

**Spells 224 and 225 from the Pyramid Texts:  
An inquiry into their editorial history**

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## Introduction

Earlier this year (2017), I published an article in which I examined spells 224 and 225 from the Pyramid Texts: “*Spells 224 and 225 from the Pyramid Texts: Translation and Commentary*” (hereafter: *PT224/5-1*). The present article is a sequel to that: it should not be read in isolation. References to page numbers in the earlier article will be marked with an \*.

PT 224 and PT 225 exhibit several clues about their their editorial history: enough, to warrant a further investigation. However, the material is still so scant, that we can not progress without taking recourse to several assumptions.

The first of these is the pre-existence of a collection of texts from which the Pyramid Texts were derived. This assumption is widely accepted among Egyptologists; see e.g. Allen:

Overall, the Pyramid Texts give the impression of a corpus that had been in use for some time before it was inscribed in Unis’s pyramid and one that was continually revised and amplified during the reigns of his successors.<sup>1</sup>

And Hays:

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.<sup>2</sup>

If a text from this “body of literature” was used as model for more than one pyramid, then it would be possible that one editor working for Unas decided to include new material in it, while another working for Teti or Pepi I may have simply copied the original. In other words: a later version may come closer to the original, or be “more original”,<sup>3</sup> than the version in an earlier pyramid.

Different editors may have edited different parts of the same original. This means that one text version may in some sections be more original, and in other sections less original, than another version of the same text. In other words: text versions may not be straightforwardly sequential in relative originality.

We simply don’t know if, or how often, this kind of thing happened, but it is clear that we can not rely on the order of the pyramids as evidence for the order in which the texts were drafted. At times I will therefore distinguish between “earlier / later” on the one hand, and “more / less original” on the other hand. A more original section (with less editorial input) may be a later variant (for the first time used in a younger pyramid) than a less original section.

(I will refer to Hays’ “body of literature” as “the original pool of texts,” or more shortly: the original text pool.)

## Conventions

In the table with translations, the first row gives the following information:

- PT number following Allen’s New Concordance;
- between ( ): the spell number in Allen’s translation;
- the pyramids in which this spell version appears, with underlined the pyramid from which the actual text for this translation has come.

The texts have been split into numbered sections, roughly corresponding with Allen’s stanza’s. The first column gives the section number.

I will regularly use the terms *version* and *variant*: “version” relating to a spell as a whole (PT 224-W versus PT 224-T), and “variant” relating to sections (section 1 from PT 224-W versus section 1 from PT 224-T).

<sup>1</sup> James P. Allen: “The Ancient Egyptian Pyramid Texts”, 2005 (hereafter: *Allen 2005*), p. 4, s.v. “Editorial History.”

<sup>2</sup> Harold M. Hays: “The Organization of the Pyramid Texts”, 2012 (hereafter: *Hays 2012*), p. 80;. (underlining by me).

<sup>3</sup> The corpus of the Pyramid Texts as a whole shows so many signs of re-use, re-arrangement and re-formulation of the texts, that any thought of ever determining *the* original form of any of it must be considered utterly illusory.

Words between [ ]: word, erroneously omitted by the scribe.

Words between ( ): not written in Egyptian, but added to clarify the sense.

Words followed by a (?): translation uncertain.

[...] = word of unknown meaning.

## 1. Editorial history of PT 224 – 225

Not all differences between versions are equally relevant. Differences in the spelling of individual words will be ignored, as will variations that stem from (probable) errors. The following table lists these errors in PT 224 and 225:

PT	Sections	Content	Discussed in <i>PT224/5-1</i>	(Probable) cause
224-T	2	Omitting “you” in “when you butcher a bull”.	p. 7*, note <i>n</i> )	Writing error
224-T	4, 5, 6	Doubling of sections	p. 14*	Dittograph
225-N	4	Omitting “by” in “by his son”.	p. 8,* note <i>t</i> )	Writing error

*Table 1 Variations from errors: to be ignored*

(This is not a complete list of all errors in these texts: there are also the usual ones such as *nb* instead of *k* – and vice versa – and errors from misinterpreting a hieratic original.)

