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BIFAO 34 (1934), p. 135-142

Battiscombe Gunn

The Berlin statue of Harwa and some notes on other Harwa statues [with 1 plate].

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THE BERLIN STATUE OF ḤARWA
AND SOME NOTES
ON OTHER ḤARWA STATUES

(with 1 plate)

BY

BATTISCOMBE GUNN.

In a previous volume of this *Bulletin*[1] Mr. R. Engelbach and I published a number of statues of Ḥarwa, the Great Steward of the God's Wife and God's Hand Amenerdais, daughter of the Ethiopian king Kashta. Among these was a statue (numbered by us VII) of which the inscriptions had been published in 1873 by Ebers[2] (who saw it in private hands at Luxor), and which we knew only from this obviously not very accurate publication. On the appearance of our article Dr. Rudolf Anthes, of the State Museums at Berlin, wrote to inform me that the statue in question was in the Egyptian Department of those Museums. Subsequently Dr. Anthes very kindly sent me excellent photographs of the statue and squeezes of its inscriptions, and further collated for me a number of doubtful points in the latter. This material enables me to make a new publication of "Ḥarwa VII", to supersede the very inadequate one given in the former article. For all Dr. Anthes' generous help in this matter, as well as for permission to publish the statue from the original, I render hearty thanks.

The statue, which has the Inventory No. 8163, is of black[3] granite, and is 0.487 m. high[4]. It was purchased in Luxor after Ebers had seen and published it, and was received at Berlin in 1880[4]. It is briefly described, with excerpts from the inscriptions, in Erman-Krebs, *Ausführliches Verzeichnis der æg. Altertümer und Gipsabgüsse,* 1899, pp. 255-6[4]. As the photographs

[1] 30, 791 foll.

[2] *Zeitschr. d. deutschen Morgenländ. Ges.*, 27, 137 foll.

[3] So Dr. Anthes; Erman-Krebs (*loc. cit. infra*) give it as grey granite.

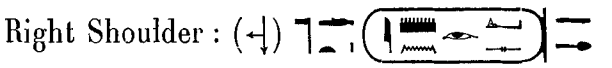
[4] This information is due to Dr. Anthes.

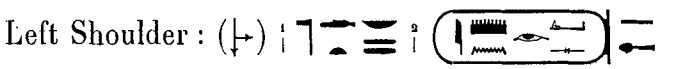
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on the accompanying plate will show, Ebers was in error in describing it[1] as being a torso and naophorous; he perhaps confused his notes with those relating to some other statue. It is a perfectly preserved *statue en paquet*, *Würfelhocker,* of the same conventional type as Nos. VI, VIII published in the previous article. Like those, it seems indistinguishable from scores of other statues of the same type and period, and, unlike Ḥarwa I, II, to make no attempt at portraiture (see Dr. Rœder's article, p. 165, below). One imagines the sculptors' workshops of the time containing considerable stocks of such statues, awaiting purchasers who will have only to supply, or choose, the texts to be inscribed on them.

The following are the inscriptions of VII. An "A" at the end of a footnote indicates that the latter results from Dr. Anthes' collation.

A. — ON SHOULDERS.

Right Shoulder : 

Left Shoulder : 

B. — IN FRONT.



[1] *Loc. cit.*, 137. Ebers' words are "eine ..... Inscription, welche den Torso einer ..... naophoren Statue bedeckt". Possibly he used "Torso" merely for the "trunk", *Rumpf,* of a complete statue; if so, the term is most unsuitable, for the inscriptions are on the legs as well as the body of the statue.

[2]  and where they occur in these inscriptions are of the normal size; but smaller types do not exist.

[3] Trace suits.—A.

