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The Statues of Harwa [with 7 plates].

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# THE STATUES OF HARWA

(with 7 plates)

BY

BATTISCOMBE GUNN AND R. ENGELBACH.

The late Georges Legrain, Director of Works at Karnak, died before he had published more than a portion of the vast find of statues known as the "Karnak Cachette" which he excavated during the years 1903-1906, and up to now the task of publication has not been completed. Among the still unpublished monuments from that find in the Cairo Museum are three striking figures of Harwa, a man of comparatively undistinguished birth who rose to be Great Steward of Queen Amenerdais (Dyn. XXV), one of the highest positions in the land. Harwa is already well known from his very large tomb at Thebes and his statues in the Louvre and British Museum. In all, seven figures of him are now known (one has disappeared). In making known the three Cairo statues we take the opportunity of publishing, either again or for the first time, the four others, thus giving a *corpus* of Harwa's statues, to which we only regret that we cannot add the inscriptions from his tomb. To the three Cairo statues we join, for the sake of completeness, a statue without name that may well belong also to Harwa.

The following are details of the statues :

I (Pls. I and II, and pp. 794-5). — At Cairo Museum : seated statue of a green metamorphic stone. Height, 0.45 m. From the Karnak Cachette, 1904. *Journal d'entrée*, no. 37386. Legrain's excavation no. 410. The head was broken off and the missing part of the neck has been restored. As in his other Cairo statues, Harwa is enormously fat. The face is an attempt at a portrait, though the eyes are comparatively formal. The nose has been chipped, robbing the face of some of its expression. The lips are represented as having fallen in, probably from the loss of the teeth. The face as a whole

gives an impression of calm and kindness well in keeping with the description of his character given in the texts. This statue has not hitherto been published.

II (Pl. III, and pp. 796-8). — At Cairo Museum : headless seated statue of grey granite. Height, 0.44 m. From the Karnak Cachette, 1904. *Journal d'entrée*, no. 36711. Legrain's excavation no. 98. Hitherto unpublished.

III (Pl. III, and pp. 798-800). — At Cairo Museum : headless seated statue of dark granite. Height, 0.63 m. From the Karnak Cachette, 1904. *Journal d'entrée*, no. 36930. Legrain's excavation no. 80. Hitherto unpublished.

IV (Pl. III, and p. 800). — At Cairo Museum : trunk of a standing statue of dark granite. Height, 0.53 m. Provenance almost certainly Thebes. Although the name has been broken off, the form of the body of this statue, the technique and the surviving titles make it very probable that it is of Harwa. Published by Borchardt in *Statuen und Statuetten von Königen und Privatleuten* (*Cat. Gén. du Musée du Caire*), no. 902. Borchardt questions whether it is not of the Middle Kingdom.

V (Pls. IV and V, and p. 801). — At British Museum : statuette no. 32555. Height about 0.175 m. Of green granite or possibly diorite. Provenance unknown. Harwa is clad in a garment with short sleeves and is squatting in an unusual position with his back to an inscribed stela. He grasps two figures of goddesses which have been identified as Hathor and Tefnut; it is possible, however, from the presence of Amenardais's cartouche between the two figures and the fact that both wear the uraeus, that these represent Amenardais in the form of two goddesses, the (statue's) right hand one being Hathor and the other being harder to identify. The side view indicates a certain corpulence, but the garment, coming up to the neck, hides any such rolls of fat and protuberant breasts as appear in the Cairo statues. The face is considerably broader than that of the Cairo statue no. 37386, but there is the same abnormal length and flatness of the head. It

is partly published in the *Guide to the Fourth, Fifth and Sixth Egyptian Rooms*, 1922, pp. 130, 131. We are able to publish this statue through the kindness of Dr. Sydney Smith and Mr. S. R. K. Glanville of the Department of Egyptian and Assyrian Antiquities, British Museum, who supplied us with the photograph and a copy of the texts.

VI (Pl. VI, and pp. 802-810). — At the Louvre : statue no. A. 84 of diorite. Height, 0.60 m. From Thebes. The statue is “en paquet” and shows no traces of obesity. Further, the face is of the formal Saitic type. It is published in SHARPE, *Egyptian Inscriptions*, II, 35 (a poor copy with the texts the wrong way round), GREENE, *Fouilles exécutées à Thèbes*, Pls. X, XI (with a sketch of the statuette), and by PIEHL in the *Journal asiatique*, 1881, 159-178. Harwa's titles are also published by BRUGSCH in *Thesaurus*, 1462. By far the best of these copies is Devéria's in Greene's volume. We are indebted for the photograph and permission to publish it to the kindness of M. Boreux and M. l'Abbé É. Drioton of the Egyptian Department of the Louvre Museum. Three other photographs from the same source have enabled us to collate the texts.

VII (pp. 802-810). — Statue seen by Ebers in private hands at Luxor; its present location is unknown to us. Published by him in *Zeitschr. d. Deutsch. Morgenl. Gesell.*, XXVII, 137 et seq. For the texts given here we are entirely dependent on his rather faulty copy. It is described by him as the torso only of a naophorous statue about two feet high. The texts of this statue and that of the Louvre are so similar that we deal with them together, printing and translating them in parallel where possible.

VIII (Pl. VII, and pp. 810-813). — At British Museum : statue no. 55306. Height about 0.40 m. Of green schist. Provenance unknown. The figure is “en paquet”, of similar type to no. VI. It is mentioned in BUDGE, *Guide to the Fourth, Fifth and Sixth Egyptian Rooms*, 1922, but the texts have not been previously published. We are indebted to Dr. Sydney Smith, Keeper of the Department of Egyptian and Assyrian Antiquities, British Museum, for permission to publish the monument, and to Messrs. S. R. K. Glanville and Alan Shorter, of that Department, for copies of the texts and other data.

I

CAIRO STATUE NO. J. 37386 (SEE PAGES 791-2).

### A. — ON THE BREAST.

(↔) On each side of this a standing figure of Osiris,  
with name

**The Great Steward of the God's Adoress, Harwa.**

B. — ON STATUE'S RIGHT UPPER ARM.

( $\leftarrow \downarrow$ )  $\Gamma$   $\equiv$   $\left( \begin{array}{c} \text{comb} \\ \text{wavy} \end{array} \right)$   $\left( \begin{array}{c} \text{eye} \\ \text{triangle} \end{array} \right)$   $\left( \begin{array}{c} \text{hook} \\ \text{hook} \end{array} \right)$   $\equiv$   $\left( \begin{array}{c} \text{hook} \\ \text{hook} \end{array} \right)$ .

The God's Hand, the justified Amenerdais.