I will begin with the most basic aspects of the texts: which sections appear in which versions, and are there conspicuous differences – in length, in degree of elaboration – per version? The following table presents an overview of these matters.

#	PT 224 (W 135) <u>W</u>	PT 224 (T 141) <u>I</u>	PT 224 (N 308) <i>P<sup>a</sup> – P<sup>b</sup> – M – N</i>	PT 225 (N 309) P – <u>N</u>
Title		XXX		
1	//////////	//////////	//////////	//////////
2	//////////	longer form	longer form	longer form
3	longer form	longer form	longer form	//////////
4	longer form	longer form	longer form	//////////
5	XXX	XXX	XXX	
6	longer form	longer form	longer form	//////////
Post-script		XXX		
Post-script				XXX

*Table 2 Occurrence and length of sections in PT 224 – 225*

////////// = the shortest form of a section.

longer form = longer forms of a section.

☐ = a more elaborate variant of a section.

XXX = a section that is not present in all versions.

(Note that section 5 is *not* present in PT 225-N.)

When we confine ourselves to the PT 224-versions, we see an orderly progression: from one pyramid to the next, every section stays either the same (sections 1, 3, 4, 5 and 6), or it receives additions, becoming longer (section 2); the title and postscript in PT 224-T are one-time additions. Nothing contradicts the intuitive notion that the Unas-version is in fact the most original version of PT 224. I will adopt this as another assumption.

PT 225-N shows a divergent picture. Compared to PT 224, some sections are shorter (sections 3, 4 and 6), and section 5 is even completely missing. On the other hand, some other sections are more elaborate (sections 1 and 2), and there is another postscript.

Still, the degree of correspondence between PT 224 and PT 225 is such, that a closely related editorial history seems certain. The issue in the upcoming survey will be, where PT 225-N fits in, in this editorial history. This will primarily be examined in a comparison, section by section, of the PT 224-variants with those of PT 225-N.

(The title and postscripts that have been used in PT 224-T and PT 225-N appear to have been one-time experiments, and will therefore in the remainder be ignored.)

### Section 1

The 224-variants of section 1 are completely identical. The 225-N variant however is – although neither longer nor shorter – considerably different. As noted on page 16<sup>4</sup>, it appears to have been “intensified” in several ways. This suggests that the 225-variant is a further development of the 224-variants.

### Section 2

Section 2 of the subsequent PT 224-versions shows a linear development, from W to T to N. If we now look at this section in PT 225-N, we see that the editor of 225-N added one more clause (“with your son on your seat (of office)”), and inverted the order of the last two.<sup>5</sup> This makes section 2 in 225-N a further development of the 224-variants.

So far, PT 225-N has shown itself to be the logical successor of the 224-versions. The remaining sections however all are more or less at odds with that picture.

### Section 3

The 224-variants of this section are identical, but section 3 of PT 225-N is considerably shorter. This is the longer variant (with the extra text underlined):

May your lotus-bud scepter be at the fore of the living, may your staff be at the fore of the akhs, as Anubis is at the fore of the westerners, as Andjety is at the fore of the eastern nomes (of the Delta).

As discussed on page 13\*, the addition is a bit awkward – as if it was added later, by a less accomplished author. Fact is however, that the longer variant appears first: as early as the pyramid of Unas.

### Section 4

In the discussion of section 4 of PT 225-N (page 17\*), it was seen that this section exhibits a link with section 1 of the same (PT 225-N) version. In the 224-versions, such a link between sections 1 and 4 is absent. Moreover, the differences between section 4 from PT 224 and the one from PT 225-N are so profound, that they do not even seem related.

For the time being, this is an unsolved riddle.

### Section 5

Section 5 is clearly connected to the 224-variant of section 4. The latter presents a very upbeat description of the deceased’s situation:

“How content is your situation (...), how satisfying it is (...).”

Section 5 then delivers a warning:

“(But) beware of this end of yours, which is in the earth.”

Meaning: to stay in your tomb would ruin all of this! (see page 9\*). So section 5 is completely dependent on the 224-variant of section 4. Since the 225-N-variant of section 4 lacks this

<sup>4</sup> Page numbers, marked with an \* refer to pages in *PT224/5-1*.

