

## A GOD'S HEAD IN HEIDELBERG

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In the catalogue of the Heidelberg University Collection, I could only give a short description and a front view of a head made of quartzite. I dated it in the era of Thutmose IV.<sup>1</sup> Although it has been greatly damaged, its high quality can still be seen. Therefore I should like to present a detailed analysis with a new interpretation to the specialist of Egyptian statuary, hoping for his approval.

Inv. no.: 300; height: 21 cm; width: 17 cm; brown silicated sandstone (i.e., brown quartzite); Bought by Hermann Ranke in Cairo, 1912.

### *Description*

The head is enclosed by a tripartite wig, its side strands falling behind the ears down to the breast (figs. 1-2). The left strand is broken off. On top of the head, a uraeus forms a symmetrical recumbent figure shaped like an eight. Its hood, above the head's front, is broken off, and its tail runs out between two protruding round remains of a former headdress, which gradually rose from the wig (fig. 3). Widening at the sides, the remains of the headdress begin in the middle of the peruke above the ears and curve toward the hind part of the head, which has been broken off.

The delicately modeled face, with its full cheeks, tapers toward the chin, thus gaining the shape of a heart. The hairline of the wig is pulled deep into the brow. Rising from the root of the nose, the arching eyebrows continue in broad cosmetic bands parallel to the cosmetic lines extending out from the outer corners of the eyes well into the

temples. Below them, the elongated lightly incised almond-shaped eyes with their fine rims scarcely recede. The lower lid of the fully preserved right eye, slightly tilted at the nose, runs straight in its first third, then rises towards the temples in the following two thirds, thus gaining an impression of obliqueness. Separated only by the raised edge of the upper lid, the slightly bulging eyeball leads on to the upper lid and continues across the brows to the low forehead. The eye scarcely stands out between the lids. The cheeks fall back below the lower lid to rise again toward the cheekbones, set at the height of the nasal alae.

The remains of the fully damaged nose show that the nasal alae were not very wide. The lips turn upward into a smile toward the drilled corners. A line seems to show the rim of the upper lip lowered at the philtrum. But since this line descends before the corners of the mouth, it might only be a vein in the stone having the form of a lip line. Two lines slanting sideways from the lower lip mark off the chin. A rounded beard has been mostly hewn off by a blow from the left side, which spared remains at the chin and along the throat. The straps holding it are incised up to the ear. The round upper shell of the ear is pushed forward by the wig. The slim earlobes cling to the temples. The auricle is formed like a pretzel tilting towards the auditory canal. The inner part of the auricle is scarcely formed out.

### *Date*

The soft modeling of the face, with the high arching brows, reminds one of the sphinx's head in

<sup>1</sup> E. Feucht, *Vom Nil zum Neckar* (Berlin, Heidelberg, and New York, 1986), 69-70, no. 185. After her lecture on the statuary of Thutmose IV at the Fourth International Congress of Egyptology in Munich (abstract in: S. Schoske, *Fourth International Congress of Egyptology, Munich, 26 August-1 September 1985* [Munich, 1985], 34) I pointed out to Betsy Bryan an unpublished head at the Heidelberg collection that

she did not know. On the tour through the German museums after the congress, she had the opportunity to take a look at the head and agreed with my dating it to the reign of Thutmose IV. In her publication on Thutmose IV, she mentions it as "Heidelberg. Rd. Gr. Head of goddess. Uninscribed" (B.M. Bryan, *The Reign of Thutmose IV* [Baltimore and London, 1991], Appendix II: Statuary, p. 212).