### C. — ON THE UNROLLED BOOK.

[illegible]

To be said : O Osiris, Hereditary Prince and Count, Seal-Bearer of the King of Lower Egypt, Beloved Sole Companion, Great Steward of the God's Adress, Real Beloved King's Acquaintance, justified [Ha]rwa : an Offering that the King gives, given to thee in all [thy offices?]<sup>(2)</sup>, in all thy dignities (namely) glory . . . . ., life after<sup>(3)</sup> death (?)<sup>(4)</sup>, becoming a soul (*bꜣ*), rejuvenation<sup>(5)</sup> of thy heart, abounding in food, . . . . . in *šm-drink*<sup>(6)</sup>, putting forth the hand to viands as much as thou wishest, glory in heaven, power on earth, adoring Rē among his honoured ones, having thy mouth and thy tongue which guides<sup>(7)</sup> thee, the four winds for thy nose, the north wind for thy nostrils, taking on forms, living by magic, with Anubis, with Osiris and with the Western Necropolis.

<sup>(1)</sup> Hardly †.

(2) Restore  $\left[ \begin{array}{c} \text{ } \\ \text{ } \end{array} \right] ?$

(3) Cf. Statutes VI and VII, B/7 for this interesting expression, which is new to us.

(4) Restore  ?

(5) Restore  [   ]?

(6) Unknown to us elsewhere.

<sup>(7)</sup> Apparently a writing of  $\text{𐎧𐎲𐎠𐎫} \wedge$ , this word being interpreted as causative of *šm*, "go".

D. — AT BACK, ACROSS UPPER PART OF PILLAR.

..... thousands ..... thousands of cloths and unguents — (things) [wherewith]  
a god is satisfied(?), [for the soul] of the Hereditary Prince and Count, the justified  
Harwa.

E. — DOWN THE BACK PILLAR (BELOW D).

(+) 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040

The Hereditary Prince and Count, Seal-Bearer of the King of Lower Egypt, Beloved Sole Companion, Real Beloved Intimate of his Lord, whom the King has distinguished beyond his fellows, who cleaves to the path of his benefactor, greatest of the great, noblest of the noble, an official at the head of the officials, one to whose speech the King attends on the day of . . . .<sup>(6)</sup> his administrators, the Great Steward of the God's Wife and God's Address, the Director of the Palace, the justified Harwa.

<sup>(1)</sup> One or more lines perhaps missing here.

(<sup>2</sup>) This curious sign, which occurs again in II, B/3 and VIII, A/10, is shown by the context here and in VIII to stand for *mḏl w't* or *mḏl mṯn* in *mḏl w't nt* (or *mṯn nj*) *šmnh šw*, a common epithet (e. g., *Hieroglyphic Texts . . . in the British Museum*, II, Pl. 23, IV, Pl. 3; PEET, *Stela of Sebek-khu*, line 6; PIERRET, *Rec. d'Inscr.*, II, 63; BOESER-HOLWERDA, *Beschreibung*, II, pl. VII; *Urkunden*, IV, 208/7). In II and VIII the sign clearly represents a man who holds to (*mḏl*) the sign  (*w't*, *mṯn*).

<sup>(3)</sup> For other examples of the title *wr wrw* see

*Urkunden*, IV, 410/11, 529/9, 957/1, 1094/12, 1171/15; LEGRAIN, *Statues de Rois et de Particuliers* (*Cat. Gén. du Musée du Caire*), 4215h, 42211, 42227, 42239.

<sup>(4)</sup> A curious variation of the common epithet *šr m k̥t r̥hjt* "an official at the head of the people", e. g., *Urkunden*, IV, 958/1, 1017/5, 12, 1039/15, 1118/11; cf. also                                                                                                               

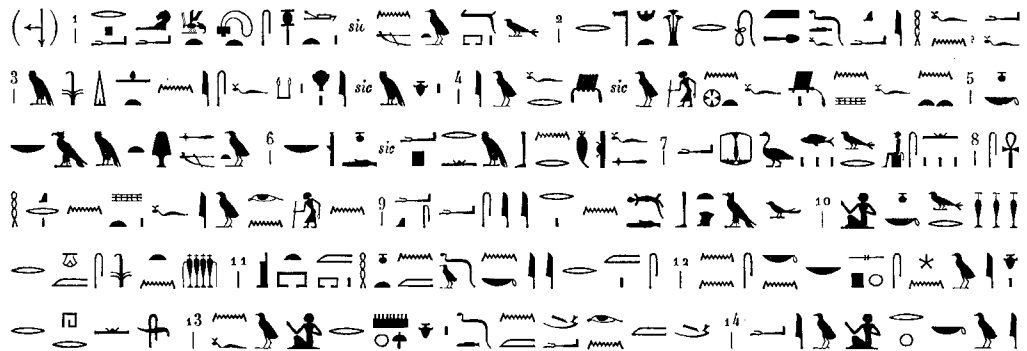
(6) Compare                                                                                                            

<sup>(6)</sup> Sign the meaning of which is unknown to us.

## II

### CAIRO STATUE NO. J. 36711 (SEE P. 792).

#### A. — ON THE UNROLLED BOOK.



The Hereditary Prince and Count, Seal-bearer of the King of Lower Egypt, Beloved Sole Companion, Great Steward of the God's Wife, the justified Harwa, says : He who shall <sup>(1)</sup> stretch forth his hand to me(?) in an "Offering that the King gives", he who shall <sup>(1)</sup> invoke my soul because of my kindness of heart <sup>(2)</sup>, he shall be the eldest <sup>(3)</sup> of his town, the most honoured of his province, because <sup>(4)</sup> I am the possessor of affection, one the love of whom is great, a possessor of character, endued with his sweetness, one who makes great catches of wildfowl and fish, a very rich man who nourishes the poor of his province. I have spent old age . . . . . <sup>(5)</sup> my mouth, I have not saved the criminal <sup>(6)</sup>. I am in great favour with the King, and my position is eminent in the house of my Lady. I do not malign <sup>(7)</sup> another to them, I do not injure a doer of (good) deeds. My heart has taught me to be gentle; it has led me to virtue. I have spoken truly, and acted justly; I know of the Day of Arrival(?) <sup>(8)</sup>. I have done nothing evil; I have no(?) <sup>(9)</sup> sin

<sup>(1)</sup> *Šdmj-fj* forms written defectively.

<sup>(2)</sup> Cf. : My *K*? endures    , VI, D/10 = VII, D/12.

<sup>(3)</sup>   for    ?

<sup>(4)</sup> *Nu* for *n ntt*; cf. III, B/11; VI and VII, B/8 and C/4; VIII, D/10.