<sup>5</sup> Inversions of this kind occur with some regularity. For an editor, this may have been an easy way to put something of a personal stamp on a text. (For another example, see PT 258 / PT 259, section 7).

particularly optimistic streak, section 5 would have had no function behind it – which is probably why it is missing there.

As there is only one variant of section 5, the question which is the most original one does not arise.

**Section 6**

This one consists of a variable part, and a part that remains – more or less – constant. The variable part is “4 times”: it is not always present, and moreover not always at the same location. The constant part is: about dressing oneself, and coming before “them” (PT 224) or “me” (PT 225-N). As we saw in the discussion of this section in 224-W (on page 14\*), the “them” refers to the gods, mentioned in section 4 of the 224-versions. This produces, in the 224-versions, a strong link between section 4 and section 6. (Which is remarkable, considering that section 4 is a *K*-section, and section 6 an *Off*.-section: see 1.1 “*Stylistic rigor*” on page 14 below.) In PT 225-N, there is no such connection.

In the table below, the sections that are thus far identified as the most original variants are marked in bold boxes:

#		PT 224 <u>W</u>	PT 224 <u>I / N</u>	PT 225 <u>P – N</u>	
1	(K.)	(...) Go, that you may command (...)	(...) Go, that you may command (...)	(...) Go, that you may govern (...)	
2	(Off.)	A remuneration (...)	A remuneration (...) (.....) when your garment is a leopard skin (...)	A remuneration (...) (...) with your son on your seat (of office), when your garment (...)	
3	(Off.)	May your lotus-bud-scepter (...) as Anubis is at (...)	May your lotus-bud-scepter (...) as Anubis is at (...)	May your lotus-bud-scepter (...)	
4	(K.)	How content is your situation (.....) your brothers the gods. (.....)  (...) whom your children tended.	How content is your situation (.....) your brothers the gods. (.....)  (...) whom your children / your son tended.	(And so) the senior one goes,  tended by his son.	
5	(K.)	(But) beware (...)	(But) beware (...)		
6	(Off.)	Dress yourself, (...) come before them. 4 times.	4 times. Dress yourself, (...) come before them.	Be dressed, (...) come before me.	

Table 3 Provisional identification of the most original variant per section

The open arrows indicate subject-matter connections between sections.

The single line arrows indicate a further development from one variant to another.

Double lines indicate that two variants are identical.

The boxes with bold lines indicate the (provisional) most original variants.

In the table above, section 4 is literally pivotal. In PT 224, it unequivocally links up with sections 5 and 6. In PT 225-N, it is just as clearly connected with section 1. Either of these two situations has to be more original than the other, but which one?

It seems to me that the PT 225-N-variant of section 4, in combination with section 1 (regardless of variant)<sup>6</sup>, presents a compelling picture of authenticity: see the discussion of PT 225-N, section 4, on page 17\*. I will therefore assume that section 4 in PT 225-N is the most original variant – which means that it existed prior to the drafting of PT 224-W.

This means that the longer form of section 4 in PT 224-W was – in part – the result of editorial input. This new form of section 4, followed by a newly made section 5, added a new dimension to the text: “Look how good it now is → But beware!” The editor of Unas apparently saw no way to retain the original text of section 4 completely, but he managed to squeeze in the most important part: the fact that the king had been tended by his children: “you, whom your children tended.” (The 225-N variant speaks of “his son”; this appears to have been a modernization on the part of the N-editor: see the discussion of PT 224-N, section 4 on page 15\*.)

