TWO RAMESSIDE STELAE AT THE GRAND EGYPTIAN MUSEUM (GEM 9295 & 9444)

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ABSTRACT
Two funerary stelae, preserved in the Grand Egyptian Museum, are studied, both show the same individual named piAy. With their provenance unknown, their style allows to date to the 19th and 20th Dynasties. The first GEM 9295 with a pyramidion on top shows two main registers. The second GEM 9444 is a rounded-top stela with one large scene. The study includes transliteration, translation, and analysis of names and accompanying titles, as well a proposed reconstruction of the family tree of the owner of the first stelae.

KEYWORDS
Ramesside – Stelae – Nineteenth Dynasty – piAy – snyy - tAy-sryt

INTRODUCTION
This paper studies two stelae of a person named PiAy\(^1\) currently stored in the Grand Egyptian Museum. The provenance of the monuments is unknown. The two stelae are different in their style and form. The first one, GEM 9295, is rectangular with a pyramidion top and shows two registers representing the owner with his family members. This stela dates to the 19th or 20th Dynasties. The second one, GEM 9444, is a rounded-top stela. Its single scene shows the deceased in front of the god Osiris. It dates to the same period. The details of the two stelae are presented, focusing on the style, inscriptions, iconographic and epigraphic features, and the family tree of the owner.

\(^{1}\) (TN.21.3.25.18, SR4/14137, GEM 9295), (22.3.25.8, SR4/14149, GEM 9444), PM, 803-048-240; 803 048-245; Lieblein, J., Dictionnaire de noms hiéroglyphiques en ordre généalogique et alphabétique I, 626; Ranke, H. Die Ägyptischen Personennamen, I, 129 (25); Malek, J., Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Statues, Reliefs and Paintings, IV, 62-63.
I- THE PYRAMIDION STELA (GEM 9295)

Description and texts

The stela GEM 9295 is rectangular with a pyramidion top. It is made of limestone measuring 56 cm in height and 37 cm in width; it is in a good state of preservation. The scenes are in raised relief, while the texts are in sunk relief. The scenes and texts are surrounded by an incised line which makes an outer frame of the stela. A dividing line separates the scene of the top triangle from the first register. A double line separates the first and second registers. The stela is adorned on all three levels by scenes and inscriptions. The hieroglyphic inscriptions were written in the Ramesside style.

The triangular lunette

The stela shows the šḥt sign at the apex. Below it, in the middle of the lunette, there are two identical jackal figures resting on shrines facing each other and depicting the god Inpw. Around the neck of each figure, the st sign indicates protection. The name Inpw is written above the figures of the deity. His titles are written next to each shrine: next to the right shrine Šḫtny-sh-ntr “foremost of the divine booth”, and next to the left shrine Imy-wt “who is in embalming tent” or “which is found in the scrolls”. The Anubis on the right side represents the eastern horizon and the figure on the left the western horizon.


2 Anubis was commonly represented on the pyramidia of stelae during the Ramesside Period. The god was associated with the horizon as illustrated by the scene accompanying Chapter 117 of the Book of the Dead. There, Anubis leads the deceased towards a false-door that represents the entrance to the netherworld. When Anubis calls the deceased king, the earth opens its gates, so that the deceased king crosses the sacred area of Abydos where the entrance to the sky is located. According to the Pyramid Texts, the deceased follows the voice of Anubis who opens to him a gate in the sky toward the horizon. (Pyr 796 bc; 798c-799a)


4 Wb I, 380, (I–4); Rössler-Köhler, U., ‘Imiut,’ LÄ III, 149-150


In the word šḥ, the sign was written instead of šḥ.

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The first register

On the left side, Osiris is represented mummmified and seated on his throne in the shape of the hwt sign. He wears the Atef crown and holds the crook \( \overline{\text{hwt}} \) in the left hand and the flail \( \text{nh} \) in the right. The base of his throne takes the form of the \( m^3 \) sign. In front of Osiris, an offering table (\( h \text{hwt} \)) is depicted with two \( \text{ds} \) vessels below. There are two columns of inscriptions in front of Osiris and above him; his name and titles were written from right to left:

\[
\begin{align*}
\text{Wsir nb r3-st}\, & \, s\, n\, t\, r\, -\, \overline{\text{hsny-}\, \text{lmntt}} \\
& \text{“Osiris, Lord of Ra-Setau, the Great God, Foremost of the Westerners”}
\end{align*}
\]