<sup>(5)</sup> Quite unintelligible to us. The reading is not in doubt.

<sup>(6)</sup> Some such meaning as "no crime of mine

has been alleged" or the like, does not seem reconcilable with the known meanings of the verb *šd*.

<sup>(7)</sup> Compare the same phrase in VI, D/8=VII, D/9.

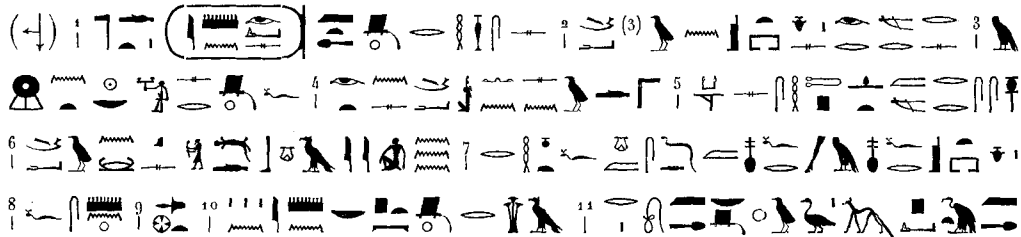
<sup>(8)</sup> Meaning that he was mindful of the Day of Judgment? Translation doubtful.

<sup>(9)</sup>  for ? The sign is rather badly formed.



before the Gods. When one has done (good), people do (good) to him<sup>(1)</sup>. He who . . . . . what is old is (himself) enduring(?)<sup>(2)</sup>. He who is in honour with the Lord of Heaven, the justified Harwa.

#### B. — ON THE UPPER SURFACE OF THE BASE.



He who is in honour with<sup>(4)</sup> the God's Hand, the justified Amenerdais, her real Favourite of her choice, who does what she wishes as a matter of the day's daily course, who cleaves to her path<sup>(5)</sup>, so that he is honoured<sup>(6)</sup>, who does for her what is right without thwarting<sup>(??)</sup><sup>(7)</sup> her soul, she being made happy with what she desires; a real Companion for loosening him who is bound<sup>(8)</sup> and drawing up what is submerged<sup>(9)</sup> in the presence of his Lady, one who speaks rightly and reports rightly, his chief pleasure being to make durable the cities of Amûn; he who is in honour with the Lord of Heaven, the justified Harwa, possessor of honour, son of the justified "judge" Pedimût.

#### C. — ROUND THE BASE.

Two lines running in opposite directions, beginning in the middle of the front vertical surface of the base, and ending in the middle of the back.

<sup>(1)</sup> Literally : "when a doer has done, one does for him". But the phrase might be rendered in various ways : "I do (good) to a doer (of good), when he has done (good)", or "if a doer (of good) does (good) to me, I do (good) to him". Cf. "the kind-hearted man, God is kind to him;  if there is a doer (of good), (good) is done to him", on the statue of an official of Amenerdais' successor, pub. GREENE, *Fouilles*, pl. IX, 3, b.

<sup>(2)</sup> For *w3h*? The word before  is quite

obscure.

<sup>(3)</sup> For this sign read throughout .

<sup>(4)</sup> Note, in these texts, the exaggerated inversions of respect, especially with *im3h hr*, *hsj hr*, *mr-n*, *hs-n*; also with *r gs*, l. 7 of this section.

<sup>(5)</sup> For this sign cf. I, E/1, VIII, A/10.

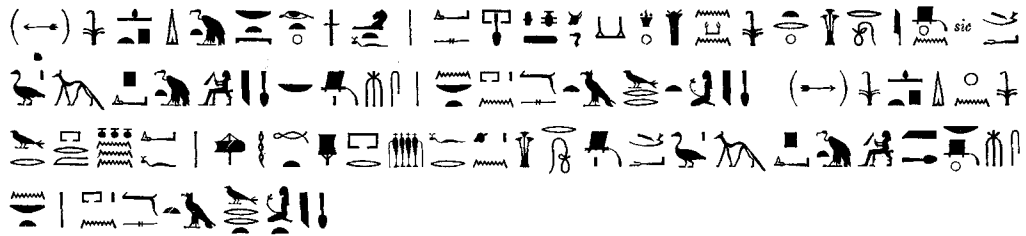
<sup>(6)</sup> Cf. VIII, A/10.

<sup>(7)</sup> This word is obscure to us.

<sup>(8)</sup> Cf. VI, D/9 = VII, D/10, VIII, B/3.

<sup>(9)</sup> Cf. VIII, B/6-7.





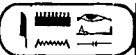
An offering that the King gives to Mût, the Lady of Heaven, the Eye of Ré', who is in his Face, that she may give funerary provisions to the soul of the King's Acquaintance, Harwa, the truly honoured one, son of the justified "judge" Pedimût, possessor of honour, and born of the Lady of the House, the justified Nestewrêret. An offering that the King gives to Khonsu, the Great One who came forth from the primæval water, that he may give the pleasant air of the North Wind, which comes forth from him, to the nose of Harwa, the truly honoured one, son of (etc. as before).

### III

#### CAIRO STATUE NO. J. 36930 (SEE P. 792).

##### A. — ON SHOULDERS.

(a) On statue's right shoulder, erased cartouche.

(b) On left shoulder (†) : 

Amenerdais.

##### B. — ON THE UNROLLED BOOK.



He who is in honour with Amûn, Lord of the Thrones of the Two Lands, the Hereditary Prince and Count, (Seal-bearer of) the King of Lower Egypt, the [Beloved] Sole Companion, the Great Steward of the God's Address, Controller of all her (sic) Sacred Of-



fices, . . . the justified [Ḥar]wa, he says <sup>(1)</sup> : O all you Prophets, . . . . <sup>(2)</sup>, Ritualists, Temporary Priests of the Temple of Amûn, [all who enter] <sup>(3)</sup> to the Temple of Amûn to perform [pious ceremonies] <sup>(3)</sup> — your august God shall live for you, he shall stablish you for himself(?), according as <sup>(4)</sup> you shall say : An offering that the King gives, of [bread] and beer, oxen and geese, everything good and pure whereon a god lives, for . . . . . <sup>(5)</sup> Ḥarwa and for his soul. The love [of me] <sup>(6)</sup> is sweet in your hearts, the praise of me is with [you] <sup>(7)</sup>. Make offering to me <sup>(8)</sup>, because I am the beloved of his Lord and the favoured of his God, a perfect <sup>(9)</sup> noble, endued with his honours, one beloved of his city, and praised by his province, affectionate to the great(?) . . . . <sup>(10)</sup> one who speaks rightly and reports rightly, . . . . . good. The breath of your mouths is profitable to the silent one, and it is not a thing whereby one grows weary <sup>(11)</sup>. He who commemorates the soul of the justified Ḥarwa is one who does what Amûn, Lord of Heaven, desires.

