

## 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 *pi3y*. With their provenance unknown, their style allows to date to the 19<sup>th</sup> and 20<sup>th</sup> 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

Ramesseid – Stelae – Nineteenth Dynasty –  
*pi3y – snny – t3y-sryt*

### INTRODUCTION

This paper studies two stelae of a person named *Pi3y*<sup>1</sup> 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 19<sup>th</sup> or 20<sup>th</sup> 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.

<sup>1</sup>(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.

### المخلص

يهدف البحث إلى نشر ودراسة لوحتين جنائزيتين كلاهما يحمل اسم شخص يدعى *pi3y* محفوظتين بالمتحف المصري الكبير بالجيزة، مكان العثور عليهما غير معلوم، اللوحتان في حالة جيدة من الحفظ، اللوحة الأولى تحمل رقم (GEM 9295) لها قمة هرمية الشكل مقسمة إلى مستويين رئيسيين، تؤرخ بالفترة ما بين الأسرة التاسعة عشر أو العشرين، اللوحة الثانية (GEM 9444) لها قمة مستديرة ذات مستوى واحد وتؤرخ بنفس الفترة الزمنية. تقدم الدراسة نشرًا لهاتين اللوحتين يتضمن قراءة وترجمة وتحليل الأسماء والألقاب المصاحبة، فضلاً عن محاولة لفهم شجرة عائلة صاحب اللوحة الأولى.

### الكلمات الدالة

عصر الرعامسة، لوحة، الأسرة التاسعة عشرة،  
*t3y-sryt*، *snny*، *pi3y*

## I- THE PYRAMIDION STELA (GEM 9295)

### Description and texts

The stela GEM 9295 is rectangular with a pyramidion top.<sup>1</sup> 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 *3ht* 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*.<sup>2</sup>

Around the neck of each figure, the *s3* 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  *hnty-sh-ntr*<sup>3</sup> “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”<sup>4</sup>. The Anubis on the right side represents the eastern horizon and the figure on the left the western horizon<sup>5</sup>.

<sup>1</sup> JE. 36853, 54155, 38934; TN. 5/7/24/10, 14/3/25/6, 20/3/25/5, TN 21/6/24/17, 5/7/24/10, 28/5/25/2, 14/6/24/18, 20/3/25; GEM 5915, 8969, 2451, 9314, 8182, 23369; Radwan, A., ‘Six Ramesside Stelae in the Popular Pyramidion-Form,’ *ASAE* 71 (1987), pl. I [No. 400], II [No. 399], III [Tall-Basta No. 398]; Moursi, M., ‘The Ramesside Stelae from Heliopolis,’ *GM* 105, (1988), pl. I, II; Habachi, L., ‘Tell Basta,’ *Supplément aux ASAE*, Cahier No. 22, Le Caire, (1957), pl. XXXVIII [A]; Atallah, M., ‘Eine Pyramidionstele eines Trompeters aus dem ägyptischen Museum in Kairo,’ *OLA* 150/I, Leuven, (2007), Taf. I, Abb. I; Demarée, R.J., *The Ax iqr n Ra-Stelae on Ancestor Worship in Ancient Egypt* (1983), pl. I (= Stela Kestner Museum No. 2936), pl.V [A 16] (Stela Museo Egizio 50015), pl.VIII [A 27] (= Stela Fitzwilliam Museum E.SS. 38), pls. X [A 35] (= Stela British Museum 359), [A 36] (= Stela British Museum 372), [A 38] (= Stela Louvre E. 16362), pl. XI [A 42] (= Stela Martin von Wagner Museum H 3198); Berend, W.B., ‘Principaux monuments du Musée Égyptien de Florence,’ *BEHE* 51 (1882), pl.IX; Ali, N.O., ‘Three Stelae from Ain-Shams,’ in *The Horizon Studies in Egyptology, in Honour of M.A. Nur El-Din*, Vol. III (2009), pls. I, II, III, Fig. I, II, III; Berlev, O., *The Egyptian Reliefs and Hodjash, S., Stelae in the Bushkin Museum of Fine Arts*, Moscow, (2004), 79; Tosi M., & Roccati, A., *Stele Ealtre Epigrafi Deir el Medina n.50001-n.50262*, Torino, (1972), no.50015M, 50069; Tawfik, T.S., ‘A Special Type of Stelae from Saqqara as substitute for a tomb superstructure?,’ *ASAE* 86, (2013), figs.1,2,5,7,8; *BMHT* 7, pl, 11 [No.308]; *BMHT* 8, pl, 36 [No.301]; *BMHT* 9, pls. XV [No. 183], XXIII [No. 149], XLI [Nos. 372, 359]; *BMHT* 10, pl, 54 [No. 1188]; *BMHT* 12, pl.60 [No. 349], pl.84 [No.1184]; *ÄMP* 7291, Schoske, S., *Auf immer und ewig: Visionen vom Jenseits im Alten Ägypten*, Dietrich Wildung, Dettelbach, (2008).

<sup>2</sup>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)

<sup>3</sup>*Wb* III, 20 (17-18); Christina, A., *Anubis: The God’s Manifestation in the Iconographical and Literary Sources of the Pharaonic Period, Postgraduate Program of the University of the Aegean*, Rhodes, (2018), 68-79.

In the word *sh*, the sign  was written instead of .

<sup>4</sup>*Wb* I, 380, (1-4); Rössler-Köhler, U., ‘Imiut,’ *LÄ* III, 149-150

<sup>5</sup>Westendorf, W., ‘Altägyptische Darstellungen des Sonnenlaufes auf der abschüssigen Himmelsbahn,’ *MÄS* 10 (1966), 76-77.

## The first register

On the left side, Osiris is represented mummified and seated on his throne in the shape of the *hwt* sign. He wears the Atef crown and holds the crook  $\uparrow$   $\epsilon_{wt}^1$  in the left hand and the flail *nhh* in the right. The base of his throne takes the form of the  $m^3\epsilon^2$  sign. In front of Osiris, an offering table (*h3wt*)<sup>3</sup> is depicted with two *ds*<sup>4</sup> 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:



*Wsir nb r3-st3w<sup>5</sup> ntr-ε<sup>6</sup> hnty-imntt<sup>7</sup>*

“Osiris, Lord of Ra-Setau<sup>8</sup>, the Great God, Foremost of the Westerners”

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 *i3w*<sup>9</sup> or *dw3*<sup>10</sup>  $\uparrow$ . He is wearing the typical New Kingdom pleated garment and a short wig.<sup>11</sup> His

<sup>1</sup>The  $\epsilon_{wt}$   $\uparrow$  scepter differs from the *hk3* the  $\uparrow$  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)

<sup>2</sup>A relation between Osiris and Ma’at, is identified from the god’s title “*nb m3εt*, 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.

