


Some remarks about Allen's translation of the verb *šzp* in the Pyramid Texts

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Introduction

The verb *šzp* is mostly translated with either “receive”, or “take (possession of).” See e.g. the following excerpt from the *TLA*:¹

information for lemma  □ *Szp* (lemma-no. 157160)

translation	empfangen; ergreifen (to receive; to take possession of)
short reference	Wb 4, 530.1-533.18
word class	Vb., 3rad.

The *TLA* gives more than a thousand attestations for this verb, but the following two – both from the Old Kingdom, but not from the Pyramid Texts – will do to paint the general picture:

Der König von Ober- und Unterägypten Neferirkare erschien als König von Unterägypten (am) Tag des 'Das Vordertau des Gottesschiffes wird ergriffen'.²

Das Empfangen der Gerste durch den Vorsteher der Produktionsstätte.³

While working with Faulkner's (1969) and Allen's (2005) translations of the Pyramid Texts, it occurred to me that these two scholars differed markedly in their translation of *šzp*. Faulkner regularly switches between “take” and “receive,” with a few instances of other translations. Allen however, uses in nearly all cases “receive.”

Allen had access to more texts than Faulkner, but if we correct for that, we end up with a total of 108 occurrences of *šzp* in the Pyramid Texts that are recognized by both. When we compare the translations of these, we get the following results:

	Faulkner (1969)		Allen (2005)	
	#	%	#	%
Receive	38	35,2%	104	96,3%
Take	59	54,6%	1	0,9%
Other	11	10,2%	3	2,8%
Total occurrences	108	100,0%	108	100,0%

Because of the time difference of 36 years between Faulkner's and Allen's translation, one might think that this change reflects newer insights, but that is certainly not the case. The

¹ Thesaurus Linguae Aegyptiae (<http://aew.bbaw.de>). Retrieved 03-09-2016.

² Gisa, West Field, Tomb of Rawer (PM III 265-269).

³ Saqqara, Unas-cemetery, Mastaba of Niankh-Khnum and Khnum-hotep

TLA (heir of the Wörterbuch-project) is the undisputed top authority in the area of vocabulary, and they (as shown above) still recognize *take* as a regular meaning for this verb.

In the Introduction to his translation, Allen advocates the principle of a consistent one-on-one substitution: one English word or expression for one Egyptian:

The translations are meant to reflect as closely as possible the language and style of the texts themselves. Egyptian is rich in allegory and metaphor but relatively poor in vocabulary. I have tried to reflect the latter feature by using as much as possible a single English calque for its Egyptian counterpart. (*Allen 2005*, p. 13).

So for *šzp*, he uses “receive” as standard English “calque,”⁴ with few exceptions.

In itself, Allen's intention makes perfect sense: where the original texts show a certain monotony in choice of words, a good translation mirrors that, and overall, Allen's translation performs better in this respect than Faulkner's. Problems may arise however, if a word can really convey two distinct meanings.

Purpose of this paper is, to show that in the Pyramid Texts, a lop-sided choice to translate *šzp* with “receive” results at times into renderings that relate poorly to the meaning of the original authors.

Take or Receive

Both verbs describe essentially the same event: the acquisition of a (tangible or intangible) good. The difference is in the posture of the acquirer: if I *take* something, I am active; if I *receive* it, I am passive. This means that here, to know the outward aspects of an event (the passing of a good into the hands of someone else) is not enough to decide on a translation: we need to know the attitudes of the participants to the action. Unfortunately, the Pyramid Texts do mostly not reveal such inner aspects: they rather take them for granted. This means that we have to rely on context.

In some cases, this context so clearly points in one direction, that all scholars select the same translation. In the following two examples, Faulkner, Allen and the TLA all agree on *receive*.

(The translations below often differ in more than one respect, but for the time being, we are only concerned with how *šzp* is translated. For easy reference, the relevant word is underlined. In the final column, an R means that the translation uses *receive* (or *empfang*), while a T points to *take* (or *nimm*).

