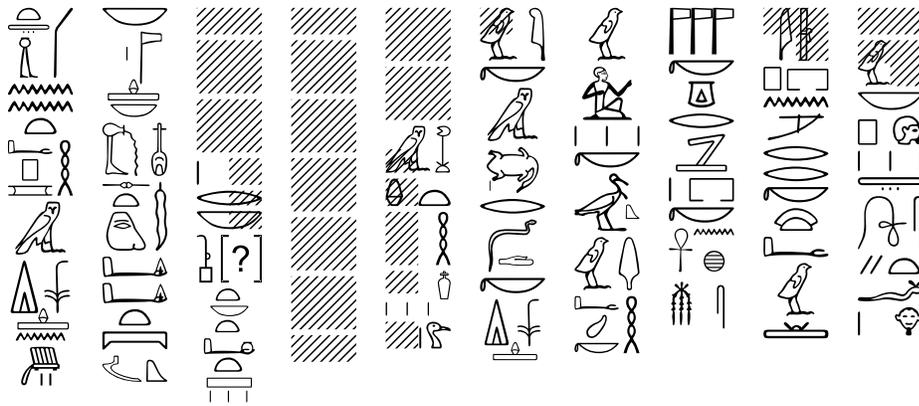


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 An early 12th Dynasty ‘Appeal to the Living’
 (Stela Musée Rodin Inv. no Co 1305)

Abstract:

The two parts of rectangular limestone stela, still incomplete and once measuring 77 x 56 cm, belong to the Collection d’Antiques du musée Rodin (Inv. no Co 1305). ⁽¹⁾ It is possible that the stela had the form of a false door framed on three sides by a torus moulding, still partly preserved, and was crowned by a cavetto cornice. The nine preserved columns of inscription, done in the customary rightward orientation, present one of the versions of the Appeal to the Living text. ⁽²⁾



[j ḥw]w nb tpw t3 sw3.tj.f hr [j]s pn mrr.k ḥw ntrw.k gr(g) pr.k ḥw msw.k b3kw ḥ.k šw.k m snd r
 dd.k ḥtp dj nsw [.....] ḥ3 m t ḥ[nkt] [...] 3pdw [.....] r nb rnpwt nbt ḥnkt nb(t)
 ḥtp(w)-ntr [ht] nb(t) nfr(t) w^cb(t) ndm-stj ddt pt km3t t3 jnnt ḥp(j) m ḥtp dj nsw n jm3hjj

(1) *PM* VIII/3 803-031-300.

(2) The ‘Appeal to the Living’ genre is attested from the 5th Dynasty on (see О. Д. БЕРЛЕВ, « Один из способов датировки стел Среднего царства », *КСИНА* 46 (1962), pp. 45-87; C. MÜLLER, « Anruf an Lebende », *LÄ* I, pp. 293-299; M. LICHTHEIM, *Maat in Egyptian Autobiographies and Related Studies*, (Göttingen, 1992); S.B. SHUBERT, *Those who(still) live on Earth: a Study of the Ancient Egyptian Appeal to the Living Texts*, PhD Diss. Unpublished, (Toronto, 2007). The ‘Appeal to the Living’ was inscribed in places that could gain the attention of passers-by: the tomb wall at the entrance, on the false door, or on stae and statues (M. BOMMAS, « The mechanics of social connections between the living and the dead in ancient Egypt », *Living through the Dead: Burial and Commemoration in the Classical World*, (Oxford, 2010), p. 164). In addition, these texts were occasionally included in biographical inscriptions or were written with the commemorative texts of the deceased. During the Middle Kingdom the ‘appeal to the living’ had evolved into a tripartite formula consisting of address, motivation, and request. However, some example exhibits deviations, i.e. a rupture in their inner logic ‘lacking’ the motivation (‘as you desire’). The examples of a short version of the ‘appeal to the living’ without ‘motivation’ are: BM EA 204, 240; Pittsburgh Z9-497; Cairo CG 20026, CG 20174; Louvre C 166; Leiden AP.21; Berlin 19500; Brussels E.5264; St. Petersburg 1073, 1077; London UC 14345. The ‘appeal’ on the Rodin stela omits all those who had been educated in reading and writing (scribes, pure-priests, lector-priests and ka-servants, ḥm-ntr priests).