To the right of the offering table, three men are standing facing Osiris. Above each one of them, his name and title are captioned. The first one is Pi3y standing in adoration gesture \( \text{ihw} \) or \( \text{dw} \). He is wearing the typical New Kingdom pleated garment and a short wig.\(^{11}\) His

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\(^{1}\)The \( \overline{\text{hwt}} \) scepter differs from the \( \text{hk} \) in the shape of roundness of its top. Hassan, A., ’Stöcke und Stäbe im Pharaonischen Ägypten bis zum Ende des Neuen Reiches,’ MÄS 33, (1976)
\(^{2}\)A relation between Osiris and Ma’at, is identified from the god’s title ”\( \text{nh m^3} \), Lord of Justice”, known since the Old Kingdom. This may explain his depiction over the Ma’at sign. Griffith, J.G. The Origin of Osiris, Berlin 1966, 118; Quirke, S., ‘Translating Ma’at,’ JEA 80, (1994), 228; LGG III, 639.
\(^{3}\)Wb III, 226 (11); Wilson, P., Ptolemaic Lexikon, A Lexicographical Study of the texts in the Temple of Edfu, OLA 78, (1997), 703.
\(^{4}\)This vessel looks closer to the vessel \( \text{ds} \), which has a long neck that takes the shape of a funnel and has a slightly bloated body and a pointed base without handle. Surrounded by lotus flower, perhaps a sign of the desire to maintain the integrity of this pot as long as the flower is in good condition. Its purpose is to cool the water if the container contains water or to give the water a good taste if the container contains wine. Radwan, A., Die Kupfer- und Bronzegefäße Ägyptens, 89.1.
\(^{5}\)One or two placed on a stand, under the offering tables, appeared during the Ramesside period. CGC. 34505; JE. 3299, 27958, 34542, 41405, 20395, 32025; TN. 14/3/25/6, 26/2/25/5. The lotus flower was attached to this vessel and it was depicted above it: CGC. 34506, 34517; JE. 27958, 36853, 65834, 68730, 72018, 86124, 87832; TN. 5/12/35/1, 10/6/24/11, 26/2/25/5, 30/1/15/13. Or around it CGC. 34505; JE. 32025, 27958, 34542; TN. 14/3/25/6, 26/2/25/5.
\(^{6}\)Wb II. 398,9-10
\(^{7}\)Wb I. 360.7 (ff); CGC. 34503; JE. 20395.
\(^{8}\)The title \( \text{hnty-lmmtt} \) appeared from the time of the Old Kingdom and continue to be used until the Greco-Roman period. LGG. 783; CGC. 34182, 34503, 34505; JE. 18922, 32025, 2013; TN. 5/7/24/10, 10/6/24/11, 14/6/24/17.
\(^{9}\)The word ” Ro-Setau” is the name given by the ancient Egyptians to the other world and takes a determinative of the desert \( \text{ds} \), which refers to a region that extends from Giza and Saqqara. Since the Old Kingdom, it is associated with the god Osiris. Zivie, C.M., ’Ro-Setau,’ LÄ V, 305.
\(^{10}\)The title \( \text{nb r3-st} \) was used from the Old Kingdom until the Greek-Roman Period. LGG. 681.; TN. 14/10/69/1, 15/12/24/2
\(^{11}\)Wb I. 2,8 (1-5)
\(^{12}\)Wb V. 426 (6) – 428 (7)
garment consists of two pieces. One covers the lower part of the body from the waist to the ankles, and is tied around the waist with a belt. The end of this kilt is arranged in a shape similar to an inverted triangle. The second piece of the garment covers the shoulders, and forms wide sleeves up to the elbow with abundant folds.  

Behind Pi'iy stands Ywp/ Ypw with his right arm raised in adoration, while in his left hand he holds lotus flowers or sšn, which is common in the hands of both men and women on Ramesside stelae.  

Ywp is depicted wearing a wig quite similar to the one worn by Pi'iy. It is long and thick, with strands of hair hanging in a style characteristic to the time of Ramesses II. Ywp wears a simple kilt that covers the lower part of his body. It has no folds and consists of two parts: a shorter one that covers the lower part of the body, and a longer one that reaches the top of his legs.  

