi II, queen Inhotep II wife of Papi II, queen Wedjebetni, wife of Papi II, of Sixth dynasty, The pyramid of Aba is an unknown king§, and the pyramid of Ankhnesneferibre Papi II wife of Papi I, and her daughter “anx.s n papi” which had been discovered in March 2000 and announced at the 8TH International congress of Egyptology which placed in Cairo by the head of the excavations works in that time, *Jean Leclant* **. The Pyramid texts excavations began in 1880 by Prof. Gaston Maspero, The head of these excavations, came after him his successor Kurt Sethe in 1908 who is considered the owner of the standard edition of the pyramid texts till today which consists of 759 ††. Utterances containing 2291 spells. †† All the pyramids containing these divine texts had been constructed and inscribed in about 2350 to 2175 B.C. §§ The pyramid of Unis was the one where the oldest texts were found, however the first discovered pyramid texts were found in the pyramid of Papi. *** The texts in the kings’ pyramids are found in the entrance corridors, the antechambers and the passages between the antechambers and the funerary chambers and in the funerary chambers themselves, and also were inscribed on sarcophagus †††, in only the pyramid of Teti and those of queens, the passage between the serdab and the antechamber was inscribed. ††† The ceremonial posts of Wsir the King, that took over in the other-life and all his various actions with several groups of gods and goddess who are there in heaven. Every one of the up-coming spells has been figured out with its location inside the pyramid, spell classification, transliteration, translation, and comment. This will be as follows:

Utterance 224, 221a §§§ [Doc.185] [W, T, T, M, N]

Spell place in the tomb: Wnis: Sarcophagus chamber, east to west, south wall.

Teti: burial chamber, east wall.

Merenre: burial chamber, east end.

* -Allen, J.P., The Ancient Egyptian Pyramid Texts, Society of Biblical Literature, Atlanta, 2005, P.1.

† - Allen, J.P., The Ancient Egyptian, P.1.

‡ -Griffiths, J.G., The Origins of Wsir, MÄS 9, (1966), P.127.

§ - Griffiths, The Origins, P.1.

** - Hays, Harold M., The Organization of the Pyramid Texts, Typology and Disposition, Vol.1, BRIL, LIEDEN. BOSTON, 2012, P.79.

†† -Altenmüller, H., Pzramidentexte, In: LÄ, V, (1984), Col.15

†† -Allen, T.G., Occurrences of pyramid texts with cross indexes of these and other Egyptian mortuary texts, The University of Chicago Press, Chicago, P.1

§§ -Mercer, S.A.B., Literary Criticism of the pyramid texts, London, 1956, P.1.

*** -Allen, The Pyramid Texts, P.2.

††† -Barta, W., Die pyramidentexte auf den Privatsärgen des Mittleren Reiches, ZÄS 113, (1986), PP.1-8.

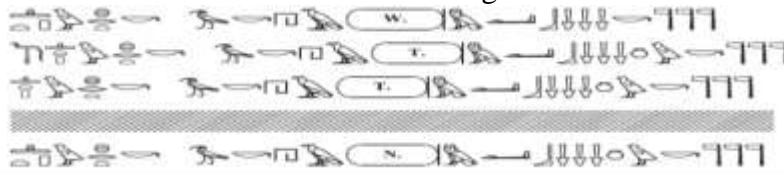
††† -Hellum, Jennifer Elisabeth., The Presence of Myth in The Pyramid Texts, Athesis Submitted in Conformity with Requirements for the degree of doctor of Philosophy, University of Taranto, Copyright by Jennifer Elisabeth Hellum, 2001. P.3-4.

§§§ Sethe, Pyramidentexte, 1908, p.127; Mercer, pyramid texts, p.69; Faulkner, pyramid texts, p.53

Allen, pyramid texts, p.28, 71, 217, 255.; Shmakov, critical analysis, p.21-32-57-191; Sethe, übersetzung, 1869-1934.; Piankoff, Egyptian Religious texts, p.72.

Pepi II: burial chamber, north wall, east end.

Spell role classification: The deceased is re-established in his functions and possessions, the king becomes the universal governor.



Transliterate: Dd-mdw Htpw xrt .k Ax.k hA (&iti)| m-ab snw .k nTrw

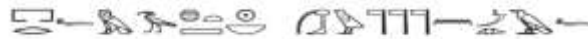
Translation: How happy is your condition! Your spirit, O king, is among your brothers the gods.

Comment: This spell is talking about the great positions that the king has in the otherworld he became the universal governor, he could protect his body himself, his followers and all gods trust him and deal with him as abrother. So, the term nTrw in this spell refers to helpful and trusted specific gods whom had been mentioned in whole utterance number 224, they are (god Horus-god Set –god Wsir) ,whom the king governs their mounds and protects their spirits like Anubis and Andjety, also the deceased king had the grants of the god Geb in all his dignities

Utterance 249, W 266 b * [Doc.186]

Spell place in the tomb: Wnis: antechamber, west gable, north to south.

Spell role classification: The king is a flower in the sun-god's hand.



Transliterate: pr .f m Axt ra- nb wab nTrw n mAA .f

Translation: As he comes forth from the horizon every day, the gods purify themselves, when they see him.

Comment: This spell displays the great position which the deceased king has in the otherworld as we see the act of all the gods when the king arrives in heaven, the place where he established again, all the gods purify themselves in his presence. So, the term nTrw in this spell refers to purified gods who appreciate the deceased king who is in the heaven.

Utterance 252, W 272a † [Doc.187]

Spell place in the tomb: Wnis: antechamber, north gable.

Spell role classification: The king becomes the supreme deity.



Transliterate: Dd-mdw fAi Hr.Tn nTrw imyw dwAt

Translation: To say: Lift up your face, you gods, who are in the *Dw3.t*.

Comment: This spell is considered as a calling speech to the gods of the *dwA.t* to pay attention: the deceased king became a great deity in the otherworld. So, the term nTrw in this spell refers to the gods of the *dwAt* whose power is less than the deceased king's power so they should be careful. That is the total meaning of the utterance 252 which contains this spell.