<sup>3</sup>*Wb* III, 226 (11); Wilson, P., *Ptolemaic Lexikon, A Lexicographical Study of the texts in the Temple of Edfu*, *OLA* 78, (1997). 703.

<sup>4</sup>This vessel looks closer to the vessel *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.

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.

<sup>5</sup>*Wb* II, 398,9-10

<sup>6</sup>*Wb* I, 360,7 (ff); CGC. 34503; JE 20395.

<sup>7</sup>The title *hnty-imntt* 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.

<sup>8</sup>The word “Ro-Setau” is the name given by the ancient Egyptians to the other world and takes a determinative of the desert  $\uparrow$ , 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.

The title *nb r3-st3w* was used from the Old Kingdom until the Greek-Roman Period. LGG, 681.; TN. 14/10/69/1, 15/12/24/2

<sup>9</sup>*Wb* I,28(1-5)

<sup>10</sup>*Wb* V, 426 (6) – 428 (7)

<sup>11</sup>Brown, S., ‘Hairstyles and Hair Ornaments,’ in: Donovan, L. and McCorquodall, K (eds.), *Egyptian Art, Principles and Themes in Wall Scenes*, Cairo, (2000), 159.

It seems that this hairstyle appeared at the end of the 18<sup>th</sup> Dynasty, from the reign of King Horemheb Martin, G.T., *The Memphite Tomb of Horemheb, Commander-in-Chief of Tut’ankhamun. I. The Reliefs, Inscriptions and, Commentary*, The Egypt Exploration Society Excavation, *Memoirs* 55, (1989), 33 [19-20], 86, 93, 139 [124]. This hairstyle disappeared before the mid-19<sup>th</sup> Dynasty. This hairstyle is distinctive due to it being taller and more dense than hairstyles during the second half of the 18<sup>th</sup> Dynasty. This style was limited to Ramesside Saqqara sites.

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.<sup>1</sup>

Behind *Pi3y* stands *Ywp/ Ypw* with his right arm<sup>2</sup> raised in adoration, while in his left hand he holds lotus flowers<sup>3</sup> *sšn*<sup>4</sup> or *sššn*<sup>5</sup>, which is common in the hands of both men and women on Ramesside stelae.<sup>6</sup>

*Ywp* is depicted wearing a wig quite similar to the one worn by *Pi3y*. It is long and thick, with strands of hair hanging in a style characteristic to the time of Ramesses II.<sup>7</sup> *Ywp* wears a simple kilt<sup>8</sup> 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 knees. Behind *Ywp*, stands another man with a shaved head; he is represented in a smaller

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Āḥmd Ywns Mūḥamd Mūsá, *lwḥāt ālafrād fī 'sr ālr 'āmsh- drāsaḥ fnyah aṭryah lmḡmw'ah ālmthf ālmšry bālqāhrah*, risālit doktrāh ḡyr mnšwrah, ḡām't Helwān, 2015, 398.

<sup>1</sup> Cruz-Urbe indicates that this kilt first appeared at the end of the 18<sup>th</sup> 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).

Cruz-Urbe, E., 'The Father of Ramses I: OI 11456', *JNES* 37 (3) (1978), 242; Martin, G. *The Memphite Tomb of Horemheb*, pls. 30 [18], 111(29); Martin, G., "The Tomb of Maya, Treasurer of Tut'ankhamun: Present Knowledge and Future Prospects," in A-P. Zivie, ed., *Memphis et ses Nécropoles au Nouvel Empire. Nouvelles données, nouvelles questions. Actes du Colloque International CNRS. Paris, 11 octobre 1986 (Paris, 1988)*, 69-72; Martin, G.T., *The Tomb of Tia and Tia. A Royal Monument of the Ramesside Period in the Memphite Necropolis*. EEM 58 (1997), 36, pls. 58, 164; Martin, G. T., 'The Tomb of Tia and Tia: Preliminary Report on the Saqqāra Excavations', *JEA* 70 (1984), p.8 It continued to appear in Ramesside representations during the first half of the 19<sup>th</sup> Dynasty, especially between the reigns of Ramesses II and Merneptah.

JE 19772, 27958, 36853, 41399, 41400, 41405, 41406, 45557, 68574, 68730, 68737, 68742, 86124, 87832, 88666; TN. 10/6/24/11, 12/6/24/17, 20/3/25/5; Roeder, G., 'Ramses II, als Gott: Nach den Hildesheimer Denksteinen aus Horbêt', *ZÄS* 61 (1926), pl. V [No. 2]; Clère, J.J., *Nouveaux Documents Relatifs au Culte des Colosses de Ramsès II dans le Delta*, *Kēmi Revue du Philologie et d'Archeologie Égyptiennes et Coptes* 11 (Paris 1950), 28, n. 1; Kayser, H., *Die ägyptischen Altertümer im Roemer-Pelizaeus-Museum in Hildesheim* (Hildesheim 1973), 61, Abb. 52; Clère, J.J., *Kēmi* 11, 36-38, pl. III [a]; Quibell, J.E., *The Ramesseum*, in *British School of Archaeology in Egypt and Egyptian Research Account II* (London 1898), 19-20, pl. XXVII [No. 2]; Farouk, A., 'Zwei heliopolitanische Totenstelen und eine Opfertafel aus dem Neuen Reich', *MDAIK* 63 (2007), Abb. 2, Taf. 1 [b]; *KRI* III, 828-829; Exell, K., *Soldiers, Sailors and Sandalmakers*, 140 [No. 13], pl. 5 [a]; Černý, J., *Egyptian Stelae in the Bankes Collection* (Oxford 1958), No. 5; Gaballa, G.A., in *Studies in Honour of H.W. Fairman*, 42- 43, pl. 1 [a]; Ruffle, J., and Kitchen, K.A., in *Orbis Aegyptiorum speculum*, 56- 57, pl. III; Atallah, M., 'Eine Pyramidionstele eines Trompeters aus dem ägyptischen Museum in Kairo', *OLÄ* 150/I (Leuven 2007), Taf. I, Abb. 1; Stewart, H.M., *Egyptian Stelae, Reliefs and Paintings from the Petrie Collection: Part I, The New Kingdom* (Warminster 1976), 31- 32, pl. 23; Koefoed-Petersen, O., *Les Stèles Égyptiennes*, 28-29 [No. 23]; W. Spiegelberg and B. Portner, *Aegyptische Grabsteine aus süddeutschen Sammlungen*, II (Strasbourg 1904), 36-37, pl. XVIII [No. 26]; *BMHT* 12, 20, pls. 62- 63

<sup>2</sup>This name is not listed in Ranke, *PN*

<sup>3</sup>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.

