MINISTÈRE DE L'ÉDUCATION NATIONALE, DE L'ENSEIGNEMENT SUPÉRIEUR ET DE LA RECHERCHE

BULLETIN
DE L'INSTITUT FRANÇAIS
D'ARCHÉOLOGIE ORIENTALE

en ligne en ligne en ligne en ligne en ligne en ligne en ligne en ligne en ligne en ligne

BIFAO 30 (1931), p. 791-815

Battiscombe Gunn, Reginald Engelbach

The Statues of Harwa [with 7 plates].

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THE STATUES OF ḤARWA

(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 Among the still unpublished monuments from that find in the Cairo Museum are three striking figures of Ḥarwa, a man of comparatively undistinguished birth who rose to be Great Steward of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. Ḥarwa 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 Ḥarwa'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 Ḥarwa.

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, Ḥarwa 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

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gives an impression of calm and kindliness 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 Ḥarwa. 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. Ḥarwa 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

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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 Pieihl in the *Journal asiatique,* 1881, 159-178. Ḥarwa'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.

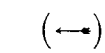
VIII (Pl. VII, and pp. 810-813). — At British Museum : statue no. 55306. Height about 0.40 m. Of green schist. Provenance unknown. The figure is "en paquet", of similar type to no. VI. It is mentioned in Budge, *Guide to the Fourth, Fifth and Sixth Egyptian Rooms,* 1922, but the texts have not been previously 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.

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I

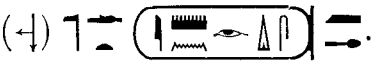
CAIRO STATUE NO. J. 37386 (SEE PAGES 791-2).

A. — On the Breast.

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

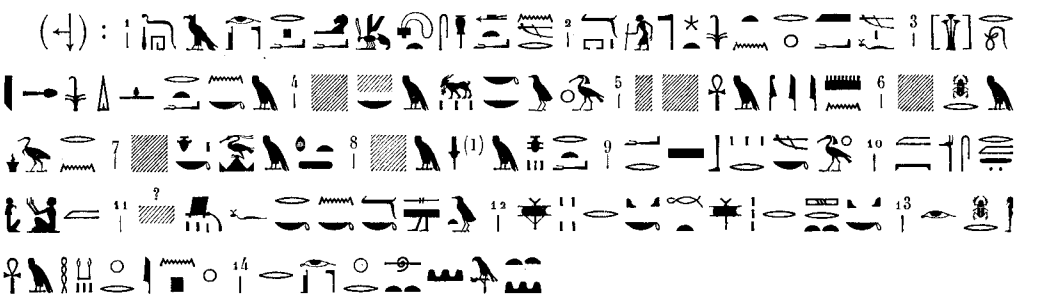
The Great Steward of the God's Adoress, Ḥarwa.

B. — On Statue's right upper arm.

(←) .

The God's Hand, the justified Amenerdais.

C. — On the unrolled Book.

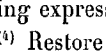


To be said : O Osiris, Hereditary Prince and Count, Seal-Bearer of the King of Lower Egypt, Beloved Sole Companion, Great Steward of the God's Adoress, Real Beloved King's Acquaintance, justified [Ḥa]rwa : an Offering that the King gives, given to thee in all [thy offices?] [2], in all thy dignities (namely) glory....., life after [3] death (?) [4], becoming a soul (*bꜣ*), rejuvenation [5] of thy heart, abounding in food, ... in *šḫm*-drink [6], putting forth the hand to viands as much as thou wishest, glory in heaven, power on earth, adoring Rēʿ among his honoured ones, having thy mouth and thy tongue which guides [7] 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.

[1] Hardly .

[2] Restore ?

[3] Cf. Statues VI and VII, B/7 for this interesting expression, which is new to us.

[4] Restore ?

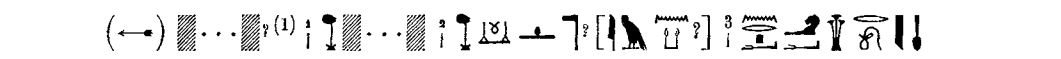
[5] Restore ?

[6] Unknown to us elsewhere.

[7] Apparently a writing of , this word being interpreted as causative of *šm*, "go".

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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 Ḥarwa.

E. — Down the Back Pillar (below D).



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 .....[6] his administrators, the Great Steward of the God's Wife and God's Adoress, the Director of the Palace, the justified Ḥarwa.

[1] One or more lines perhaps missing here.

[2] 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 *mḏd wꜣt* or *mḏd mṯn* in *mḏd wꜣt nt* (or *mṯn nj*) *śmnḫ św*, 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 (*mḏd*) the sign (*wꜣt*, *mṯn*).

[3] 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*), 42154, 42211, 42227, 42239.

