
ROLE OF THE HAIR IN ANCIENT EGYPT

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ABSTRACT

The main aim of this research is to study the role of the hair in Ancient Egypt, as the hair was generally a symbol of mourning. In this regard, the study is divided into two (6) major parts as follows: Introduction, The hair care in ancient Egypt, The Hair as Symbol of Mourning, Diseases of Hair and their Treatment, The result, and the catalog of the hair styles in ancient Egypt.

KEYWORDS: Ancient Egypt, Diseases, Hair, Mourning, Treatment.

INTRODUCTION

The presence and absence of hairstyle were all of great importance to the ancient Egyptians, not only as a matter of personal appearance, but also as symbols or indications of status. The act of ritual humiliation and subjection was demonstrated by the king's action of seizing his enemies by the hair before smiting them.

The ancient Egyptians took great care of their hair, and were concerned with avoiding grayness and baldness, judging from the survival of texts including remedies for these conditions, none of which seems likely to have been very effective. Nevertheless, the hair was usually washed and scented, and wealthy individuals employed hairdressers.

Children wore their hair at the side of the head sometimes as one or two tresses or as a braid; and it was otherwise shaven. This characteristic side lock of youth was regularly depicted, even in the portrayals of deities such as the infant Horus (Hippocrates).

In art, the hair in the form of the "side lock of youth" is considered as one of the significations of childhood. It can also be a method of indicating

wealth and status of signaling erotic potential and of connecting a person with a particular role of profession.¹

HAIR CARE IN ANCIENT EGYPT

The ancient Egyptian, man and women cared of hair cleanliness and its well look. Although they wore the fake hair made of human hair, especially in celebrations, they didn't neglect their hair. They keen on washing and creaming their hair and using high combs to clean hair from insects. Also, they used the prescriptions to treat hair diseases.

Women are used hair prolonging or shortening making thin braids, sometimes curls or straightened depending on the fashion in every time. Besides, they decorated hair with flowered ribbons, hair clips of beads and hair rings with jewels. Also they cared of perfuming their hair and creaming it with oils to be soft and easy combing, so they used high combs called (filaya) in Egypt, explained before in details, to get rid of insects may be caused different diseases like typhus and fever.

It was found differed kinds of creams in some jars, discovered in tombs, used in combing and castor oil.²

Many scenes appeared the view of combing hair, natural or wing princesses and women of the elite and nobility. Another views of a woman combing her daughter another women in the pubic class.

In the Egyptian museum we can see one of the most famous scene depicting hair combing such scene inscriptions on the coffin of princess, where the hairdresser combing her short hair, as holding a part of hair with a clip to comb it part by part.³

In addition to another statue of a group of colored lime stone, back to the 12th dynasty, depicting a women feeding her baby on the ground, while her servant (may be hair dresser) combing her.

One of the other scenes presented hair combing, back to new kingdom, some inscriptions back to Amarna period depicted some women combing each other's one sitting or high place combing anther women sitting in front of her on the ground (fig. 1).⁴ Anther scene on a pottery presented a women sitting on a chair and put her foot on a small chair foot and her

¹ Redford, D., (2001). *The Oxford Encyclopedia of Ancient Egypt*, Vol. II, Oxford, p. 76.


² Monic, L., (1993). *Treating herbs in ancient Egypt*, Trans.: Ahmed Zaher, Cairo, p. 84.

³ Westendorf, *Painting, Sculpture and Architecture of Ancient Egypt*. p. 71.

⁴ Vandier, *Menuel d'Archeologic Egyptienne*, vol. IV, pp. 171- 177.

hairdresser standing behind combing her, in front of her a servant offering a cup of oil used to comb and decorate her hair (fig. 2).⁵

THE HAIR AS A SYMBOL OF MOURNING

Times of mourning were often marked by throwing ashes or dirt over the head, and sometimes even removing locks of hair. The hieroglyphic determinative sign for mourning consists of three locks of hair , perhaps alluding to the myth of Isis cutting off one of her locks as a symbol of her grief for Osiris, an act hinted at in the Papyrus Ramesseum XI and described in detail by the Greek writer Plutarch.⁶