Utterance 268, 373a ‡ [Doc.188] [W, N]

* Sethe, Pyramidentexte, 1908, p.144; Mercer, pyramid texts, p.76; Faulkner, pyramid texts, p.61 Allen, pyramid texts ,p.56; Sethe, übersetzung, 1869-1934.; Piankoff, Religious texts ,p.29

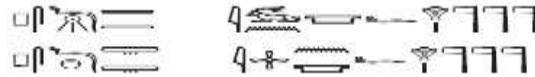
† Sethe, Pyramidentexte, 1908, p.146; Mercer, pyramid texts, p.77; Faulkner, pyramid texts, p.62 Allen, pyramid texts ,p.43; Sethe, übersetzung, 1869-1934.; Piankoff, Religious texts ,p.30

‡ Sethe, Pyramidentexte, 1908, p.194; Mercer, pyramid texts, p.90; Faulkner, pyramid texts, p.77; Allen, pyramid texts ,p.49,243.; Sethe , übersetzung, 1869-1934.; Shmakov, Critical analysis, p.227; Piankoff, Religious texts ,p.41

Spell place in the tomb: Wnis: antechamber south wall, west to east.

Pepi II: burial chamber, sarcophagus and west end.

Spell role classification: The king is crowned and enthroned in the beyond.



Transliteration: psD tAwy i wn.f Hr nTrw

Translation: When the two lands shine again and he clears the face “vision” of the gods.

Comment: “He” in this spell refers to the god Horus according to the whole utterance number 268, where this spell involved in. so when the sun shines again over the two lands “upper and lower Egypt” the god Horus helping the gods by making their face “vision” clean to be able to see again after the darkness of the night. So, the term nTrw in this spell refers to gods of the otherworld receiving help from god Horus.

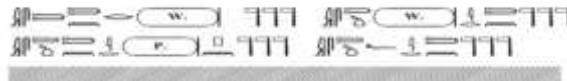
Utterance 269,377a * [Doc.189] [W, P, M]

Spell place in the tomb: Wnis: antechamber, South wall, west to east.

Pepi: vestibule, west and east walls.

Merenra: Corridor, middle.

Spell role classification: A censeng prayer, means whereby the deceased King reaches heaven.



Transliteration: ii sT.Tn r (Wnis) nTrw ii sT (Wnis) ir.Tn nTrw

ii sT .Tn ir (Pipi) pn nTrw ii sT.f ir.Tn nTrw

Translation: Your fragrance comes to (Unas / Pepi)!, O you gods; the fragrance of (Unas/Pepi)!. Comes to you, O you gods.

Comment: This spell refers to a great correlation between the divine gods and the deceased king that they swap their divine fragrances. So, the term nTrw in this spell refers to peaceful gods with a good fragrance.

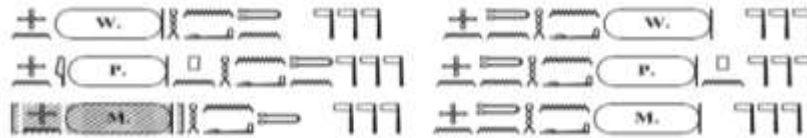
Utterance 269,377b † [Doc.190] [W, P, M]

Spell place in the tomb: Wnis: antechamber south wall, west to east.

Pepi: Vestibule, West and East walls.

Merenra: Corridor, Middle.

Spell role classification: A censeng prayer, means whereby the deceased king reaches heaven.



Transliteration: wn (Wnis) Hna.Tn nTrw wn .Tn Hna (Wnis) nTrw

wn.i (Pipi) pn Hna.Tn nTrw wn.Tn Hna (Pipi) pn nTrw

* Sethe, Pyramidentexte, 1908, p.196.; Mercer, pyramid texts, p.90.; Faulkner, pyramid texts, p.77.; Allen, pyramid texts ,p.49,175 ,230; Sethe, übersetzung, 1869-1934.; Shmakov, critical analysis of, p.87.

Piankoff, Egyptian Religious texts ,p.42.

† Sethe, Pyramidentexte, 1908, p.196.; Mercer, pyramid texts, p.90.; Faulkner, pyramid texts, p.77.

Allen, pyramid texts ,p.49,175 ,230.; Sethe, übersetzung, 1869-1934; Piankoff, Religious texts ,p.42.

Translation: May (Wnis)I be with you ,you gods ;may you be with (Unas)I;gods. May (Pepi)I be with you, you gods; may you be with (Pepi)I,you gods.

Comment: This spell is talking about the close relation between the deceased king and the divine gods. The good gods stand side by side with the deceased king, supporting him in the heaven. So, the term nTrw in this spell refers to good, supporting divine gods.

Utterance 269,377c * [Doc.191][W, P, M]

Spell place in the tomb: Wnis: antechamber south wall, west to east.

PEPI: vestibule, west and east walls.

Merenra: Corridor, middle.

Spell role classification: A censeng prayer, means whereby the deceased king reaches heaven.



Transliteration: anx (Wnis) Hna.Tn nTrw anx.Tn Hna (Wnis) nTrw

anx (Pipi)pn Hna.Tn nTrw anx.Tn Hna (Pipi)pn nTrw

Translation: May (Unas)I. Live with you, gods; may you live with (Wnis)I., gods.May (Pepi)I.live with you ,you gods ;may you live with (Pepi)I.,you gods.

Comment: The deceased king reaches his place in heaven, he will be alive there with the divine gods, also they will be alive with him in peace.

So, the term nTrw in this spell refers to peaceful gods who are alive in heaven.

Utterance 269,378a † [Doc.192][W, P, M]

Spell place in the tomb: Wnis: antechamber south wall, west to east.

Pepi: vestibule, west and east walls.

Merenra: corridor, middle.

Spell role classification: A censeng prayer, means whereby the deceased King reaches heaven.



Transliteration: mr.Tn (Wnis)I nTrw mr sw nTrw

mr.Tn (Pipi)I nTrw mr Tnw.i (Pipi) pn nTrw

mr.Tn (Mry-n-Ra)I nTrw mr.Tn (Mry-n- Ra) nTrw

Translation: May (Unas)I. love you, gods; love (Unas)I, gods. May (Pepi)I.love you, gods; love (Pepi)I,you gods.

Comment: The deceased king reaches his place in heaven, he will be loved by the divine gods there, and also they will be loved by the deceased king. So, the term nTrw in this spell refers to peaceful gods who are in heaven.

Utterance 269,380b * [Doc.193] [W, P, M]

* Sethe, Pyramidentexte, 1908, p.196.;Mercer, pyramid texts, p.90.;Faulkner, pyramid texts, p.77.