[4] A curious variation of the common epithet *śr m ḫꜣt rḫjt* "an official at the head of the people", e. g., *Urkunden*, IV, 958/1, 1017/5, 12, 1039/15, 1118/11; cf. also , *op. cit.*, 459/6.

[5] Compare , *Urkunden*, IV, 967/6.

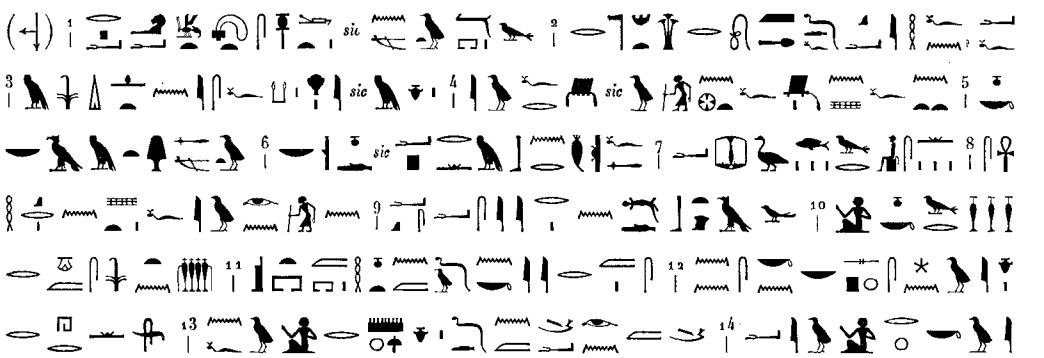
[6] Sign the meaning of which is unknown to us.

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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 Ḥarwa, says : He who shall [1] stretch forth his hand to me(?) in an "Offering that the King gives", he who shall [1] invoke my soul because of my kindness of heart [2], he shall be the eldest [3] of his town, the most honoured of his province, because [4] 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 .....[5] my mouth, I have not saved the criminal [6]. I am in great favour with the King, and my position is eminent in the house of my Lady. I do not malign [7] 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(?) [8]. I have done nothing evil; I have no(?) [9] sin

[1] *Śḏmtj-fj* forms written defectively.

[2] Cf. : My *K*; endures , VI, D/10 = VII, D/12.

[3] for ?

[4] *Nt* for *n ntt;* cf. III, B/11; VI and VII, B/8 and C/4; VIII, D/10.

[5] Quite unintelligible to us. The reading is not in doubt.

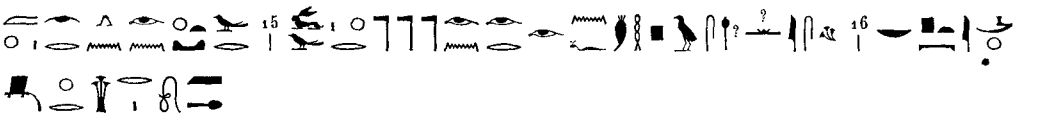
[6] Some such meaning as "no crime of mine has been alleged" or the like, does not seem reconcilable with the known meanings of the verb *šd*.

[7] Compare the same phrase in VI, D/8=VII, D/9.

[8] Meaning that he was mindful of the Day of Judgment? Translation doubtful.

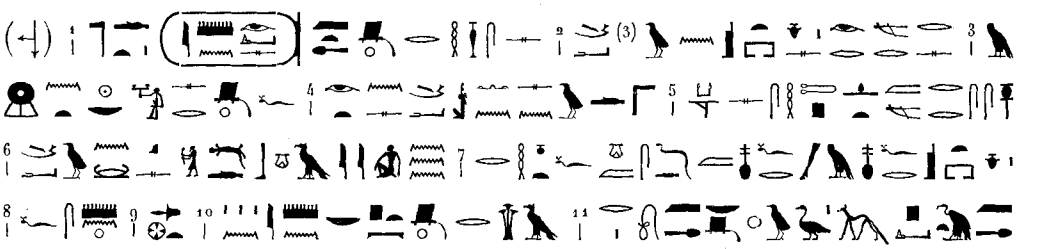
[9] for ? The sign is rather badly formed.

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

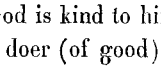
B. — On the upper surface of the Base.



He who is in honour with [4] 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 [5], so that he is honoured [6], who does for her what is right without thwarting(??) [7] her soul, she being made happy with what she desires; a real Companion for loosening him who is bound [8] and drawing up what is submerged [9] 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 Ḥarwa, 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.

[1] 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*.

[2] For *w;ḥ*? The word before  is quite obscure.

[3] For this sign read throughout .

[4] Note, in these texts, the exaggerated inversions of respect, especially with *im;ḫ ḥr, ḥsj ḥr, mr·n, ḥs·n;* also with *r gś*, l. 7 of this section.

[5] For this sign cf. I, E/1, VIII, A/10.