<sup>4</sup>The lotus flower was initially associated with women, not men, and perhaps the oldest examples date to the 4<sup>th</sup> 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.

<sup>5</sup> *Wb* V, 293 (5-12), Brunner-Traut, E., 'Lotos', *LÄ* III, 1091

<sup>6</sup> The lotus flower appeared in the hands of men on Ramessid 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 Ramessid stelae. CGC. 34517; JE. 8781, 19772, 27958, 34182, 36853, 43569; TN. 3/7/24/17, 5/7/24/10, 12/6/24/17.

<sup>7</sup> *BMHT* 10, pl. 89 [No. 65356].

<sup>8</sup> This kilt did not appear on Ramesside stelae and was, perhaps, a military one.

scale. This man is *dhwti-ms*. 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<sup>1</sup> and titles. They are written from left to right:

  
*sn(n)y<sup>2</sup> n nb-t3wy pi3y m3c-hrw nb im3h t3y sryt ywp (ypw)<sup>3</sup> w<sup>c</sup>b n pth dhwti-ms w<sup>h</sup>m-c<sup>n</sup>h<sup>4</sup>*

"Chariot-soldier (warrior) of the Lord of the Two Lands PiAy, true of voice, lord of blessing. Standard bearer Ywp. wab-priest of Ptah DHwti-ms, 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, *Pi3y* and his wife *Rnnwt(t)* are represented seated on high back chairs with lion-paw legs connected by a horizontal bar and two vertical ones in the middle.<sup>5</sup> *Pi3y* wears a hair wig<sup>6</sup> that differs from the one represented in the first register. It has flowing ripples covering the ears and dropping on the shoulders. *Pi3y* extended his left arm towards the offerings while the right holds a folded handkerchief.<sup>7</sup> His wife *Rnnwt(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:

  
*Wsir sn(n)y Pi3y snt.f nbt-pr<sup>8</sup> Rnnwt(t)*

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

In front of them there is a table with stacked offerings. In the lower part, there are seven loaves of circular bread  *psn*.<sup>9</sup> The loaves are interlaced as if they are arranged in two

<sup>1</sup>The determinative  refers to the deceased person.

<sup>2</sup>Lesko, L.H., *A Dictionary of Late Egyptian III*, USA, (1987), 63

<sup>3</sup>For the reading "ypw", see Malek, *Topographical Bibliography*, 62

<sup>4</sup>Wb I, 341, (3-7).

<sup>5</sup>Note the difference of levels for the bases of the two chairs.

<sup>6</sup>It seems that this hairstyle appeared at the end of the 18th Dynasty and was especially common during the reign of Horemheb. Martin, G.T., *The Memphite Tomb of Horemheb*, pls. 82, 85-86, 87-88, 89, 91, 94, 99, 101, 115; Ruffle, J., and K.A. Kitchen, 'The Family of Urhiya and Yupa, High Stewards of Ramesseum,' in *Ancient Egypt: Studies in Honour of H. W. Fairman*, in *Orbis Aegyptiorum Speculu*, (1979), pl. III.

<sup>7</sup>The folded handkerchief appeared on Ramesside stela in the hands of men, not women, and it appears with seated men only.

Åhmd Ywns Mūhmd Mūsá, *lwhāt ālafrād fī 'sr ālr'āmsh*, 492.

<sup>8</sup>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

<sup>9</sup>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  *spr*<sup>1</sup>; over the ribs, there is a bull's head<sup>2</sup> and a thigh  *hpš*.<sup>3</sup> At the top of the pile of offerings, there are stems and flowers of lotus *sšn* .

To the right of the offering table, there are five figures led by a person named *Nḥt-ḥmn*. *Nḥt-ḥmn* 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 *Whmt-ḥt*. She holds lotus plants in her right hand and a bundle of lotus flowers in her left hand. Behind her stands her sister *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:



*sn(ny) Nḥt-ḥmn nbt-pr Whmt-ḥt<sup>5</sup> nbt-pr sxmt*

“Charioteer (warrior) *nḥt-ḥmn*, lady of the house *whmt-ḥt*, lady of the house *sxmt*.”

In front of *Ḥmn-nḥt*, under the offering table, stands the small figure of a girl named *Ḥpt-mwt*.<sup>6</sup> 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 *Whmt-ḥt* and *sxmt*, another small figure shows a son whose name is written above his head *Ywp* (*Ypw*).<sup>7</sup>

## General Commentary

The stela presents a symbolical image of the universe; the base represents the earth,<sup>8</sup> 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

Those offerings appeared in offering lists from the 4<sup>th</sup> Dynasty until the end of the New Kingdom. *Wb.* I, 549 (18-21); Mohr, H.T., ‘The Mastaba of Hetep-her-akhti. Study on an Egyptian tomb 4 chapel in the Museum of Antiquities Leiden,’ in *Mededelingen en verhandelingen van het Vooraziatisch-Egyptisch Genootschap “Ex Oriente Lux”* 5 (Leiden 1943), 90; James, T.G.H., ‘The Mastaba of Khentika called Ikhekhi,’ in *Archaeological Survey of Egypt Memoir* 30, London, (1953), 62, pl. 36. The pattern has become popular on Ramesside stela. CGC. 34505, 34517; JE. 18922, 19772, 27958, 20395, 32025, 34542, 41403, 41405, 48845, 52542; TN. 3/7/24/17, 5/7/24/10, 14/3/25/6.

<sup>1</sup> It first appeared on the offering table of *ḥ<sup>c</sup>-b<sup>3</sup>w-skr* from the 3<sup>rd</sup> Dynasty, and, by the end of the 4<sup>th</sup> Dynasty, it was known as *sḤt nt spr* “the full part of the ribs”. It was one of the favourite parts of ancient Egyptians.

Hassan, S., *Giza V*, 99 (14); *Wb.* IV, 101 [14-15]; S. Hassan, *Excavation at Giza*, Vol. VII/II, 353.

It appeared only on stela of the first half of the 19<sup>th</sup> Dynasty, especially in the reign of Seti I and Ramesses II. JE. 18922, 34542; TN. 14/3/25/6.

<sup>2</sup> It appeared only on the stela of the first half of the 19<sup>th</sup> Dynasty, especially in the reign of Ramesses II. JE. 3299, 18922; TN. 14/3/25/6.

<sup>3</sup> 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).

Mercer, S.A., *The Pyramid Texts in Translation and Commentary* (New York 1952), 253 [No. 1635 a]; Gordon, A., ‘The Ka as an Animating Force,’ *JARCE* 33 (1996), 34.

<sup>4</sup> Lieblein, J., *Dictionnaire de noms hiéroglyphiques en ordre généalogique et alphabétique* I, Leipzig, (1871), 207 (626).