PT 222 (W 155), § 211c		T / R
Faulkner (1969)	Be pure in the Western nome, <u>receive</u> your purification in the Heliopolitan nome with your father, with Atum.	R
Allen II (2005)	(...) having become clean in the Western nome, having <u>received</u> your cleaning in the Bubastine nome, with your father, with Atum.	R
TLA (2016)	Du hast dich im Westen (3. u.äg. Gau) gereinigt und du hast deine Reinigung in 'Der Herrscher ist heil' (13. u.äg. Gau) <u>empfangen</u> bei deinem Vater, bei Atum.	R

⁴ Consistent with his translation in *The Inflexion of the Verb in the Pyramid Texts* (1984) (p. 564).

PT 268 (W 175), § 372d-373a		T / R
Faulkner (1969)	He wipes over the flesh of this King's double and of his own by means of that which is on the shoulders of Re in the horizon, which he <u>receives</u> when the Two Lands shine again and he clears the vision of the gods.	R
Allen II (2005)	He will purge the flesh of the ka of this Unis and of his body with that which is on the Sun's shoulders in the Akhet, which he <u>receives</u> when the Two Lands shine, and he opens the gods' faces.	R
TLA (2016)	Möge er das Fleisch des Ka dieses Unas und sein eigenes abwischen mit dem, was auf den Schultern des Re ist im Horizont, das er <u>empfängt</u> , wenn die Beiden Länder leuchten und er den Blick der Götter öffnet.	R

There can be little doubt that in both examples, a translation of *šzp* with *receive* is in order.

The following two examples will show a different picture.

PT 222 (W 155), § 202a		T / R
Faulkner (1969)	Grant that I ⁵ may seize the sky and <u>take possession of</u> the horizon.	T
Allen II (2005)	(...) that you may make this Unis grasp the Cool Waters and <u>receive</u> the akhet;	R
TLA (2016)	Mögest du gewähren, daß dieser Unas das Wassergebiet (des Himmels) packe und den Horizont <u>in Besitz nehme</u> .	T

In this sentence, the deceased is mentioned in connection with two events. In the translations of Faulkner and the TLA, these events are described in logical agreement with one another: we see a pair of verbs that both portray Unas as being *active*.

Faulkner: seize the sky ⇔ take possession of the horizon

TLA: das Wassergebiet packe(n) ⇔ den Horizont in besitz nehme(n)

But Allen has:

Allen: grasp the Cool Waters ⇔ receive the akhet

Here, the first verb portrays Unas as being active, while the second verb describes him as being *passive*: he receives something. This kind of shilly-shallying is not typical for ancient Egyptian texts. So Allen's translation is less convincing than the other two.

The following presents an even stronger case:

PT 453 (P 47), § 844b		T / R
Faulkner (1969)	Don the Eye of Horus, <u>receive</u> it upon yourself.	R
Allen II (2005)	You have put on Horus's Eye and <u>received</u> it on you.	R
TLA (2016)	Lege dir das Horusauge an, <u>nimm</u> es dir.	T

Here, one event is described in two ways. Yet both in Faulkner's and in Allen's translation, the first verb describes this event as an action (to be performed) by the deceased, while the

⁵ When Faulkner believes a text originally to have been a speech made by the deceased, he translates accordingly.

second describes it as something the deceased will undergo or underwent. This amounts to an internal contradiction.

By contrast, the translation from the TLA shows concord between the two successive verbs, and provides therefore the most plausible solution.

For the remainder of this article, I will focus on one application of *šzp* in particular: in the expression *šzp n.k t.k pn*: "Take/receive this bread of yours" (with some variants like "Take/receive this water of yours");

The sources

A total of six sources was consulted.

Faulkner (1969)

R.O. Faulkner: *The Ancient Egyptian Pyramid Texts*.

Faulkner gives a fair amount of notes, with bits of transliteration, but for the passages under investigation below, he has nothing in particular to say. I have deduced his interpretation of the verb forms from the translations.