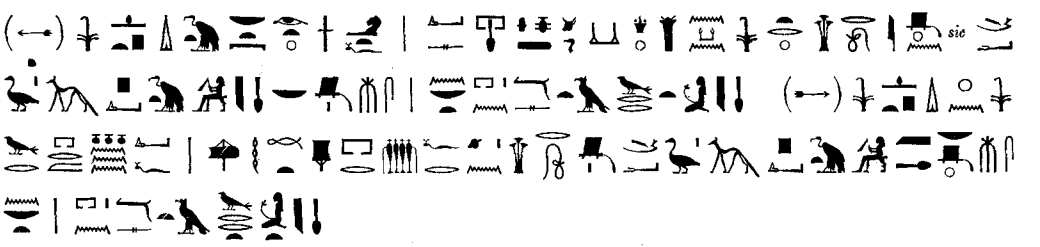
[6] Cf. VIII, A/10.

[7] This word is obscure to us.

[8] Cf. VI, D/9 = VII, D/10, VIII, B/3.

[9] Cf. VIII, B/6-7.

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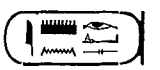
An offering that the King gives to Mût, the Lady of Heaven, the Eye of Rêʿ, who is in his Face, that she may give funerary provisions to the soul of the King's Acquaintance, Ḥarwa, the truly honoured one, son of the justified "judge" Pedimût, possessor of honour, and born of the Lady of the House, the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

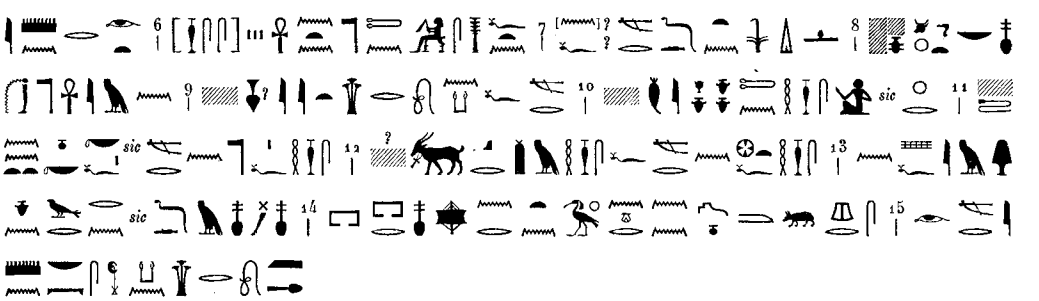
Amenerdais.

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 Adoress, Controller of all her (*sic*) Sacred Of-

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fices, ... the justified [Ḥar]wa, he says [1]: O all you Prophets, ...[2], Ritualists, Temporary Priests of the Temple of Amûn, [all who enter][3] to the Temple of Amûn to perform [pious ceremonies][3] — your august God shall live for you, he shall stablish you for himself(?), according as[4] 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 .....[5] Ḥarwa and for his soul. The love [of me][6] is sweet in your hearts, the praise of me is with [you][7]. Make offering to me[8], because I am the beloved of his Lord and the favoured of his God, a perfect[9] noble, endued with his honours, one beloved of his city, and praised by his province, affectionate to the great(?) .....[10] 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[11]. He who commemorates the soul of the justified Ḥarwa is one who does what Amûn, Lord of Heaven, desires.

[1] The text from here to the end of line 7 has parallels in VI, B/5-6 = VII, B/3-6.

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

[3] Restored from the parallel texts of VI, B/5 = VII, B/4.

[4] *Mr* archaic form of *mj;* cf. VIII, C/3, D/7.

[5] Obscure to us.

[6] Restoring *mrw*[*t.j*].

[7] Restoring [?]; but the broken edge does not favour this.

[8] , *wdn n.j;* the following is for *n ntt;* cf. II, A/4 with note.

[9] .

[10] Obscure to us. Possibly *i;m ib n wr nḏś*, "affectionate to great and small", was intended, as in VI and VII, D/1-2.

[11] 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 *wrḏt* or (less probably) *nwt*, the words which regularly occur in this context; we are unable to explain the use of this curious sign.

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C. — On the Back.

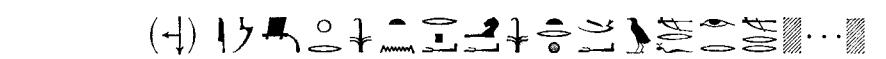


An offering that the King gives to Amenrē‹, Lord of the Two Lands, who traverses Heaven every day to .....[1], that he may give bread, beer, cakes, oxen, geese, everything good and pure that comes off his daily table, on the monthly and half-monthly feasts, and on every feast for ever, to the soul of 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[2] of the God's Hand[3], Ḥarwa, 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.