Our table now looks like this:

#		PT 224 <u>W</u>	PT 224 <u>I / N</u>	PT 225 <u>P – N</u>	
1		(....)	(....)	(....)	
(K.)		Go, that you may command (....)	Go, that you may command (....)	Go, that you may govern (....)	
2	(Off.)	A remuneration (....)	A remuneration (....) (.....) when your garment is a leopard skin (....)	A remuneration (....) (...) with your son on your seat (of office), when your garment (....)	
3	(Off.)	May your lotus-bud-scepter (....) as Anubis is at (....)	May your lotus-bud-scepter (....) as Anubis is at (....)	May your lotus-bud-scepter (....)	
4	(K.)	How content is your situation (.....) your brothers the gods. (.....) (... ) whom your children tended.	How content is your situation (.....) your brothers the gods. (.....) (... ) whom your children / your son tended.	(And so) the senior one goes, tended by his son.	
5	(K.)	(But) beware (....)	(But) beware (....)		
6	(Off.)	Dress yourself, (...) come before them. 4 times.	4 times. Dress yourself, (...) come before them.	Be dressed, (...) come before me.	

Table 4 Updated version of Table 3

<sup>6</sup> The differences between the 225-N variant and the 224-variants of section 1 are in degree of enhancement, not in substance.

The open arrows indicate subject-matter connections between sections.  
 The single line arrows indicate a further development from one variant to another.  
 Double lines indicate that two variants are identical.  
 The boxes with bold lines indicate the (provisional) most original variants.

We now have four sections, of which we have – provisionally – determined which variant is the most original one: sections 1, 2, 4 and 5. When we compare these variants to the other – less original – variants of the same section, we start seeing something of a pattern. (Since section 5 occurs in only one form, it automatically drops out of this exercise.) The assumed most original variants are either the shortest ones (sections 2 and 4) or the least elaborate one (section 1). Or, from the opposite viewpoint: less original variants are either longer, or more enhanced – both of which amounts to more editorial input. This points to an inclination, on the part of the editors, to expand, rather than to eliminate.

As a general tendency, this trend to augment is palpable all over the Pyramid Texts: texts get longer, and the number of texts increases.<sup>7</sup> Some spells disappear, but only to be replaced by more spells.

If more text, or more elaborate text, is indicative of editorial input, then shorter and simpler variants would tend to be more original. If we apply this assumption to the remaining sections, this is what we get.

- Section 3: the variant of 225-N is the shortest one, so this would then be the most original one. This corresponds well with the earlier appraisal of the extra text as a later, somewhat clumsy addition: see page 5 above.
- Section 6: the part “4 times” is not present in the variant of PT 225-N. The latter variant is then the shortest and least elaborate variant, and would therefore be the most original one. (We will find a stronger argument in favor of the 225-N-variant as the more original one, when we look at the – tentatively – reconstructed *Off.*-spell: see page <..> below).

Our updated table now looks like this:

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<sup>7</sup> In his translation of the Pyramid Texts (*Allen 2005*, p. 375ff), Allen lists the following number of spells per pyramid: Unas 226 – Teti 301 – Pepi I 589 – Merenre 399 – Pepi II 615. The drop in numbers under Merenre is at least in part attributable to the poor state of preservation of his pyramid: see *Allen 2005*, p. 209.



#		PT 224 <u>W</u>	PT 224 <u>I / N</u>	PT 225 <u>P - N</u>	
1		(....)	(....)	(....)	
(K.)		Go, that you may command (....)	Go, that you may command (....)	Go, that you may govern (....)	
2	(Off.)	A remuneration (....)	A remuneration (....) (.....) when your garment is a leopard skin (....)	A remuneration (....) (...) with your son on your seat (of office), when your garment (....)	
3	(Off.)	May your lotus-bud-scepter (....) as Anubis is at (....)	May your lotus-bud-scepter (....) as Anubis is at (....)	May your lotus-bud-scepter (....)	
4	(K.)	How content is your situation (.....) your brothers the gods. (.....) (... ) whom your children tended.	How content is your situation (.....) your brothers the gods. (.....) (... ) whom your children / your son tended.	(And so) the senior one goes, tended by his son.	
5	(K.)	(But) beware (....)	(But) beware (....)		
6	(Off.)	Dress yourself, (...) come before them. 4 times.	4 times. Dress yourself, (...) come before them.	Be dressed, (...) come before me.	

Table 5 Further updated version of Table 3

The open arrows indicate subject-matter connections between sections.  
 The single line arrows indicate a further development from one variant to another.  
 Double lines indicate that two variants are identical.  
 The boxes with bold lines indicate the most original variants.

