

W32 (Week 1, Thursday)

Start with the material:

**Headrests in Ancient China
and Ancient Egypt –How to
compare such implements?**

HPAR4010

What makes civilisation?

Dr Katharina Zinn / Dr Thomas Jansen



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•CCM 189.996

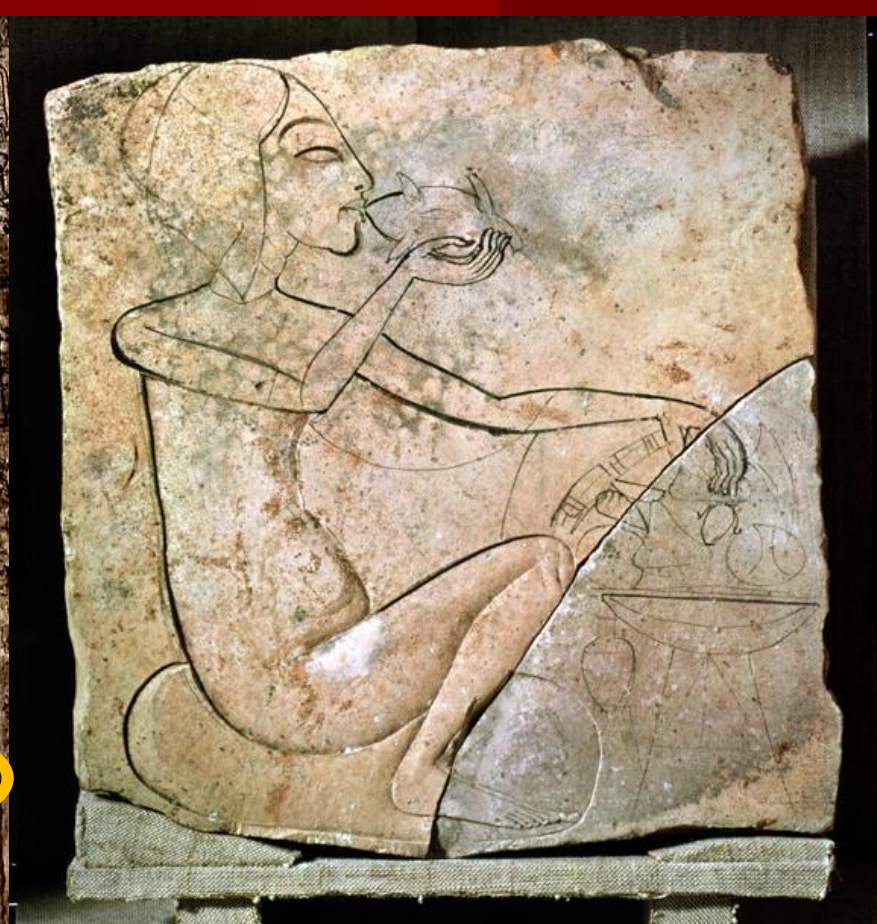
MMA 12.181.308 (18th dyn.) – front; Albany Institute ??? (MK); MMA 19.3.152 (MK), Tomb of Tutankhamun (KV 62, 18th dyn.), Florence 6994