Allen I (1984)

James P. Allen: *The Inflexion of the Verb in the Pyramid Texts*.

In his § 774, he lists all examples of the verb *šzp* in the expression under consideration as imperatives. In his Lexicon (p. 564), he gives for *šzp* only "receive" as translation.

Allen II (2005)

James P. Allen: *The Ancient Egyptian Pyramid Texts*.

Not many notes, and because of his aberrant numbering of the texts, exceedingly difficult to use. I have deduced his interpretation of the verb forms from his translations.

Hays (2012)

Harold M. Hays: *The Organization of the Pyramid Texts*.

Hays refers to all our texts, but he does not always give a translation of the part that includes the verb *šzp*. See his page 606, s.v. "Receives Bread," for PT 93, 199, 223, 373, 460, 487 and 498. He does not list the motive "Receives Water" (PT 457, 459 and 662B), but see his page 391 for PT 459. (Hays also lists PT 117, § 75a, as example of a text with the motive "Receives Bread." See page 13 below for my reasons for not including it.)

Allen III (2013)

James P. Allen: *New Concordance of the Pyramid Texts*.

No translations, but full transliterations, from which the verb forms could be deduced. (It is interesting to see how he reverts in some cases to his interpretations of *Allen I*, 1984.)

TLA (2016)⁶

Thesaurus Linguae Aegyptiae (<http://aaew.bbaw.de>).

Transliterations, with translation.

The potential ambiguity of the verb form

The following is a typical writing of the expression:



⁶ Here, the year refers to the year of retrieval, not necessarily the year of writing.

With respect to the verb form, at least two solutions have been proposed: the imperative and the *sdm.n.f.*

The potential confusion between the imperative and the *sdm.n.f.* lies in the meaning of the group *n.k*: this may either be a dative, reinforcing an imperative, or part of the *sdm.n.f.* form. In transliteration, one can distinguish between these views as follows: *šzp n.k* for the imperative, *šzp.n.k* for the *sdm.n.f.*

Ancient Egyptian made use of various mechanisms to strengthen an imperative: for an overview of these in Old Egyptian, see EAG⁷ §§ 615-620. According to Edel, the use of *n.k* is restricted to transitive verbs, but as it happens, *šzp* is one of those.

According to Allen, neither the *sdm.n.f.*, nor the singular imperative of the 3-lit. verbs has any distinguishing features: see *Allen I*, §§ 55 and 57, and Tables 21 and 26.

So, for the choice between the imperative and the *sdm.n.f.*, we are – again – dependent on context.

The verb *šzp* in “take/receive this bread (this water) of yours”

The following table gives for all occurrences of this expression in the Pyramid Texts verb form and translation, according to our 6 sources.

In one instance, the bread is referred to indirectly (#2). In three instances, reference is made to water instead of bread (# 5, 6 and 10). (The texts, in hieroglyphs, transliteration and translating can be found below, starting on page 8.)

#	PT	§	Faulkner (1969)		Allen I (1984)		Allen II (2005)		
			Verb form	Take / receive	Verb form	Take / receive	Verb form	Take / receive	# Allen
1	93	63c	Imp.	Take	Imp.	Receive	Imp.	Receive	W 66
2	199	115a-b	Imp.	Accept	Imp.	Receive	Imp.	Receive	W 136
3	223	217a	Imp.	Receive	Imp.	Receive	Imp.	Receive	W 134
4	373	655a	Imp.	Receive	–	–	<i>sdm.n.f.</i>	Receive	T 204
5	457	858a	Imp.	Receive	Imp.	Receive	<i>sdm.n.f.</i>	Receive	P 294
6	459	864b	Imp.	Receive	Imp.	Receive	Imp.	Receive	P 296
7	460	870b	Imp.	Receive	Imp.	Receive	Imp.	Receive	P 297
8	487	1047b	Imp.	Receive	Imp.	Receive	Imp.	Receive	P 339
9	498	1069a	Imp.	Take	Imp.	Receive	Imp.	Receive	P 381
10	662B	1877d	Imp.	Take	Imp.	Receive	Imp.	Receive	N 388