<sup>5</sup> Lieblein, J., *Dictionnaire de noms hiéroglyphiques en ordre généalogique et alphabétique*, I, 626

<sup>6</sup> This name is not listed in Ranke, *PN*

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

<sup>8</sup> Westendorf, W., ‘*Altägyptische Darstellungen des Sonnenlaufes*, 16

where the determinatives of *Pi3y* 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 *Pi3y*, *Ywp*, and *dhwtj-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.<sup>1</sup> Finally, the stage of the resurrection is symbolised by the depiction of the *3ht* sign at the top of the stela. The horizon is the portal to the netherworld, separating the sky from the earth,<sup>2</sup> where the sun enters the *dw3t*.<sup>3</sup> The stela with a pyramidion on its top reflects the initial stage of the sun's journey in the day.<sup>4</sup> 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.<sup>5</sup>

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.<sup>6</sup>

Since the Middle Kingdom, stelae symbolised the tomb of the deceased himself,<sup>7</sup> while stelae with a pyramidion top are characteristic of the architecture of the New Kingdom tombs in Saqqara.<sup>8</sup> 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.<sup>9</sup> 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.<sup>10</sup> This is especially common for those who were buried inside shafts.<sup>11</sup> However, this is not the case for *Pi3y*, the owner of the stela, who had an important military title that only people of high rank held.

<sup>1</sup>Allen, T.G., *The Book of the Dead or Going forth by day*, London, (1968), 97-101

<sup>2</sup>CT VI, 354a

<sup>3</sup>Binder, S., 'The Hereafter: Ancient Egyptian Beliefs with special references to the Amdouat,' *BACE* 6 (1995), 7

<sup>4</sup>Franke, D., 'When the sun goes down: early solar hymns on a pyramidion stela from the reign of Sekhemra-shedtauy sobekemsaf,' in: M. Marée (ed.), *The second intermediate period (thirteenth-seventeenth Dynasties)*, OLA 192 (210), 288.

<sup>5</sup>Tawfik, T., 'Some Remarks about the Stelae of the New Kingdom Necropolis at Saqqara,' *SASAE* 34, (2005), Vol. II, 385.

<sup>6</sup>There is no specific direction for placing deities on the stelae, on either the right or the left side, Munro, P., *Die Spätägyptischen Totenstelen*, *ÄF* 25 (1973), 32.

It is noted that some of the stelae are distinguished by the fact that the left side, where Osiris is usually depicted, represents the west. In contrast, the right side, where the deceased is usually depicted, represents the east. CGC. 34505, 34506; JE. 2013, 3299, 20395, 32025, 34182, 34542, 36853; TN. 3/7/24/17, 35/7/24/10, 10/6/24/11, 12/6/24/17, 14/10/69/1, 14/3/25/6, 15/12/24/2, 20/3/25/5. Sometimes, the opposite happens, CGC. 34503, JE. 8784, 19772, 48845

<sup>7</sup>Müller, H.W., 'Die Totendensteine des Mittleren Reiches, ihre Genesis, ihre Darstellungen und ihre Komposition,' *MDAIK* 4 (1933), 166-169.

<sup>8</sup>Manassa, C., 'Two Unpublished Memphite Relief Fragments in the Yale Art Gallery,' *SAK* 30, (2002), 266

<sup>9</sup>Gaballa, G., 'False-door Stelae of some Memphite Personnel,' *SAK* 7, (1979), 41-52; Malek, J., 'Brief communications, New Kingdom pyramidia,' *JEA* 76, (1990), 180-184.

<sup>10</sup>Tawfik, T., 'Some Remarks about the Stelae of the New Kingdom Necropolis at Saqqara,' *SASAE* 34, (2005), Vol. II, 385.

<sup>11</sup>Kampp, F., *Die Thebanische Nekropole, Theben XIII*, 1996, Chap. V, Nr. 9, p. 108; Tawfik, T.S., 'A special type of Stelae from Saqqara as substitute for a tomb superstructure,' *ASAE* 86, (2015), 400.

The presence of *Inpw*, “Anubis”, on the pyramidion of the stela is a Ramesside feature. There may be one<sup>1</sup> or two<sup>2</sup> figures of the god. Hölzl<sup>3</sup> suggests that the purpose of depicting Anubis on the pyramidion of the stela is to guard and protect the deceased and the stela. Radwan<sup>4</sup> 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.<sup>5</sup>

## The Names and Titles

The name of the owner of the stela, *Pi3y*, 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 *Pi3y* was common during the New Kingdom, especially during the 19<sup>th</sup> and 20<sup>th</sup> Dynasties.<sup>6</sup> Concerning the identification of *Pi3y*, 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

<sup>1</sup> Radwan, A., ‘Six Ramesside Stelae in the Popular Pyramidion-Form’, pl.I,II, VI; Moursi, M., ‘The Ramesside Stelae from Heliopolis’, pl.1,2; Ali, N.O., ‘Three Stelae from Ain-Shams,’ in *Horizon Studies in Egyptology in Honour of M.A. Nur el-Dein*, Vol. III (Cairo 2009), pl.I,(fig 1), pl.II (fig.2); Tawfik, T., ‘Some Remarks about the Stelae of the New Kingdom Necropolis at Saqqara’, fig.8; GEM 8969; 2451 (SR 5/9540); 9314 (SR 4/14135, JE 14780); 23369 (SR 4/13994) ; SR 4/11884 ( JE 20220); TR 28.5.25.2; SR 4/12069 (JE 38934); BMHT 12, pl.60-61 (349).

<sup>2</sup> 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.

<sup>3</sup> Hölzl, R., in *SCIE*, I, 288.

<sup>4</sup> *Inpw* is called “*nb-shd*” “lord of light” and “*nb-fnh*” “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.

<sup>5</sup> Tawfik, T., ‘Some Remarks about the Stelae of the New Kingdom Necropolis at Saqqara’, *SASAE* 34, (2005), 385.

<sup>6</sup> For the name *piAy* during the New Kingdom: Daviers, B.G., *Genealogies and personality characteristics of the workmen in the Deir-el-Medina community during the Ramesside period*, PhD thesis, University of Liverpool 1996, pp.212ff. *Pi3y* is a servant in the place of truth, his wife *Nfrit-xaw*, Ramesses II's reign. PM I, 2, p.744; Bierbrier, M.L., ‘*PiAy* in Cambridge’, *JEA* 68 (1982), 85-92. *PIAy*, Overseer of the herds of Amun-Ra at Thebes, the royal scribe of herds of Amenophis I, his wife *t3-wrt*, 19<sup>th</sup> Dynasty.