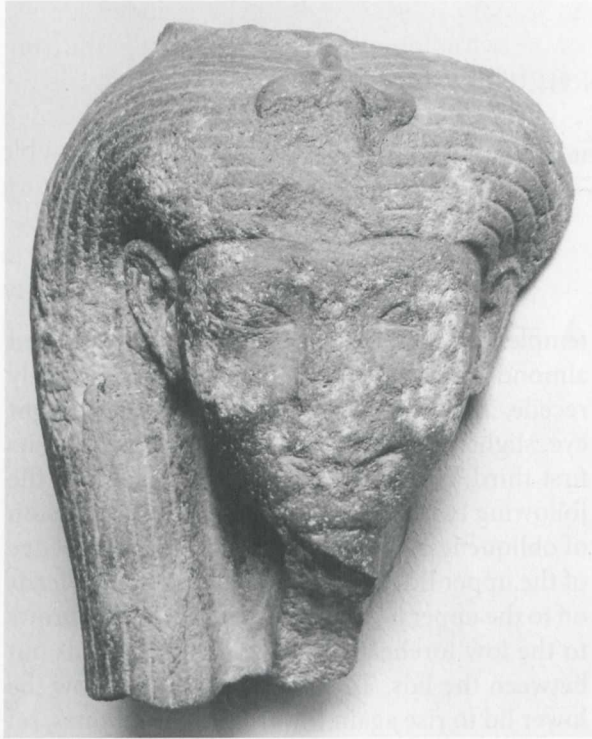


Fig. 1. Heidelberg Inv. no. 300, frontal view.



Fig. 2. Heidelberg Inv. no. 300, side view.



Fig. 3. Heidelberg Inv. no. 300, top view from behind.



Fig. 4. Munich Inv. no. 500: Amenhotep II. Courtesy Staatliche Sammlung Ägyptische Kunst, München.

Munich, convincingly attributed to Amenhotep II (fig. 4).<sup>2</sup> But, the slant of the slender almond-shaped right eye, resulting from the regular ascent from the inner corner to the middle of the upper lid, points to a later period. The upper lid of Amenhotep II ascends in its first eighth to full height.<sup>3</sup>

<sup>2</sup> Inv. no. 500. H.-W. Müller, "Ein ägyptischer Königs-kopf des 15. Jahrhunderts v. Chr.," *MJBK* 3rd series, Bd. 3-4 (1952-53), 67ff., especially Abb. 1 and 17. Müller, *Staatliche Sammlung Ägyptischer Kunst*, 2nd ed. (Munich, 1976), 85 with other literature.

<sup>3</sup> Müller, "Ägyptischer Königskopf."

However, the eye has not yet gained the size of the eye of Amenhotep III. This makes an attribution to the reign of Thutmose IV probable, which can be confirmed by reliefs of this ruler.<sup>4</sup> The profile line, which falls straight downward from the brow only to recede lightly at the chin, can be

<sup>4</sup> K. Myśliwiec, *Le portrait royal dans le bas-relief du Nouvel Empire*, TCAM 18 (Varsovie, 1976), especially fig. 122; cf. also figs. 117-119, 121, 126. Cf. Bryan, "Portrait Sculpture of Thutmose IV," *JARCE* 24 (1987), 18, fig. 25 and p. 7, bark shrine of Thutmose IV.

found on reliefs of this pharaoh.<sup>5</sup> A comparison with the statuette of Thutmose IV shows a striking resemblance to the over-life-size standard bearer from Cairo (figs. 5-6).<sup>6</sup> Both are made of quartzite. As on the wig of the Heidelberg head, the uraeus rises above the *nemes* headcloth, which is pulled low into the brow, and forms a recumbent figure eight just before the top of the head. In both faces, the eyebrows start at the root of the nose and run parallel to the eyelids and the cosmetic lines of the eyes into the temples. The slim, almond-shaped eye is slanting, and the flat part below the eyes leads to the cheekbones at the height of the nasal alae. These similarities can also be noticed on the head of Thutmose IV from Alexandria,<sup>7</sup> and the bust of the same ruler from Medamud shows a less-pronounced slant of the right eye and the recumbent figure eight of the uraeus.<sup>8</sup>

### Interpretation

In 1986 I suggested attributing the head in Heidelberg to the god Atum. Whether this interpretation can be upheld will be shown in the following lines.

The three-stranded wig, worn by women and gods, and the rounded form of the beard point to a god, defined by the broken-off symbol on its head. To name a certain god, more criteria have

to be found. Certain gods can be excluded because of the two adjoining rounded remains at the front of the headdress. Those cannot be included in the high *tolos* with the sun disk in front of the high feathers worn by Amun-Re,<sup>9</sup> nor in the double crown of Atum<sup>10</sup> or the conical white crown worn by Osiris, either plain or enclosed by two feathers.<sup>11</sup> Neither can those remains be connected to the pair of high feathers covering the whole width on the tripartite wig of the primeval god,<sup>12</sup> nor to the moon disk enclosed by the sickle placed at the back of the tripartite wig of the moon-god Iah or Osiris-Iah.<sup>13</sup>