[1] ... 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 ..... [2] ..... Lord of the Sacred Land, may he give a good burial in the Great Western Necropolis of Thebes as an honoured one .....

(1) Obscure to us.

(2) This writing without *m* may be not a mere error but a rendering of the late pronunciation *l* of *imj-r*, as in ⲁⲙⲛⲏⲛⲱⲉ, ⲗⲁⲱⲁⲛⲉ. Cf. the writing  given *Wörterbuch*, II, 94.

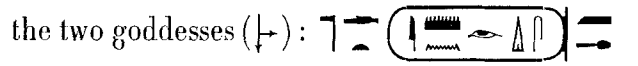
(3) Cf. the discussion of this curious title by Erman, *Beiträge zur aeg. Religion*, in *Sitzungsberichte der Kön. Preuss. Akademie der Wiss. zu Berlin*, XLV, 1144 foll.

(4) *Sic;*  for , perhaps, rather than for *r*>*j*.

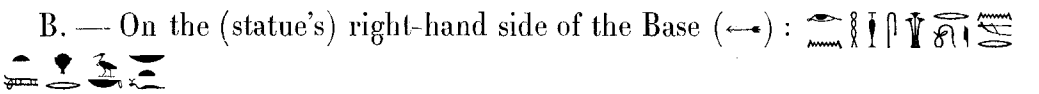
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V

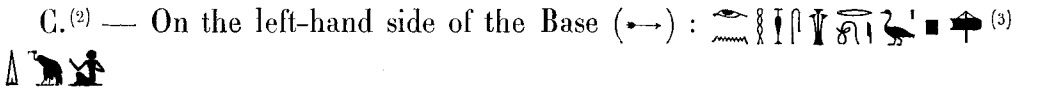
BRITISH MUSEUM STATUETTE NO. 32555 (SEE PP. 792-3).

A. — On the chest, between the two goddesses (⊢) : 

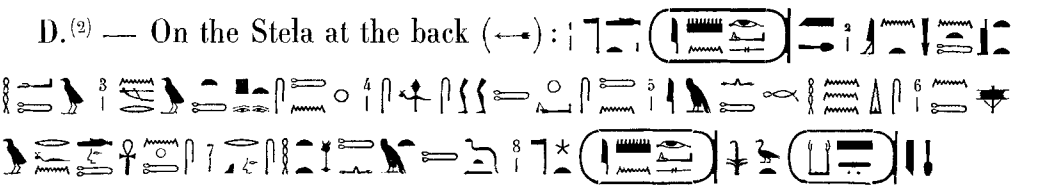
The God's Hand, the justified Amenerdais.

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

Made by the Favourite Ḥarwa, for the sake of the servant's not being away (from)[1] his Lady.

C.[2] — On the left-hand side of the Base (→) : [3]

Made by the Favourite Ḥarwa, son of Pedimût.

D.[2] — On the Stela at the back (←) : 

O[4] God's Hand, justified Amenardais, thy sister Isis comes to thee, glad in the love of thee; she beholds thee, she checks (?) thy feet, she protects thee, that thou drown not; she gives thee air at thy nose, that thou mayest live; she opens thy throat; thou shalt not ever die, O Adoress of the God, Amenerdais, daughter of the justified[5] King Kashta![6]

[1] The preposition  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, for the sake of the servant's not being far from his patron", *El Bersheh*, II, Pl. XXI, line 15 below.

[2] From copies kindly sent us by Mr. Glanville.

[3] This sign does not occur elsewhere in the name of Ḥarwa's father, and seems to be an error.

[4] This old Osirian text is not in the Pyramids, and we do not know it elsewhere. One is tempted to supply before *ḥsf*, but the sense may be that Isis stopped Osiris from falling into the water.

[5] This epithet refers perhaps to Amenerdais and not to Kashta.

[6] 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.

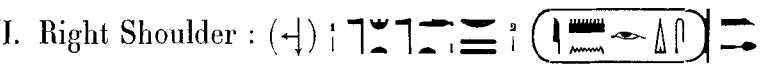
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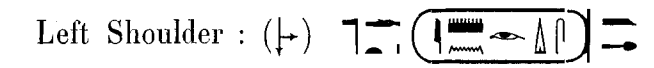
VI. — LOUVRE STATUE NO. A. 84 (SEE P. 793).

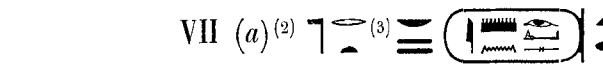
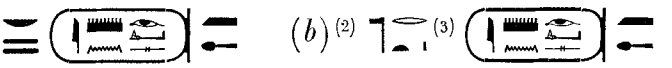
VII. — EBERS STATUE (SEE P. 793).

The texts are arranged, where possible, in parallel [1].