Allen, pyramid texts ,p.49, 175 ,230.; Sethe, übersetzung, 1869-1934.; Piankoff, Religious texts ,p.42.

† Sethe, Pyramidentexte, p.196.;Mercer, pyramid texts, p.91.; Faulkner, pyramid texts, p.77.; Allen, pyramid texts,p.49,175,230.; Sethe, übersetzung, 1869-1934.; Piankoff, Egyptian Religious texts ,p.42.

Spell place in the tomb: Wnis: antechamber, south wall, west to east.

Pepi: vesitibule, west and east walls.

Merenra: Corridor, north end.

Spell role classification: A censeng prayer, means whereby the deceased kingreaches heaven.



Transliteration: n nTrw ip.f sbqyw sAAiw ixmw-sk

Translation: To those excellent and wise gods, the imperishable stars.

Comment: This spell is talking about the deceased king's ascending to the sky where he met the good, wise gods who became as everlasting stars of the sky. So, the term nTrw in this spell refers to the peaceful and helpful wise gods who have a plentiful role to the deceased king in his ascension step.

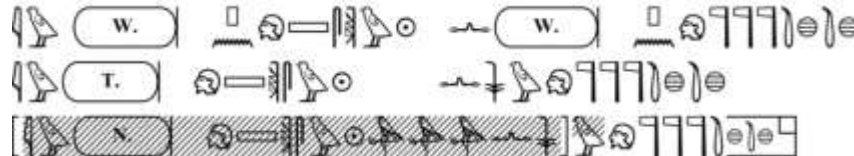
Utterance 272, 392d[†][Doc.194] [W, T, N]

Spell place in the tomb: Wnis: antechamber, south wall, west to east.

Teti: Passage.

Pepi II: burial chamber, sarcophagus and west end.

Spell role classification: The king demands admission to the beyond.



Transliteration: iw (Wnis)lpn tp Smsw Ra nn(sw)(Winslpn tp nTrw tixtix(w)

Translation: (Yet)(Wnis)l.Is the chief of the Followers of Ra, he is not the chief of the evil gods (demons).

Comment: The deceased king in this spell plays a good role ,he is the chief of the followers of god Ra the peaceful ,good god. And also the deceased king is-away from the evil-gods and their followers. So, the term nTrw in this spell refers to gods with an evil spirits or demons.

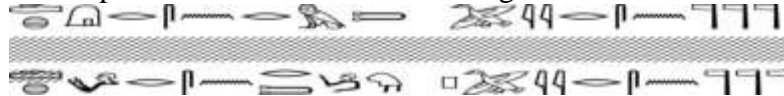
Utterance 302,459a[‡][Doc.195] [W, P, N]

Spell place in the tomb: Wnis: antechamber, north wall, and west to east.

Pepi: antechamber, north wall.

Pepi II: burial chamber, south wall, east end, and east wall, north end.

Spell role classification: The king becomes a star.



Transliteration: dx r.sn rmT pAy (spAy) r.sn nTrw

* Sethe, Pyramidentexte, p.198.; Mercer, pyramid texts, p.91.; Faulkner, pyramid texts, p.78.; Allen, pyramid texts, p.49,175,230.; Sethe, übersetzung, 1869-1934.; Shmakov, critical analysis, p.128-148.; Piankoff, Egyptian Religious texts, p.42.

† Sethe, Pyramidentexte, p.205.; Mercer, pyramid texts, p.92.; Faulkner, pyramid texts, p.79.; Allen, pyramid texts, p.50,79,244.; Sethe, übersetzung, 1869-1934.; Shmakov, critical analysis, p.88-130.

Piankoff, Egyptian religious texts, p.44.

‡ Sethe, Pyramidentexte, p.236.; Mercer, pyramid texts, p.102.; Faulkner, pyramid texts, p.92.; Allen, pyramid texts, p.56,147,265.; Sethe, übersetzung, 1869-1934.; Shmakov, critical analysis, p.347; Piankoff, Egyptian religious texts, p.21.

Translation: Men bury / hide themselves (in their grave) the gods fly up.

Comment: This spell is talking about that all regular people are buried in their graves only the deceased king as a god in the otherworld will fly up to the sky among the gods so that ,the deceased king is ascending to the sky and goddess Nut, greets him, he becomes a star in the sky. So, the term nTrw in this spell refers to friendly guiding gods who guide the deceased king to the way to the sky.

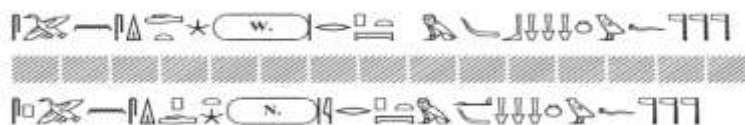
Utterance 302,459b * [Doc.196] [W, P, N]

Spell place in the tomb: Wnis: antechamber, north wall, and west to east.

PEPI: antechamber, north wall.

PEPI II: burial chamber, south wall, east end, and east wall, north end.

Spell role classification: The King becomes a star in heaven.



Transliteration: spA n spdt (Wnis) r pt m-ab snw.f nTrw

Translation: So this caused (U,P,N). To fly to heaven among his brothers, the gods.

Comment: This spell is talking about that deceased king as a god in the otherworld who will fly up to the sky among the gods as his brothers, he becomes a star in the sky. So, the term nTrw in this spell refers to friendly gods who are with the deceased king in the way to the sky.

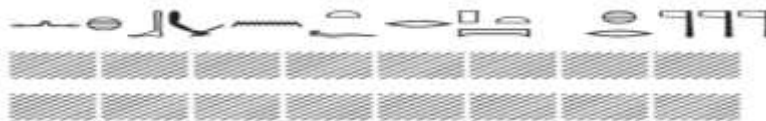
Utterance 302, 462b † [Doc.197] [W, P, N]

Spell place in the tomb: Wnis: antechamber, north wall, west to east.

Pepi: antechamber, north wall.

Pepi II: burial chamber, south wall, east end, and east wall, north end.

Spell role classification: The king becomes a flying bird.



Transliteration: nn xbnt.f r pt xr nTrw

Translation: There is no condemnation of him among the gods in heaven.

Comment: This spell is a kind of negative confession, the deceased king is blameless before men and gods, he flies to the sky as a bird.

So, the term nTrw in this spell refers to good gods stand side by side with the king in heaven and believe in him.