PM I, 1, 412-413; Gauthier, H., ‘sur une campagne de fouilles à Draḥ Abou'Neggah en 1906’, *BIFAO* 6 (1908), 148-162; Fakhry, A., ‘A Report on the Inspectorate of Upper Egypt’, *ASAE* 46 (1947), 25-54; Kampp, F., *Die thebanischen Nekropole: Zum Wandel des Grabgedankens von der XVIII. bis zur XX. Dynastie (= Theben, 13)*, 2 vols. Mainz am Rhein: Verlag Phillip von Zabern, 1966, 584, fig. 102 (p. 201).

*PiAy*, Scribe of the offering table of the Lord of the two Lands, 20<sup>th</sup> Dynasty.

PM I, 1, 446; Kampp, F., *Die thebanischen Nekropole: Zum Wandel des Grabgedankens von der XVIII. bis zur XX. Dynastie (= Theben, 13)*, 2 vols. Mainz am Rhein: Verlag Phillip von Zabern, 1966, 610-611, fig. 377 (p. 484).

Graefe, E., ‘Fouilles de l'Assassif’, *CDE* 50 (1975), 99-100, 13-64; Habachi, L., *ASAE* IV (1958), 349.

*PiAy* The scribe of the table of Amon of the lord of the two lands, 20<sup>th</sup> or 21<sup>st</sup> Dynasty.

PM I, 1, 383; Kampp, F., *Die thebanischen Nekropole: Zum Wandel des Grabgedankens von der XVIII. bis zur XX. Dynastie (= Theben, 13)*, 2 vols. Mainz am Rhein: Verlag Phillip von Zabern, 1966, 570-571, fig. 454 (p. 561).

*PiAy* Scribe of the granary of the Temple of Amun, reign of Ramesses II, 19<sup>th</sup> Dynasty, his wife *wbht*

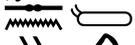
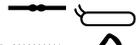
PM I, 1, 344-345; Kampp, F., *Die thebanischen Nekropole: Zum Wandel des Grabgedankens von der XVIII. bis zur XX. Dynastie (= Theben, 13)*, 2 vols. Mainz am Rhein: Verlag Phillip von Zabern, 1966, 540-541, fig. 435-437, 307 (p. 416).

Merenptah-Siptah.<sup>1</sup> He held military positions, which is evident from his titles *t3j hw (hr) wnmj n nswt* “Fan-bearer to the right of the king” and *ktj tpj n (hm.f)* “First charioteer (of his majesty)”.<sup>2</sup>

The owner of these stelae Pi3y 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.<sup>3</sup> He may have served as the personal guard of the King or the Vizier of the North as Kitchen indicated.<sup>4</sup> 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 *t3j hw (hr) wnmj n nswt, ktj tpj n (hm.f), sn (n)y n nb-t3wy*.

In the Louvre Museum (E124-N502), a wooden statue of an individual called Pi3y dates from the reign of Ramesses II.<sup>5</sup> Another statue within the private collection of Albert Husson in Lyon,<sup>6</sup> studied by Clère, also preserved the title *iry-3 n pr-nsw* “doorkeeper of the royal palace”. Regarding holders of the title *t3y-sryt*, Ramesside texts state that the person titled with this military distinction can go in and out in the halls of the royal palace,<sup>7</sup> which indicates that the person was entrusted with entering the royal palace in order to protect the king.<sup>8</sup> 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-M3t-r3-stp-n-r3*) 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.<sup>9</sup>

Pi3y 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) *wsir s(n)i*. His son *Nht-Imn* inherited this position from him.

<sup>1</sup> PM VII, 2, 134-135; Randall-Maciver, D., & Leonard Wooley, C., Buhen, Philadelphia 1911, pl.16.

<sup>2</sup> 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.

Another view is that this title belongs to a person named “p3y”

Safronov, A., ‘New titles of the great chancellor Bay’, *JEA* 99 (2013), 290-295.

<sup>3</sup>As is the case with Amenmope. Safronov, A., “New titles of the great chancellor Bay”, 290.

<sup>4</sup> Kitchen, K. A., Review of R. Drews, *The End of the Bronze Age: Changes in Warfare and the Catastrophe ca. 1200 B.C.* (Princeton, 1993)

<sup>5</sup> Mekawy, A., ‘The statue of the Doorkeeper of the palace Pi3y (Louvre E 124)’, *SAK* 44 (2015), 283-295

<sup>6</sup> Clère, J. J., “Deux statues gardiennes de porte d’époque Ramesside”, *JEA* 54 (1968), 139

<sup>7</sup>Caminos, RA., *Late-Egyptian Miscellanies*, London 1954 (BrownStud 1), 400-410; Gardiner, A., *Late-Egyptian Miscellanies*, Bruxelles 1937 (BAe 7), pp. 107.4-109.10; Blackman, AM. Peet, TE., *Papyrus Lansing: A Translation with Notes*, *JEA* 11, 1925, 291-293; Bresciani, E., *Letteratura e poesia dell’antico Egitto. Cultura e società attraverso i testi*, Torino, 3rd edition, 1999, 336-337;

Brunner, H., *Ancient Egyptian Education*, Wiesbaden 1957, 175-176.

<sup>8</sup>Mekawy, A., ‘The statue of the Doorkeeper of the palace Pi3y’, 284

<sup>9</sup>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, Bibliotheca Aegyptiaca V*, Brussels 1933, 31 (8); Gardiner, A.H., *Late Egyptian Miscellanies, Bibliotheca Aegyptiaca 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 18<sup>th</sup> Dynasty,<sup>1</sup> and continued to be used until the 21<sup>st</sup> Dynasty.<sup>2</sup> It was often paired with the title of *t3y-sryt* "Standard-bearer"<sup>3</sup>, and sometimes the same person had both titles together.<sup>4</sup> This could be the case of *Pi3y*. This position was held by a person with a prominent social standing, who must have been from a family with a military background.<sup>5</sup> Many appear to have had an Asian origin.<sup>6</sup>

This title appears in the descriptions of the battle of Qadesh from the time of Ramesses II,<sup>7</sup> the first Libyan campaign on the walls of the Medinet-Habu Temple of Ramesses III<sup>8</sup>, the campaign against the Sea People recorded in the same temple,<sup>9</sup> as well as in the Papyrus Harris I.<sup>10</sup>

**The title *t3y-sryt* "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<sup>11</sup>, specifically from the 19<sup>th</sup> dynasty from Saqqara.<sup>12</sup> The word *sryt*, "standard"<sup>13</sup>, appeared only with the title *t3y-sryt* "standard-bearer". Faulkner<sup>14</sup> believes that the word *sryt* 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.<sup>15</sup> It was divided into three groups, each group composed of two hundred soldiers who served under the command of *t3y sryt*, "standard-bearer". Each division of the army had its own standard.<sup>16</sup>

<sup>1</sup> Helck, W., A stele of the Viceroy Wsr-St.t, JNES 14, 1955, 22 ff; Helck, W., documents of the 18th Dynasty, Berlin 1955-58, 1343-44; Helck, W., documents of the 18th Dynasty, translation to issues 17-22, Berlin 1961, 50; Manuelian, P. Der., Studies in the Reign of Amenophis II., HÄB 26, 1987, 155-58; Leprohon, R., Stelae II. The New Kingdom to the Coptic Period, CAA, Mainz 1991, 25,632; Wentz, E., Letters from Ancient Egypt, Atlanta 1990, 27; Beylage, P., Structure of the royal stele texts from the beginning of the 18th Dynasty to the Amarna period, ÄAT 54, Wiesbaden 2002, 417 ff.