Ahmd Ywhs Muḥamd Mūṣa. lhḥāt alāfrād fi šr ālr ānsš- drāsah fnyah atryah lmtgmw ah ālmthf ālnsy ry bālgārakh, rilihan ḏkwrbā ḡr mnśwrah, ǧām t Helwān, 2015, 398.  

1Cruz-Uribe indicates that this kilt first appeared at the end of the 18th Dynasty, during the reign of Tutankhamun, as found in many examples from Memphis. For instance, it may be seen in the decoration of the tombs of Horemheb, Maya and Tia (the overseer of the treasures of Ramesses II).

2This name is not listed in Ranke, PN

In Chapter 81A of the Book of the Dead, the deceased wishes to turn into a lotus flower. Allen, T.G., The Book of the Dead or Going Forth by Day: Ideas of Ancient Egyptians Concerning the Hereafter as Expressed in their Own Terms’, in Studies in ancient oriental civilization 37 (Chicago 1974), 156.  

4The lotus flower was initially associated with women, not men, and perhaps the oldest examples date to the 4th Dynasty (Queen Mersankh III). Since Pepy II it appeared with men as well. Fischer, H.G., «A God and General of the Oasis on a Stela of the Late Middle Kingdom», JNES 16 (1957), 224, note 6.
5Wb V, 293 (5-12), Brunner-Traut, E., ‘Lotos’, LĀ III, 1091  

6The lotus flower appeared in the hands of men on Ramesside stelae. JE. 8781, 19772, 27820, 27958, 36853, 41402, 43569, 45557, 86124, 87829, 87832; TN. 3/7/24/17, 5/7/24/10. The lotus flower appeared in the hands of women on Ramesside stelae. CGC. 34517; JE. 8781, 19772, 27958, 34182, 36853, 43569; TN. 3/7/24/17, 5/7/24/10, 12/6/24/17.
7BMHT 10, pl. 89 [No. 65356].  

8This kilt did not appear on Ramesside stelae and was, perhaps, a military one.
scale. This man is dhwy-ams. He is raising his right arm touching Ywp’s elbow. He wears a kilt with folds covering the lower part of his body and holds in his left hand a goose. Seven columns of hieroglyphs text were incised above the three figures recording their names\(^1\) and titles. They are written from left to right:

\[
\begin{align*}
\text{sn(n)y} & n \text{ nb-b3wy pi3y m3-hrw nb im3h t3y sryt ywp (ypw)} \wedge h n \text{ pth dhwy-ams whm-5nh} \\
\end{align*}
\]

"Chariot-soldier (warrior) of the Lord of the Two Lands PiAy, true of voice, lord of blessing. Standard bearer Ywp. wab-priest of Ptah DHwty-ams, the one who repeats life."

The second register

The scene depicted on the second register is divided into two parts through an offering table. To the left of the offering table, PiAy and his wife Runw(t) are represented seated on high back chairs with lion-paw legs connected by a horizontal bar and two vertical ones in the middle.\(^5\) PiAy wears a hair wig\(^6\) that differs from the one represented in the first register. It has flowing ripples covering the ears and dropping on the shoulders. PiAy extended his left arm towards the offerings while the right holds a folded handkerchief.\(^7\) His wife Runw(t) is represented with a thick wig fixed over the head with a wreath. She wears a long transparent robe that reaches the top of her ankles, and she embraces her husband with both arms. Above them, six columns of hieroglyphic text are written from right to left:

\[
\begin{align*}
Wsr \text{ sn(n)y Pi3y snt.f nbt-pr} & \text{ Runw(t)} \\
\end{align*}
\]

"Osiris (deceased) charioteer (warrior) PiAy, his sister, the lady of the house Runw(t)."

In front of them there is a table with stacked offerings. In the lower part, there are seven loaves of circular bread \(\bigcirc\) psn.\(^9\) The loaves are interlaced as if they are arranged in two

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\(^1\)The determinative \(\text{拘留}\) refers to the deceased person.

\(^2\)Lesko, L.H., *A Dictionary of Late Egyptian III*, USA, (1987), 63

\(^3\)For the reading “ypw”, see Malek, *Topographical Bibliography*, 62

\(^4\)Wb I, 341, (3-7).