[O,] all of you ⁽³⁾ [who live] upon earth, who may pass ⁽⁴⁾ by this tomb: as **thou** desire ⁽⁵⁾ your gods to appear, your house to be well established, your children to live, ⁽⁶⁾ your limbs to be hale and you to be free from fear, you shall say: “An offering which the king has given[.....] thousand of b[eer] [...]fowl [.....] all kinds of green products, ⁽⁷⁾ all kinds of offerings, all divine offerings, [every] good and pure [thing], and pleasant smelling (things) sweet-roma (of unguent and incense), that the sky gives, the earth creates, and inundation brings ⁽⁸⁾ as an offering which the king gives ⁽⁹⁾ for the venerated one

Below inscription is a scene where two people are shown. At the left is the seated figure of a man facing right. He wears a tight wig that leaves his ears uncovered, a collar and short kilt, which is also outlined in red. His right hand extends toward the offering table before him and his left holds a lotus blossom up to his nose. He is seated on a low-backed chair with animal's legs. Before him is a partly preserved table of offerings, and under the table are three jars on stands. On the right is the standing figure of a woman, wearing a long wig, tight-fitting dress with strap across her chests, exposing the breast in profile. The woman is holding a mirror in her left arm. ⁽¹⁰⁾ In front of her is the image of a harp. ⁽¹¹⁾ The person to the left is

(3) The “Address to the Living” is a good example for the Egyptian language treating an address as third person; the translation, however, should render it as second person. This phenomenon continues until Coptic; cf., e.g., the beginning of the Lord's Prayer: ΠΑΤΕΡΙΩΤ ΕΤ ΖΗΝ ΠΗΥΕ, literally ‘Our Father who is in the heavens!’. It is furthermore shared by the Semitic languages.

(4) For the numerus concord (address ^{nhw} in plural, reference pronouns of *sw³.tj.f* in singular) cf. E. EDEL, *Altägyptische Grammatik = Analecta Orientalia* 34 (Rom, 1955), § 982.

(5) For the variations of the form of the object verbs of *mrj* in the ‘Appeal to the living’ texts, see S. ULJAS, *The Modal System of Earlier Egyptian Complement Clauses. A Study in Pragmatics in a Dead Language = Probleme der Ägyptologie* 26 (Leiden – Boston, 2007), pp. 157-158.

(6) Compare with Leiden V 6, and London BM EA 567, both of them belonging to the early Middle Kingdom. See Берлев, *КСИНА* 46 (1962), p. 51.

(7) H. G. FISCHER, *Egyptian Studies III. Varia Nova* (New York, 1996), p. 132 (c). Another possible translation for *rnptwt* is “goods for the New Year festival”; see G. LAPP, *Die Opferformel des Alten Reiches, unter Berücksichtigung einiger späterer Formen = DAIK, Sonderschrift* 21 (Mainz am Rhein, 1986), §§243-246. For the *rnptwt nbt* as an element of the ‘offering formula’ during the 12th Dynasty see: Aswan 1115; Aswan 1340; W. K. SIMPSON, « The Stela of Amun-Wosre, Governor of Upper Egypt in the Reign of Ammenemes I or II », *JEA* 51 (1965), pl. XIV; Moscow I.1.a.5339; London, BM EA 831; Cairo CG 456, CG 20310, CG 20430, CG 20602, CG 20733; Firenze 2504; Firenze 2521, Marseille 222; New York MMA 63.154.

(8) The phrase *ddt pt kmꜣt tꜣ jnnt ḥꜣꜣj m ḥtpwt* is attested from the early 12th Dynasty on. The usual addition ‘on which a god lives’ to the triple set of offerings requested was omitted on Rodin stela, as on Rio de Janeiro 645, Turin 1526, Berlin 7732, Marseilles 224, A. MARIETTE, *Karnak. Etude topographique et archeologique* (Leipzig, 1875), pl. 8q. See also, A. ILIN-TOMICH, « Changes in the *Htp-dj-nsw* Formula in the Late Middle Kingdom and the Second Intermediate Period », *ZÄS* 138/1 (2011), pp. 20-34.

(9) Cf. W. BARTA, *Aufbau und Bedeutung der altägyptischen Opferformel = Ägyptologische Forschungen* 24 (Glückstadt, 1968), pp. 33-34, 42, 51.