The rounded remains placed in front of the crown can only belong to a pair of ram's horns projecting to both sides. A little bronze figure shows Osiris mummified wearing the tripartite wig and the sun disk in front of the high feathers above the ram's horns. Incised on it is a plea to Osiris for a long life for NN.<sup>14</sup> On a relief in the temple of Sety I in Abydos, the king, as well as Osiris, is depicted wearing the *atef* crown above the tripartite wig and the rounded beard worn by gods (fig. 7).<sup>15</sup> In the chapel of Osiris, Sety appears mummified like Osiris, holding the *heka* and the flagellum in his crossed hands and wearing the pair of high feathers and the sun disk with two uraei on top of the ram's horns above the tripartite wig. Thoth is raising the *ankh* sign to his nose.<sup>16</sup> This shows that this kind of headwear was

<sup>5</sup> Myśliwiec, *Portrait royal*, figs. 116-118, 127. This form of the ear can be found beside others during the period of Hatshepsut to Amenhotep III: *ibid.*, figs. 44 (Hatshepsut), 92 (Thutmose III), 121 (Thutmose IV), 131, 149, 153 (Amenhotep III). The uraeus coiling to form an eight above the hood is well attested during the 18th Dynasty until Amenhotep III (H. G. Evers, *Staat aus dem Stein 2* (Munich, 1929), 27 §173).

<sup>6</sup> Cairo JE 43611. Cf. Bryan, *Reign of Thutmose IV*, pl. XV, fig. 41b. I thank Mohamed Saleh and the Cairo Museum for the photos and the permission to publish them.

<sup>7</sup> Alexandria 25792 (*ibid.*, fig. 41a).

<sup>8</sup> Louvre E 13889. Bryan, "Portrait Sculpture," 13, fig. 16.

<sup>9</sup> E.g., 38.021. G. Daressy, *Statues de Divinités*, Catalogue général des antiquités égyptiennes du Musée du Caire (Cairo, 1906), pl. II. Other examples, pl. I.

<sup>10</sup> J. Baines, "A Bronze Statuette of Atum," *JEA* 56 (1970), 135ff.; the foot of the crown on the tripartite wig of a statue of Atum from Herculaneum: K. Myśliwiec, *Studien zum Gott Atum 2*, HÄB 8 (Hildesheim, 1979), no. 24, pls. XIII, XIV, XVb, XVIb. It can neither be Nefertem nor Khepre. In case of Nefertem, traces of the *menit* falling down from the lotus flower to the peruge should be seen (G. Roeder, *Ägyptische Bronzefiguren* [Berlin, 1956], §13-14), and the clypeus of Khepre should show four outward bends. The body of a scarab is also slimmer than the remains of a crown on the Heidelberg head (CG 38.103: Daressy, *Statues de Divinités*, 35 and pl. VIII).

<sup>11</sup> CG. 38.237 et al., Daressy, *Statues de Divinités*, pls. XIV-XXI, and *The Brooklyn Museum Annual* 8 (1966-67), fig. p. 33.

<sup>12</sup> CG 38.068 = Daressy, *Statues de Divinités*, pl. VI. While Dietrich Wildung and Matthias Seidel think of a primeval god, possibly Amun-Re, because it was found in Karnak (*Propyläen Kunstgeschichte*, vol. 15, *Das Alte Ägypten*, ed. C. Vandersleyen [Berlin, 1975], no. 18 and p. 246), Hermann Schlögel sees in it the god Tatenen (*Der Gott Tatenen*, OBO 29 [Freiburg, 1980], 99-104 and figs. 9 and 14. For the crown, cf. p. 99ff.).

<sup>13</sup> Roeder, *Bronzefiguren*, §244-248; CG 38.029-35 and 38.040-43 = Daressy, *Statues de Divinités*, pls. III-IV and XXIV.

<sup>14</sup> Bronze figure, Museum of Fine Arts, Boston 27.982 = Roeder, *Bronzefiguren*, 210f. §248, fig. 25. Cf. p. 30, §48 and the horizontal mummy with the tripartite wig and the ram's horns with the pair of high feathers in front of which the sun disk is set: CG 38.424, Daressy, *Statues de Divinités*, pl. XXIII.