We now have several sections that are more original in a later version (225-N), than in the earliest version (224-W). Given the assumed existence of an original pool of texts from which the Pyramid Texts were derived, it would now seem not too farfetched to assume that there was a text in that text pool which served as model for both PT 224 and PT 225. This model would have consisted of sections closely resembling the ones marked above as the most original ones – minus section 5.

Closely resembling: because the “most original” variants of sections 4 and 6 in PT 225-N were fitted with modernizations. For section 4, this was discussed on page 7 above (*son* instead of *children*). In section 6, the PT 224-variants all have the imperative “dress yourself”, while the PT 225-N variant has the old perfective “be dressed” (see note *u*) on page 8\*). The imperative seems a more simple, more straightforward verb form, compared to the more “literary” old perfective. I therefore think that the original verb form in this clause was the imperative.

Section 5 is completely dependent on the augmented section 4: it was undoubtedly added in the process of extending that section. Section 5 was therefore not part of the original text.

All the editorial input must have served a purpose, and we would not do the editors justice if we would assume that this purpose was simply to produce more text. These texts had a very specific function: to assist the king in his journey to the Afterlife. They did this in a variety of ways: by providing the deceased with information (descriptions of the Afterlife, and what to do there), by providing him with certain tools (apotropaic spells, secret knowledge), and by *being* tools: magical spells, working with wordplay, associations and mythical precedent to help bring about the desired transformations. If we now focus on the variants that exhibit the most editorial input – the *least* original variants – we find that these can all, within this specific, operational context, be regarded as improved or reinforced (and hence more effective) variants.

- Section 1, PT 225-N: in the discussion of this section on page 16\*, it was found to be “a more intensified, a more enhanced variant” (compared to the 224-texts).
- Section 2, PT 224 (T and later), and PT 225-N: the middle part greatly expounds what is meant with: “in all your dignities, in all your offices,” thereby painting the picture in stronger tones, making the text more potent.
- Section 3, PT 224 (W and later): the addition “as Andjety (etc)” accentuates the picture just described – while the concomitant loss of artistic quality is dispassionately ignored.
- Section 4 and 5, PT 224 (W and later): the longer form of section 4, followed by section 5, adds a warning to the spell: “Look how good it is → But beware!”
- Section 6, PT 224-W and later: the addition “4 times” upgrades the text to an offering spell. The replacement of “me” (= the priest) with “them” (= the gods) adds a connection with the foregoing extended section 4; more internal connections in a text would tighten the web of associations, enhancing the texts’ magical effectiveness.

From recognizing a trend to augment to assuming an avoidance to eliminate is still quite a leap, but it seems justified to me, because the focus on *adding* is so marked – with additions that more often than not are quite detrimental to the emotional or artistic qualities of the text. General reverence for anything old may also have helped to prevent too drastic eliminations.

I therefore assume the existence of a fairly strong tendency to extend texts, rather than to diminish or abbreviate them. For texts with roots in the original pool of texts<sup>8</sup>, this tendency would ensure that the substance of the original text or texts would still be included in the more extended versions that ultimately made it to the walls of the kingly pyramids. For PT 224-225, this would pertain to two spells: one for the *K*-sections, and one for the *Off*-sections. For this assumption to be valid, these proto-spells should each be a complete whole: internally logical, with a clear beginning and end.

This then, is what these original two spells may have looked like:

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<sup>8</sup> Although many spells from the Pyramid Texts were probably directly derived from what we have dubbed “the original pool of texts”, other compositions may have been new – although not necessarily from completely new material. Especially in the later pyramids, spells occur in which older text elements are arranged in new combinations – like the beads of a necklace in a new pattern.

\*\*\*Tentative original K.-spell\*\*\*

1 (K.) [...] yourself, NN! Move yourself about, NN!  
(224-W) Go, that you may command the affairs of Horus's Mounds; go, that you may command the affairs of Seth's Mounds; go, that you may command the affairs of Osiris's Mounds.