Utterance 302, 463a ‡ [Doc.198][W, P, N]

Spell place in the tomb: Wnis: antechamber, north wall, and west to east.

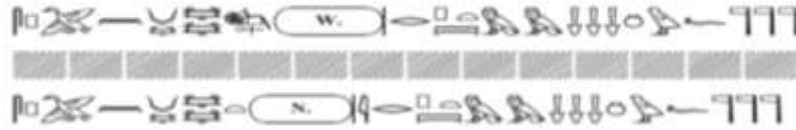
Pepi: antechamber, north wall.

* Sethe, Pyramidentexte, p.236.; Mercer, pyramid texts, p.102.; Faulkner, pyramid texts, p.92.; Allen, pyramid texts ,p. 56,147,265.; Sethe, übersetzung, 1869-1934. ; Piankoff, Egyptian religious texts ,p.21.

† Sethe, Pyramidentexte, p.238.; Mercer, pyramid texts, p.102.; Faulkner, pyramid texts, p.92.; Allen, pyramid texts ,p. 56,147,265.; Sethe, übersetzung, 1869-1934. ; Shmakov, critical analysis, p.331.; Piankoff, Egyptian religious texts ,p.21.

‡ Sethe, Pyramidentexte, p.238.; Mercer, pyramid texts, p.102.; Faulkner, pyramid texts, p.92.; Allen, pyramid texts, p. 56,147,265.; Sethe, übersetzung, 1869-1934. ; Shmakov, critical analysis, p.284.; Piankoff, Egyptian religious texts ,p.21.

Pepi II: burial chamber, south wall, east end, and east wall, north end.
Spell role classification: The King becomes a star in heaven.



Transliteration: spA n Wp-wAwt (Wnis) r pt m-m snw.f nTrw

Translation: The Opener of the Ways (god Wep-Wawat) has let Wnis fly to heaven among his brothers, the gods.

Comment: This spell is talking about the deceased king as a god in the otherworld having the permission from the god Wep-Wawat to fly up to the sky among the gods as his brothers, he becomes a star in the sky. So, the term nTrw in this spell refers to friendly gods who are with the deceased king in the way to the sky. As for Wp-wawt; a jackal god, the patron deity of Asyut, connected with warfare and the afterlife.

Utterance 309,490a * [Doc.199][W, N]

Spell place in the tomb: Wnis: antechamber north wall, west to east.

Pepi II: burial chamber, south wall, east end, and east wall, north end.

Spell role classification: The king as secretary to the Sun-God.



Transliteration: Dd-mdw (Wnis) pw DHAi nTrw HA(y) Hwt-Ra

Translation: To say: Unas. is the tharsher of the gods, who is behind the house of Ra.

Comment: The deceased king in this spell acts as a guide to the gods who are in heaven, to the house or the divine place of the god Ra.

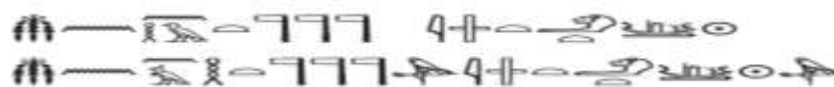
About the word DHAi is derived from the name of god Thot, the vizier of the god Ra. So, the term nTrw in this spell refers to friendly and, good divine gods in heaven.

Utterance 309,490b † [Doc.200] [W, N]

Spell place in the tomb: Wnis: antechamber, north wall, west to east.

Pepi II: burial chamber, south wall, east end, and east wall, north end.

Spell role classification: The king as secretary to the Sun-God.



Transliteration: ms n nHAt nTrw imyt-HAt wiA Ra

Translation: Born from her whom the gods beseech, who is in the prow of the boat of Ra.

Comment: The deceased king in this spell is as a divine reborn one, reborn from her whom the gods beseech, she is personified as a goddess, she equates to be goddess mAat, and the deceased king will be reborn in the divine boat of god Ra, the deceased king acts as the secretary of god Ra in this ascending boat to heaven. So, the term nTrw in this spell refers to praying or beseeching gods, who beseech the goddess to bear the immortal king.

* Sethe, Pyramidentexte, p.253.; Mercer, pyramid texts, p.105.; Faulkner, pyramid texts, p.96.; Allen, pyramid texts, p.59,265.; Sethe, übersetzung, 1869-1934.; Shmakov, critical analysis, p.165.; Piankoff, Egyptian religious texts, p.25.

† Sethe, Pyramidentexte, p.253.; Mercer, pyramid texts, p.106.; Faulkner, pyramid texts, p.96.; Allen, pyramid texts, p.59,256.; Sethe, übersetzung, 1869-1934.; Shmakov, critical analysis, p.154.; Piankoff, Egyptian religious texts, p.25.

Utterance 318,512c* [Doc.201][W, T, T]

Spell place in the tomb: Wnis: exit corridor, east wall, south to north.

Teti: antechamber, east wall.

Spell role classification: Miscellaneous utterance on the career of the deceased king in the hereafter.



Transliteration: // // // // // nHm (Wins) wsrt.Tn nTrw // // ii.n (tti) nHm.f wsrwt.tn nTrw

Translation: (Wnis)I will take away your power, gods. (Teti) | has taken away your neck, O gods.

Comment: As in PT the word wsr/wsrw means (power) while the word wsrt has the meaning of “(bull’s) neck”,but in Allen’s translation, the word wsrt takes the meaning of wsr /power, so, according to Allen’s, (the king take away the power of god). Maybe he deals with the neck as the power place of the deceased king’ body. So, the term nTrw in this spell refers to powerless gods, their power had been taken by the king.

Utterance 325,525b † [Doc.202][T, P]

Spell place in the tomb: Teti: Burial chamber, Sarcophagus and West gabel.

Pepi: Ascending corridor, West wall.

Spell role classification: Part of the career of the deceased king in the hereafter.



Transliteration: n @r nTrw m tp-ra

Translation: For Horus of the gods, at day-break.

Comment: The deceased king incarnates in the god Horus,and the whole spell refers to the newborn state of the calf ,or day .So, that the term nTrw in this spell refers to gods as fathers of their son Horus.

Utterance 328,537b † [Doc.203][T, P]

Spell place in the tomb: Teti: burial chamber, sarcophagus and west gable.

Pepi: antechamber, south wall.