A. — On Shoulders.

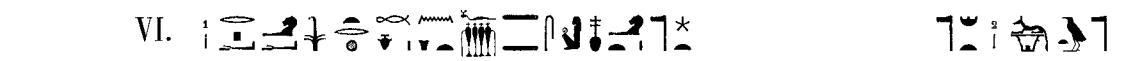
VI. Right Shoulder : 

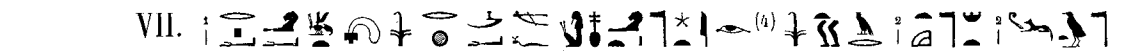
Left Shoulder : 

VII (*a*)[2]  (*b*)[2] 

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, } Keeper of the Diadem of the God's Adoress, { at the
VII. Beloved King's Acquaintance, }

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

[1] Parallel passages from III are also added.

[2] Which shoulder, is not indicated.

[3] Read .

[4] Read .

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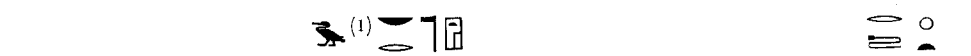
VI. 

VII. 

VI. 

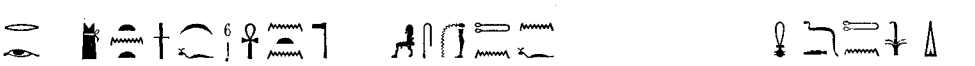
VII. 

(III). 

VI. 

VII. 

(III). 

VI. 

VII. 

(III). 

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

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 Ḥarwa, son of the justified Scribe Pedimût,

VI. of the *śḏm-ʿš* servants of the God's Adoress, the justified Ḥarwa; } he says : { O Pro-
VII. }

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

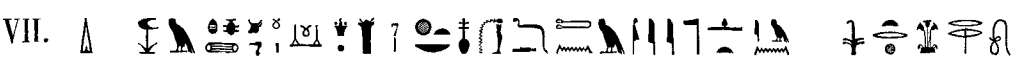
VI.
VII. of Amûn in Karnak to perform pious rites, } to make offerings, to perform the service

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

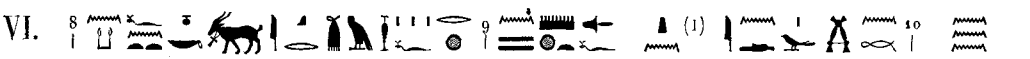
(1) Written under the preceding .

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VI. 

VII. 

(III). .....

VI. 

VII. 

VI. 

VII. 

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

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

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

VI. VII. — you shall say [2] — } after [3] the God has had his fill therefrom, for the King's

VI. VII. Acquaintance Ḥarwa, and for his soul; for [4] I am a good noble, endued with his

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

VI. VII. back (?) [5] the flood from the face of him who is in the deep. { I speak on behalf of

VI. VII. the oppressed; I relieve the virtuous man [6]. .....[7] in his good deed. } In

VI. VII. honour { with the King (?) [8], } the justified } Harwa.

[1] Read .

[2] Cf. a similar though longer parenthesis, in similar context, VIII, D/7.

[3] The same expression in I, C/5.

[4] *Ntt* for *n ntt*, cf. II, A/4 with note.

[5] Read *wḏb?*

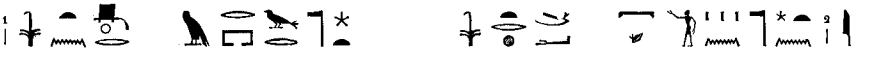
[6] Read *mdw·j ḫr mȝ'ir; śnf·j nb sp;* for the latter phrase cf. VI, D/9.

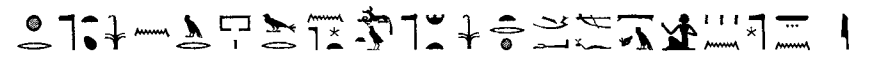
[7] Unintelligible to us; Ebers' copy is doubtless faulty here.

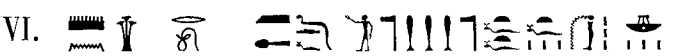
[8] Or read for ? This suits the absence of *r* after .

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C. — Right-hand Side.

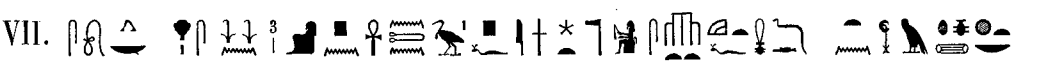
VI. (←) 

VII. 

VI. 

VII. 

VI. 

VII. 