4 (K.) (And so) the senior one goes, tended [by] his children.  
(“225-N”)<sup>9</sup>

This is a complete, albeit very short spell: internally logical, with a beginning, and an end. It begins with an instruction to the deceased to rise up and demonstrate his regained ability to move himself. He is then directed to his new duties: to govern the living and the dead (see page 11-12\*). The last line concisely captures the entire resurrection process: the father can now take up his new life, in the Hereafter, thanks to the pious labors of his children who dutifully executed the necessary rites for him.

(Although section 5 is a K.-section, it is not included in this reconstruction for reasons explained on page 9 above.)

\*\*\*Tentative original Off.-spell\*\*\*

2 (Off.) A remuneration that the king gives, in all your dignities, in all your offices.  
(224-W)

3 (Off.) May your lotus-bud scepter be at the fore of the living, may your staff be at the  
(225-N) fore of the akhs.

6 (Off.) Dress yourself, and may you come before me.  
(“225-N”)<sup>10</sup>

This too is a complete spell. Through-out an officiant is speaking to the deceased: he begins with a series of wishes (sections 2 & 3), and ends with an invitation: dress yourself (awake, rise from your bed, and get dressed), and come before me (to take this meal that I bring to you).<sup>11</sup>

The way “come before *me*” fits the picture of a priest, addressing the deceased, confirms the earlier choice for the PT 225-N-variant of section 6 as more original than the PT 224-variants, which have “come before *them*” (= the gods).

The fact that these two reconstructed spells each seem to be a complete whole agrees with the assumption that nothing of the original texts was eliminated – although some of it only survived in a slightly adapted form: section 4 of the K.-spell (see footnote 9 above), and section 6 of the Off.-spell (footnote 10 below).

These two original spells may have been part of the original text pool, but it seems unlikely that PT 224-W and PT 225-N were both derived directly from them. The following diagram shows how I believe the material was transmitted from one version to the next (in the area between the dotted lines) and where editorial input from the outside was added. It has a hy-

<sup>9</sup> Not “his son” but “his children:” based on PT 224-W.

<sup>10</sup> Not “be dressed” but “dress yourself:” based on PT 224-W.

<sup>11</sup> Cf. a/o § 217a, § 870a-c, § 1069a, § 1641c, § 1910a-b, § 1877a-d, PT 691C, line 13+14.

pothetical mother text between the two original spells to the left, and the attested Pyramid Texts on the right.