THE MOURNING PERIOD

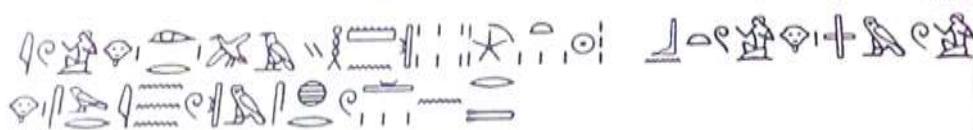
When someone died, his family stayed for no less than 70 days in mourning. When they had to go out after that period, they covered their faces with mud.⁷ These 70 days of mourning were the days between the death and the burial as inscribed on the stele of *Dhout* and *Intef*.⁸

Krst nfrt ii.s m 70 r^c.k km m w^cbt



A final burial arrives in peace after 70 days, having been fulfilled in the place of embalming.⁹ According to the widower letter in the Lyden Papyrus, he said that he spent 8 months in mourning:

Tw.i hr ir p3y hmn 8 3pd iw.i bn tw.i hr swri m shrw n rmt



"I spent the sum of eight months without eating or drinking like a man".¹⁰

Generally speaking, the period of mourning was not less than 70 days, meaning till the burial was done.

⁵ Vandier, D'abbadie Catalogue des Ostraca Figures de Deir el-Medinah, p. 63.

⁶ Shaw, I. & Nicholson, P., (2002). The British Museum Dictionary of Ancient Egypt, Cairo, pp. 117- 118.

⁷ Montet, P., (1982). Ägypten Leben und Kultur in der Ramseszeit, Stuttgart, s. 370.

⁸ Davies, N.De.G., (1915). The Tomb of Amenmhat, p. 56.

⁹ Sandison, A.T., Baslamierung, LÄ, I., 613.

¹⁰ Gardiner, A.H. & Sethe, K., (1928). Letters to the Dead mainly from the Old Kingdom and the Middle Kingdom, London, p. 8.

MOURNING DRESS AND APPEARANCE

In the Old Kingdom, as most of the scenes show, the women wore long tight dresses with two straps or one only. The color of the dresses was white. Their hair was either a big mass, which falls down on their shoulders, or short. The same dresses were worn also in the New Kingdom like in the tomb of Amenemhat (Thebes 53) from the time of Tutmosis III; however, the color was blue-gray (fig1).

From the 18th Dynasty, some women were dressed with tight clothes rising up to their neck; and during the procession, they bared their shoulders as a sign of mourning. This form of dress was worn also during the Ramesside period, especially under the reign of Ramses II.¹¹

The women clothes were modified later. They were made of white fine linen with many pleats.¹² The widow and the professional mourners also left their tight long dresses and wore instead long large clothes, and their color was sometimes white or blue-gray. The shoulders were also bare. In addition, the dress passed under their arm pit and covered the breast. A big knot kept this garment in its place and prevented it from slipping down. During their lamentation, the breasts were bared and the dress was made to fall down to their waist.

The widows wore no jewelry,¹³ and they also wore no wigs,¹⁴ but instead they let their hair down naturally on their shoulders. It was in disorder with several long locks like in the tomb of Ramose (Thebes 55) (fig. 2).¹⁵ On the stele of *Meri*, the widow plaited part of her hair to one side, and encircled her face with the other part. It is strange, and that is the only case of this form. As for the color of the hair, it was either black or gray. The gray color was not because of the old age; on the contrary, it was because of dust which they put during the funeral ceremony.¹⁶

As for the widower, it is difficult to know if he had a special mourning garment, as no scene shows it. The only thing that is clear is that men during the mourning time let their beards and hair grow.¹⁷

¹¹ Werbrouck, M., (1938). *Les Pleureuses dans l'Égypte Ancienne*, Bruxelles, p. 129.

¹² Staehlin, E., *Tracht*, LÄ.VI., 725.

¹³ Schäfer, H., (1937). *Eine Unerkannte Trauergebärde und ein Angeblicher, Plötzlicher Tod*, ZÄS73, p. 102.

¹⁴ Werzinski, W., (1923). *Atlas zur Altägyptischen Kulturgeschichte*, Leipzig, Vol. I, 8a/b.

¹⁵ PM, I, pp. 47ff.