(10) On stelae, mirrors are rarely depicted held in hands. The closest parallel to the Rodin stela is New York MMA 16.10.333. See L. M. AZZAM, « Stela of *Jꜣm Pꜣꜣj* », *Echoes of Eternity. Studies presented to Gaballa Aly Gaballa = Philippika* 35 (Wiesbaden, 2010), p. 58; C. LILYQUIST, *Ancient Egyptian Mirrors: From the Earliest Times through the Middle Kingdom = Münchner Ägyptologische Studien* 27 (Berlin, 1979).

(11) Female harpist (*ḥst nt bnt* - W. WARD, *Index of Egyptian administrative and religious titles of the Middle Kingdom* (Beirut, 1982), no 1096; Id. *Essays on feminine titles of the Middle Kingdom and related subjects* (Beirut,



mr hsw nmtj////

Overseer of singers, ⁽¹²⁾ nmtj////

The lower register preserves four standing images: two men on the left, facing right, and two women on the right, facing left. The male figures are stylized in the same manner: they wear bag wigs, leaving the ears uncovered, simple broad necklaces and triangular protruding kilts with marked belt knots. The left hand holds a long staff, the right hand a piece of cloth. The women wear full length, close-fitting dresses suspended by one (?) shoulder strap. ⁽¹³⁾ They are holding mirrors in their right hand, while the left holds a lotus blossom up to their noses.



jm3hij ʿgnt m3ʿ-hrw

The venerated ʿgnt, ⁽¹⁴⁾ true of voice



s3t-hwt-hr m3ʿt-hrw

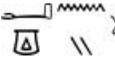
s3t-hwt-hr, ⁽¹⁵⁾ true of voice

1986), p. 12; D. STEFANOVIĆ, *The non-royal regular feminine titles of the Middle Kingdom and Second Intermediate Period = Golden House Publications. Egyptology 11* (London, 2009), pp. 77-78) are seldom represented on stelae: Cairo, CG 20732, 20257; Paris, Louvre C17. See V. Vasiljević, « Die Herstellung einer Harfe in der Szenen des Holzhandwerks auf Pfeiler XVI des Grabes des Anchifi in Moala », *SAK 24* (1997), pp. 319-320.

(12) For other holders of the title, see WARD, *Index MK*, no 286; S. QUIRKE, *Titles and bureaux of Egypt 1850-1700 BC. = Golden House Publications. Egyptology 1* (London, 2004), p. 40. One of the well attested late Middle Kingdom ‘overseer of singers’ is Wernebkemui (*ANOC 18*; D. FRANKE, *Personendaten aus dem Mittleren Reich (20.-16. Jahrhundert v. Chr.): Dossiers 1-796 = Ägyptologische Abhandlungen 41* (Wiesbaden, 1984) no 215. On two of his stelae (Cairo, CG 20089 and CG 20703) is preserved the hymn to Min-Hornekht, presumably to be sung (D. FRANKE, « Middle Kingdom hymns and other sundry religious texts – an inventory », *Egypt: Temple of the Whole World. Studies in Honour of Jan Assmann*, (Leiden, 2003), pp. 108-109.

(13) See A. ILIN-TOMIC, « A twelfth dynasty stela workshop possibly from Saqqara », *JEA 97* (2011), p. 120.

(14) Not in Ranke, nor among the additions by M. Thirion (See B. BACKES – G. DRESBACH, « Index zu Michelle Thirion, ‘Notes d’onomastique. Contribution à une révision du Ranke PN’, 1–14e série », *BMSAES 8*, 2007, 1-48. The existence of a lexeme ʿgn, meaning “cattle” or “calf,” can be assumed on account of the writing



(Wb I, 236.8), with the cow sign as a phonetic determinative, of the place name ʿgny (*hwt-snfwr*, Aşfûn el-Maţâ‘na), and Coptic Β αδολ “calf”; the word is obviously a loan from Semitic, cf. Proto-Semitic ʿigl- “calf” (see F. CALICE, *Grundlagen der ägyptisch-semitischen Wortvergleichung: eine kritische Diskussion des bisherigen Vergleichsmaterials = WZKM Beihefte 1*, Wien 1936, 55 no. 145, and cf. <http://newstar.rinet.ru/> sub Semitic etymology.