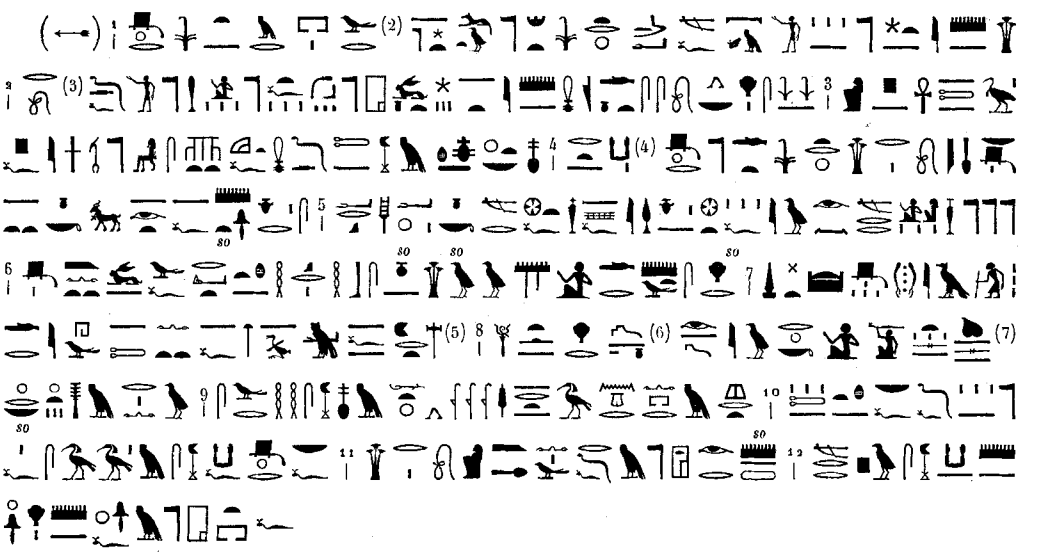
[4]  over imperfectly erased , and so wherever occurs in this name below.—A.

[5] Originally , the second erased.—A.

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C. — RIGHT-HAND SIDE.



D. — LEFT-HAND SIDE[8].



(1) Or ? but just like *b* in *ḥbś*, C/6.—A.

(2) These inscriptions write for both and .

(3) Originally , the second erased. —A.

(4) probable.—A. No visible after . —G.

(5) Position of indicates that was intended to follow it, but place for occupied by top of .—A.

(6) more probable than .—A.

(7) So, not . — A. But probably meant.—G.

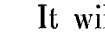
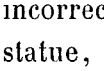
(8) As frequently when the normal direction (←) of inscriptions is reversed, the draughtsman has omitted to reverse the signs in some cases where this omission is not very conspicuous: in line 1; in line 2; in lines 6, 7; in line 8; in line 12. Cf., for the Old Kingdom, Firth-Gunn, *Teti Pyr. Cem.*, 147, n. 1.

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E. — BACK.



It will be seen that the writing of the name as  in Ebers' copy is incorrect. Originally the name had been written  throughout on the statue, and this mistake was rectified by imperfectly erasing the second  (which Ebers copied) and in all cases but two (in B/7, C/1-2) surcharging thereon. This stroke, which filled up the blank left by the erasure, was however more than a mere space-filling expedient, for it occurs in the name on other statues : II, A/16, B/11; VIII, A/11.

In nearly every case the new readings bring the texts of VII into conformity with those of VI, where the latter offers parallels. In passages, however, which have no parallels in VI, the following alterations of the former translation are necessary[2] :

B/1-2. "(He who is at the feet of the King) in the King's Harîm".

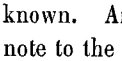
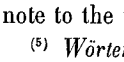
B/10. "(One who speaks on behalf of the afflicted man, who relieves the unfortunate man[3]), who assists (?-*ṯ;bt*[4]) the oppressed man[5] by(?) his excellent deed".

[1] After  an erased .—A.

[2] Unimportant or obvious alterations are not pointed out here.

[3] Literally "possessor of ill-hap". This translation suits also VII, D/10 (where *nb sp* is again object of *śnf*), and I, A/12 : "I do not ruin an unfortunate man". *Nb sp* does not seem to occur in *Wörterbuch*.

[4] "To assist with a loan"? For *ṯ;bt*, "loan of corn", see Gardiner-Sethe, *Egn. Letters to the Dead*, 18, but a verb *ṯ;b* seems to be unknown. And the reading is not certain, see note to the text.

[5] *Wörterbuch* gives a late writing  for *d;i(r)*; and cf.  for *m;i(r)* earlier in this line.

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C/7-8. Ḥarwa claims to be "shade for[1] the infant, a helper for [3] the widow, one who confers an office upon him who is upon his swaddling-clothes[2]. I have done these things, knowing their importance[3], and the reward of them from the Lord of Things[4] : (namely) an abiding in the mouth (of men), etc."