#	PT	§	Hays (2012)		Allen III (2013)		TLA (2016)	
			Verb form	Take / receive	Verb form	Take / receive	Verb form	Take / receive
1	93	63c	Imp.	Receive	Imp.	–	Imp.	Receive
2	199	115a-b	Imp.	Receive	Imp.	–	Imp.	Receive
3	223	217a	Imp.	Receive	Imp.	–	Imp.	Take
4	373	655a	Imp.	Receive	Imp.	–	Imp.	Receive
5	457	858a	–	–	Imp.	–	Imp.	Receive
6	459	864b	Imp.	Receive	Imp.	–	Imp.	Receive
7	460	870b	Imp.	Receive	Imp.	–	Imp.	Receive
8	487	1047b	Imp.	Receive	Imp.	–	Imp.	Receive
9	498	1069a	Imp.	Receive	Imp.	–	Imp.	Receive
10	662B	1877d	–	–	Imp.	–	Imp.	Receive

⁷ Elmar Edel: *Altägyptische Grammatik*, 1955.

The verb form

In the consulted sources, the interpretation of the verb as an imperative is almost unanimous: 55 out of 57.

The only two exceptions are from *Allen II*.

#4. PT 373 (T 204), § 655a

Raise yourself, Teti, for you have received your head, your bones have been assembled for you, your limbs collected for you, the earth on your flesh cleared away for you, and you have received your unmouldering bread and unrotting beer.

Allen translates clauses that concern the reconstitution of the body systematically in the past tense, as *sdm.n.f.*⁸ After four of such clauses, Allen apparently assumed that the next one should also be a *sdm.n.f.*

#5. PT 457 (P 294), § 858a

Raise yourself, Meryre! You have received your water, your joints have been collected for you. So, stand up on your legs.

In this case, the reconstitution clause follows on the offering clause, but the rule of concord (as Allen sees it) remains the same.

(In *Allen III* however, he reverts for both instances to an interpretation of these verbs as imperatives – as in *Allen I*).

In my opinion, the verb *šzp* should in all ten examples be treated as an imperative.

The translation

The table above shows the translation predominantly as *receive*: 42 out of 47 counts, with 4 times *take*, and 1 time *accept*.

It is precisely the coincidence of a translation as *receive* with an *imperative* verb form that sticks out as odd. An imperative is a command, and a command to *take* bread makes more sense than a command to *receive* bread (or to *accept* bread: see Faulkner's translation in PT 199, text #2 below). Why then this preference for *receive*? Perhaps this betrays a cultural bias: after all, to us, the dead are essentially passive – because they are dead. Therefore, we find it more natural to see the dead *receiving* something, than *taking* something. To the Egyptians, this was of course very different: to them, the dead could still move – because they lived again.

How much does it matter, if we translate *šzp* here with *receive* instead of with *take*? For an answer to this question, we should take a look at the pictorial record. With respect to the transfer of food and drink to the deceased, we abound in vivid depictions, on tomb walls and funerary stelae. These show us always the recipient (the deceased) and often the provider (a relative, or a priest). In front of the deceased stands an offering table, heaped with foodstuffs. The priest or relative may stand behind the food that he apparently just has provided. The deceased is either sitting still, looking at the food, or we see him stretching out his hand to it, or – in the case of drink – see him bring a cup to his lips.

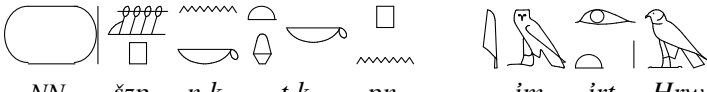
This suggests that the Egyptians envisaged the transfer of offerings to the deceased as happening in two separate steps: first from the provider to a place within reach of the recipient; after which the recipient could stretch out his hand to *take* the food.