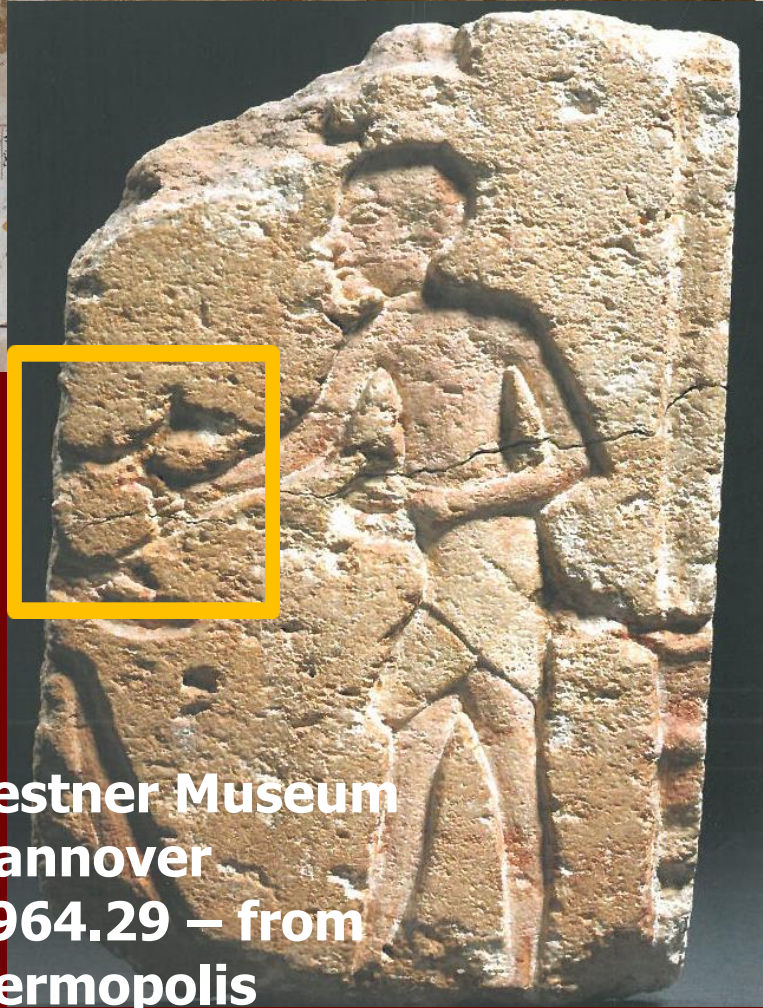


Egyptology

- *wrs* (*rs* – dream?), *wts*
- Not much discussions in Egyptology about headrest
- unusual part of furniture (Peck) as Egyptians had pillows (used to cushion balustrades, chairs, ...)
- Predynastic: stones in tombs under heads – precursor? (Petrie)
- Appear in religious texts: CT 232; BoD 166
- Since 3rd dyn. – depicted on tomb walls, coffins, stelae
- Found in tombs: found examples show use or were produced for tomb



Tomb of Ramose (TT55)



Kestner Museum
Hannover
1964.29 — from
Hermopolis

BM EA46631:
wrapped in fine cloth,
wooden headrest
placed at the side of
the head



Headrests as status objects in ancient Egypt – the glass headrest of Tutankhamun



Headrests as status objects in ancient Egypt

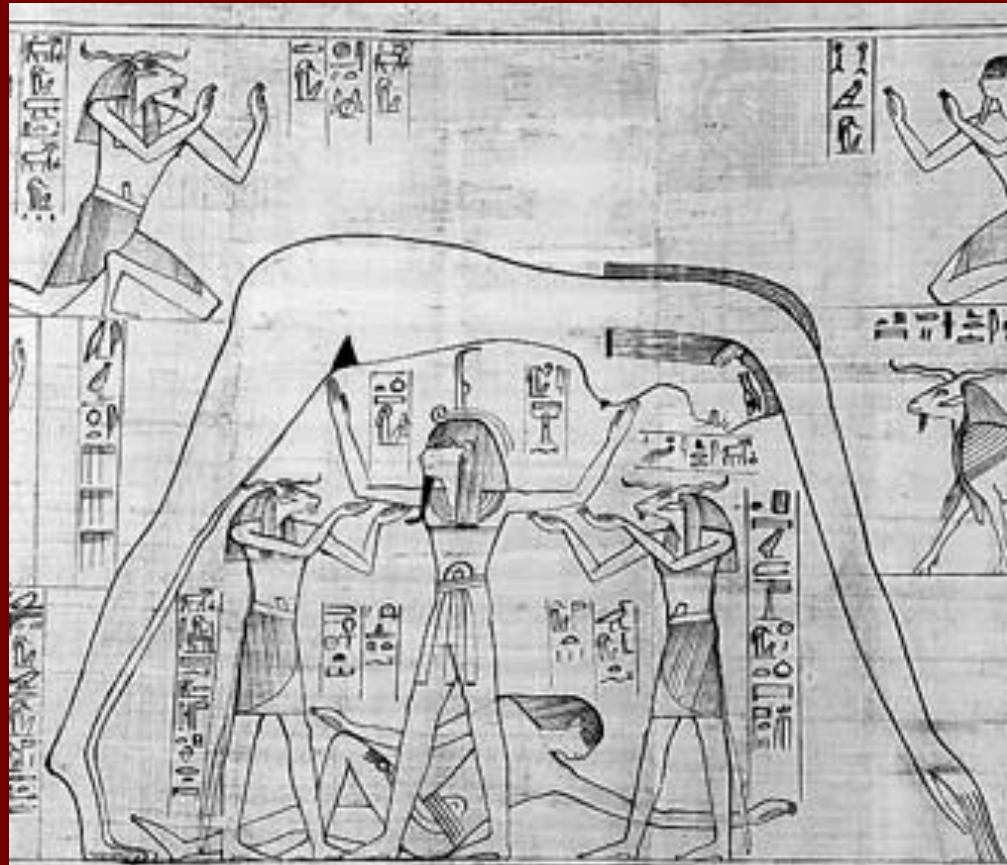
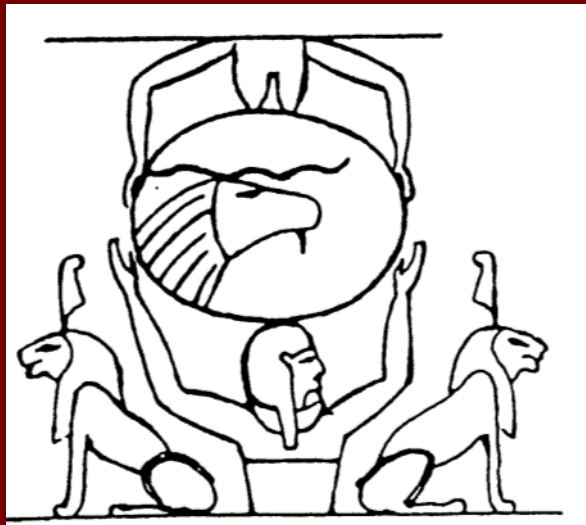