VI. He who is in honour with the King,
VII. .....
} the Great Steward of the God's Adoress, {

VI.
VII. Embalmer-priest-of-Anubis of the God's Wife, } Real { Beloved } King's Acquaintance,

VI.
VII. } Master of the *śḏm-ᶜš* servants of the God's Adoress of Amûn, { the justified } Ḥarwa,

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 Amûn, } everyone who shall pass by

VI.
VII. } this image — that Soul who is in Thebes (?) [2], the august God who presides

VI.
VII. } over his Harîm, 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 / him who is in honour with

VI.
VII. (his) Lady, the King's Acquaintance, } the justified Ḥarwa, { possessor of honour!

[1] For , of course. — [2] Variant "the Underworld".

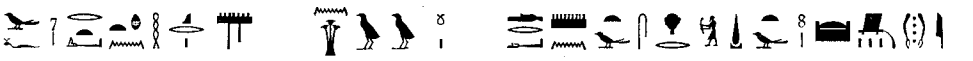
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VI. 

VII. 

VI. 

VII. 

VI. 

VII. 

VI. 

VII. 

VI. 

VII. 

VI. for[1] I am a noble for whom one should do things, a very[2] virtuous man, complete in

VII. for[1] I am a noble for whom one should do things, a very[2] virtuous man, complete in

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

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

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

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

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

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

VI. naked, who destroys pain and removes calamity[3]; who buries the honoured ones

VII. naked, who destroys pain and removes calamity[3]; who buries the honoured ones

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

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

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

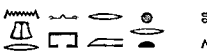
VII. I have done these things, knowing the reward of them; may their recompense from

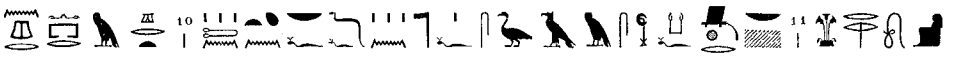
[1] *Ntt* for *n ntt;* cf. II, A/4 with note.

[2]  after *mnḫ ib* apparently = ; cf. notes to VI, D/3 = VII, D/3 and VIII, B/2. A possible Middle Kingdom example written , Sethe, *Lesestücke,* 86/12.

[3] Cf. VIII, C/10-11.

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VI.  End.

VII. 

VII. 

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

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

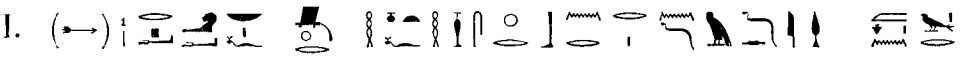
VI. VII. one[1], and it costs nothing from your possessions. Bread (?)[2] for his master, food

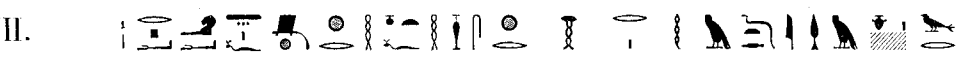
VII. for his god, satiety (?) in remembering his soul. He who is in honour with [his]

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

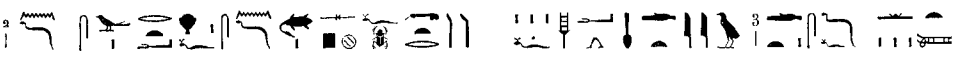
VII. beneficent man[3] is remembered because of his good deeds in his temple.

D. — Left-hand Side.

VI. 

VII. 

VI. 

VII. 

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

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

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

[1] Cf. III, B/14. — [2] We do not understand these phrases. — [3] [].

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VI. 

VII. 

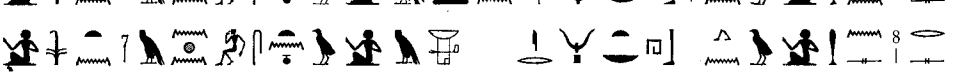
VI. 

VII. 

VI. 

VII. 

VI. 

VII. 

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

VI. VII. great (?) [1] need, ... The *imj-ḫnt* official of the God's Hand, the King's

VI. VII. Acquaintance, Master of the *śḏm-ᶜš* servants of the God's Adoress, the justified

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

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

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

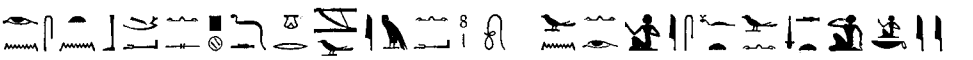
VI. VII. The King sent me on missions as a youth; Horus, Lord of these two Lands, distinguished me. I was distinguished in the Palace (?) [2].

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

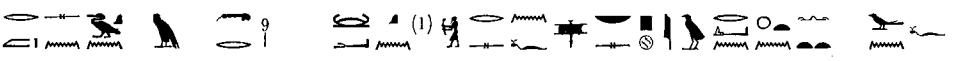
[1] perhaps for ; cf.  in VI, C/5 = VII, C/4, VIII, B/2, with notes.