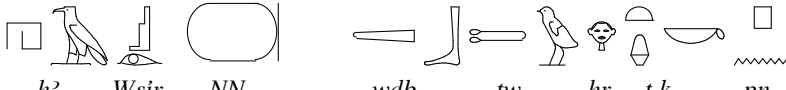

⁸ As I hope to show in an upcoming paper, this is in my opinion not correct. For the time being, see my translation on page 9 below. Note also that both Faulkner and the TLA translate the whole section in the imperative.

So, when the foodstuffs were put into place, before the mummy or the statue of the deceased, he was called upon to move, to act, to overcome the inertness of death, stretching out his hand, to *take* the food and drink, so that he could fortify himself, and live. The presentation of food and drink was thus an important part of the resurrection ritual.


Translating *šzp* in these texts with *receive* instead of *take* is therefore not just another choice of words: it results in missing the key element of the narrative.


On the next pages follows an overview of all relevant texts. The transliteration given at the end of each example treats the verb *šzp* as an imperative.


#1. PT 93 (W 66), § 63c		Verb form	T / R
Faulkner (1969)	O King, <u>take</u> this bread of yours which is the Eye of Horus.	Imp.	T
Allen I (1984)	(No translation, except for the verb itself in the "Lexicon")	Imp.	R
Allen II (2005)	Unis, <u>receive</u> to yourself this your bread, which is Horus's eye.	Imp.	R
Hays (2012)	<u>Receive</u> this your bread, which is the eye of Horus!	Imp.	R
Allen III (2013)	(transliteration only)	Imp.	–
TLA (2016)	Unas, <u>empfange</u> dieses dein Brot, das das Horusauge ist.	Imp.	R
Willockx (2016)	NN, <u>take</u> this bread of yours, which is the Eye of Horus.	Imp.	T
<p>§ 63c (W)  NN, take this bread of yours, which is the Eye of Horus.</p>			

#2. PT 199 (W 136), §115a-b		Verb form	T / R
Faulkner (1969)	O Osiris the King, turn yourself on account of this bread of yours, <u>accept</u> it from me.	Imp.	Accept
Allen I (1984)	(No translation, except for the verb itself in the "Lexicon")	Imp.	R
Allen II (2005)	Ho, Osiris Unis! Turn yourself to this your bread; <u>receive</u> it from me.	Imp.	R
Hays (2012)	<u>Receive</u> it from me!	Imp.	R
Allen III (2013)	(transliteration only)	Imp.	–
TLA (2016)	<u>Empfange</u> es aus meiner Hand!	Imp.	R
Willockx (2016)	O Osiris NN! Turn yourself on account of this bread of yours: <u>take</u> it from my hand.	Imp.	T
<p>§ 115a (M)  O Osiris NN! Turn yourself on account of this bread of yours:</p> <p>§ 115b (M)  take it from my hand.⁹</p>			


⁹ The expression $m \text{ } ^{\circ}(.i)$ means literally: "from my hand." Sometimes it is translated more figuratively as "from me." In this case, a literal conception brings the picture to mind of the hieroglyphs D37, D38 and D39:

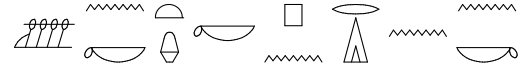
. These glyphs show an outstretched hand, palm upward, in which an offering is held, ready to be *taken* by the beneficiary.

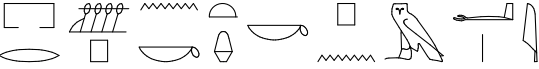
#5. PT 457 (P 294), § 858a-b		Verb form	T / R
Faulkner (1969)	Raise yourself, O King, <u>receive</u> your water, gather together your bones, stand on your feet.	Imp.	R
Allen I (1984)	(No translation, except for the verb itself in the "Lexicon")	Imp.	R
Allen II (2005)	Raise yourself, Meryre! You have <u>received</u> your water, your joints have been collected for you. So, stand up on your legs.	<i>sdm.n.f</i>	R
Hays (2012)	(relevant part not translated)	–	–
Allen III (2013)	(transliteration only)	Imp.	–
TLA (2016)	Richte dich auf, Merire, <u>empfange</u> dir dein Wasser.	Imp.	R
Willockx (2016)	Raise yourself, NN! <u>Take</u> your water, collect your mouth ¹¹ and bones, stand up on your feet.	Imp.	T
§ 858a (P)	 <p>Take your water, collect your mouth¹¹ and bones</p>		