<sup>(1)</sup> The text from here to the end of line 7 has parallels in VI, B/5-6 = VII, B/3-6.

<sup>(2)</sup> Restore, probably, either "God's Fathers" or "Priests" (*w'bw*); cf. the parallel text in VII, B/4.

<sup>(3)</sup> Restored from the parallel texts of VI, B/5 = VII, B/4.

<sup>(4)</sup> *Mr* archaic form of *nj*; cf. VIII, C/3, D/7.

<sup>(5)</sup> Obscure to us.

<sup>(6)</sup> Restoring *mrw*[*tj*].

<sup>(7)</sup> Restoring  [?]; but the broken edge does not favour this.

<sup>(8)</sup> , *wdn nj*; the following  is for *n nt*; cf. II, A/4 with note.

<sup>(9)</sup>  .

<sup>(10)</sup> Obscure to us. Possibly *im ib n wr nds*, "affectionate to great and small", was intended, as in VI and VII, D/1-2.

<sup>(11)</sup> An example of the formula discussed with numerous examples by Spiegelberg in *Aeg. Zeitschr.*, 45, 67 foll., and of which we shall meet variants in VI, C/10 = VII, C/9-10. The example in VI was cited from Greene, *Fouilles*, by Spiegelberg, who however did not notice that *gr* must mean, as here, "the silent one", i. e., the deceased. The sign  must stand for either *wrdt* or (less probably) *nwt*, the words which regularly occur in this context; we are unable to explain the use of this curious sign.

C. — ON THE BACK.



An offering that the King gives to Amenrē, Lord of the Two Lands, who traverses Heaven every day to . . . . .<sup>(1)</sup>, that he may give bread, beer, cakes, oxen, geese, everything good and pure that comes off his daily table, on the monthly and half-monthly feasts, and on every feast for ever, to the soul of him who is in honour with Amûn, Lord of Heaven, the Real Beloved King's Acquaintance, beloved of his Lord, praised by his Lady, who does what they desire as a matter of the daily round, the Great Steward<sup>(2)</sup> of the God's Hand<sup>(3)</sup>, Harwa, son of the justified Nestewrêret.

IV

CAIRO STATUE CAT. GEN. NO. 902 (SEE P. 792).

A. DOWN THE APRON.



He who is in honour with the King; the Hereditary Prince and Count, Real Beloved King's Acquaintance, who does that which . . . . .desires. . . . .

B. — DOWN THE BACK PILLAR.



† . . . the Great God, Lord of Abydos. May he give him funerary provisions of bread, beer, oxen, birds, linen, clothing, ointment and all good things [on which] a god lives . . . . . † . . . . Lord of the Sacred Land, may he give a good burial in the Great Western Necropolis of Thebes as an honoured one . . . . .

<sup>(1)</sup> Obscure to us.

<sup>(2)</sup> This writing without *m* may be not a mere error but a rendering of the late pronunciation *l* of *imj-r*, as in  $\lambda\epsilon\mu\eta\eta\eta\eta\eta\epsilon, \lambda\lambda\eta\eta\lambda\eta\eta\epsilon$ . Cf. the writing  $\lambda\lambda$  given *Wörterbuch*, II, 94.

<sup>(3)</sup> Cf. the discussion of this curious title by ERMAN, *Beiträge zur aeg. Religion*, in *Sitzungsberichte der Kön. Preuss. Akademie der Wiss. zu Berlin*, XLV, 1144 foll.

<sup>(4)</sup> Sic;  $\lambda$  for  $\lambda$ , perhaps, rather than for  $r > j$ .

A. — On the chest, between the two goddesses ( $\text{𓆎}$ ):        

B. — On the (statue's) right-hand side of the Base ( $\leftarrow$ ): 

C.<sup>(2)</sup> — On the left-hand side of the Base ( $\rightarrow$ ):         <sup>(3)</sup>

D.<sup>(2)</sup> — On the Stela at the back ( $\leftarrow$ ): Hieroglyphic inscription on the back of the stela.

<sup>(1)</sup> The preposition  $\Leftarrow$  is certainly omitted here. For the sentence, compare: "I have made my tomb on the desert at the feet of my Lord, who favoured me,   $\Leftarrow$                                                                                                               

<sup>(3)</sup> This sign does not occur elsewhere in the name of Harwa's father, and seems to be an error.

<sup>(4)</sup> This old Osirian text is not in the Pyramids, and we do not know it elsewhere. One is tempted to supply  $\neg$  before *bsf*, but the sense may be that Isis stopped Osiris from falling into the water.

<sup>(5)</sup> This epithet refers perhaps to Amenerdais and not to Kashta.

<sup>(6)</sup> The statement in B, as well as the fact that D is addressed solely to Amenerdais, make it very probable that this statue was originally set up near a statue, or in a building, of the Queen.

- VI. — LOUVRE STATUE NO. A. 84 (SEE P. 793).  
VII. — EBERS STATUE (SEE P. 793).

The texts are arranged, where possible, in parallel <sup>(1)</sup>.

### A. — ON SHOULDERS.

VI. Right Shoulder : ( $\downarrow$ ) ;  $\overline{\text{7}}\overline{\text{8}}\overline{\text{9}}$  ;  $\equiv$  ;  $\left( \begin{array}{c} \blacksquare \\ \text{~~~~~} \\ \text{~~~~~} \end{array} \right)$  ;  $\triangleleft$  ;  $\triangleright$

Left Shoulder :  $(\downarrow \rightarrow)$  

VII

(a)<sup>(2)</sup>

(b)<sup>(2)</sup>

VI-VII. The name of Amenerdais, with titles "God's Wife", "God's Hand", "Lady of the Two Lands", "justified".

B. — IN FRONT.

VI.  

VII. 

|        |                                    |                                              |
|--------|------------------------------------|----------------------------------------------|
| VI. }  | The Hereditary Prince and Count, { | King's Acquaintance, the most intimate with  |
| VII. } |                                    | Seal-bearer of the King of Lower Egypt, Real |

VI. his Lady out of her Two Lands, }  
 VII. Beloved King's Acquaintance, } Keeper of the Diadem of the God's Adoress, { at the

VI.  
VII. Feet of the King, Overseer of the Harim, } Embalmer-priest-of-Anubis of the God's

<sup>(1)</sup> Parallel passages from III are also added.

(2) Which shoulder, is not indicated.

(3) Read ~~\_\_\_\_\_~~.

(4) Read  $\bigcirc$ .