\(^5\)Note the difference of levels for the bases of the two chairs.


\(^7\)The folded handkerchief appeared on Ramesside stelae in the hands of men, not women, and it appears with seated men only.

\(^8\)he nbt-pr is a title for a married woman that was first introduced in the Middle Kingdom and continued to be used until the Ptolemaic period. It referred to wives, sisters and mothers. Leahy, A., 'Late Period Stelae in the Fitzwilliam Museum,' SÄK 8 (1980), 177; Robins, G., *Women in Ancient Egypt*, Cambridge, (1993), 53.; Černý, J., ‘Consanguineous Marriages in Pharaonic Egypt,’ JEA 40, (1954), 23-29

\(^9\)The offering table is topped with seven loaves of psn bread. This reminds the seven meals of bread religious texts state that the deceased will eat in the netherworld: three on earth and four in the sky. Pyr. 371; CT III, 51(173), 93 (188), 97(189), 106(192), 113(195), 137(203), 151(205); VI, 288(662), 364 (729). The distribution of these meals may differ from one text to another. CT VII, 225(1011)
adjacent rows with four and three loaves respectively. The next level is composed of sacrificed ribs \(\text{spr}^1\); over the ribs, there is a bull's head\(^2\) and a thigh \(\text{hpš}^3\). At the top of the pile of offerings, there are stems and flowers of lotus \(\text{ssn}\).

To the right of the offering table, there are five figures led by a person named \(\text{Nht-imn}\). \(\text{Nht-imn}\) wears a military kilt and raises his right arm in a hailing gesture while in his left hand, he holds a bunch of lotuses. Behind him stands his sister \(\text{Whmt-3ht}\). She holds lotus plants in her right hand and a bundle of lotus flowers in her left hand. Behind her stands her sister \(\text{sxmt}\), who raises her arms in a worship gesture.

Their names and titles are written in two vertical columns and one horizontal line of hieroglyphs, which may be transcribed as follows:

\[
\text{sn(ny)} \hspace{1em} \text{Nht-Imn} \hspace{1em} \text{nbt-pr} \hspace{1em} \text{Whmt-3ht} \hspace{1em} \text{nbt-pr sxmt}
\]

"Charioteer (warrior) \(\text{nht-Imn}\), lady of the house \(\text{whmt-3ht}\), lady of the house \(\text{sxmt}\)."

In front of \(\text{Imn-nht}\), under the offering table, stands the small figure of a girl named \(\text{Ipt-mwt}\).\(^6\) She stands in the adoration position and wears a long wig divided into three parts. Her hair tufts reach to her chest. To the left of the table, her name is recorded in a column. Between \(\text{Whmt-3ht}\) and \(\text{sxmt}\), another small figure shows a son whose name is written above his head \(\text{Ywp} (\text{Ypw})\).\(^7\)

General Commentary

The stela presents a symbolical image of the universe; the base represents the earth,\(^8\) and its top is the sky. By ascending through the registers, the scenes on the stela show the transition of a person through life to death, and then to the afterlife. The lower register refers to life

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1. It first appeared on the offering table of \(\text{xa-bAw-skir}\) from the 3\(^{rd}\) Dynasty, and, by the end of the 4\(^{th}\) Dynasty, it was known as \(\text{spHt nt spr}\) "the full part of the ribs". It was one of the favourite parts of ancient Egyptians.

2. It appeared only on the stelae of the first half of the 19\(^{th}\) Dynasty, especially in the reign of Ramesses II. JE. 3299, 18922; TN. 14/3/25/6.

3. It appeared during the Old Kingdom until the Late Period. It symbolised the elimination of enemies for resurrection. It had been done by Horus for his father Osiris (as seen in Pyramid Texts).