#6. PT 459 (P 296), § 864a-b		Verb form	T / R
Faulkner (1969)	O King, <u>receive</u> this pure water of yours which issued from Elephantine.	Imp.	R
Allen I (1984)	(No translation, except for the verb itself in the "Lexicon")	Imp.	R
Allen II (2005)	Ho, Osiris Meryre! <u>Receive</u> this your clean water that comes from Elephantine.	Imp.	R
Hays (2012)	<u>Receive</u> this your pure water!	Imp.	R
Allen III (2013)	(transliteration only)	Imp.	–
TLA (2016)	<u>Empfange</u> dir diese deine reinen Wasser, die aus Elephantine kommen.	Imp.	R
Willockx (2016)	O Osiris NN! <u>Take</u> this pure water of yours that comes from Elefantine.	Imp.	T
§ 864b (P)	 <p>Take this pure water of yours</p>		

¹¹ Based on the rendering of the P-text in *Allen III*.

#7. PT 460 (P 297), § 870		Verb form	T / R
Faulkner (1969)	O King, raise yourself, <u>receive</u> this warm bread of yours and this warm beer of yours which went forth from your house, which are given to you.	Imp.	R
Allen I (1984)	(No translation, except for the verb itself in the "Lexicon")	Imp.	R
Allen II (2005)	Ho, Meryre! Raise yourself and <u>receive</u> this your warm bread that is given to you and this your warm beer that comes from your house.	Imp.	R
Hays (2012)	<u>Receive</u> this your warm bread, and this your warm beer, which went forth from your house, and this which is given to you.	Imp.	R
Allen III (2013)	(transliteration only)	Imp.	–
TLA (2016)	Richte dich auf, <u>empfange</u> dir dieses dein warmes Brot und diese deine warmen Biere, (die Biere) die aus deinem Haus kommen und (das Brot) das dir gegeben wird.	Imp.	R
Willockx (2016)	O NN! Raise yourself! <u>Take</u> this warm bread of yours, and this warm beer of yours that come from your house, and which are given to you.	Imp.	T
§ 870b (M)	 šzp n.k t.k pn srf hnkt.k iptn srf		
	Take this warm bread of yours, (and) this warm beer of yours		

#8. PT 487 (P 339), § 1047a-b		Verb form	T / R
Faulkner (1969)	Rise up on your left side, put yourself on your right side, and <u>receive</u> this your bread which I have given to you.	Imp.	R
Allen I (1984)	(No translation, except for the verb itself in the "Lexicon")	Imp.	R
Allen II (2005)	Stand up from off your left side, put yourself on your right side. <u>Receive</u> this your bread that I have given to you.	Imp.	R
Hays (2012)	<u>Receive</u> this your bread which I gave to you.	Imp.	R
Allen III (2013)	(transliteration only)	Imp.	–
TLA (2016)	<u>Empfange</u> dir dieses dein Brot, das ich dir gegeben habe/hiermit gebe.	Imp.	R
Willockx (2016)	Stand up from your left side, place yourself on your right side. <u>Take</u> this bread of yours that I have given to you.	Imp.	T
§ 1047b (M)	 šzp n.k t.k pn rdi.n(i) n.k		
	Take this bread of yours that I have given to you.		