Spell role classification: The career of the deceased king in the hereafter, the king becomes a star.



Transliteration: sbA kssw n.f nTrw sdAw n.f psDty

Translation: The star to whom the gods bow, and the two Enneads tremble.

Comment:The king becomes a divine star ,all the gods respect him ,they bow in front of him as akind of veneration for him ,and also the two enneads are trembly shaking in his presence.So, the

* Sethe, Pyramidentexte, p.258;Mercer, pyramid texts, p.107.; Faulkner, pyramid texts, p.98.; Allen, pyramid texts ,p.60,89;Sethe, übersetzung und, 1869-1934. ; Shmakov,critical analysis,p.167; Piankoff, Egyptian religious texts ,p.17.

† Sethe, Pyramidentexte, p.268.;Mercer, pyramid texts, p.111.;Faulkner, pyramid texts, p.104.;Allen, pyramid texts ,p.68,196.;Sethe, übersetzung , 1869-1934. ;Shmakov,critical analysis,p.77.

‡ Sethe, Pyramidentexte, p.274.;Mercer, pyramid texts, p.112.;Faulkner. pyramid texts, p.106.;Allen, pyramid texts ,p.69,137.; Shmakov,critical analysis, p.63.

term nTrw in this spell refers to following gods ,following the deceased king and falling under his sovereignty.

Utterance 329, T 538b * [Doc.204]

Spell place in the tomb: Teti: Burial chamber, Sarcophagus and West gable.

Spell role classification: The career of the deceased king in the hereafter,
a variant of the last .



Transliteration: sbA kssw n.f nTrw sdAw n.f psDty

Translation: The star to whom the gods bow, and the two Enneads tremble.

Comment: The king becomes a divine star ,all the gods respect him ,they bow in front of him as a kind of veneration for him ,and also the two Enneads are trembly shaking in his presence. So, the term nTrw in this spell refers to following gods, following the deceased king and falling under his sovereignty.

Utterance 336,548a † [Doc.205][T, P, M, N]

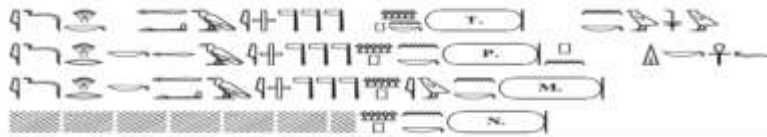
Spell place in the tomb: Teti: burial chamber, sarcophagus and west gable.

Pepi: burial chamber, sarcophagus, and west end.

Merenra: burial chamber, sarcophagus, and west end.

Pepi II: burial chamber, sarcophagus, and west end.

Spell role classification: The career of the deceased king in the hereafter, the address to the sun-god.



Transliteration:

inD Hr.k aA imy nTrw Ssp n.k (&iti)| n.k sw

inD Hr aA imy nTrw Ssp n.k (Pipi)| pn di.k anx.f

inD Hr aA imy nTrw Ssp iw n.k (Mry-n-Ra)|

Translation: Greetings (to you), Great One among/of the gods, take Teti. To yourself, he/who belongs to you. Greetings (to you), Great One among/of the gods, take Teti. To yourself, you give that Pepi life of you.

Comment: This spell is talking about the deceased king who belongs to /a part of the sun god Ra who is the creator, the greatest one over all the gods, so when the deceased king merges with his majesty, he becomes as Ra greater than all the gods who are in the hereafter. So, the term nTrw in this spell refers to peaceful gods in appreciating situation to the deceased king as he is a part of the greatest sun-god.

Utterance 422 ,758b ‡ [Doc.206] [P,M,N]

* Sethe, Pyramidentexte, p.274.; Mercer, pyramid texts., p.112.; Faulkner, pyramid texts, p.106.; Allen, pyramid texts , ,p.69.; Sethe , übersetzung, 1869-1934.

† Sethe , Pyramidentexte, p.280.; Mercer, pyramid texts, p.114.; Faulkner, pyramid texts, p.108.; Allen, pyramid texts ,p.70,106,212,242.; Sethe , übersetzung, 1869-1934; Shmakov, critical analysis,p.130-312.

‡ Sethe, Pyramidentexte, p.415.; Mercer, pyramid texts,p. 144.; Faulkner, pyramid texts, p. 139.; Allen, pyramid texts ,P.101,212,246.; Sethe, übersetzung, 1869-1934

Spell location inside tomb: Pepi:burial chamber, sarcophagus, west end.

Merenra: burial chamber, sarcophagus, west end.

Pepi II: burial chamber, sarcophagus, west end.

Spell role classification: The king becomes a spirit.



Transliteration: ii n.k bA.k imy nTrw ii n.k sxm.k imy Axw

Translation: Your soul which is among the gods comes to you; your power of the spirits comes to you.

Comment: Wsir the king invokes his spirit from the divine gods to retrieve his power in his ascending to the Nut. So, the term nTrw in this spell refers to the spirit's holder gods who protect the soul and the spirit of the deceased king.

Utterance 426 ,776b* [Doc.207][P,M,N]

Spell location inside tomb: Pepi: burial chamber, sarcophagus, west end.

Merenra: burial chamber, sarcophagus, west end.

PepiII: burial chamber, sarcophagus, west end.

Spell role classification: The king assumes the kingship, and commands the spirit toNut.



Transliteration: n sxm.k m nTrw nb kAw.sn isT

Translation: For you have gained power over the gods together with their spirits (attributes).

Comment: Wsir the king has a great power to control over all the gods and their spirits, this is one of the assumptions of the kingship signs. So, the term nTrw in this spell refers to powerless gods who lie under the king's control.

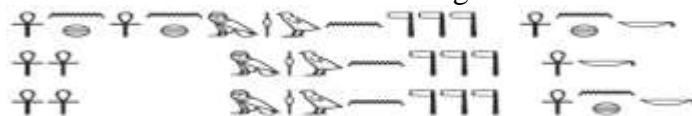
Utterance 442 ,821a† [Doc.208] [P,M,N]

Spell location inside tomb: Pepi: burial chamber, sarcophagus,west end.

Merenra: burial chamber, sarcophagus, west end.

Pepi II: burial chamber, sarcophagus, west end.

Spell role classification: The deceased king becomes a star in heaven.



Transliteration: anx anx m wD.n nTrw anx.k

Translation: He who lives, lives by the command of the gods, and you live.