<sup>2</sup> Spiegelberg, W., 'Letters of the 21st Dynasty from El-Hibe', ZÄS 53 (1917), 16;

Jansen-Winkel, K., Inscriptions of the Late Period, Part I, The 21st Dynasty, Wiesbaden 2007, 208.

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

<sup>4</sup> Schulman, A.R., 'The Egyptian Chariotry, reexamination', JARCE 2 (1963), 79

<sup>5</sup> Schulman, A.R., 'The Egyptian Chariotry, reexamination', 77

<sup>6</sup> Manassa, C., 'Two Unpublished Memphite Relief Fragments in the Yale Art Gallery', SAK 30 (2002), 266

<sup>7</sup> KRI II,33:5; 64:4; 81:12

<sup>8</sup> KRI V, 22:10

<sup>9</sup> KRI V, 44:11

<sup>10</sup> Erichsen, W., Papyrus Harris I: Hieroglyphistische Transkription, Brussels, 1933, 36:14

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

<sup>12</sup> Allam, S., ASAE 71, 1987, 5-12, pl. I-II, 13-19, pl. III-IV; Bakir, M., Egyptian Epistolography, Le Caire 1970, BdE 48, pls. 1-3; KRI, I, 322-324; Wentz, E., Letters from Ancient Egypt, Atlanta, 1990, 114 f; AH Gardiner, Late-Egyptian Miscellanies (Bibliotheca Aegyptiaca VII), Brussels, 1937, xiii and 1-12a; RA Caminos, Late-Egyptian Miscellanies (Brown Egyptological Studies, I), London 1954, 1- 34

<sup>13</sup> This standard appeared for the first time during the 18<sup>th</sup> 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.

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

<sup>14</sup> Faulkner, R.O., 'Egyptian Military Standards', JEA 27 (1941), 13.

<sup>15</sup> Faulkner, R.O., 'Egyptian Military Organization', JEA 39(1953), 41

<sup>16</sup> Faulkner, R.O., 'Egyptian Military Organization', JEA 39(1953), p.45

## The Family of *Pi3y*

The stela is a good family recording of *Pi3y*. 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.<sup>1</sup> Therefore, in the upper register, the owner of the stela *Pi3y* may be represented with his two brothers: *Ywp* (*Ypw*) and *dhwti-ms*. In the second register, *Pi3y* is represented with his wife *Rnnwt* (*t*) and in front of them, their five children: *Imn-nht*, *Whmt-3ht*, *shmt*, and two relatively small figures of *Ipt-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<sup>2</sup> according to the following facts:

- Asiatics were often soldiers in the Egyptian army, and most had tombs in the Memphite necropolis.
- The title *t3y-sryt* "Standard-bearer" appeared only in the texts of Saqqara during the 19<sup>th</sup> Dynasty.
- The pyramidion-topped stelae first appeared in Saqqara.
- The name of Ptah was mentioned in the title *w<sup>c</sup>b n Pth*.
- The term "*r3-st3w*" in the title of Osiris may refer to Saqqara.

### Date.

*Pi3y* lived during the 19<sup>th</sup> and 20<sup>th</sup> Dynasties; this stela may be dated to the 19<sup>th</sup> Dynasty due to:

- The pyramidion-topped stelae attested from the 19<sup>th</sup> Dynasty.
- The bull's foreleg, head of the bull, ribs and geese on the offering table characteristic to the first half of the 19<sup>th</sup> Dynasty (reigns of Seti I and Ramesses II).
- The *ds* vessels commonly used during the first half of the 19<sup>th</sup> Dynasty, gradually disappearing from the 20<sup>th</sup> Dynasty.
- The kilt type of *Pi3y* was commonly used from the second half of the 18<sup>th</sup> Dynasty, especially during the reign of Horemheb. It continued to be represented on Ramesside stelae of the first half of the 19<sup>th</sup> Dynasty (reigns of Ramesses II and Merneptah).

## II- THE ROUNDED-TOP STELA (GEM 9444)

### General Description (Figure 2)

The rounded top stela,<sup>3</sup> 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

<sup>1</sup> EA 146, *HTBM* 9, pl. XLVII, KRI I, 344; EA 292, *HTBM* 12, pl.58-59; EA 351, *HTBM* 12, pl.66-67; EA 351, *HTBM* 12, PL.60-61, 349; EA 1347, *HTBM* 12, pl.38-39.

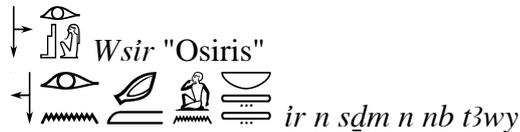
<sup>2</sup> Martin, G. T., Raven, M. J., Aston, B.G., and Van Dijk, J., 'The Tomb of Maya and Meryt: Preliminary Report on the Saqqâra Excavations', *JEA* 74, 1988, 1-14

Martin, G. T., 'Excavations at the Memphite Tomb of Horemheb, 1975: Preliminary Report', *JEA*, 62 (1976), pl.II, 2; Martin, G. T., 'Excavations at the Memphite Tomb of Horemheb, 1975: Preliminary Report', *JEA* 62 (1976), pl.III,2; Málek, J., 'The Tomb-Chapel of Hekamaetre-Neheh at Northern Saqqara,' *SAK* 12 (1985), fig.3

<sup>3</sup>The rounded-top stela is attested from the 1<sup>st</sup> Dynasty onwards and became a common type of stelae from the Middle Kingdom up to the Roman Period. Hölzl, R., op. cit, p.285

There were many opinions concerning the origin of the curved shape of the top of the stela. Some assume association with the cellars of rock cut tomb chambers in the Upper Egypt. Others draw attention to the primitive gods' tombs. For instance, Alexander Badawi linked them to the shrine of "Anubis". Westendorf linked it to the skyline assuming that the upper part of the stela represents the sky (and its goddess Nut, which is sometimes

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:



"Making by the servant<sup>1</sup> of the Lord of the Two Lands"