#9. PT 498 (P 381), § 1069a		Verb form	T / R
Faulkner (1969)	Go up and <u>take</u> this bread of yours from me.	Imp.	T
Allen I (1984)	(No translation, except for the verb itself in the "Lexicon")	Imp.	R
Allen II (2005)	Come forth, <u>receive</u> this your bread from my arm.	Imp.	R
Hays (2012)	Go forth and <u>receive</u> this your bread from me.	Imp.	R
Allen III (2013)	(transliteration only)	Imp.	–
TLA (2016)	Komm heraus, <u>empfang</u> e dir dieses dein Brot aus meiner Hand.	Imp.	R
Willockx (2016)	Come forth, <u>take</u> this bread of yours from my hand.	Imp.	T
§ 1069a (P)	 <i>pr szp n.k t.k pn m ʿ.i</i> Come forth, take this bread of yours from my hand. ¹²		

#10. PT 662B (N 388), § 1877d		Verb form	T / R
Faulkner (1969)	O my father the King, arise! <u>Take</u> this first cold water of yours which came from Chemmis!	Imp.	T
Allen I (1984)	(No translation, except for the verb itself in the "Lexicon")	Imp.	R
Allen II (2005)	Father Pepi Neferkare, stand up and <u>receive</u> these your first cool waters (<i>sic</i>) that come from Akhbit!	Imp.	R
Hays (2012)	(relevant part not translated)	–	–
Allen III (2013)	(transliteration only)	Imp.	–
TLA (2016)	Vater Pepi Neferkare, steh auf, <u>empfang</u> e dir deine ersten Wasserspenden, die aus Chemmis kommen.	Imp.	R
Willockx (2016)	Father NN, stand up and <u>take</u> this finest ¹³ cool water of yours that comes from Akhbit!	Imp.	T
§ 1877d (N)	 <i>szp n.k kbh.k ipn tpiw</i> Take this finest ¹³ cool water of yours		

¹² The writing of *m ʿ.i* here shown is Sethe's "ältere Text". See also note 9 on page 8 above.

¹³ "First" here in the sense of "first quality, finest": see Wb 5, 279.4-5.

Postscript: PT 117

Hays includes PT 117 in his listing of texts with the motive "Receives Bread" (*Hays 2012*, p. 606). There is some doubt possible about the meaning of this text. In the Unas-version of it (see below), the word mostly translated as *head* is spelled: *tpi*¹⁴. This has led Faulkner and Hayes to believe that this is not a noun, but an adverb.

PT 117 is part of a series of texts which are all concerned with the presentation of different types of bread: PT 111 – PT 124. In most of these spells, the offering is announced as the Eye of Horus, but we also see the following model (all in the translation of Allen II):

PT 113: "Osiris Unis, acquire (*iti*) for yourself your **face** – [breadoffering]."

PT 115: "Osiris Unis, I have set (*di*) your **eye** – [breadoffering]."

PT 118: "Osiris Unis, here is your **eye**: acquire (*iti*) it for yourself – [breadoffering]."

In this context, PT 117 does not stand out:

PT 117: "Osiris Unis, receive (*šzp*) to yourself your **head** – [breadoffering]."

Therefore, a translation of *tp(i)* with *head* seems to me the more probable solution. This means that "bread" is here not the grammatical object of the sentence, what in turn means that this sentence falls outside the group of texts here studied.

PT 117 (W 79), § 75a		Verb form	T / R
Faulkner (1969)	O Osiris NN, <u>receive</u> what should be on you – 4 Sns-loaves.	Imp.	R
Allen I (1984)	(No translation, except for the verb itself in the "Lexicon")	Imp.	R
Allen II (2005)	Osiris Unis, <u>receive</u> to yourself your head – Recitation 4 times. 4 loaves of Sns-bread.	Imp.	R
Hays (2012)	<u>Receive</u> that which is upon you (i.e. bread)!	Imp.	R
Allen III (2013)	(transliteration only)	Imp.	–
TLA (2016)	Osiris Unas, <u>nimm</u> für dich deinen Kopf in Empfang.	Imp.	T
Willockx (2016)	Osiris NN, take your head.	Imp.	T
§ 75a (W)	<p>Wsir NN šzp n.k tpi.k</p> <p>Osiris NN, take your head.</p>		

¹⁴ The other versions of this text all show a simple spelling of *tp* (in N, Nt and Wd).