<sup>15</sup> The king: A.H. Gardiner, ed., *The Temple of King Sethos I at Abydos* 4 (Chicago, 1957), pl. 44 (second Hypostyle Hall, east wall). Osiris: *ibid.*, vol. 1 (Chicago, 1933), pl. 3 (chapel of Osiris).

<sup>16</sup> K. Lange and M. Hirmer, *Ägypten* (Munich, 1955), pl. 210.

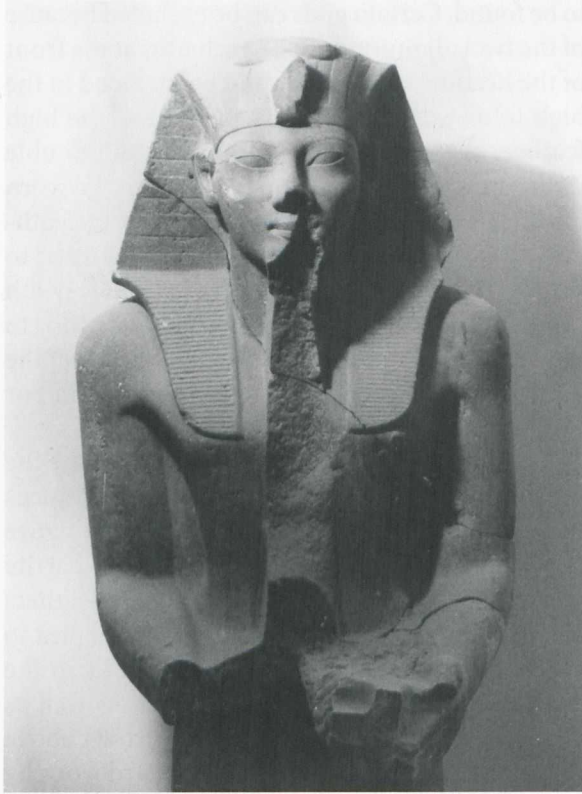


Fig. 5. Cairo JE 43611 Thutmose IV, frontal view. Courtesy Egyptian Museum, Cairo.

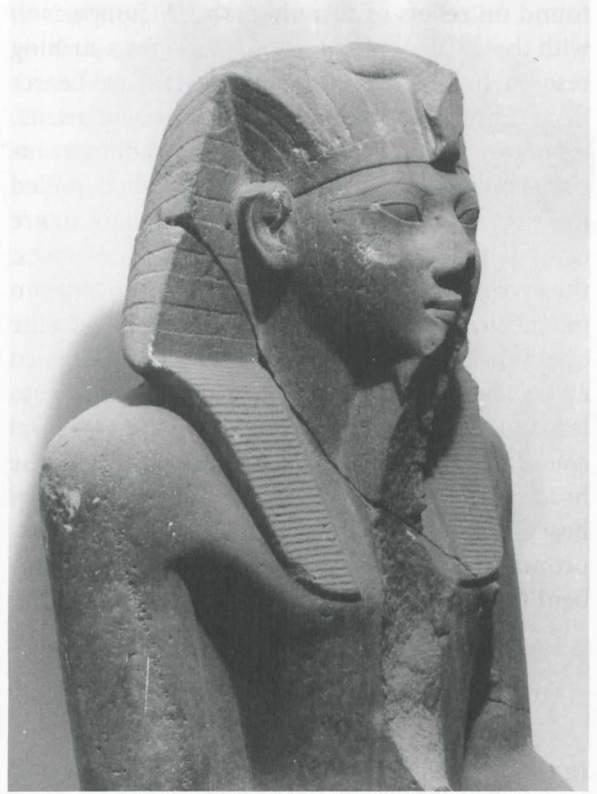


Fig. 6. Cairo JE 43611 Thutmose IV, side view. Courtesy Egyptian Museum, Cairo.