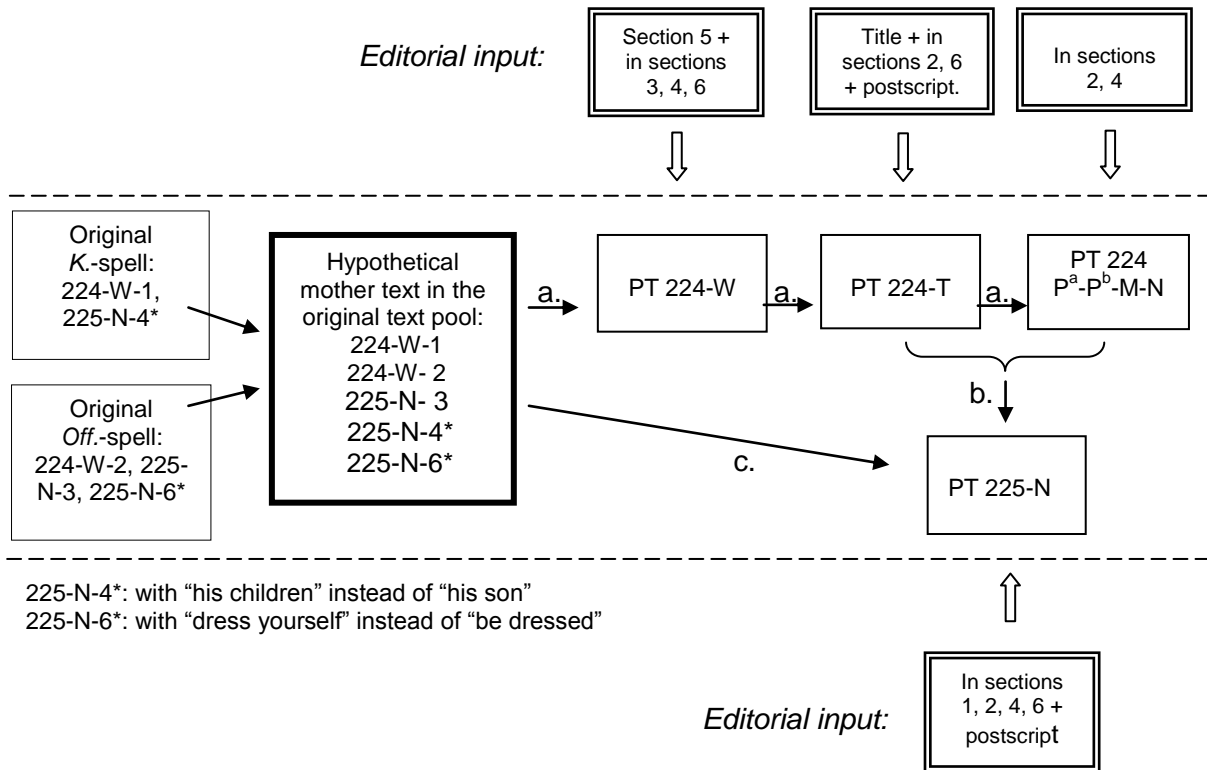


Diagram 1 Tentative text transmission and editorial input for PT 224 and PT 225

Lines of transmission:

a: primary line of transmission: PT 224 (the doubling of sections 4, 5 and 6 in PT 224-T has been ignored: see Table 1 on page 4 above).

b: transmission of the longer version of section 2 from either 224-T or 224-N to PT 225-N (after which it was further enhanced).

c: transmission of section 1 (after which it was further enhanced), and of the shorter forms of sections 3, 4 and 6, from the mother text in the original text pool to PT 225-N. Sections 4 and 6 were modernized in the process.

If we do not postulate the existence of the mother text, we would have to assume that the editor of PT 225-N went back in part to the original *K.*- and *Off.*-spells, taking also some materials from the already existing versions of PT 224, as well as including new input. This would obviously not be impossible, but I feel it would be less likely than the development, sketched above.

The next table gives the full text of all discussed versions, as-is; the sections that most closely resemble those of the original spells are marked with bold boxes.