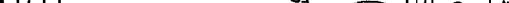
VI. Hieroglyphic inscription VI, consisting of approximately 20 signs.

[illegible][illegible]

VII.

(III).

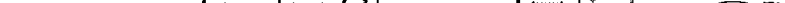
VI.  (1)   

VII. 

(III).

VI. 

[illegible]

(III). 

VI. } Wife, Prophet of the justified God's { Hand  
VII. } Adress } Amenerdais in her Soul-house,

VI. } Overseer of the House of Soul-servants, Prophet of Osiris "Giver of Life", { who  
VII. } the

VI. goes in first and comes out last, to whom his Lady speaks (when she is) alone, Master

VII. Steward Harwa, son of the justified Scribe Pedimût,

VI. of the *śūdra*-s servants of the God's Adress, the justified Harwa; } he says : { O Pro-  
VII.

VI.  
VII. phets, and God's Fathers, and Priests, and Ritualists, } all who go into the Temple }

VI.  
VII. of Amûn in Karnak to perform pious rites, } to make offerings, to perform the service

VI. } of the monthly priest — the august God shall live for you, and you shall be pure  
VII. }

<sup>(1)</sup> Written under the preceding  $\sim$ .

VI. VII.   
(III).

**VI.**

**VII.**

**VI.**

**VII.**

VI. } to him, { he shall make you to endure in his favour, } according as you shall say :  
VII. }

VI. } An offering that the King gives, thousands of bread and beer and cakes {  
VII. } and oxen

VI.

VII. and fowl and alabaster and cloth and incense and unguent, everything good and pure

VI.

VI.  
VII. — you shall say <sup>(2)</sup> — } after <sup>(3)</sup> the God has had his fill therefrom, for the King's

VI.

VI. } Acquaintance Harwa, and for his soul; for <sup>(4)</sup> I am a good noble, endued with his  
VII. }

VL

VI. } honours, one whose virtues the Two Lands know. I am not cruel(?); I have turned  
VII. }

VI.

VI. } back (?) <sup>(5)</sup> the flood from the face of him who is in the deep. { I speak on behalf of  
VII. }

VI.

VI.  
VII. the oppressed; I relieve the virtuous man<sup>(6)</sup>. . . . .<sup>(7)</sup> in his good deed. } In

VI. } honour { with the King (?)<sup>(8)</sup> } the justified } Harwa.  
VII. }

(1) Read ♣.

<sup>(2)</sup> Cf. a similar though longer parenthesis, in similar context, VIII, D/7.

(3) The same expression in I, C/5.

<sup>(4)</sup> *Ntt* for *n ntt*, cf. II, A/4 with note.

(5) Read *wdb*?

<sup>(6)</sup> Read *mdw.j hr m3ir; 3uf.j nb sp*; for the latter phrase cf. VI, D/9.

(7) Unintelligible to us; Ebers' copy is doubtless faulty here.

(8) Or read  $\text{𐎧𐎠𐎢𐎡}$  for  $\text{𐎧𐎠𐎢𐎡}$ ? This suits the absence of *r* after  $\text{𐎧𐎠}$ .

VI. 

VII. 

VI. 

VII. 

VI. }  
VII. Embalmer-priest-of-Anubis of the God's Wife, } Real { Beloved } King's Acquaintance,  
VI. }  
VII. } Master of the *šdm-š* servants of the God's Address of Amūn, { the justified } Harwa,  
VI. }  
VII. } he says : O you Prophets, and God's Fathers, { and Priests, } and Ritualists, { and  
VI. }  
VII. Temporary Priests of the whole of the Temple of Amūn, } everyone who shall pass by  
VI. }  
VII. } this image — that Soul who is in Thebes (?) <sup>(2)</sup>, the august God who presides  
VI. }  
VII. } over his Harīm, shall live for you, according as you say : A thousand of bread and  
VI. }  
VII. } beer and cakes, and all good things, for the soul of { the honoured one  
VI. }  
VII. } him who is in honour with  
VI. }  
VII. (his) Lady, the King's Acquaintance, { the justified Harwa, { possessor of honour!

<sup>(1)</sup> For §  $\mathbb{A} \mathbb{I}$ , of course. — <sup>(2)</sup> Variant “the Underworld”.





VI. }  
VII. } for<sup>(1)</sup> I am a noble for whom one should do things, a very<sup>(2)</sup> virtuous man, complete in

VI. }  
VII. } (his) lifetime; { I am } the beloved of his city, the praised of his province, kind-

VI. }  
VII. } hearted to his cities. I have done what men like and what the gods praise, (I) a

VI. }  
VII. } really honoured one without fault, who gives bread to the hungry and clothes to the

VI. }  
VII. } naked, who destroys pain and removes calamity<sup>(3)</sup>; who buries the honoured ones

VI. }  
VII. } and succours(?) the old; who takes away the distress of the destitute. { ..... }

VI. }  
VII. } I have done these things, knowing the reward of them; may their recompense from

<sup>(1)</sup> *Nu* for *n ntt*; cf. II, A/4 with note.

<sup>(2)</sup>  $\overline{\text{ⲙ}}\text{ⲛ}$  after *mnh ib* apparently =  $\overline{\text{ⲙ}}\text{ⲛ}$   $\overline{\text{ⲙ}}\text{ⲛ}$ ; cf. notes to VI, D/3 = VII, D/3 and VIII, B/2.

A possible Middle Kingdom example written

$\overline{\text{ⲙ}}\text{ⲛ}$ , SETHE, *Lesestücke*, 86/12.

<sup>(3)</sup> Cf. VIII, C/10-11.

VI.  End.

[illegible][illegible]

VI. } others be an abiding in the mouth (of men) without perishing for ever, and a good  
VII. }

VI. } remembrance in after years. The breath of your mouths is profitable to the silent  
VII. }

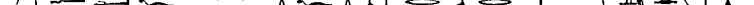
VI. } one<sup>(1)</sup>, and it costs nothing from your possessions. }  
 VII. } Bread (?)<sup>(2)</sup> for his master, food

VII. for his god, satiety(?) in remembering his soul. He who is in honour with [his]

VII. Lord, the justified Ḥarwa. . . . . temple . . . who loves me. The soul of the

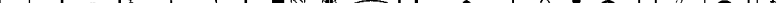
VII. beneficent man <sup>(3)</sup> is remembered because of his good deeds in his temple.

#### D. — LEFT-HAND SIDE.

VI.  $(\rightarrow)$  

VII.                              

VI. 3

VII. 