On the left side, Osiris is represented in a mummified form, standing on a *m3ct* base form. He wears his traditional *3tf* crown. In his right hand, he holds a sceptre that could be the *wt* or the *hk3*; it is difficult to determine either of them since its top is missing. In his left hand, he holds the *nhh*. In front of Osiris, stands the owner of the stela *Pi3y* with a shaved head and a long kilt. This iconography is typical of the time of Ramesses II. *Pi3y*'s name is written in front of him. In his left hand, he holds a *kbh*<sup>2</sup> vessel for the pouring water ritual,<sup>3</sup> while in his right hand he holds a bell censer.<sup>4</sup> The scene could be interpreted as the deceased asking Osiris for his revival.<sup>5</sup>

## General Commentary

### *sdm Pi3y*

The title *sdm / sdmy* "Servant" appears during the New Kingdom,<sup>6</sup> and is attested either alone or in conjunction with kings or deities.<sup>7</sup> It was common during the Ramesside Period,

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depicted on the top of the stela in a curved form) and the lower part represents the earth (or Geb). The top and bottom of the stela are connected with the *wAs* sceptres which symbolise pillars of the sky.

Badawy, A., 'La Stèle Funéraire sous l'Ancien Empire: son origine et son Fonctionnement', *ASAE* 48 (1948), 228-232; Westendorf, W., *Altägyptisch Darstellungen des Sonnenlaufes auf der abscüssigen Himmelsbahn*, *MÄS* 10 (1966), 22.

<sup>1</sup> *Wb* IV, 389, 8; Malek, J., *Topographical Bibliography*, p.63

<sup>2</sup> The *kbh* vessel was often seen on Ramesside stelae, especially during the reign of King Ramesses II *JE*. 19772; *TN*. 10/6/24.

<sup>3</sup> "Libation" ritual *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 *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 ablution and return to life to Osiris and symbolised creation and rebirth.

Borghouts, J.F., "Libation", in *LÄ* III (Wiesbaden 1980), 1014; Blackman, A.M., 'The Significance of Incense and Libation in Funerary and Temple Ritual', *ZÄS* 50(1912), 70-71; Assmann, J. 'Das Leichensekret des Osiris : zur Kultischen Bedeutung des Wassers im Alten Ägypten', *BDÉ* 138(2003) , 5; Goyon, J., 'Le Cérémonial Glorification d'Osiris du Papyrus de Louvre I 3079', *BIFAO* 65 (1967), 101; Dalia, A., 'The Refreshing Water of Osiris', *JARCE* 29 (1992), p.182-183.

<sup>4</sup> It is a vessel that widens at the top from which the flame comes out.

*BMHT* 9, pls. XX [No. 139] (= *KRI* IV, 124), XXI [No. 164] (= *KRI* III, 386-388), XXV [No. 167] (= *KRI* III, 206-207), XXVI [No. 163] (= *KRI* III, 211), XXVII [No. 154] (= *KRI* IV, 123-124), XLIX [No. 366], LI [No. 314]; *BMHT* 10, pls. 41 [No. 556] (= *KRI* III, 80), 94 [No. 795] (= *KRI* VII, 409), 96 [No. 1680]; *BMHT* 12, pl. 84 [No. 1184]; M. Tosi and A. Roccati, *Stele*, 292 [No. 50069] (*KRI* I, 399); L. Habachi, The Qantir Stela of the Vizier Rahotep and the Statue Ruler-of-Rulers, *Abb.* I.

<sup>5</sup> Bonnet, H., «Die Bedeutung der Raueerungen in ägyptischen kult», *ZÄS* 67 (1931), 116-117.

<sup>6</sup> H. Lesko, L., *A Dictionary of Late Egyptian*, II,126.

<sup>7</sup> *Wb* IV, 389, 6-11

especially in texts of Ramesses II from Memphis<sup>1</sup> and Thebes.<sup>2</sup> 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,<sup>3</sup> the second from the reign of Ramesses II<sup>4</sup> found at Saqqara, as he has the same name and title.

## CONCLUSION

The first stela belongs to a military individual called *Pi3y*, He held a high military rank, and a high-ranked title *snny* "Chariot soldier". He lived between the 19<sup>th</sup> and the 20<sup>th</sup> Dynasties, most probably, from the reign of Ramesses II until the third year of the reign of Merneptah-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<sup>th</sup> Dynasty.

The second stela depicts another person who is also named *Pi3y* performing the ritual of pouring water and censuring before Osiris. The stela belongs to a Memphite tomb; the carving style, the attire of the figures, all point to the 19<sup>th</sup> Dynasty. These details, along with the preserved personal name and title, suggest that it originate from a tomb in the Memphite necropolis.

<sup>1</sup> Caminos, R.A., Late-Egyptian Miscellanies, London 1954 (BrownStud 1), 497-501; Chabas, F., Correspondance des scribes Kaouisar et Bekenptah, in: Mélanges égyptologiques. III,2, Dejussieu 1873, S. 130-139; Gardiner, A.H., Late-Egyptian Miscellanies, Brussels, 1937 (BAE 7), S. XXI, 136,6-137,7; Brugsch, H., Die Aegyptologie. Abriss der Entzifferungen und Forschungen auf dem Gebiete der aegyptischen Schrift, Sprache und Alterthumskunde, Leipzig 1897, 223-227; Bakir, M., Egyptian Epistolography, Le Caire 1970, *BdE* 48, pl. 6, VIII, pl.9, XII; Allam, S., Melange Mokhtar, Bd.1, *BdE* 97.1, 1985; Helck, W., Materialien zur Wirtschaftsgeschichte des Neuen Reiches, III, Wiesbaden 1963 (483); Wente, E., Letters from Ancient Egypt, Atlanta, 1990, 33F, 113; Janssen, J.J., Nine Letters from the Time of Ramses II, *OMRO* 41, 1960, 35, 40; KRI III, 230.

