

BENTE HOLMEN

P.CARLSBERG 53 BACK

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(Cf. Tafel VIIIb)

On the verso of the papyrus published above (p. 125f.) is a drawing of an Egyptian god with a ram-head. The drawing is done in black ink with red fillings. The god is sitting on a throne holding a *was*-scepter in his left hand and with the right arm slightly raised. On his head the god is carrying a boat with a solar disk and two ribbons hanging down from under it.

The only dress the god is wearing is what seems to be a plain skirt reaching till just below the knee and tied with a belt around the waist. A necklace is marked with black lines and little red circles. On the upper arms, wrists, and ankles ordinary bracelets are drawn in black. Near the left elbow is a red bracelet with a wavy edge. It is unclear what the little black and red circular marks on the forearms represent. They might be interpreted as some kind of tattoo-marks, but this would be an atypical kind of tattoos and an atypical part of the body in which to put them. Another possibility is that they represent a textile pattern, which would mean that the arms of the god are covered with sleeves. But nothing else indicates a dress with sleeves, so this interpretation is equally unlikely.

The solar disk in a boat points to a sun-god or a god of creation, or perhaps to a combination of the two. The ram-head is characteristic of several Egyptian gods: Both Amon, Khnum, and Re are known to have been depicted with a ram-head.¹ In the Graeco-Roman period Amon played a minor part and Re was rather considered part of the older Egyptian mythology. Mostly he was combined with Khnum as he had been combined with Amon in the New Kingdom. So, although the important question of the identity of the god cannot be settled with certainty, it is probable that we have a drawing of Khnum-Re who is known to have had a cult in the Fayum.²

Copenhagen

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¹ Cf. under 'Amun', 'Khnum', 'Re', and 'Widder' in Bonnet, *Reallexikon der Ägyptischen Religionsgeschichte*, Berlin 1952, and in *Lexikon der Ägyptologie*. Sternberg, *Mythische Motive und Mythenbildung in den ägyptischen Tempeln und Papyri der griechisch-römischen Zeit*, Wiesbaden 1985. J. Lindsay, *Men and Gods on the Roman Nile*, London 1968.

² "Khnum-Re, lord of Antinoë" is mentioned very often in the inscriptions of the Tomb of Petosiris, see e.g. no. 58,4 in G. Lefebvre, *Le tombeau de Petosiris*, Le Caire 1924.



Darstellung eines Gottes (P.Carlsberg 53 verso)