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). 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.

\[ \begin{align*}
\text{[j n]w nb tpw tĪ sw3.tj.f hr [j]s pn mrr.k hōw ntrw.k gr(g) pr.k \text{'nh msw.k bkw hō'.k šw.k m sn d r dd.k htp dj nsw [………………] hō' m t h[nkt] […] 3pdw [………………] r nb rnpwt nbt hnt nb(t) htp(w)-ntr [ht] nb(t) nfr(t) wēb(t) nōm-stj ddt pt km'ōt tĪ jmnt hōp(j) m htp dj nsw n jm'hjj} \end{align*}\]

(1) PM VIII/3 803-031-300.
(2) The ‘Appeal to the Living’ genre is attested from the 5th Dynasty on (see O. D. BERLEV, « 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 Unpublished, (Toronto, 2007).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 stalae and statues (M. BOOMAS, « 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, hŪ-m-ntr priests).
[O.,] all of you (лат) [who live] upon earth, who may pass (лат) by this tomb: as thou desire (лат) your gods to appear, your house to be well established, your children to live, (лат) 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, (лат) all kinds of offerings, all divine offerings, [every] good and pure [thing], and pleasant smelling (things) sweet-aroma (of unguent and incense), that the sky gives, the earth creates, and inundation brings (лат) as an offering which the king gives (лат) 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 hand 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. (лат) In front of her is the image of a harp. (лат) 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: πενήντα ἐπὶ γεννήματε, literally ‘Our Father who is in the heavens!’ It is furthermore shared by the Semitic languages.


(5) For the variations of the form of the object verbs of mrj in the ‘Appeal to the living’ texts, see S. ULIAS, 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.


(8) The phrase ddt pt kmnt tj jntt b'ppj m htpwt 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 Hip-dj-nsw Formula in the Late Middle Kingdom and the Second Intermediate Period », ZÄS 138/1 (2011), pp. 20-34.


(11) Female harpist (jbst 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,
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.

jmAxjj agnt mAa - xrw
The venerated agnt, (14) true of voice

s$3-hwt-hr m3$t-hrw
s$3-hwt-hr, (15) true of voice


(14) RANKE, PN I, 291/14.
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 "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 ‘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.
(20) О. Д. БЕРЛЕВ, « Сокол, плывущий владыч, 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 \( \text{II} \), especially attested in the word \( \text{II} \) 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 \( \text{jnnt \ h\text{pj} \ m \ htp \ dj \ nswt} \) could be a regional variant characteristic for the monuments produced in Antaeopolis. \(^{23}\)


\(^{22}\) ИЛЬИН-ТОМИЧ, Петербургские египтологические чтения 2009–2010, pp. 93-94.

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