C/10-12. "Let bread be for its master, and food-offerings[5] be for their god; the spiritualization of the spirit is (merely) the recalling of his name[6]. He who is in honour with his lord, the justified Ḥarwa, he did not rest[7] (from labour) in the temple. One whom.....[8] loves is he who recalls the name[6] of the beneficent man because of his beneficence, in his (the god's) temple".

Professor Sethe has kindly sent me a number of valuable notes on the Ḥarwa texts. He first makes the general observation that (apart, presumably, from the phrases *n k3 nj*, "for the soul of", and *n Ḥrw n k3·f*, "for Ḥarwa and for his soul", and the somewhat obscure  in II, B/5—B.G.) the word , , has already here the meaning "name"[9], common in Ptolemaic times[10]. So, clearly, as object of *njś* "pronounce" in II, A/3; as object of *śḫ3* "remember, recall" in VII, C/10, 12, VIII, B/3, 9, C/8; and probably as subject of *dd*[11] "endure" in VI, D/10 = VII, D/12.

The following are Professor Sethe's other notes, which he kindly allows me to publish; they should be read in conjunction with M. Kuentz' admirable

(1) Or "of".

(2) *Wörterbuch* gives  etc. as Græco-Roman writings of , late .

(3) See Prof. Sethe's note, p. 140 below.

(4) Not "others", as in the former article.

(5) For *df3* as food-offerings to the gods see *Wörterbuch, sub voc.*

(6) See next paragraph.

(7) *N wrḏ.f.*

(8) A god's name is required before *mrr(w)*, by the analogy of other texts, and especially as antecedent to the suffix attached to  at the end of the line. Dr. Anthes takes  as meant for , Month, whose name occurs, thus written, in E/1 of this statue; but what then is to be done with ? Can  by any chance be a sportive writing of ? Or is it an epithet of this god?

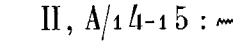
(9) *Rn* "name" does not occur in Ḥarwa's inscriptions. (This and all the following footnotes are mine.—B. G.)

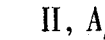
(10) *Wörterbuch*, 5, 92, knows this use of *k3* from the 22nd Dynasty onwards.

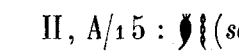
(11) This may be transitive, "perpetuate", as in III, B/6 = VII, B/5.

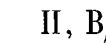
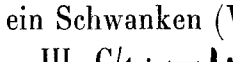
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article, pp. 143 foll. below, where for three passages he makes the same corrections as does Prof. Sethe.

II, A/14-15 :  "ich tat nichts Schlechtes zu einem Vorwurf für mich bei den Göttern", d.h., woraus mir ein Tadel von den Göttern erwachsen könnte?

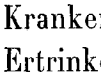
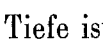
II, A/15 :  "getan wird dem, der (Gutes) tat, mehr als er getan hat"[1]?

II, A/15 :  "süss und angenehm ist es, das Alte zu vererben (*śwḏ·t*)"?

II, B/4 :  "ohne Aufhören" = "ohne dass sie (die Wahrheit) ein Schwanken (Weichen) hätte"; vgl. [3].

III, C/1 :  "ohne Aufhören"?  der Spielstein wie VI, B/9[4].

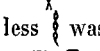
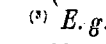
V, D : vgl. *Annales du Serv.*, I, 179, Z. 226-228; 266[5] "Paroi sud" (*Dramatische Texte*, S. 39 *g.*)[6].

VI, B/9-10 = VII, B/8-9 : "eine Zuflucht () für den Kranken (*inḏ*), eine Rettung ([7] = , vgl. *Wtb.*, V, 555, 3[8]) für den Ertrinkenden, ein *mḫnt* (oder [9] ΜΟΥΚΕ, "Leiter"?) für den, der in der Tiefe ist".

VI, C/9 = VII, C/8 :  "Gewicht".

VI, E/3 : das ⟨"who gave"?⟩ ist unnötig. H. ist "Speise für den Bedürf-

[1] A further possibility is perhaps "do for one who does (good) what he has done", the transposition of direct-object and dative being dictated by the rule that a pronoun must not precede the noun to which it refers (see Gardiner, *Grammar*, § 507, 1).

[2] M. Kuentz, who has kindly collated this place afresh, writes "the original has  (*sic*, not  as e. g. in  l. 11)". However, doubtless  was intended.