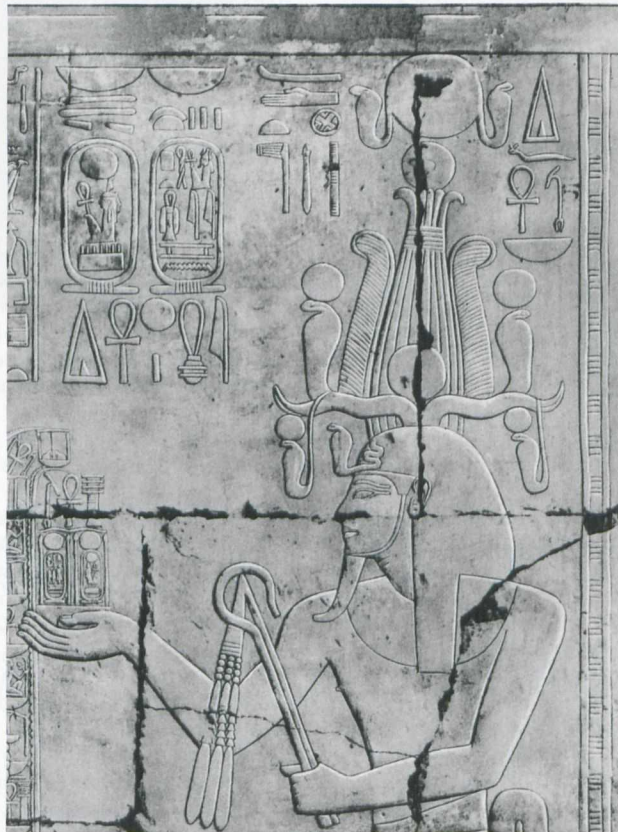


Fig. 7. Sety I in Abydos, Chapel of Osiris.

not reserved for gods, but could also be worn by the king or pharaoh who has been transformed into Osiris.<sup>17</sup> A bronze figure of the Late Period, for example, shows the god dressed like the king, wearing a kilt. He is holding the flagellum in his right hand, and like the gods mentioned above, he wears a plaited beard of a god and the same head-dress above the tripartite wig.<sup>18</sup> Thus it is also possible to attribute the Heidelberg head to a figure of the king transformed into Osiris, wearing the *atef* crown on top of the ram's horns.

On the reliefs of the temple of Karnak, the king is often depicted with the pair of high feathers or the *atef* crown above the ram's horns. On the obelisk of Hatshepsut in the Hypostyle Hall of Karnak, we can see Thutmose III with the feathers on top of the ram's horns.<sup>19</sup> Thutmose too is often depicted with this crown, sometimes enlarged by the uraeus wearing the sun disk. But he wears it above the round wig or the *nemes* headcloth.<sup>20</sup> A statue of Amenhotep II also shows the king with the *nemes* and the *atef* crown, from which the ram's horns extend to both sides.<sup>21</sup>

A dyad in Copenhagen depicts Rameses II beside a god (fig. 8).<sup>22</sup> The two figures are not totally in the round. Both lean against a slab. Above the *nemes*, the ruler wears the high feathers with the uraeus in front of the sun disk. The god at his left side is shown with the sun disk in front of the high feathers above the tripartite wig. Above an inscription on the back side of the slab stela, there are two depictions of Rameses II offering to a god. On the right side, the god wearing the double crown is named Atum, while the god on the left side, who wears the same crown as the statue in front of the stela, is called Ptah-Tenen.

The upper part of a similar dyad leaning against a slab stela belongs to a private collector in Basel (fig. 9).<sup>23</sup> While the king wears the high feathers above the ram's horns on his round wig, they top the tripartite wig of the god, a uraeus rising at its front. The tail of the serpent runs straight backwards across the head. The ram's horns are



Fig. 8. Copenhagen AIN 1483. Dyad of Rameses II and Atum.

<sup>17</sup> The head of a king that Jack Josephson tentatively attributes to Nectanebo II, with a question mark, probably wore the same crown above the *nemes* (J. Josephson, *Egyptian Royal Sculpture of the Late Period, 400-246 B.C.* [Mainz 1997], pl. II b).

<sup>18</sup> CG 38.069 = Daressy, *Statues de Divinités*, pl. VI.

<sup>19</sup> Paul Barge, *Le Temple d'Amon-Rê à Karnak*, RAPH 21 (Cairo, 1962), pl. XIII D.

<sup>20</sup> Myśliwiec, *Portrait royal*, pls. 125-128 and 121. Bryan, *Reign of Thutmose IV*, pl. VII, fig. 16 (with the sun disk in the cow's horns in front of the pair of feathers on the ram's horns). Horemheb wears them on top of the round wig

(Barge, *Temple d'Amon-Rê*, pl. XXXIV A).