5. Lieblein, J., \textit{Dictionnaire de noms hiéroglyphiques en ordre généalogique et alphabétique I}, Leipzig, (1871), 626

6. This name is not listed in Ranke, \textit{PN}

7. This name is similar to what was recorded in the first level and written with the same signs.

8. Westendorf, W., "Altägyptische Darstellungen des Sonnenlaufes, 16
where the determinatives of Pt ḥy and his family members’ names as well as their titles indicate their living status. The stage of death is represented in the upper register where Pt ḥy, Ywp, and dḥwty-ms stand in front of Osiris. Determinatives behind their names indicate that they are dead, which is perhaps a reference to the deceased’s entry into the netherworld as represented in Spell 125 from the Book of the Dead. Finally, the stage of the resurrection is symbolised by the depiction of the ʾḥt sign at the top of the stela. The horizon is the portal to the netherworld, separating the sky from the earth, where the sun enters the dwr. The stela with a pyramidion on its top reflects the initial stage of the sun’s journey in the day. The representations on the pyramidion are dedicated to the solar cult. Hence this stela combines the two main components of a tomb: the Osirian aspect representing death and the netherworld and the solar aspect which stands here for resurrection.

As for the symbolic orientation of the stela, the depiction of the god Osiris on Ramesside pyramidion stelae was always on the left side (the west) and the deceased on the right side (the east). This determines the orientation of the stela itself. Since the Middle Kingdom, stelae symbolised the tomb of the deceased himself, while stelae with a pyramidion top are characteristic of the architecture of the New Kingdom tombs in Saqqara. Gaballa and Malek also hinted that the shape of these stelae may represent the front view of a tomb when looking at it from the east. Tawfik stated that most of the owners of these stelae were of modest rank, and did not hold any important titles; for none of them a tomb is attested. This is especially common for those who were buried inside shafts. However, this is not the case for Pt ḥy, the owner of the stela, who had an important military title that only people of high rank held.

1 Allen, T.G., *The Book of the Dead or Going forth by day*, London, (1968), 97-101
2 CT VI, 354a
3 Binder, S., ‘The Hereafter: Ancient Egyptian Beliefs with special references to the Amdouat,’ *BACE* 6 (1995), 7
4 Franke, D., ‘When the sun goes down: early solar hymns on a pyramidion stela from the reign of Sekhemrashedawy sobekemsaf,’ in: M. Marée (ed.), *The second intermediate period (thirteenth-seventeenth Dynasties)*, OLA 192 (210), 288.
6 There is no specific direction for placing deities on the stelae, on either the right or the left side, Munro, P., *Die Spätägyptischen Totenstelen*, AF 25 (1973), 32.
7 Müller, H.W., ‘Die Totendensteine des Mittleren Reiches, ihre Genesis, ihre Darstellungen und ihre Komposition,’ *MDAIK* 4 (1933), 166-169.
The presence of ḫnḫw, “Anubis”, on the pyramidion of the stela is a Ramesside feature. There may be one\(^1\) or two\(^2\) figures of the god. Hölzl\(^3\) suggests that the purpose of depicting Anubis on the pyramidion of the stelae is to guard and protect the deceased and the stela. Radwan\(^4\) believes that the representation of “Anubis” alone or with the horizon sign was added to ensure the coming of the sunlight. The jackal-deity is the one who brings light and life in the realm of Osiris. He is thus considered the sun of the netherworld and is also responsible for pulling the sun boat in the netherworld.\(^5\)

**The Names and Titles**

The name of the owner of the stela, Ptḥy, is mentioned twice: in the first register, preceded by the title sn(n)y, and in the second register preceded by the title wsir sn(n)y (deceased). The signs and the way of writing are the same.

The name Ptḥy was common during the New Kingdom, especially during the 19\(^{th}\) and 20\(^{th}\) Dynasties.\(^6\) Concerning the identification of Ptḥy, a man with the same name was mentioned in texts of the southern temple in Buhen, dating to the third year of the reign of King

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2. BMHT 7, pl.II (308); BMHT 10 pl.54-55 (1188); TR 21.6.24.17; JE 54155 (SR 4/11428); Atallah, M., ‘Eine Pyramidionstele eines Trompeters aus dem ägyptischen Museum in Kairo’, taf.1; Tosi, M. and Roccati, A., Stele e alter epigrafi di Deir el Medina n. 50001- n. 50262, in *Catalogo del Museo egizio di Torino 1* (Torino 1972), 50069.


4. Inpw is called "nb-shqd" “lord of light” and "nb-ṣḥwb" ”lord of life”, which indicates his role in lighting the kingdom of Osiris in order to restore life. Since the New Kingdom, he was also a messenger and guide to spirits of deceased people and was associated with sunrise and sunset (this explains the horizon sign on the apex) for the sake of resurrection and the revival of life. Radwan, A., “Six Ramesside Stelae in the Popular Pyramidion-Form”, 228.