Comment: Wsir the king has his life and finally goes to sky and becomes a star, all the divine gods help him to be that by their command in the otherworld. So, the term nTrw in this spell refers to helpful gods, who help Wsir the king to be a star in the sky.

Utterance 555,1373a* [Doc.209] [P,M,N]

* Sethe, Pyramidentexte, p.426;Mercer, pyramid texts, p. 147;Faulkner, pyramid texts,p. 141;Allen, pyramid texts ,P.103,213,245.;Shmakov, critical analysis,p. 75.

† Sethe, Pyramidentexte, p.456.;Mercer, pyramid texts, p. 153.;Faulkner, pyramid texts, p. 147.;Allen, pyramid texts ,P.107,212,242.;Shmakov, critical analysis,P.334.

Spell location inside tomb: Pepi: vestibule, west and east walls.

Merenra: Vestible.

Pepi II: Corridor, middle.

Spell role classification: The king is crowned in Pe.



Transliteration: Dd-mdw pr.n (Pipi)l m P xr nTrw P iw

Translation: To say: (Pepi)l. Comes forth from Pe, to the gods of Pe.

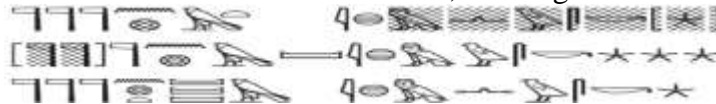
Comment: Wsir the king (Pepi)l becomes as a royal king upon the throne of Pe, over the divine gods who are there in Pe. So, the term nTrw in this spell refers to the divine gods who are following their king in Pe.

Utterance 570,1456b[†][Doc.210] [P,P,M]

Spell location inside tomb: Pepi: vestibule, west and east walls.

Merenra: vestibule.

Spell role classification: The sun rises, the king becomes a star.



Transliteration: nTrw nnt-Hrt ixmw-sk

Translation: O gods of the lower sky, imperishable stars.

Comment: Wsir the king will live beside the divine gods who are living in the lower part of the sky, they are as the imperishable stars. So, the term nTrw in this spell refers to the divine gods who are embracing Wsir the king among them in the lower sky.

Utterance 570,1457b[‡][Doc.211] [P,P,M]

Spell location inside tomb: Pepi: vestibule, west and east walls.

Merenra: Vestible.

Spell role classification: The sun rises, the king becomes a star.



Transliteration: nTrw nnt-Hrt ixmw-sk

Translation: O gods of the lower sky, imperishable stars.

Comment: Wsir the king will live beside the divine gods who are living in the lower part of the sky, they are as the imperishable stars. So, the term nTrw in this spell refers to the divine gods who are embracing Wsir the king among them in the lower sky.

Utterance 570,1458b[§][Doc.212] [P,P,M]

* Sethe, Pyramidentexte, zweite Hälfte, Spruch 469 – 714 (pyr.906-2217), 1910, p.249.; Mercer, pyramid texts, p. 222.; Faulkner, pyramid texts, p. 215.; Allen, pyramid texts, P.188,234,298.; Sethe, übersetzung, 1869-1934.; Shmakov, critical analysis, P.189-338.

[†] Sethe, Pyramidentexte, zweite Hälfte, Spruch 469 – 714 (pyr.906-2217), p.295.; Mercer, pyramid texts, p. 231.; Faulkner, pyramid, p. 224.; Allen, pyramid texts, P.178,234; Shmakov, critical analysis, P.328.

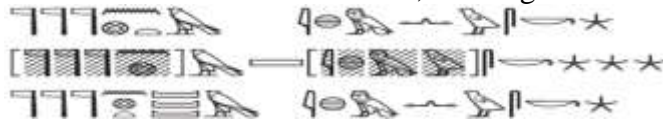
[‡] Sethe, Pyramidentexte, Spruch 469 – 714 (pyr.906-2217), p.296.; Mercer, pyramid texts, p. 232. Faulkner, pyramid texts, p.225; Allen, pyramid texts, P.178,234; Sethe, übersetzung, 1869-1934.

[§] Sethe, Pyramidentexte, Spruch 469 – 714 (pyr.906-2217), p.296.; Mercer, pyramid texts, p. 232.; Faulkner, pyramid texts, p. 225.; Allen, pyramid texts, P.178,234.; Sethe, übersetzung, 1869-1934.

Spell location inside tomb: Pepi: vestibule, west and east walls.

Merenra: Vestibule.

Spell role classification: The sun rises, the king becomes a star.



Transliteration: nTrw nnt -Hrt ixmw-sk

Translation: O gods of the lower sky, imperishable stars.

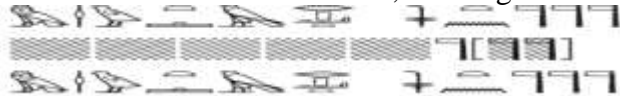
Comment: Wsir the king will live beside the divine gods who are living in the lower part of the sky, they are as the imperishable stars. So, the term nTrw in this spell refers to the divine gods who are embracing Wsir the king among them in the lower sky.

Utterance 570,1458e* [Doc.213] [P,P,M]

Spell location inside tomb: Pepi: vestibule, west and east walls.

Merenra: Vestibule.

Spell role classification: The sun rises, the king becomes a star.



Transliteration: m wDt @r rpat (iry-pat) nswt n nTrw

Translation: By command of Horus, hereditary prince, and king of the gods.

Comment: Wsir the king becomes as the great god Horus in heaven, he commands all the divine gods there, Wsir the king acts as hereditary there in the dwAt. So, the term nTrw in this spell refers to the heaven's divine gods who are following Wsir the king and lie under his command.

Utterance 571, P 1466d† [Doc.214]

Spell location inside tomb: Pepi: vestibule, west and east walls.

Spell role classification: The king is the son of Atum and is a star.



Transliteration: nn xpirt rmTw nn mswt nTrw nn xpirt mt(mwt)

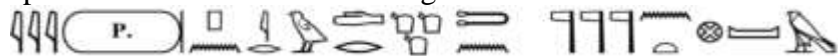
Translation: Before men came into being, before the gods were born, before death came into being.

Comment: The father, great god Atum formed his son (Wsir the king) .When his mother was pregnant with him in the lower sky, that was before human existence, before the divine gods were born , and also before the creating the concept of death, Wsir the king is the one who came before all, he is the first one in the Atum's progeny. So, the term nTrw in this spell refers to the divine gods who come to life after the existence of Wsir the king.