VI. } The Hereditary Prince and Count, in honour with his Lord, in favour with his  
VII. }

VI. } Lady, sweet-mouthed, pleasant in speech, kindly to great and small, who gives  
VII. }

VI. } advice to the timid man, when his luck is bad, whose witnesses stand up to speak (?),  
VII. }

<sup>(1)</sup> Cf. III, B/14. — <sup>(2)</sup> We do not understand these phrases. — <sup>(3)</sup> [  ] .

VI.  

VII.

VI. Hieroglyphic text consisting of approximately 20 signs.

[illegible]

VI. 

[illegible]

VI.

VII.

VI. } kindly of hand, provisioning all people, making the destitute man happy in his  
VII. }

VI.  $\left\{ \begin{array}{l} \text{great (?) }^{(1)} \text{ need,} \\ \text{The } \textit{inj-hnt} \text{ official of the God's Hand,} \end{array} \right\}$  the King's

VI. } Acquaintance, { Master of the *sḍm*-s servants of the God's Adoress, }  
 VII. } } the justified

VI. } Harwa, { son of the justified Scribe Pedimût, } he says : I speak to you, you who  
VII. }

VI. } are to come in the future, new beings in millions of years. My Lady made me  
VII. }

VI. } great when I was a little boy; she advanced my position when I was a weanling.  
VII.

VI. } The King sent me on missions as a youth; { Horus, Lord of these two Lands, distin-  
VII. } { I was distinguished in the Palace (?)<sup>(2)</sup>.

VI. guished me. }  
 VII. } Every mission on which their Majesties sent me, I executed it correctly.

(1)  $\overline{\text{—}}$  perhaps for  $\overline{\text{—}}$ ,  $\overline{\text{—}}$   $\overline{\text{—}}$ ; cf.  $\overline{\text{—}}$   $\overline{\text{—}}$  in VI, C/5 = VII, C/4, VIII, B/2, with notes.

(2) Or read   : "Horus, Lord of the Palace, distinguished me".





a god lives, on the monthly and half-monthly feasts, every (feast) every day, to the soul of him who is in honour with the gods of Thebes, possessor of favours, the love of whom is widespread, whose beneficence has caused the love of him; (who gave?) food to the needy, and provisions to the empty-handed, and luxuries to the destitute, the Master of the *śdm*-*ś* servants of the God's Adress, the justified Harwa.

VII. An offering that the King gives to Monthu, Lord of Thebes, that he may give funerary provisions of beer, bread, cakes, oxen, fowl, alabaster vessels, cloth, incense, oil, all good and pure things whereon a god lives, and which heaven gives, and earth puts forth, and Nile brings, off the table of the Lord of Eternity, on the monthly and half-monthly feasts, on the Thoth feast, and on every feast, every day, to the soul of him who is in honour with Monthu, Lord of Thebes, the Real Beloved King's Acquaintance, Harwa.

### VIII.

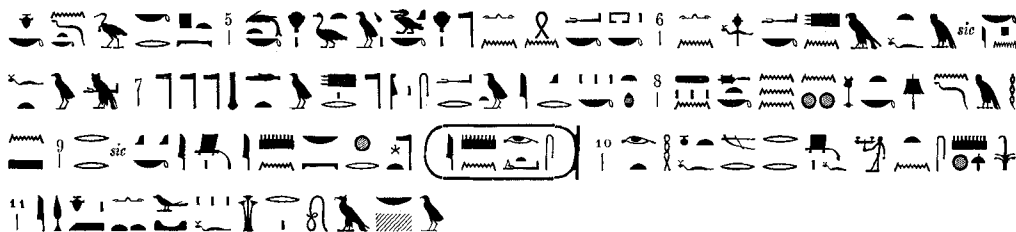
BRITISH MUSEUM STATUE NO. 55306 (SEE P. 793)

A. — IN FRONT.



(O) Great Overseer of. . . .<sup>(1)</sup>, Hereditary Prince and Count, Treasurer of the King of Lower Egypt, Beloved Sole Companion, Guardian of the Diadem of the God's-Hand, King's Acquaintance, Harwal raise thyself<sup>(2)</sup> on thy left side, place thyself<sup>(2)</sup> on thy right side. Gêb has opened thine eyes for thee; Anubis has stretched out thy knees for thee.

<sup>(1)</sup> The traces do not suit . — <sup>(2)</sup> Or, "I raise thee . . . , I place thee . . .".



Thy heart of thy mother has been given thee, thy heart of thy body. Thy soul goes to heaven, thy body is upon earth. Thou enterest in to the God without being driven back; thou comest forth <sup>(1)</sup> without being turned away. Horus has recognised his father in <sup>(2)</sup> thee; he has accounted thee among <sup>(3)</sup> the gods. The god Sia mentions thee to the god Shu (?). Thy virtues exalt thee. May thy body have bread, thy throat water, and thy nostrils fresh air, O thou who art in honour with Amûn, Lord of Heaven, and the God's Adress Amenerdais, doing what his Lady desires, that he may be held in honour <sup>(4)</sup>, who cleaves to the path <sup>(5)</sup> of his patroness, really affectionate one, who is without evil, Harwa, possessor of honour <sup>(6)</sup>!

#### B. — RIGHT-HAND SIDE.



He who is in honour with the god of his city, in favour with his Lady, the justified Harwa, possessor of honour, he says : [I speak] <sup>(7)</sup> to you, all you living, and all beings who are to come into existence; I exhort you <sup>(8)</sup> strongly (?) <sup>(9)</sup>, remember my soul (in) the years that are to pass (?). I am a real "Companion" for loosening him who is bound <sup>(10)</sup>, the mouth of the needy man, because of his rectitude, when he is in ill-luck (?) <sup>(11)</sup> the

<sup>(1)</sup> The verb *prj* must be meant, despite the writing.

<sup>(2)</sup> The would-be archaic writing  for  occurs also C/5, D/8 of this statue.

<sup>(3)</sup> For  ?

<sup>(4)</sup> *R im3h-f* also II, B/3.

<sup>(5)</sup> For this curious sign cf. I, E/1 (with note); II, B/3.

<sup>(6)</sup> Restoring  .

<sup>(7)</sup> Restoring  .

<sup>(8)</sup> Literally, I put into your hearts.

<sup>(9)</sup> Restoring  and taking this as an archaising writing of ; cf. notes on other possible examples, VI, C/5 = VII, C/4; VI, D/3 = VII, D/3.

<sup>(10)</sup> Cf. II, B/5-6, and VI, D/9 = VII, D/10.