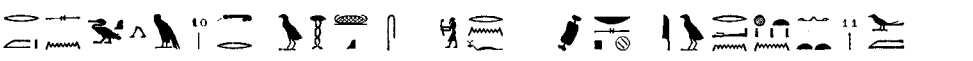
[2] Or read  : "Horus, Lord of the Palace, distinguished me".

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VI. 

VII. 

VI. 

VII. 

VI. 

VII. 

VI. 

VII. 

VI.
VII. Never did I tell lies about it. There is none whom I have robbed. I have done

VI.
VII. no sin. I did not malign another before them [2]. I went into the Presence to

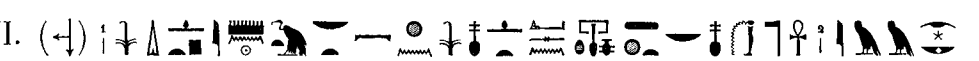
VI.
VII. loosen him who was bound [3], to relieve the virtuous man [4]. I gave things to him

VI.
VII. who had none; I enriched the orphan in my city. And my recompense is that I

VI.
VII. be remembered because of my beneficence, that my soul èndure because of the

VI.
VII. kindness of my heart. Ḥarwa.

E. — Back.

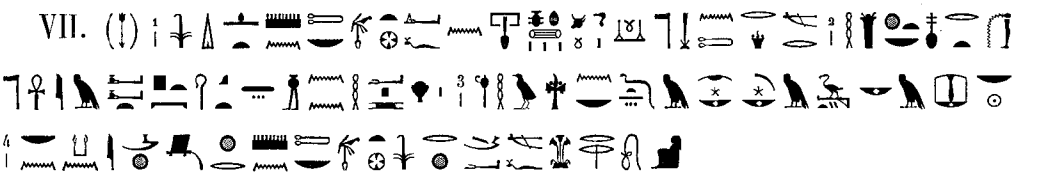
VI. 

VI. An offering that the King gives to Amen-rê^{c}, and Mût, Lady of Heaven, and Khonsu Neferhotep, that they may give funerary provisions and all things good and pure whereon

[1] Read . — [2] Cf. II, A/11-12. — [3] Cf. II, B/6, VIII, B/3. — [4] Cf. VII, B/10.

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VII. (I) 

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 *śḏm-ʿš* servants of the God's Adoress, the justified Ḥarwa.

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, Ḥarwa.

VIII.

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

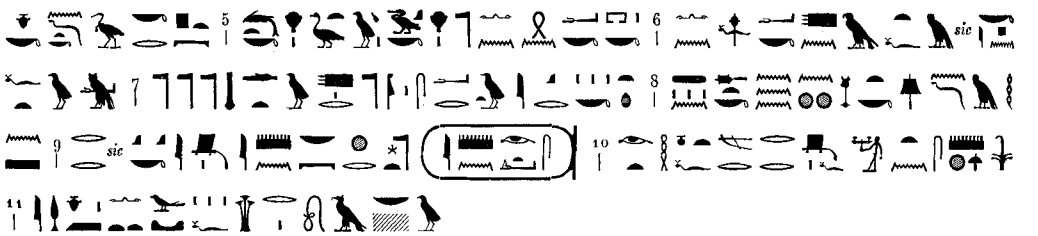
A. — In Front.



(O) Great Overseer of.....[1], 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, Ḥarwa! raise thyself[2] on thy left side, place thyself[2] on thy right side. Gêb has opened thine eyes for thee; Anubis has stretched out thy knees for thee.

[1] The traces do not suit . — [2] Or, "I raise thee..., I place thee...".

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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 [1] without being turned away. Horus has recognised his father in [2] thee; he has accounted thee among [3] 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 Adoress Amenerdais, doing what his Lady desires, that he may be held in honour [4], who cleaves to the path [5] of his patroness, really affectionate one, who is without evil, Ḥarwa, possessor of honour [6]!

B. — Right-hand Side.



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

(1) The verb *prj* must be meant, despite the writing.

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

(3) For ?

(4) *R im3ḫ·f* also II, B/3.

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

(6) Restoring .

(7) Restoring .

(8) Literally, I put into your hearts.

(9) 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.

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

(11) 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.

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food of the destitute, provisions of the....., a good being [1] for those who take pleasure in remembering [2] him, one whose coming is desired with regard to every evil [3] deed... I have raised up what is submerged [4]; 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 (?) [5] the widow; I give my hand to (i. e., help) him who is in sore sorrow (?) [6]. He who remembers my soul, he shall be remembered in the future; he who remembers not shall perish [7]. (Said by) the really honoured one, the justified Ḥarwa, possessor of honour, born of the Lady of the House, Nes⟨t⟩ewrêret.

C. — Left-hand Side.



[The Hereditary Prince and Count] [8].....in honour with Amûn, Lord of Heaven, Ḥarwa, he says: [O all men?] who go in and come forth past me (?) [9] every day, give me life from the air of [your utterances (?); give me] [10] your things even as [11] I have assisted you with things [12]..... 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 [13] conducting (?)....., the tempo-

[1] Literally "form".