#	PT 224 (W 135) <u>W</u>	PT 224 (T 141) <u>T</u>	PT 224 (N 308) <i>P<sup>a</sup> – P<sup>b</sup> – M – N</i>	PT 225 (N 309) P – <u>N</u>
<i>Title</i> ( <i>Off.</i> )		4 times: giving to him in all his dignities, in all his offices.		
1  ( <i>K.</i> )	[...]yourself, NN! Move yourself about, NN! Go, that you may command the affairs of Horus's Mounds; go, that you may command the affairs of Seth's Mounds; go, that you may command the affairs of Osiris's Mounds.	[...]yourself NN! Move yourself about, NN! Go, that you may command the affairs of Horus's Mounds; go, that you may command the affairs of Seth's Mounds; go, that you may command the affairs of Osiris's Mounds.	[...]yourself NN! Move yourself about, NN! Go, that you may command the affairs of Horus's Mounds; go, that you may command the affairs of Seth's Mounds; go, that you may command the affairs of Osiris's Mounds.	[...]yourself, this NN! Move yourself about, NN! Go, that you may govern Horus's Mounds; go, that you may command the affairs of Seth's Mounds, that you may decide the affairs of Osiris's Mounds.
2  ( <i>Off.</i> )	A remuneration that the king gives, in all your dignities,  in all your offices.	A remuneration that the king gives, in all your dignities – when your garment is a leopard skin, (or) when your garment is a kilt, when you go in reed sandals, (or) when [you] butcher a bull, (or) when you go in the <i>W3d-<sup>c</sup>n-</i> bark –  in all your dignities, in all your offices.	A remuneration that the king (gives), in all your dignities – when your garment is a leopard skin, (or) when your garment is a kilt, when you go in your reed sandals, (or) when you butcher a bull, (or) when you go in the <i>W3d-<sup>c</sup>n-</i> bark –  in all your dignities, in all your offices.	A remuneration that the king gives, with your son on your seat (of office) – when your garment is a leopard skin, (or) when your garment is a kilt, when you go in reed sandals, (or) when you butcher a bull, (or) when you go in the <i>W3d-<sup>c</sup>n-</i> bark –  in all your offices, in all your dignities.
3  ( <i>Off.</i> )	May your lotus-bud scepter be at the fore of the living, may your your staff be at the fore of the akhs, as Anubis is at the fore of the westerners, as Andjety is at the fore of the eastern nomes (of the Delta).	May your lotus-bud scepter be at the fore of the living, may your your staff be at the fore of the akhs, as Anubis is at the fore of the westerners, as Andjety is at the fore of the eastern nomes (of the Delta).	May your lotus-bud scepter be at the fore of the living, may your your staff be at the fore of the akhs, as Anubis is at the fore of the westerners, as Andjety is at the fore of the eastern nomes (of the Delta).	May your lotus-bud scepter be at the fore of the living, may your staff be at the fore of the akhs.
4  ( <i>K.</i> )	How content is your situation, now that you are an akh, O NN, among your brothers the gods. How satisfying(?) it is, how satisfying(?) it is, you whom your children tended.	How content is your situation, now that you are an akh, O NN, among your brothers the gods. How satisfying(?) it is, how satisfying(?) it is, you whom your children tended.	How content is your situation, now that you are an akh, O NN, among your brothers the gods. How satisfying(?) it is, how satisfying(?) it is, you whom your son tended.	(And so) the senior one goes, tended [by] his son.
5  ( <i>K.</i> )	(But) beware of this end of yours, which is in the earth.	(But) beware of this end of yours, which is in the earth.	(But) beware of this end of yours, which is in the earth.	
6  ( <i>Off.</i> )	Dress yourself, and may you come before them. 4 times.	4 times: dress yourself, and may you come before them.	4 times: dress yourself, and may you come before them.	Be dressed, and may you come before me.
<i>Post-script</i> ( <i>Off.</i> )		A remuneration that Geb gives, in all your dignities, in all your offices.		
<i>Post-script</i> ( <i>K.</i> )				May Horus's Eye endure for you with you.

Table 6 Full text of all versions; sections closest to those in the original spells in bold boxes.

## 1.1. Stylistic rigor

For each section, all extensions and enhancements are “in character:” what began as a *K*-section stayed a *K*-section, what began as an *Off*-section stayed an *Off*-section. At one point however, a link occurs between the two types. On page 6 above (s.v. *Section 6*), it was remarked that in the PT 224-versions, there is a link between section 4 (of the *K*-type) and section 6 (of the *Off*-type). This link can only have come about *after* the joining of these sections into one spell. This means that section 6 of the PT 224-versions can not have been part of the original, pre-merger *Off*-spell.

## 1.2. Summary of assumptions

This analysis has been based on two sets of assumptions: one set concerning these particular spells, and one set concerning the Pyramid Texts as a corpus.

Assumptions with respect to PT 224-225:

- PT 224 and PT 225 have been derived from the same text in the original pool of texts (page 9 above).
- The successive versions of PT 224 have been drafted in the historic order of their pyramids (page 4 above).
- Of section 4, the 225-N variant is the most original one (page 7 above).

The fact that that nothing in the results contradicts these assumptions is in itself meaningless: this may simply be the result of a circular argument.

Assumptions with respect to the Pyramid Texts as a corpus:

- The Pyramid Texts have been derived from a pre-existing pool of texts (page 2 above – but see also footnote 8 on page 10 above).
- Throughout the period during which the Pyramid Texts were applied in the kingly pyramids, these texts were the subject of intense editing. The focus of all editorial activity was to further improve the operational effectiveness of the texts (page 10 above).
- In the process of incorporating pre-existing texts into the corpus of the Pyramid Texts, the editors were not inclined to eliminate (significant) parts of those texts (page 10 above).
- Shorter and simpler variants tend to be more original than longer and more elaborate variants (page 8 above).

With so little material (less than 1% of the total corpus) examined, the fact that nothing in the results contradicts these assumptions is not significant: the merit of these assumptions can only be determined with (a lot) more research.