<sup>2</sup> Budge, E.A.W., Facsimiles of Egyptian Hieratic Papyri in the British Museum; London 1925, Tf. 48-52; Gardiner, A.H., Late-Egyptian Stories, Brussels, 1981 (Reprint von 1932) (BiAe 1); S. IX, 1-9; Möller, G., Hieratische Lesestücke für den akademischen Gebrauch; Bd. 2, Literarische Texte des Neuen Reiches; Leipzig 1927, Tf. 21-24; Blok, H.P., De beide Volksverhalen van Papyrus Harris 500 verso; Leiden 1925; Borghouts, J.F., Egyptische sagen en verhalen, Bussum 1979, 81-85; Bresciani, E., Letteratura e poesia dell'antico Egitto. Cultura e società attraverso i testi; Torino, 3. Auflage, 1999, 390-393; Brunner-Traut, E., Altägyptische Märchen. Mythen und andere volkstümliche Erzählungen; München, 9. Auflage, 1990, 55-60, 287-289; Erman, A., Die Literatur der Aegypter. Gedichte, Erzählungen und Lehrbücher aus dem 3. und 2. Jahrtausend v. Chr.; Leipzig 1923, S. 209-214; Galán, J.M., Four Journeys in Ancient Egyptian Literature; Göttingen 2005 (LingAegM 5), S. 95-132; Grandet, P., Contes de l'Égypte ancienne, Paris 1998, S. 89-95; Lalouette, C., Textes sacrés et textes profanes de l'ancienne Égypte; Bd. 2, Mythes, contes et poésies, s.l. 1987, S. 181-185; Lefebvre, G., Romans et contes égyptiens de l'époque pharaonique. Traduction avec introduction, notices et commentaire, Paris 1988 (= 1949), 114-124; Lichtheim, M., Ancient Egyptian Literature. Bd. 2, The New Kingdom; Berkeley, Los Angeles, London 1976, 200-203; Schott, S., Altägyptische Liebeslieder. Mit Märchen und Liebesgeschichten; Zürich 1950, S. 188-192; Schüssler, K., Pharaoh Cheops und der Magier. Altägyptische Märchen und Erzählungen; Zürich 2003, 108-114; Wente, E.F., in: W.K. Simpson, The Literature of Ancient Egypt. An Anthology of Stories, Instructions, and Poetry; New Haven, London, 2. Auflage, 1973, 85-9

<sup>3</sup> pCairo 58057, KRI I, 238, Möller, G., Hieratic Reading Pieces for Academic Use, III, Leipzig 1910, 8 (3.); Maspero, G., ZÄS 19, 1881, 119; Allam, S. Hierat Ostraca and papyri from the Ramesside period, documents on legal life, vol. 1, Tübingen 193, 287 ff., Vol. 2, 86; Helck, Materials on the economic history of the New Reich, III, Wiesbaden 1963 (501); Wente, E., Letters from Ancient Egypt, Atlanta, 1990, 112 f.

<sup>4</sup> pCairo 58058, Bakir, M., Egyptian Epistolography, Cairo, 1970, Vol 48, pl. 6; Allam, S., Melange Mokhtar, Vol. 1, Vol. 97.1, 1985; Helck, Materials on the economic history of the New Reich, III, Wiesbaden 1963 (483); Wente, E., Letters from Ancient Egypt, Atlanta, 1990, 113.

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PLATES



Fig.1. The Pyramidion Stela of Pi3y© the Grand Egyptian Museum

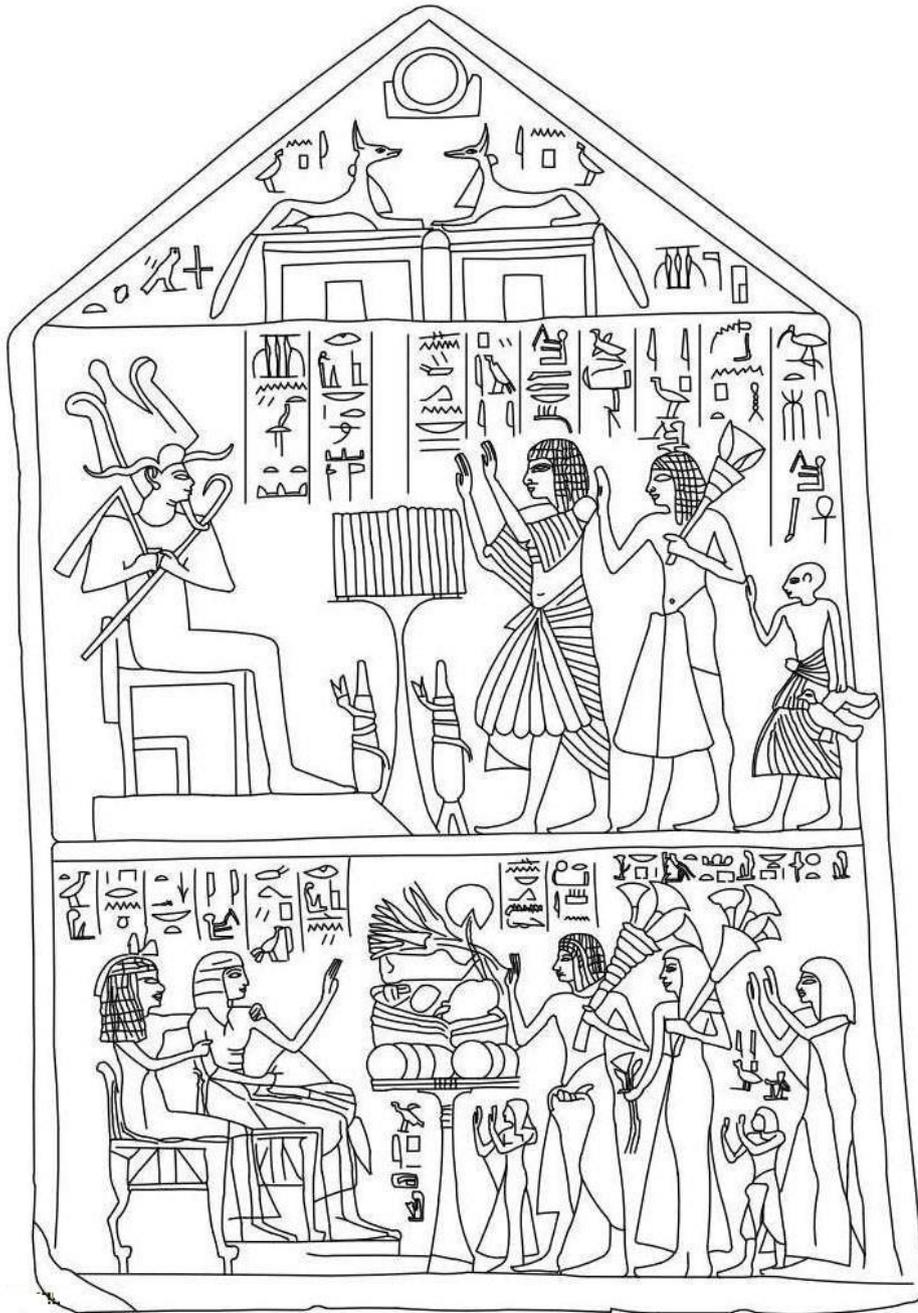


Fig.2. Line drawing of the Pyramidion Stela of *Pi3y* (by: Mohamed Ragab Ibrahim)



Fig.3. The Rounded-top Stela of *Pi3y*© the Grand Egyptian Museum



Fig.4. Line drawing of the Rounded-top Stela of *Pi3y* (by: Mohamed Ragab Ibrahim)