Zeremonialbart (*ḫbswt, mrt*). The beards (*Bart) with which pharaohs are often represented were artificial and ceremonial beards because Egyptians of the higher classes were not allowed to let natural beards grow because of reasons of purity (*Reinheit), except in case of mourning (*Trauer).[1] The beard of the pharaoh was an element of his dress like the crowns (*Krone) with which it was usually combined (*Ornat).[2] With the blue crown (*ḫprš*), however, the beard was never combined, understandable if that crown was indeed the warhelmet. No artificial beards are preserved in museums, but they are supposed to have consisted of natural hair. Beards of other material are found as grave-gifts (*Grabbeigaben)[3] or *amulets.[4] The royal beard was personified as a god, named *Duawer, "the great morning god". It is suggested[5] that the royal beard (*ḫbswt*) is in origin the tail of an animal (*ḫbsjt*). Pharaohs wear beards because the gods do. The royal beard is usually straight like the beard of the god *Ptah, but sometimes, especially in the MK, pharaohs may be provided with a curved beard, usually called the divine beard. The royal beard was a *symbol of divine authority. *Hatschepsut, although she is not a man, may wear the royal beard, because she is a pharaoh.[6]

That the pharaoh wears not a natural, but an artificial beard is reflected in a myth indicating that his authority is not natural and unbroken, but a cultural achievement of restored order: The authority of the first king *Re-*Atum was shaken on the day of the primeval rebellion when his beard was stolen from him, so that it had to be sought back (CT III, 352a–e).

The beard of officials was considerably shorter than the straight or curved beards of kings and gods (*Tracht). Nevertheless it is acceptable[7] that these short beards were also artificial and ceremonial, accentuating their authority derived from the pharaoh.

[1] Kees, Ägypten, 90ff.; Erman, Ägypten, 245ff.; Christiane Desroches-Noblecourt, in: BIFAO 45, 1947, 185–232. – [2] Karol Myśliwiec, Le portrait royal dans le

bas-reliefs du Nouvel Empire, Varsowie 1976, 21–22; see also B. V. Bothmer, in: Kêmi 19, 1969, 13. – [3] Daressy, in: ASAE 1, 1900, 42. – [4] Capart, in: ZÄS 45, 1908–9, 17, no. 20. – [5] Wildung, in: Fs Westendorf II, 973. – [6] On the beard of *Neferure, the daughter of Hatshepsut, see: Suzanne Ratié, in: BSEG 4, 1980, 77–82. – [7] Staehelin, Tracht, 92–93, but see Winifred Needler, in: CdE 43, no. 86, 1968, 287.

Lit.: Hugo Mötefindt, in: Mitteilungen der Anthropologischen Gesellschaft Wien 50, Wien 1920, 133–140; id., in: Klio 19, 1923, 14–28; id., in: Anthropos 22, 1927, 843–854. H. te V.