¹⁶ El-Kasrawy, S.F., (1996). *Widow & Widower in Ancient Egypt*, Unpublished Thesis, p. 53.

¹⁷ Desroches-Noblecourt, Ch., L., (1947). *Un Coutume Égyptienne Méconnue*, BIFAO 45, p. 212.

BODY HAIR

For the ancient Egyptians, the hair on the head, as it grows on the top of the human body, symbolizes the spiritual forces and can be equivalent, within the symbolism of water, to the 'Upper Ocean'. On the other hand, the body-hair is equivalent to the 'Lower Ocean'. That is to say, it denotes the proliferation of the irrational power of the cosmos and of the instinctive life. This explains why the priests of many religions, the ancient Egyptians among them, shaved off all their hair. In addition, it also explains why the God Pan - a prefiguration of the devil - was depicted with hairy legs. In spite of the above generalization, there are some traditions in which the hair of the head as well as the body-hair takes on a malign significance.¹⁸

DISEASES OF HAIR

OLD AGE BALDNESS

One of the most important aspects noticed at old age, is the low number of hair follicles, as well as its loss in large quantities; thus, in some cases, the elder person is totally bald.¹⁹ In this regard, there are many examples for these cases in many Egyptian mummies as follows:

In the mummy of King Tuthmosis III, there were only few hairs; and it was found that he was totally bald.²⁰

From the examination the Tjuyu mummy, mother of Queen Tiye who was the wife of the Egyptian Pharaoh Amenhotep III, it was found that she was an old woman with baldness at the top of her head.²¹

After examining the human remains found in 1934-1935 at East of Deir el-Medina, it was found out that they belong to the 17th and 18th dynasties; and they included the remains of old bald people.²²

The examination of the mummy of King Ramses II showed that the upper part of the scalp was totally bald; nonetheless, there was some hair at the

¹⁸ Cirlot, J.E., (2001). *A Dictionary of Symbols*, London, pp. 134-135.

¹⁹ Fikry, M.E., (1972). *Senescence, Senility and Geriatric Medicine*, Vol. I, Medical Diseases of the Aged, The Public Organization for Books and Scientific Appliances, Cairo, p. 37; Badr, Y.M.E., (1993). *The Elders' Prospective of Death and the Dead: A Comparative Anthropology Study*, An Unpublished Ph.D. Thesis, Faculty of Arts, Alexandria University, p. 77.

²⁰ Smith, G.E., (1912). *Catalogue Général des Antiquités Égyptiennes du Musée du Caire: Nos 61051-6100*, The Royal Mummies, Le Caire: Imprimerie de L'Institut Français D'archéologie Orientale, p. 35.

²¹ Smith, G.E., and Dawson, W.R., (1924). *Egyptian Mummies*, London, pp.97- 98.

²² Rosalin, M., and Janssen, Jac. J., (1996). *Getting Old in Ancient Egypt*, London.

EBERS 465



kt nt srwdt šnyw n i3s tp mrht m3-ħs3 1 mrht db 1 mrht msh 1 mrht miw 1 mrht hft 1 mrht ni3w 1 irt m ht wct 1 wrh d3d3 n i3s

Another remedy to grow the hair in the bald head: lion fat (1), hippo fat (1), crocodile fat (1), cat fat (1), snake fat (1), and mountain ibex fat (1), put and mixed together, then applied on the bald head.²⁸

EBERS 466

There is also another remedy to grow the hair for the bald person, which used the hedgehog hair, as it is heated in oil, then applied on the head for four days.²⁹

EBERS 467

Another (remedy): Ochre crushed in bile (1) shall be added to it. Cut-open of a plant shall be added to it. That is in a mussel, crushed in labdanum 1. It shall be applied.³⁰

EBERS 468

In this remedy, we use a dog's leg, mussels' flour and a donkey's hoof, in equal portions, cooked together in a pot, then put on oil and applied.³¹

EBERS 470

This remedy is used to treat the hair that already exists; thus, it uses a donkey's tooth mixed with honey, then used as an ointment.³²

²⁸ Grapow, H., op. cit., p. 514 (Eb 465 (66, 9-12); Kamal, H., op. cit., p. 177, No. 465.