<sup>21</sup> Bryan, *Reign of Thutmose IV*, fig. 17. Barge, *Temple d'Amon-Rê*, pl. XIV D.

<sup>22</sup> AIN 1483 = O. Koefoed-Petersen, *Catalogue des statues et statuettes égyptiennes* (Copenhagen, 1950), 34, no. 58 and pl. 6; Schlögel, *Tatenen*, no. 9. Cf. M. Eaton-Krauss, "Ramesses-Re Who Creates the Gods," in *Fragments of a Shattered Visage*, ed. E. Bleiberg and R. Freed, MIEAA 1 (Memphis, 1991), 20ff.

<sup>23</sup> H. Schlögel, *Geschenk des Nils* (Basel, 1978), 59, no. 186. Schlögel, *Tatenen*, fig. 14.

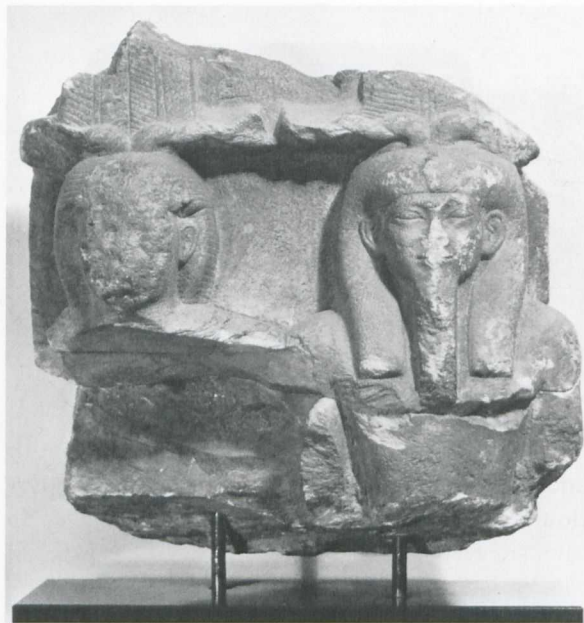


Fig. 9. Basel, private collector. Dyad.

situated in the middle of the wig, like the remains on the Heidelberg head. Unfortunately, I had no opportunity to see the statue in Basel with my own eyes. But the photo clearly shows an elevation below the ram's horns at the same spot as on the Heidelberg head. As Schlögel has shown, this crown, the feathers on top of the ram's horns, is often worn by Ptah-Tenen.<sup>24</sup> Now it is possible to explain the fracture at the back of the head of the Heidelberg piece. The head once leaned against a slab stela, from which it has been hewn off. It belonged to a figure of the god Ptah-Tenen, who once stood at the side of Thutmose IV, both leaning against a stela.

<sup>24</sup> Daressy calls the figure of a god without inscription Tatenen because the feathers with the sun disk rise above the ram's horns (*Tatenen*, pl. VI, CG 38.069).

## Summary

### Date

The almond-shaped eyes of the Heidelberg head differ in form from those of Amenhotep II and have not reached the size of the eyes of Amenhotep III. The well-preserved oblique right eye of the Heidelberg head compares well with the eyes of Thutmose IV in relief and plastic. Like the eyes of the standard-bearer from Karnak, now in the Cairo Museum, it has a slant expressed by the lower eyelid ascending towards the side. Both faces show the uraeus forming a recumbent figure eight, the low forehead leading over to the high-set eyes and the flat part below the eyes ending in the cheekbones at the height of the nostrils.

### Interpretation

On the top of the head, remains of a mounting can be seen at the right side and two small rounded parts in the middle of the front side. They once belonged to a crown. The two rounded parts can only be interpreted as the remains of rams' horns once carrying the high feathers, with or without the sun disk in front of them. Though this crown can be worn by kings as well as Osiris and Ptah-Tatenen, the king is very seldom shown with the tripartite wig and the rounded beard. A close look at the back of the head makes it clear that it must have been hewn off from a support, a back pillar or stela. Comparing it with a statue group now in Basel showing a king and Ptah-Tatenen leaning against a stela, the remains on the head are so much alike that we can attribute the Heidelberg head to a group showing Ptah-Tatenen standing beside Thutmose IV.