<sup>(11)</sup> We do not defend the translation of these difficult phrases. The "mouth" of a needy man would here mean a person to speak on his behalf.



food of the destitute, provisions of the . . . . , a good being <sup>(1)</sup> for those who take pleasure in remembering <sup>(2)</sup> him, one whose coming is desired with regard to every evil <sup>(3)</sup> deed . . . I have raised up what is submerged <sup>(4)</sup>; a high Nile am I; the barley of my land is good; my seed-corn is profitable to my city. I have protected the old man; I have given gifts to (?) <sup>(5)</sup> the widow; I give my hand to (i. e., help) him who is in sore sorrow (?) <sup>(6)</sup>. He who remembers my soul, he shall be remembered in the future; he who remembers not shall perish <sup>(7)</sup>. (Said by) the really honoured one, the justified Harwa, possessor of honour, born of the Lady of the House, Nes(t)ewrêret.

### C. — LEFT-HAND SIDE.



[The Hereditary Prince and Count] <sup>(8)</sup> . . . . , in honour with Amûn, Lord of Heaven, Harwa, he says : [O all men?] who go in and come forth past me (?) <sup>(9)</sup> every day, give me life from the air of [your utterances(?); give me] <sup>(10)</sup> your things even as <sup>(11)</sup> I have assisted you with things <sup>(12)</sup> . . . . with prosperity. . . . . I . . . . this place, then (?) those who were in it received rejoicing. The priests praised God for me; the ritual-priests commemorated my goodness, every man among them <sup>(13)</sup> conducting (?) . . . . , the tempo-

<sup>(1)</sup> Literally "form".

<sup>(2)</sup> The group  occurs here and in lines 8 and 10 below for .

<sup>(3)</sup> For *h'sn*.

<sup>(4)</sup> Cf. II, B/6.

<sup>(5)</sup> Intended for  *mhnk*?

<sup>(6)</sup>   intended for    ?

<sup>(7)</sup>  with abnormal determinative.

<sup>(8)</sup> Restoring  .

<sup>(9)</sup>  for  ?

<sup>(10)</sup> Restoring something like  ;

the life-giving power of spells will be referred to.

<sup>(11)</sup>  archaistic for ; cf. III, B/7; VIII, D/7.

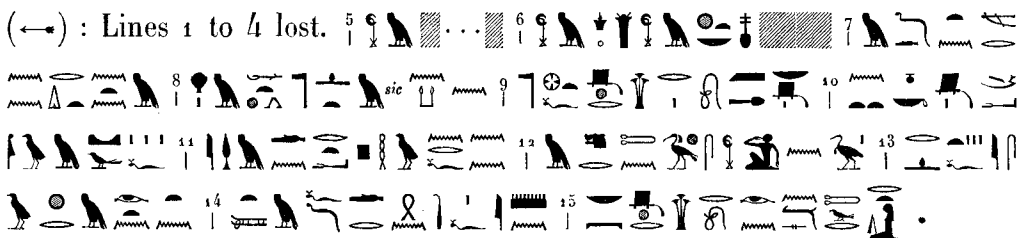
<sup>(12)</sup> Literally, even as I gave you my hand bearing things, *mr* (= *mj*) *rdj·n·j n·tu 'j hr iht*. The next sentence looks as if it might be a parallel one with "mouth" and "having prosperity", but we can make nothing of it.

<sup>(13)</sup> For  . For *im* written , cf. VIII, A/6, D/8.



rary priests of the temple sharing (things?), the old men making holiday, associating with youths, . . . .honey, every mouth being full of the commemoration of the soul of that kindly-handed one, the kindly-hearted. I have fed the hungry, I have clothed the naked, I have silenced laughter in the presence of (?) <sup>(1)</sup> every petitioner, I have surpassed <sup>(2)</sup> his petitions. I have removed the calamity <sup>(3)</sup> of the oppressed (?) <sup>(4)</sup>. To requite goodness is not evil <sup>(5)</sup>, it shall profit you in after years.

#### D. — BACK.



[“An offering that the King gives? . . . .] thousands of . . . ., thousands of incense and unguent, thousands of every good [and pure] thing [on which a god lives] <sup>(6)</sup> — you shall say, according to <sup>(7)</sup> this <sup>(8)</sup> that I show you <sup>(9)</sup> — after the God has had his fill therefrom <sup>(10)</sup>, for the soul of him who is honour with the God of his city, the justified Harwa, possessor of honour”; because <sup>(11)</sup> I am a really honoured one, void of evil, kindly-handed . . . . . To be held in remembrance avails a soul (*b*?) more than its offerings. The reward from me is what I shall do for you <sup>(12)</sup>. He who shall not say . . . . . He who is in honour with Amûn, the Lord of Heaven, Harwa, born of Nestewrêret.

<sup>(1)</sup> for ?

<sup>(2)</sup> as writing of .

<sup>(3)</sup> Cf. VI, C/7 = VII, C/6-7.

<sup>(4)</sup> We cannot read the word preceding .

<sup>(5)</sup> Reading *n ksn-n db; br nfr*.

<sup>(6)</sup> Restoring ; cf. III, B/8.

<sup>(7)</sup> *Mr* archaistic for ; cf. III, B/7, VIII, C/3.

<sup>(8)</sup> for ?

<sup>(9)</sup> Our translation assumes a long parenthesis here (cf., however, that in VII, B/7), and also the curious construction *rdi-j n-tn m hr* for *rdi-j m hr-tn*.

<sup>(10)</sup> for *im*, as in VIII, A/6, C/5.

<sup>(11)</sup> for ; cf. II, A/4, with note.

<sup>(12)</sup> Reading *isw hr-j m iri-j n-tn*, with Prospective Relative Form.



Such are the texts of Ḥarwa, and from them the reader may draw his own conclusions on his life and character. Several minor points arise from them, however, on which a few notes may be of interest. The posts held by Ḥarwa were rather administrative than sacerdotal; in fact his only priestly titles seem to have been Embalmer-priest to the God's Wife and Prophet of Osiris. He appears to have held no position in the priesthood of Amūn, and it is not unlikely that the priesthood was a clan or caste in which Ḥarwa, in spite of his rank and influence, could have no part.

Harwa's father seems to have been merely a scribe; for the other title that his son gives to him, namely «Judge» (, has been shown long ago by Sethe<sup>(1)</sup> to be, when given to a man's father, a mere general honorific.

Harwa's intimate relation with the Queen's affairs, his post as Overseer of the Harîm, the lack of all mention of a son "who causes his name to live" and his physical peculiarities might well raise the question whether he was a eunuch. There is no reason at all, however, to suppose that this was the case. The ancient Egyptians seem to have made no use of eunuchs in their domestic life. Harwa's posts as regards the Queen and the Harîm did not even involve celibacy; for instance, Sheshonk<sup>(2)</sup>, who held the title of , was the son of Pedeneith, who held the same title. Further, Userhêt<sup>(3)</sup>, who was Overseer of the Royal Harîm about the time of Amenophis III seems to have had a wife named Maya. The fact that no son is mentioned means nothing, as such a mention in Saite statues is the exception rather than the rule, and the presence or lack of a beard in statues of this date seems to depend entirely on the caprice of the sculptor. Lastly Harwa's physical peculiarities, taking into consideration his long record, are much more likely to be due to advanced age than to any other cause.