(15) RANKE, *PN I*, 291/14.



nht m3c-t-hrw ms(.n) c'g(nt) m3c-hrw
nht, ⁽¹⁶⁾ true of voice, born of *c'gnt*, true of voice



nmtj-htp m3c-hrw ms(.n) c'gnt m3c-hrw
nmtj-htp, ⁽¹⁷⁾ true of voice, born of *c'gnt*, true of voice

The relief of the stela Rodin Co 1305 is rendered in a manner characteristic of early 12th Dynasty in that the hieroglyphs are sharply delineated, the figures are almost canonically correct; the limbs are long and slender, especially with female images. The facial features are modelled skilfully. The preserved elements of the offering table suggest that it may belong to the cluster of the early 12th Dynasty stelae labelled by R. Freed as ‘Packed Offerings Group’ (workshop no. 5: London BM EA 152, Cairo CG 20315, Cairo JE 36420, Detroit 81.4) ⁽¹⁸⁾

Several more features of the object should be noted. The stela records at least one theophoric

name:  . The second name is just partly preserved  . The god  was worshipped in the 10th and 12th nomes of Upper Egypt, in the region of Asyut. ⁽¹⁹⁾ The reading of the god’s name is still doubtful. According to Gardiner, the ideogram G7* (G7B) should be read *c'ntj*. Berlev proposed the reading *nmtj*, ⁽²⁰⁾ which is by now generally accepted.

In his work on *Abydene Monuments of the Residents of Antaeopolis in the Late Twelfth and Early Thirteenth Dynasty*, A. Ilin-Tomich analyses the characteristic iconographic and

(16) RANKE, *PN I*, 209/16.

(17) RANKE, *PN I*, 70/2 (as *c'ntj-htp*).

(18) R. FREED, « Stela Workshops of Early Dynasty 12 », *Studies in Honor of William Kelly Simpson I*, (Boston, 1996), pp. 312-314, with especially close similarities with Detroit 81.4. The resemblance would include also the thoroughly sculptured lotus flowers.

(19) see W. BARTA, « Nemti », *LÄ IV*, p. 453; E. GRAEFE, *Studien zu den Göttern und Kulturen im 12. und 10. Oberägyptischen Gau (insbesondere in der Spät- und Griechisch-römischen Zeit)*, (Freiburg, 1980); W. GRAJETZKI, « Qau el-Kebir », *UCLA Encyclopedia of Egyptology* (Los Angeles)

<http://digital2.library.ucla.edu/viewItem.do?ark=21198/zz002dmv5s>; K. KOSCHEL, « Ein altes Problem und ein Graffito im Wadi Hammamat: Antj oder Nemtj? », *GM 174* (2000), pp. 17-19; Id. « Ein altes Problem und ein Graffito im Wadi Hammamat: Antj oder Nemtj? », *GM 175* (2000), pp. 9-12; K. LEMBKE, « Unter falschem Namen: Der sog. Chertihotep (Berlin ÄM 15700) », *GM 150* (1996), pp. 81-86.

(20) О. Д. БЕРЛЕВ, « Сокол, плывущий в ладье, иероглиф и бог », *ВДИ 1* (1969), pp. 3-30; see also LEITZ, *Lexicon IV*, pp. 242-244.

epigraphic features which may point to a provenance from Qau el-Kebir – the type of offering table (as is represented in tombs, and on stelae), and the writing of the sign Gardiner Z4  which has, as Ilin-Tomic notes, the characteristic form II, especially attested in the word II and in the writing of the name of the god Nemti. ⁽²¹⁾ Still, there are objects from other regions with the same palaeographic characteristic, ⁽²²⁾ and on the Rodin stela both forms of Z4 are attested. On the other hand, one more feature may also point to the Qau el-Kebir as the object's provenance: the phrase *jnnt ḥꜥpj m ḥtp dj nswt* could be a regional variant characteristic for the monuments produced in Antaeopolis. ⁽²³⁾

(21) А. Ильин-Томич, « Памятники жителей Антеополя в Абидосе конца XII – XIII династии: признаки и общие черты », *Петербургские египтологические чтения 2009–2010 = Труды Государственного Эрмитажа* LV (Петербург, 2011), p. 93.

(22) Ильин-Томич, *Петербургские египтологические чтения 2009–2010*, pp. 93-94.

(23) Stelae Cairo CG 20313, BM 143, Cairo CG 20431 and Marseilles 230. Ilin-Tomic, *ZÄS* 138/1 (2011), pp. 25-26.



Fig. 1 Musée Rodin Co 1305 © Courtesy of Musée Rodin, Paris / Angèle Dequier.