PlAy, Scribe of the offering table of Amon of the lord of the two lands, 20th Dynasty.


PiAy Scribe of the granary of the Temple of Amun, reign of Ramesses II, 19th Dynasty, his wife ṭḥwt


PiAy Scribe of the granary of the Temple of Amun, reign of Ramesses II, 19th Dynasty, his wife wsir sn(n)y, on the pyramidion of the stela is a Ramesside feature. There may be one\(^1\) or two\(^2\) figures of the god. Hölzl\(^3\) suggests that the purpose of depicting Anubis on the pyramidion of the stelae is to guard and protect the deceased and the stela. Radwan\(^4\) believes that the representation of “Anubis” alone or with the horizon sign was added to ensure the coming of the sunlight. The jackal-deity is the one who brings light and life in the realm of Osiris. He is thus considered the sun of the netherworld and is also responsible for pulling the sun boat in the netherworld.\(^5\)
Merneptah-Siptah. He held military positions, which is evident from his titles $tj\ h\ w\ (hr)\ wmnj\ n\ nswt$ “Fan-bearer to the right of the king” and $ktn\ tpj\ n\ (hm.f)$ “First charioteer (of his majesty).”

The owner of these stelae $Pl\Ay$ may have held the titles of “First charioteer” and “Fan-bearer to the right of the king”; there is no objection to combining these two titles. He may have served as the personal guard of the King or the Vizier of the North as Kitchen indicated. So He may have been contemporary to King Ramesses II and continued until the third year of the rule of Siptah.

$PiAy$ may have been a military person who held many positions with the military titles $tj\ h\ w\ (hr)\ wmnj\ n\ nswt$, $ktn\ tpj\ n\ (hm.f)$, $sn\ (n)\ y\ n\ nb\ -\ ty\ y$. In the Louvre Museum (E124-N502), a wooden statue of an individual called $Pl\Ay$ dates from the reign of Ramesses II. Another statue within the private collection of Albert Husson in Lyon, studied by Clère, also preserved the title $iry\ -\ stp\ -\ nsw$ ”doorkeeper of the royal palace”. Regarding holders of the title $ty\ -\ sryt$, Ramesside texts state that the person titled with this military distinction can go in and out in the halls of the royal palace, which indicates that the person was entrusted with entering the royal palace in order to protect the king. Such title may have belonged to the stela’s owner, since his military position also implied the protection for the king. The name of Ramesses II ($wsr\ -\ Ms\ -\ stp\ -\ n\ -\ r\ -\ f$) appeared in the statues’ inscriptions, matching the provisional dating of $PiAy$ to the reign of this king.

The title $sn\ (n)\ y$ “charioteer” is recorded on the stela twice in two different forms. In the first register, it is $sn\ (n)\ y$; in the second register, it is $sn\ (n)\ y$. Both variants are common in texts of the New Kingdom. $Pl\Ay$ was proud of this title, as implied by its double recording on this stela: once in the first register (the mortal life) $sn\ (n)\ y$ and once in the second register (the afterlife) $wsr\ i\ hs\ (n)\ l$. His son $Nh\ -\ Imn$ inherited this position from him.

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1. PM VII. 2, 134-135; Randall-Maciver, D., & Leonard Wooley, C., Buhen, Philadelphia 1911, pl.16.
2. KRI IV. 366 (7, 9); Kahn, D., A Geo-Political and Historical Perspective of Merneptah’s Policy in Canaan, Proceeding of the International Conference held at the University of Haifa, 2010, 264,266.
9. Gardiner, A.H., Egyptian Hieratic Texts, series 1: Literary Texts of the New Kingdom, part 1, The Papyrus Anastasi and The Papyrus Koller, Leipzig 1911, 1,23,6; Erichsen, W., Papyrus Harris I, Bibliothecae Aegyptiacae V, Brussels 1933, 31 (8); Gardiner, A.H., Late Egyptian Miscellanies, Bibliothecae Aegypticae VII. Brussels 1937, 3,6,3-4; KRI 2,81,12; KRI 2, 64, 4; KRI 1, 5, 11; KRI 1, 6, 9; KRI 5, 22, 10.
This title appeared during the 18th Dynasty, and continued to be used until the 21st Dynasty. It was often paired with the title of ʿty-srty "Standard-bearer," and sometimes the same person had both titles together. This could be the case of Pišy. This position was held by a person with a prominent social standing, who must have been from a family with a military background. Many appear to have had an Asian origin.