[3] *E.g.*, Harris Pap. of Ramesses III, 5/1. Should we then take the  which follows *nwḏ* for the rare feminine form *ḳ;t* (not known to *Wörterbuch*, 5, 89—before Greek times, and then only of goddesses), and translate "her soul being made happy (*śḥtp·tj*) with what it desires"? The feminine *ḳ;t* possibly in , VII, B/2.

[4] So also M. Kuentz, p. 154, below.

[5] Not 256, as stated in *Dramatische Texte*.

[6] From the tomb of the physician Psametik and from that of *T;-n;-ḥbw* at Saḳḳâra, near the Onnos Pyramid. This text of the spell (if the published copy is correct) adds nothing to that of V, D.

[7] Read now .—B. G.

[8] Where the writing is given, probably from this statue.

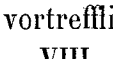
[9] The squeeze shows that *m(;)ḳt*, not *mḫnt*, is the reading in VII also. M. Kuentz has also correctly interpreted this passage, see p. 160, below.

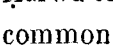
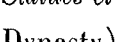
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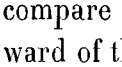
tigen", d.h. er bedeutet das für ihn, weil er es ihm giebt. Ähnliche Ausdrücke sind nicht selten. Vgl. VIII, B/4 [1].

VIII, B/3 :  "wenn die Jahre vergangen sind"?

VIII, B/7-8 : "ein hoher Nil bin ich, gut an Korn, der das Land füllt, ein vortreffliches Saatkorn für meine Stadt".

VIII, C/3-4 :  [2].

M. Kuentz' well-documented note No. 6 (p. 154, below) on the writings , , for , , may be supplemented by another example from the Ḥarwa texts, namely , VII, D/4. For this title, apparently not very common, cf. , Louvre Statue of Queen "Karomama", Pierret, *Recueil d'inscriptions inédites*, I, 42 (22nd Dynasty); , Legrain, *Statues et Statuettes de rois et de particuliers* (Cairo *Cat. Gén.*), 42211, *e*/10 (23rd Dynasty), and  Mariette, *Monuments divers*, Pl. 90 *c*—the statue from the shrine cited below in connection with Osiris  (26th Dynasty).

For the local form of Osiris,  (var.) , VI, B/3 = VII, B/2-3, compare  on the shrine of Thouëris made by Pabes, Great Steward of the God's Adoress, God's Wife, Nitocris, daughter of the God's Hand Shepenwepet, *temp.* Psammatichus I, Mariette, *Monuments divers*, Pl. 91 = Roeder, *Naos*, 70027 (Cairo, *Cat. Gen.*), § 396. Cf. below, p. 159.

Prompted thereto by M. Kuentz' reference in his note No. 13 (p. 161, below) to the Siûṭ inscriptions, I have looked through the latter [3] for parallels to the Ḥarwa texts, and note the following (more perhaps exist) :

Ḥarwa II, A : (4) *iw·f r (i)ꜣw nj niwt·f, imꜣḫ nj śpt·f* [4], ⟨*n*⟩ *ntt* (5) *ink nb*
Siûṭ, I : (227) *iw·f r iꜣw nj niwt·f, imꜣḫ nj śpt·f, ḥr ntt ink . .*

Ḥarwa : (*i*)*ꜣmt, ꜥꜣ mrwt* [5], (6) *nb ḳd* . . . . . *ꜥꜣ* (7) *ḥꜣbw,*
Siûṭ : . . . . . *nb ḳd* . . . . . (228) . . . . . *ꜥꜣ ḥꜣbw,*

[1] So also M. Kuentz; see p. 162, below.

[2] Prof. Sethe further questions the readings  in III, B/11 (for which he suggests) and  in VIII, C/3. But I examined the originals very carefully at these points in 1931, and M. Kuentz, who has kindly collated the reading in III, B/11 afresh, writes : "original has ".

[3] Ed. Griffith.

[4] Thus far also Siûṭ, IV/78 (old, faulty copy).

[5] See Siûṭ, I, line 228, below.