²⁹ Grapow, H., op. cit., pp. 514- 515 (Eb 466 (66, 12-13); Kamal, H., op. cit., p. 177, No. 466.

³⁰ Grapow, H., op. cit., p. 515 (Eb 467 (66, 13-15); Kamal, H., op. cit., p. 177, No. 467.

³¹ Grapow, H., op. cit., p. 497 (Eb 468 (66, 15-18); Kamal, H., op. cit., p. 177, No. 468.

³² Grapow, H., op. cit., p. 515 (Eb 470 (66, 19-21); Kamal, H., op. cit., p. 177, No. 470.

EBERS 471

This remedy is used to treat the hair; in order to prepare it, we use some materials such as ochre, black kohl, antelope oil and hippo fat, all in equal portions, then mixed and applied.³³

EBERS 473

Another remedy to grow the hair, as it uses oil and fat in equal portions, then applied.³⁴

Moreover, in the Hearst Papyrus, there are also some medical remedies to grow the hair as follows:

HEARST 144



phrt nt srwd šnyw ḥpnnt rdi ti im ippt nt sin rdi ti im ht ir m-ht ndwh šhrtw di tw s hr mrht wrh im ḥs3 sp -sn

A remedy to grow the hair: a worm put in clay mud, then put on fire and cooked, then applied for many times.³⁵

HEARST 146



kt phrt ḥd ghs mrht hf3w mrht msh mrht dbi irw m ht wḥt mrhw im

Another remedy: deer fat, snake fat, crocodile fat, and water buffalo fat, mixed together and applied.³⁶

REMOVAL OF UNWANTED HAIR

In fact, there is indeed a notable change in the hair growth with the elder people; thus, we often notice a remarkable change regarding the hair

³³ Grapow, H., *op. cit.*, p. 515 (Eb 471 (66, 21-67,1); Kamal, H., *op. cit.*, p. 177, No. 471.
³⁴ Grapow, H., *op. cit.*, p. 516 (Eb 473 (67, 2-3); Kamal, H., *op. cit.*, p. 177, No. 473.
³⁵ Grapow, H., *op. cit.*, p. 103,516 (H 144 (10, 4-5); Kamal, H., *op. cit.*, p. 75, No. 144.
³⁶ Grapow, H., *op. cit.*, p. 104, 517 (H 146 (10, 6-7); Kamal, H., *op. cit.*, p. 75, No. 146.

growth in the nose and on the ears; and at sometimes, the hair grows notably on the faces of old women.³⁷ Therefore, this hair had to be removed.

In ancient Egypt, there were remedies for this purpose; however, it was not mentioned specifically whether these remedies were used for young or old people, as they were just remedies for hair removal as shown here below.

REMEDIES FOR THE REMOVAL OF UNWANTED HAIR

These remedies were found in the following papyri: (Ebers 476 & 774) and (Hearst 155 & 156). These remedies include for example but not limited to the following:

EBERS 476



dr st mi hpr p3kyt nt štyw snwḥ nd rdi hr mrḥt nt inst nt db wrḥ im ʕ83

sp -sn sp -sn

To remove it (i.e. the hair) in case it appears: a boiled turtle shell, saucerized and mixed with the fat of a water buffalo's leg, then applied for many times.³⁸

HEARST 156



kt snf n k3t tsmt ḥrtw r šny diw r s

Another remedy: blood from a female dog's vagina, put on the hair.³⁹

GRAY AND WHITE HAIR

One of the most notable aspects of old age is the hair's transformation into gray or white.⁴⁰ In this regard, many examples for this fact were found in the Egyptian mummies as follows:

³⁷Fikry, M.E., *op. cit.*, Vol. I, p. 37; Badr, Y.M.E., *op. cit.*, p. 77.

³⁸ Grapow, H., *op. cit.*, pp. 517 – 518 (Eb 476 (67, 5-7); Kamal, H., *op. cit.*, p. 178, No. 476.

³⁹ Grapow, H., *op. cit.*, p. 106, 517 (H 156 (10 & 18); Kamal, H., *op. cit.*, p. 75, No. 155.