This title appears in the descriptions of the battle of Qadesh from the time of Ramesses II, the first Libyan campaign on the walls of the Medinet-Habu Temple of Ramesses III, the campaign against the Sea People recorded in the same temple, as well as in the Papyrus Harris I.

The title ʿty-srty "standard-bearer" appears in the first register. Common in texts of the New Kingdom, this title appeared at least during the Amarna Period and then in texts only in Ramesside period, specifically from the 19th dynasty from Saqarra. The word snty, "standard," appeared only with the title ʿty-srty "standard-bearer." Faulkner believes that the word snty is not an Egyptian word and has a foreign origin, being perhaps derived from a Hyksos word.

The Egyptian army during the Ramesside Period was a regular army. It was divided into three groups, each group composed of two hundred soldiers who served under the command of ʿty snty, "standard-bearer." Each division of the army had its own standard.

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3 Schulman, A.R., Military rank, title and organization in the Egyptian New Kingdom, PhD, University of Pennsylvania 1962, 96-97


5 Shulman, A.R., ‘The Egyptian Chariotry, reexamination’, 77


7 KRI II, 33:5; 64:4; 81:12

8 KRI V, 22:10

9 KRI V, 44:11

10 Erichsen, W., Papyrus Harris I: Hieroglyphische Transkription, Brussels, 1933, 36:14

11 Lesko, L.H., A Dictionary of Late Egyptian IV, 104; Wb IV, 192 (13); A.H. Gardiner, Late Egyptian Miscellanies, Bibliotheca Aegyptiacae VII, Brussels, 1937, 6,13,3.


13 This standard appeared for the first time during the 18th Dynasty within the inscriptions of the Temple of the Queen Hatshepsut and was made of wood or metal and sometimes provided with real feathers. This standard was used in land and marine processions.

14 Faulkner, R.O., ‘Egyptian Military Standards’, JEA 27(1941), 13-14


16 Faulkner, R.O., ‘Egyptian Military Organization’, JEA 39 (1953), 41


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The Family of Piṣy

The stela is a good family recording of Piṣy. It includes names of nine individuals whose interrelations are not mentioned. According to the standards of Ramesside stelae, one may expect the depiction of brothers in the upper register and children in the lower one. Therefore, in the upper register, the owner of the stela Piṣy may be represented with his two brothers: Ywp (Ypw) and ḏhwty-ms. In the second register, Piṣy is represented with his wife Rmwt (t) and in front of them, their five children: Imn-ḥt, Whm-ḥt, ṣḥmt, and two relatively small figures of ṭpt-mwt and Ywp (Ypw). The latter has the same name as his uncle.

Location. Linguistic and technical analyses of the elements of the stela indicate that the stela originated from the Memphite area according to the following facts:
- Asiotics were often soldiers in the Egyptian army, and most had tombs in the Memphite necropolis.
- The title ṭ/y-srjt “Standard-bearer” appeared only in the texts of Saqqara during the 19th Dynasty.
- The pyramidion-topped stelae first appeared in Saqqara.
- The name of Ptah was mentioned in the title wʾḥ n Pḥ.”
- The term "rḥ-stḥw” in the title of Osiris may refer to Saqqara.

Date.
Piṣy lived during the 19th and 20th Dynasties; this stela may be dated to the 19th Dynasty due to:
- The pyramidion-topped stelae attested from the 19th Dynasty.
- The bull’s foreleg, head of the bull, ribs and geese on the offering table characteristic to the first half of the 19th Dynasty (reigns of Seti I and Ramesses II).
- The ds vessels commonly used during the first half of the 19th Dynasty, gradually disappearing from the 20th Dynasty.
- The kilt type of Piṣy was commonly used from the second half of the 18th Dynasty, especially during the reign of Horemheb. It continued to be represented on Ramesside stelae of the first half of the 19th Dynasty (reigns of Ramesses II and Merneptah).