Utterance 571, P 1467b‡ [Doc.215]

Spell location inside tomb: Pepi: vestibule, west and east walls.

Spell role classification: The king is the son of Atum and is a star.



Transliteration: sxt (Pipi) | pn irw drw .Tn nTrw nnt- Hrt

* Sethe , Pyramidentexte, Spruch 469 – 714 (pyr.906-2217), p.297.; Mercer, pyramid texts, p. 232.; Faulkner, pyramid texts, p. 225.; Allen, pyramid texts ,P.178,234.; Shmakov, critical analysis, P.255.

† Sethe, Pyramidentexte, Spruch 469 – 714 (pyr.906-2217), p.303.; Mercer, pyramid texts, p. 233. Faulkner, pyramid, p. 226.; Allen, pyramid texts ,P.179.; Sethe , übersetzung, 1869-1934.

‡ Sethe, Pyramidentexte, Spruch 469 – 714 (pyr.906-2217), p.303.; Mercer, pyramid texts, p. 233. Faulkner, pyramid texts, p. 226.; Allen, pyramid texts ,P.179.; Sethe, übersetzung, 1869-1934.

Translation: (Pepi)l. Belongs to your company (?), O gods of the lower sky.

Comment: Wsir the king was in the lower sky when his mother was pregnant with him, and the father, great god Atum, formed him there, so Wsir the king was in the lower sky through his creation and then he became among the gods who came after him in lower sky. So, the term nTrw in this spell refers to the divine gods who were placed in the lower sky among Wsir the king.

Utterance 589,1609a* [Doc.216] [M,N]

Spell location inside tomb: Merenre: burial chamber, sarcophagus, west end.

Pepi II: burial chamber, north wall, east end.

Spell role classification: The king is the divine essence.



Transliteration: Dd-mdw (in)Wsir (N) Ttw kA n nTrw nb

Translation: Recitation by Wsir (Merenre or N)l, you are the spirit of all gods.

Comment: Wsir the king became the divine essence of the divine gods, he also the divine essence of the great god Horus, so that he protected you. So, the term nTrw in this spell refers to the divine gods who are in heaven and joyful with you as their divine essence.

Utterance 650, N 1833d† [Doc.217]

Spell location inside tomb: Pepi II: burial chamber, north wall, east end.

Spell role classification: The king assumes authority.



Transliteration: //////////////// nTrw anDty is xnt spAwt iAbtt

Translations: ----- Gods, as 'nd.ti, who chief of the eastern nomes.

Comment: Wsir the king is act as those divine gods who places in the eastern nomes as the god anDti who is the presider over the eastern nomes.

So, the term nTrw in this spell refers to those divine gods who are take place the god anDty in being chiefs of the eastern nomes.

Utterance 650, N 1834a‡ [Doc.218]

Spell location inside tomb: Pepi II: burial chamber, north wall, east end.

Spell role classification: The king assumes authority.



Transliteration: //////////////// tA (Pipi l)l wn.f xnt nTrw irw pt

Translations: The earth [produces] N.; he shall be chief of the gods who are in heaven

Comment: Wsir the king is begotten from the earth, so the earth nominate Wsir the king to be lord over all the gods who are placed in heaven. So, the term nTrw in this spell refers to the divine gods of heaven who are lies under the command of Wsir the King.

* Sethe, Pyramidentexte, Spruch 469 – 714 (pyr.906-2217), p.356.; Mercer, pyramid texts, p. 248.

Faulkner, pyramid texts, p. 242.;Allen, pyramid texts ,P.215,255.;Sethe, übersetzung , 1869-1934.; Shmakov,critical analysis,P.74.

† Sethe, Pyramidentexte, Spruch 469 – 714 (pyr.906-2217),p.449.;Mercer, pyramid texts, p. 276.; Faulkner, pyramid texts, p. 268.;Allen pyramid texts ,P.264.;Sethe, übersetzung, 1869-1934.

‡ Sethe, Pyramidentexte, Spruch 469 – 714 (pyr.906-2217), p.449.; Mercer, pyramid texts, p. 276.; Faulkner. Pyramid texts, p. 268.; Allen, pyramid texts ,P.264.; Shmakov, critical analysis,P.205.

Results

1. As for the location of the Ceremonial posts of the Wsir the king in the afterlife' spells which includes the term nTrw inside the five pyramids will be as follows;

Doc.	W	T	P	N	M
Doc.185	Sarcophagus chamber, east to West, South wall.	Burial chamber, east wall.(*2)	—	Burial chamber, north wall, east end.	Burial chamber, east end.
Doc.186	Antechamber, west gable, north to south.	—	—	—	—
Doc.187	Antechamber, north gable.	—	—	—	—
Doc.188	Antechamber south wall, west to east.	—	—	Burial chamber, sarcophagus and west end.	—
Doc.189	Antechamber South wall, west to east.	—	Vestibule, west and east walls.	—	Corridor, middle.
Doc.190	Antechamber south wall, west to east.	—	Vestibule, west and east walls.	—	Corridor, middle.
Doc.191	Antechamber south wall, west to east.	—	Vestibule, west and east walls.	—	Corridor, middle.
Doc.192	Antechamber south wall, west to east.	—	Vestibule, west and east walls.	—	Corridor, middle.
Doc.193	Antechamber, south wall, west to east.	—	Vestibule, west and east walls.	—	Corridor, north end.
Doc.194	Antechamber, south wall, west to east.	Passage.	—	Burial chamber, sarcophagus and west end.	—
Doc.195	Antechamber, north wall, west to east.	—	Antechamber, north wall.	Burial chamber, south wall, east end, and east wall, north end.	—
Doc.196	Antechamber, north wall, west to east.	—	Antechamber, north wall.	Burial chamber, south wall, east end,	—

				and east wall, north end.	
Doc.197	Antechamber, north wall, west to east.	_____	Antechamber, north wall.	Burial chamber, south wall, east end, and east wall, north end.	_____
Doc.198	Antechamber, north wall, west to east.	_____	Antechamber, north wall.	Burial chamber, south wall, east end, and east wall, north end.	_____
Doc.199	Antechamber north wall, west to east.	_____	_____	Burial chamber, south wall, east end, and east wall, north end.	_____
Doc.200	Antechamber, north wall, west to east.	_____	_____	Burial chamber, south wall, east end, and east wall, north end.	_____
Doc.201	Exit corridor – east wall, south to north.	Antechamber , east wall.(*2)	_____	_____	_____
Doc.202	_____	Burial chamber, sarcophagus and west gable.	Ascending corridor, west wall.	_____	_____
Doc.203	_____	Burial chamber, sarcophagus and west gable.	Antechamber, south wall.	_____	_____
Doc.204	_____	Burial chamber, sarcophagus and west gable.	_____	_____	_____