- After the examination of the mummy of King Tutmosis III, some white hairs were found next to the left ear.⁴¹ In addition, the examination of Yuya mummy, father of Queen Tiye who was the wife of the Egyptian pharaoh Amenhotep III, showed that he was an old man, with thick white hair on his head.⁴²
- After examining the human remains found in 1934-1935 at East of Deir el-Medina, it was found out that they belong to the 17th and 18th dynasties; and they included the remains of old people including a man and a woman with gray hair, and a very old man with white hair.⁴³
- The examination of the mummy of King Ramses II showed that he had white hair, with the length of 60 mm; however, it turned into yellow over time.⁴⁴
- The mummy of King Merneptah showed some remaining white hairs on the two temples and the back of the neck.⁴⁵

In this regard, it is worth mentioning that the ancient Egyptian knew medical remedies to get rid of the gray hair and stop the growth of white hair. Here are some of these remedies in detail:

REMEDIES TO GET RID OF THE GRAY HAIR

The Ebers Papyrus⁴⁶ included remedies to get rid of the gray hair for the elder people. These remedies came under the following numbers: (451–452 & 459–461). These remedies include for example but not limited to the following:

EBERS 451



⁴⁰ Fikry, M.E., *Op. Cit.*, Vol. I, p. 37; Badr, Y.M.E., *op. cit.*, p. 77; (*He said: "My Lord! Indeed my bones have grown feeble, and gray hair has spread on my head, and I have never been unblest in my invocation to You); Great truth of God.*

⁴¹ Smith, G.E., *op. cit.*, p. 35, No. 61068.

⁴² Smith, G.E., and Dawson, W.R., (1924). *Egyptian Mummies*, London, pp. 97-98.

⁴³ Rosalind, M., and Janssen, Jac. J., *op. cit.*, p. 34.

⁴⁴ Smith, G.E., *op. cit.*, p. 62, No. 61078; Smith, G.E., and Dawson, W.R., *op. cit.*, p. 99.

⁴⁵ Smith, G.E., *op. cit.*, p. 66, No. 61079.

⁴⁶ Ebers Papyrus dates back to about 1550 B.C., from the 18th Dynasty Era; and it was named after the German scientist George Ebers who bought it in Luxor from the scientist Smith, then translated in 1875; and the papyrus' length is more than twenty meters. *See*, Rosalind, M., and Janssen, Jac. J., *op. cit.*, pp. 26- 27.; Harries, J.E, and Wentz, E.F., *op. cit.*, p. 54; Bedar, W.A.E., (1993). *Medicine and Physicians in Ancient Egypt till the End of the New Kingdom: A Historical and Cultural Study*, a Study submitted from the Department of History and Islamic & Egyptian Monuments, Faculty of Arts, Alexandria University, an Unpublished M.A. Thesis, p. 26.



ḥ3t-ꜥ m pḥrt nt dr skm srwḥ snf n bḥs km psi ḥr mrḥt wrḥ im

The beginning of a remedy to get rid of the gray hair: blood of a black calf, cooked with oil and applied on the hair.⁴⁷

EBERS 452

In addition, you may use the turtle's shell and the vertebrae of a bird, cooked in oil and applied as follows:



kt p3kꜣt nt štyw bksw n g3bgw psi ḥr mrḥt wrḥ im ʕ3 sp -sn

Another remedy: the turtle's shell and the vertebrae of a bird, cooked in oil and applied for several times.⁴⁸

EBERS 459

In addition, another remedy might be used to get rid of the gray (white) hair, using the blood of a black ox, put on oil and applied.⁴⁹

EBERS 460



kt nt dr skm ʕ3gt nt ʕ3 snwḥ ti k3t tsmt šsp m ḥm3t kꜣmyt

Another remedy to get rid of the gray (white) hair: a donkey's hoof cooked (with) a female dog's vagina, as well as a grip (four karats) of salt and glue.⁵⁰

EBERS 461



⁴⁷ Grapow, H., op. cit., p. 510 (Eb 451 (65, 8-9); Kamal, H., op. cit., p. 175, No. 451.
⁴⁸ Grapow, H., op. cit., p. 510 (Eb 452 (65, 9-10).
⁴⁹ *Ibid*, p. 510 (Eb 459 (65, 19-20); Kamal, H., op. cit., p. 176, No. 459.
⁵⁰ Grapow, H., op. cit., pp. 510- 511 (Eb 460 (65, 20-22); Kamal, H., op. cit., p. 176, No. 460.