II- THE ROUNDED-TOP STELA (GEM 9444)

General Description (Figure 2)
The rounded top stela, measuring 32.5 cm. in height and 25 cm in width, is made of limestone. The inscriptions are in sunk relief, while the figures are in raised relief. The stela
is in a good state of preservation except for a damaged small part of its left edge. The representation and text are surrounded by an incised line which makes the external frame. There is no separating line between the lunette and the scene. Three incised columns of text attest the name and title of the owner of the stela:

\[ \text{Wsir "Osiris"} \]
\[ \text{ir n sdm n nb tAwy} \]

"Making by the servant \(^1\) of the Lord of the Two Lands"

On the left side, Osiris is represented in a mummified form, standing on a \( \text{msjt} \) base form. He wears his traditional \( \text{Atf} \) crown. In his right hand, he holds a sceptre that could be the \( \text{awt} \) or the \( \text{HqA} \); it is difficult to determine either of them since its top is missing. In his left hand, he holds the \( \text{nxx} \). In front of Osiris, stands the owner of the stela \( \text{PiAy} \) with a shaved head and a long kilt. This iconography is typical of the time of Ramesses II. \( \text{PiAy} \)'s name is written in front of him. In his left hand, he holds a \( \text{kbH} \) vessel for the pouring water ritual,\(^3\) while in his right hand he holds a bell censer.\(^4\) The scene could be interpreted as the deceased asking Osiris for his revival.\(^5\)

**General Commentary**

**sdm \( \text{PiAy} \)**

The title \( \text{sdm / sdm'y} \) "Servant" appears during the New Kingdom,\(^6\) and is attested either alone or in conjunction with kings or deities.\(^7\) It was common during the Ramesside Period,

\(^1\) Wb IV, 389, 8; Malek, J., Topographical Bibliography, p.63
\(^2\) The \( \text{kbh} \) vessel was often seen on Ramesside stelae, especially during the reign of King Ramesses II JE. 19772; TN. 10/6/24.
\(^3\) "Libation" ritual \( \text{kbh} \) is attested from the Predynastic times. It was common during the New Kingdom and lasted until the Greco-Roman Period. It seems to be related to the \( \text{snTr} \) "censing" ritual, and associated with Osiris. The water was known as Osiris's secretion as long as it is related to the Nile. Libation was also associated with ablation and return to life to Osiris and symbolised creation and rebirth.
\(^4\) It is a vessel that widens at the top from which the flame comes out.
\(^6\) H. Lesko, L., A Dictionary of Late Egyptian, II,126.
\(^7\) Wb IV, 389, 6-11

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especially in texts of Ramesses II from Memphis\(^1\) and Thebes.\(^2\) It is likely that the owner of the second stela was the same person mentioned in two litters, one from the reign of Ramesses I, \(^3\) the second from the reign of Ramesses II\(^4\) found at Saqqara, as he has the same name and title.

**CONCLUSION**

The first stela belongs to a military individual called \(Pt\(\dot{\imath}\)\), He held a high military rank, and a high-ranked title \(snnt\) "Chariot soldier". He lived between the 19\(^{th}\) and the 20\(^{th}\) Dynasties, most probably, from the reign of Ramesses II until the third year of the reign of Menepthah-Siptah. The first stela gives evidence for the family of this prominent military officer. Among the family members, his brothers and children are depicted. The brothers hold military and priestly titles that are characteristic of the Ramesside Period, especially during the 19\(^{th}\) Dynasty. The second stela depicts another person who is also named \(Pt\(\dot{\imath}\)\) performing the ritual of pouring water and censing before Osiris. The stela belongs to a Memphite tomb; the carving style, the attire of the figures, all point to the 19\(^{th}\) Dynasty. These details, along with the preserved personal name and title, suggest that it originate from a tomb in the Memphite necropolis.

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PLATES

Fig. 1. The Pyramidion Stela of Pi i© the Grand Egyptian Museum
Fig. 2. Line drawing of the Pyramidion Stela of Pi3y (by: Mohamed Ragab Ibrahim)
Fig.3. The Rounded-top Stela of Pi3y© the Grand Egyptian Museum
Fig. 4. Line drawing of the Rounded-top Stela of Pľy (by: Mohamed Ragab Ibrahim)