Harwa's tomb, no. 37 at Thebes, is one of the largest in the Necropolis, and has been only partly excavated. The wall reliefs have been wonderfully fine, but are in such a lamentable state of ruin that long study would be required to make anything out of the texts, some of which seem to resemble those on the statues. A clearance of the tomb might well furnish many further details on Harwa's family and career.

<sup>(1)</sup> *Aeg. Zeitschrift*, 38, 54.

(<sup>2</sup>) *Annales*, VI, p. 131.

<sup>(3)</sup> Tomb 47 at Thebes. See CARTER, *Annales*, IV, p. 178.

Three *shawabti* figures bearing the name of Harwa are known to us. These are described in NEWBERRY, *Funerary Figures and Model Sarcophagi* (*Catal. Gén. du Musée du Caire*), nos. 47715, 47828 and 48517 (the volume containing the last is still in the press). Of these the first and third bear only the title of  $\text{𓆎} \text{𓆏}$ , while the second has  $\text{𓆎} \text{𓆏} \text{𓆎}^*$  and certainly belongs to the subject of this article. All are inscribed with the vi<sup>th</sup> spell of the Book of the Dead, and none shows any of the peculiar anatomical features observed in the Cairo and British Museum statues.

Harwa's name is spelt on his statues in a variety of ways :  $\text{𓆎} \text{𓆏}$ ,  $\text{𓆎} \text{𓆏}$ ,  $\text{𓆎} \text{𓆏}$ ,  $\text{𓆎} \text{𓆏}$ ,  $\text{𓆎} \text{𓆏}$ ,  $\text{𓆎} \text{𓆏}$ ,  $\text{𓆎} \text{𓆏}$ . The  $\text{𓆎}$  in the form  $\text{𓆎}$  was not necessarily pronounced; such a final  $\text{𓆎}$  is found occasionally, from early times, with names, in cases where it could have had no phonetic significance (e. g.,  $\text{𓆎} \text{𓆏} \text{𓆎} \text{𓆏}$ , FIRTH-GUNN, *Teti Pyramid Cemeteries*, pl. 69); originally it evidently replaced  $\text{𓆎}$  for superstitious reasons. The writing of the name with  $\text{𓆎}$  is found only on VII, on which it occurs so often in Ebers' copy that the reading, though now unverifiable, cannot be doubted.  $\text{𓆎}$  seems in early times to have been used for "one-third" and to have been read *rw* — see SETHE, *Von Zahlen und Zahlworten*, 82.

We are indebted to M. Charles Kuentz for searching through the late Georges Legrain's excavation lists for documents of Harwa, and for some useful references which we include with our own.

B. GUNN.

R. ENGELBACH.

POSTSCRIPT. — Dr. Schott has shown us that the  $\text{𓆎} \text{𓆏} \text{𓆏}$  meaning "after" which occurs in I, C/5 and VI, B/7 = VII, B/7, is only a writing of *m ht*, and refers us to the examples of  $\text{𓆎} \text{𓆏} \text{𓆏} = \text{ht}$ , including  $\text{𓆎} \text{𓆏} \text{𓆏} = \text{m ht}$ , in JUNKER, *Stundenwachen*, 26. The final  $\text{𓆏}$  is, however, difficult to explain, as one would expect *m ht* to become *m š* rather than *m šj*.

Page 814, ligne 9, au lieu de : Harwa's, lire : Harwa's.



I. — Cairo statue no. J. 37386.

GUNN and ENGELBACH, *Statues of Harwa*.



I. — Cairo statue no. J. 37386.

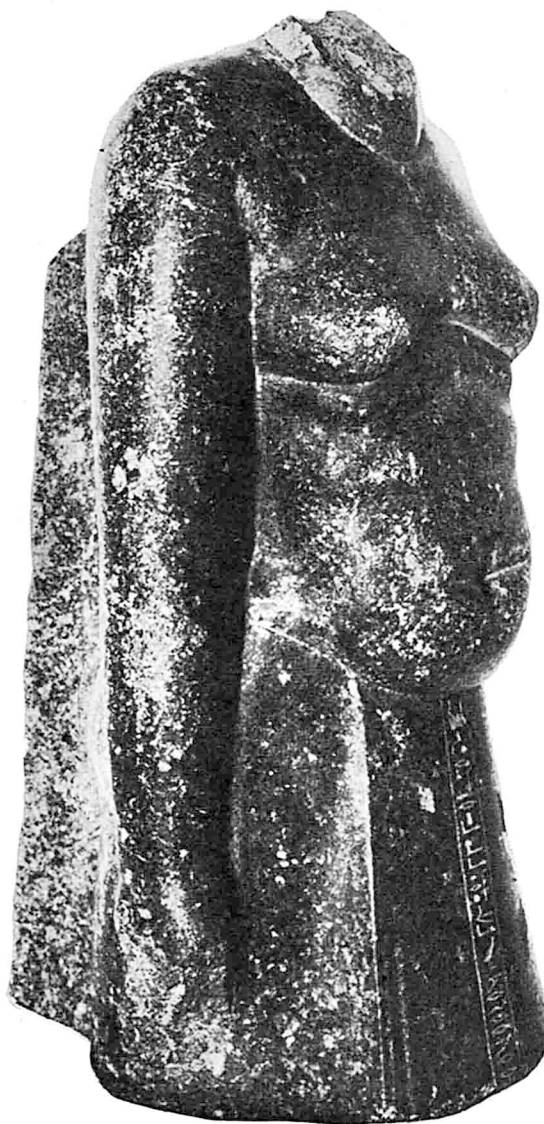
GUNN and ENGELBACH, *Statues of Harwa*.



II. — Cairo statue no. J. 36711.



III. — Cairo statue no. J. 36930.



IV. — Cairo statue no. 902 (*Cat. gén.*).

GUNN and ENGELBACH, *Statues of Harwa*.



V. — British Museum statuette no. 32555.

GUNN and ENGELBACH, *Statues of Harwa*.



V. — British Museum statuette no. 32555.

GUNN and ENGELBACH, *Statues of Harwa*.





VI. — Louvre statue no. A. 84.

GUNN and ENGELBACH, *Statues of Harwa*.





VIII. — British Museum statue no. 55306.

GUNN and ENGELBACH, *Statues of Harwa*.