mrḥt ḥft kmt wꜥwyt ḏdft gmi m ḥs psi ḥr mrḥt wrḥ im ʿš3 sp -sn

In order to get rid of the gray hair: black snake fat and manure worms, cooked in oil and applied for several times.⁵¹

REMEDIES TO STOP THE GROWTH OF GRAY HAIR (TO PREVENT GRAYNESS OF THE HAIR)

The Hearst Papyrus⁵² included remedies to stop the growth of gray hair, i.e. to prevent the grayness of the hair (Hearst 147– 149); as well as the Ebers Papyrus (Ebers 453 – 458 & 462 – 463). These remedies include for example but not limited to the following:

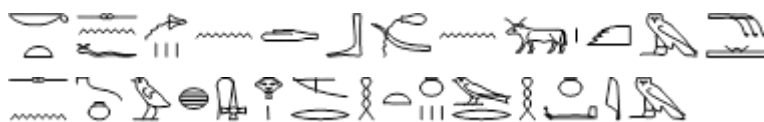
EBERS 453



kt n tm rdi ḥpr skm mwt rmt k3t nt niw swḥt nt g3bg.w mrḥt ibr snwḥ rdi r tp n s r s3 mdd.f

Another remedy to stop the hair from becoming gray (to prevent the grayness of the hair) for both men and women: a cat's vagina, a bird's egg, oil and labdanum, cooked and applied on the head after squeezing the mixture.⁵³

EBERS 454



kt snf n db n k3 km snwḥ ḥr mrḥt wrḥ im

Another remedy: the blood of a calf with black horns, cooked in oil and applied.⁵⁴

⁵¹ Grapow, H., op. cit., p. 511 (Eb 461 (66, 1-2); Kamal, H., op. cit., p. 176, No. 461.
⁵² The Hearst Papyrus was found in Deir el-Ballas village in 1901. After its examination, it was found that it dates back to the same date of the Ebers Papyrus; hence, it goes back to the 18th Dynasty, before the nineteenth year of the reign of King Amenhotep I; and the papyrus includes 18 columns constituting a number of remedies, See: Resiner, G., (1905). The Hearst Medical Papyrus, Leipzig, p. 1.
⁵³ Grapow, H., op. cit., p. 511 (Eb 453 (65, 10-12); Kamal, H., op. cit., p. 176, No. 453.
⁵⁴ Grapow, H., op. cit., p. 511 (Eb 454 (65, 12-13); Kamal, H., op. cit., p. 176, No. 454.

EBERS 456



kt hfrnw nw šdyt sšr nd 3mi hr ibr wrh m-ht mdd.f

Another remedy: dried fish saucerized and mixed with labdanum, then applied after squeezing the mixture.⁵⁵

EBERS 457

This remedy uses the blood of a bird's vertebral column, added to labdanum and applied, then you throw on it either the back of a live kite or a live dove.⁵⁶

EBERS 458

This remedy uses a deer's horn, cooked in oil in a pot, then applied on the head of a man or a woman.⁵⁷

EBERS 462

In order to prevent the growth of gray hair in the eyebrows, you may use honey with water and clay, thus, after washing the mixture, it shall be well applied on the eyebrow, then left for the period of four months, then used on daily basis.⁵⁸

EBERS 463

This remedy uses the donkey's liver, as it shall be put in a bowl and cut into small balls, then put in a pot on fire for a while till it is cooked, then mixed with oil and applied.⁵⁹

In addition, the Hearst Papyrus also included other remedies used to prevent the grayness of the hair as follows:

HEARST 147

This remedy is concerned with a treatment to stop the growth of gray hair (i.e. to prevent the grayness of the hair), as it uses the seeds of Juniper added to the seeds of palms, saucerized well together, then a little amount of fat (a finger's amount) shall be added to the mixture, then it shall be

⁵⁵ Grapow, H., op. cit., P. 512 (Eb 456 (65, 14-16); Kamal, H., op. cit., p. 176, No. 456.

⁵⁶ Grapow, H., op.cit., p. 512 (Eb 457 (65, 16-18); Kamal, H., op. cit., p. 176, No. 457.