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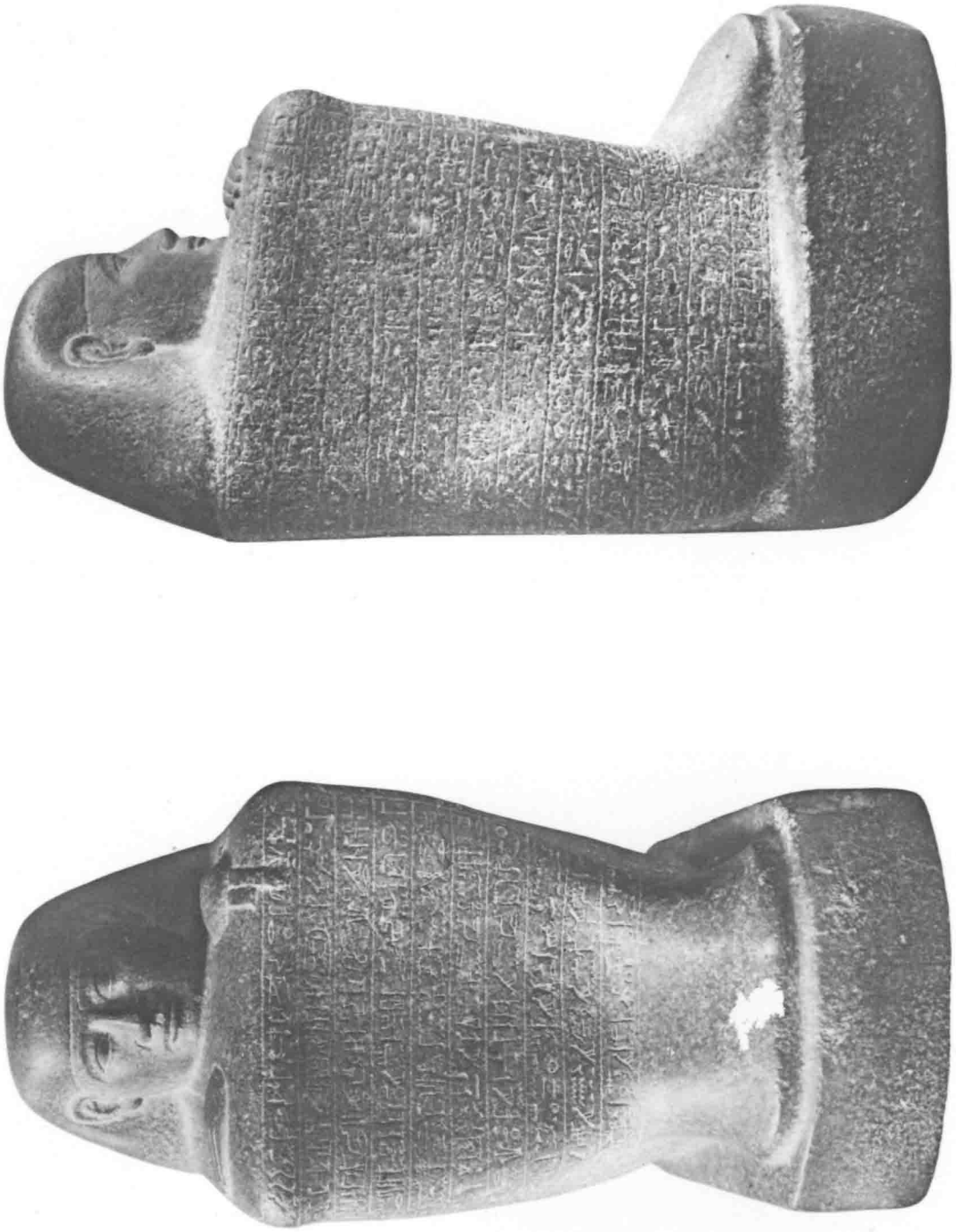
Ḥarwa : . . . . . (8) *śʿnḫ ḥḳr nj śpt·f*, ... (12) . . . . . .
Siûṭ : *śʿnḫ ḥḳr nj śpt·f*, ... *nb mrwt*, *ʿ*; *i*;*mt*, ... (243)

Ḥarwa : . . . . . *śb*;·*n wj ib·i r hr*⟨*t*⟩.
Siûṭ : . . . . . *śb*;·*n ib·f r hrt*[1].

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[1] *Śb*;·*n ib·f r hrt* also lines 338, 350.

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The Berlin statue of Ḥarwa.

BIFAO 34 (1934), p. 135-142 Battiscombe Gunn
The Berlin statue of Harwa and some notes on other Harwa statues [with 1 plate].
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