[2] The group occurs here and in lines 8 and 10 below for .

[3] For *ḫsn*.

[4] Cf. II, B/6.

[5] Intended for *mḥnk?*

[6] intended for ?

[7] *ʒḫ* with abnormal determinative.

[8] Restoring .

[9] for ?

[10] Restoring something like ; the life-giving power of spells will be referred to.

[11] archaistic for ; cf. III, B/7; VIII, D/7.

[12] Literally, even as I gave you my hand bearing things, *mr* (= *mj*) *rdj·n·j n·tn ʿ·j ḫr iḫt*. The next sentence looks as if it might be a parallel one with "mouth" and "having prosperity", but we can make nothing of it.

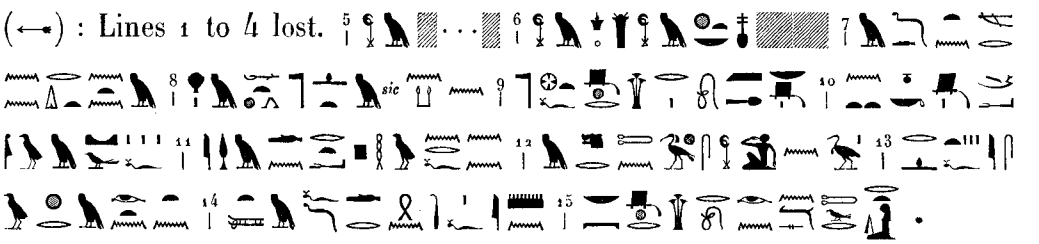
[13] For . For *im* written , cf. VIII, A/6, D/8.

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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 (?) [1] every petitioner, I have surpassed [2] his petitions. I have removed the calamity [3] of the oppressed (?) [4]. To requite goodness is not evil [5], 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] [6] — you shall say, according to [7] this [8] that I show you [9] — after the God has had his fill therefrom [10], for the soul of him who is honour with the God of his city, the justified Ḥarwa, possessor of honour"; because [11] I am a really honoured one, void of evil, kindly-handed..... To be held in remembrance avails a soul (*bꜣ*) more than its offerings. The reward from me is what I shall do for you [12]. He who shall not say..... He who is in honour with Amûn, the Lord of Heaven, Ḥarwa, born of Nestewrêret.

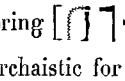
(1)  for ?

(2)  as writing of .

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

(4) We cannot read the word preceding .

(5) Reading *n ḫsn·n ḏb; bw nfr.*

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

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

(8) for ?

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

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

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

(12) Reading *ỉsw ḥr·j m ỉrti·j n·tn*, with Prospective Relative Form.

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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 Amûn, 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[1] to be, when given to a man's father, a mere general honorific.

Ḥarwa'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. Ḥarwa's posts as regards the Queen and the Harîm did not even involve celibacy; for instance, Sheshonḳ[2], who held the title of , was the son of Pedeneith, who held the same title. Further, Userḥêt[3], 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 Ḥarwa's physical peculiarities, taking into consideration his long record, are much more likely to be due to advanced age than to any other cause.

Ḥarwa'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 Ḥarwa's family and career.

(1) *Aeg. Zeitschrift*, 38, 54.

(2) *Annales*, VI, p. 131.

(3) Tomb 47 at Thebes. See Carter, *Annales*, IV, p. 178.

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Three *shawabti* figures bearing the name of Ḥarwa 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 , while the second has  and certainly belongs to the subject of this article. All are inscribed with the VIth spell of the Book of the Dead, and none shows any of the peculiar anatomical features observed in the Cairo and British Museum statues.

Ḥarwa's name is spelt on his statues in a variety of ways : , , , , , , . The in the form was not necessarily pronounced; such a final is found occasionally, from early times, with names, in cases where it could have had no phonetic significance (e. g., , Firth-Gunn, *Teti Pyramid Cemeteries*, pl. 69); originally it evidently replaced for superstitious reasons. The writing of the name with is found only on VII, on which it occurs so often in Ebers' copy that the reading, though now unverifiable, cannot be doubted. seems in early times to have been used for "one-third" and to have been read *r w*^{c} — 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 Ḥarwa, and for some useful references which we include with our own.

B. Gunn.
R. Engelbach.

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

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

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I. — Cairo statue no. J. 37386.

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I. — Cairo statue no. J. 37386.

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II. — Cairo statue no. J. 36711.



III. — Cairo statue no. J. 36930.



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

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V. — British Museum statuette no. 32555.

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V. — British Museum statuette no. 32555.

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VI. — Louvre statue no. A. 84.

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VIII. — British Museum statue no. 55306.

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