⁵⁷ Grapow, H., op. cit., p. 512 (Eb 458 (65, 18-19); Kamal, H., op. cit., p. 176, No. 458.

⁵⁸ Grapow, H., op. cit., p. 512 (Eb 462 (66, 2-3); Kamal, H., op. cit., p. 176, No. 462.

⁵⁹ Grapow, H., op. cit., p. 513 (Eb 463 (66, 4-7); Kamal, H., op. cit., p. 176, No. 463.

shaped into a dough and covered with a piece of cloth, left on fire in a pot till it is cooked, then mixed with fat and applied.⁶⁰

HEARST 148



kt mist nt ʿ3 rdi ti m d3d3w r hw3 snwh rdi ti hr mrht wrh im

Another remedy: a donkey's liver put in a bowl till it is rotten, then cooked and added to fat, then applied.⁶¹

HEARST 149

This remedy uses a rat, cooked and mixed with fat, then left till it is rotten, then used to prevent the grayness of the hair.⁶²

THE RESULT








- The hairstyle was very importance to the ancient Egyptians.
- The ancient Egyptian cared of the hair cleanliness.
- The combs were known in Egypt since the pre-history period.
- Some combs were decorated with animals shaped on the rear part and were used for combing not beautifying.
- The determinative sign of mourning was consisting of three locks of hair.
- The hair body is symbolizes of spiritual forces.
- In the ancient Egyptians knew some medical remedies to grow the hair.
- The ancient Egyptians knew many ways for remove the hair from the body.
- The ancient Egyptian doctors find treat for the gray and white hair and used many medical remedies.

⁶⁰ Wreszinski, W., (1912). "Der Londoner Medizinische Papyrus", Brit. Museum No.10 059; Und Der Papyrus Hearst in Transkription, Übersetzung und Kommentar, Leipzig, pp. 34- 35, No. 147; Kamal, H., op. cit., p. 75, No. 147.








⁶¹ Wreszinski, W., op. cit., p. 35, No. 148; Kamal, H., op. cit., p. 75, No. 148.

⁶² Wreszinski, W., op. cit., p. 35, No. 149; Kamal, H., op. cit., p. 75, No. 149.

CATALOG OF THE HAIR STYLES IN ANCIENT EGYPT⁶³

	Hair Style	Figure	Comment
1	The Cropped Style		The style is either been cut to an even length and the style is depicted as just a hairline
2	Short Round Curly Style		The style is either the persons own naturally curly hair.
3	Short Round Wavy Style		The style is very similar to the short round curly style.
4	Jaw-Level		The hair can be straight, wavy or plaited.
5	Tripartite Style		This style could be depicted as plain black.
6	Hathor Style		The hair style appeared during Middle Kingdom and presented the women like goddess Hathor.
7	Receding Style		This style shows the baldness.

⁶³ Geoffrey John Tassie, *The Social and Ritual Contextualization of Ancient Egyptian Hair and Hairstyles from the Protodynastic to the End of the Old Kingdom*, pp. 414- 422.

8	Wavy Rounded Shoulder-Length Style		This style appeared at the end of the Old Kingdom.
9	Short Round Ringletted		This style appeared at the end of the Old Kingdom.
10	Shaved or Bald		This style is known throughout all periods of Egyptian history.
11	Angled Shoulder-Length		This style appeared at Middle Kingdom.
12	Duplex style		The style consists of a row of plaits and it's appeared in 18 dynasty.
13	Flying or Layered style		This style appeared at new kingdom.
14	Nubian or Feathered Style		This style appeared at new kingdom.

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FIGURES:



Fig. 1 Present some women combing anther women
Vandier, Manuel IV,
fig 66

Fig. 2 Present some women combing anther women during Amarna life
Erman, Life in Ancient Egypt, p. 153





Fig. 3 View of mourners, Tomb of Amenemhat, TT. 53 from the time of Tuthmosis III

https://osirisnet.net/tombes/nobles/amenemhat82/e_amenemhat82_04.htm



Fig. 4 View of mourners, Tomb of Ramose TT. 55

https://commons.wikimedia.org/wiki/File:Maler_der_Grabkammer_des_Ramose_001.jpg