Doc.205	_____	Burial chamber, sarcophagus and west gable.	Burial chamber, sarcophagus, and west end.	Burial chamber, sarcophagus , and west end.	Burial chamber, sarcophagus, and west end.
Doc.206	_____	_____	Burial chamber, sarcophagus, and west end.	Burial chamber, sarcophagus and west end.	Burial chamber, sarcophagus and west end.
Doc.207	_____	_____	Burial chamber, sarcophagus, and west end.	Burial chamber, sarcophagus and west end.	Burial chamber, sarcophagus and west end.
Doc.208	_____	_____	Burial chamber, sarcophagus, and west end.	Burial chamber, sarcophagus and west end.	Burial chamber, sarcophagus and west end.
Doc.209	_____	_____	Vestibule, west and east walls.	Corridor, middle.	Vestibule.
Doc.210	_____	_____	Vestibule, west and east walls.(*2)	_____	Vestibule.
Doc.211	_____	_____	Vestibule, west and east walls.(*2)	_____	Vestibule.
Doc.212	_____	_____	Vestibule, west and east walls.(*2)	_____	Vestibule.
Doc.213	_____	_____	Vestibule, west and east walls.(*2)	_____	Vestibule.
Doc.214	_____	_____	Vestibule, west and east walls.	_____	_____
Doc.215	_____	_____	Vestibule, west and east walls.	_____	_____
Doc.216	_____	_____	_____	Burial chamber, north wall, east end.	Burial chamber, sarcophagus and west end.
Doc.217	_____	_____	_____	Burial chamber, north wall, east end.	_____
Doc.218	_____	_____	_____	Burial chamber, north wall, east end.	_____

2. As for the results of the previous tables concerning the location of the term nTrw inside the previous five pyramids. “Ceremonial posts of the Wsir the king in the afterlife”. The pyramid of Unis (W).

Location of the term nTrw inside the pyramid.	
Sarcophagus chamber “burial chamber”, east to west, south wall.	1 time
Antechamber, west gable, north to south.	1 time
Antechamber, north gable.	1 time
Antechamber, south wall, west to east.	7 times
Antechamber, north wall, west to east.	6 times
Exit corridor, east wall, south to north.	1 time
Total number.	17 times

The Pyramid of Teti (T).

Location of the term nTrw inside the pyramid.	Number of mentioned times
Burial chamber, east wall.	2 time
Passage.	1 time
Antechamber, east wall.	2 time
Burial chamber, sarcophagus, and west gable.	4 times
Total number.	9 times

The Pyramid of Pepi (P).

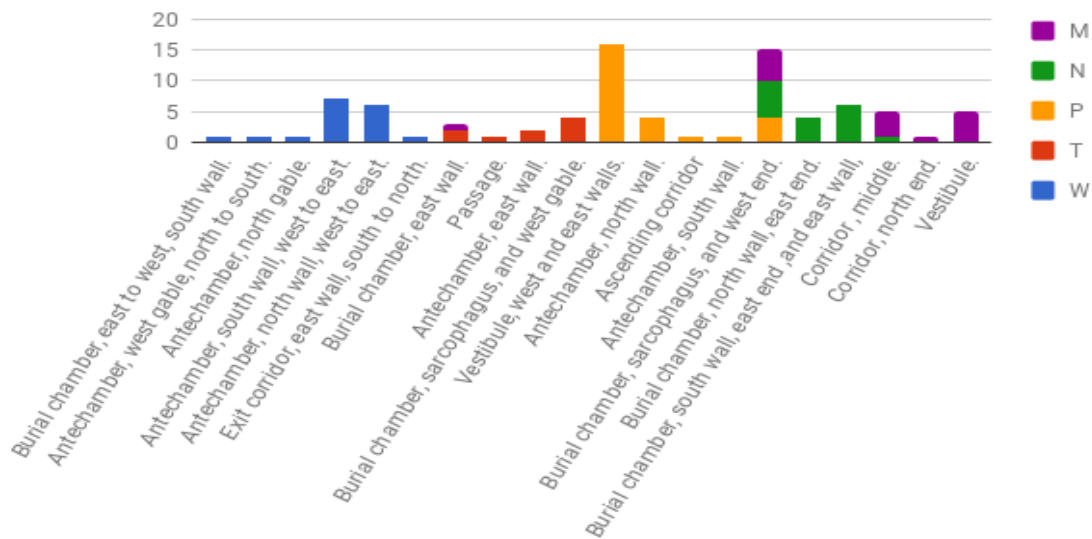
Location of the term nTrw inside the pyramid.	Number of mentioned times
Vestibule, west and east walls.	16 times
Antechamber, north wall.	4 times
Ascending corridor	1 time
Antechamber, south wall.	1 time
Burial chamber, sarcophagus, and west end.	4 times
Total number.	26 times

The Pyramid of Pepil (N).

Location of the term nTrw inside the pyramid.	Number of mentioned times
Burial chamber, north wall, east end.	4 times
Burial chamber, sarcophagus, and west end.	6 times
Burial chamber, south wall, east end ,and east wall, north end.	6 times
Corridor , middle.	1 time
Total number.	17 times

The Pyramid of Merenra (M).

Location of the term nTrw inside the pyramid.	Number of mentioned times
Burial chamber, east wall.	1 time
Corridor, middle.	4 times
Corridor, north end.	1 time
Burial chamber, sarcophagus, and west end.	5 times
Vestibule.	5 times
Total number.	16 times



Comment

The term nTrw had mentioned mostly in the Ceremonial posts of the king's spells in the pyramid of Pepi at Vestibule, west and east walls for 16 times. And at the (Burial chamber, east wall) in the pyramids of T, W. And at the (Burial chamber, sarcophagus, and west end) in the pyramids of P, N, M. And at the (Corridor – middle) in the pyramids of N, M.

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