Tomb of Tutankhamun (JdE 62020, KV 62)



- Shows god of creation Shu ("he who rises up" as god of air / sunlight) upholding the crest

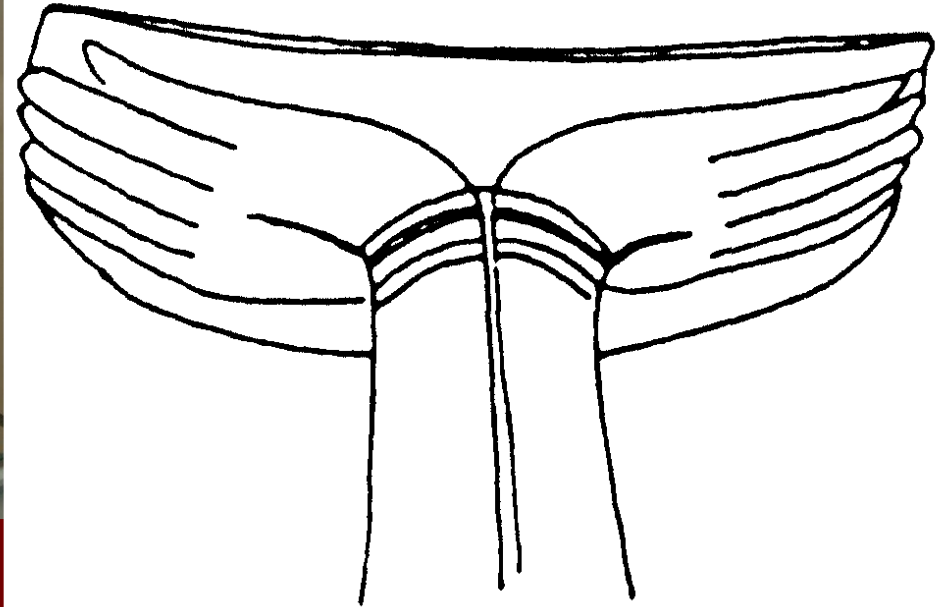
Head seen as sun



Supporting the head of the sleeper / deceased (holding up)



■ Louvre E13853



Headrest → Headrest amulet



- ❑ funerary amulets
- ❑ protective function
- ❑ Symbol for sun raising above the hills like round head resting on headrest
- ❑ powerful symbol of resurrection and rebirth
- ❑ Headrest amulets protect the head of the deceased, reinsure rebirth



**Sleeping on a
headrest ?!?!**



**The (global)
material evidence**



The 'pillow'/headrest types in China

Known since the Shang dynasty (c. 16th century to 1050 BCE).

Earliest pillows were natural stone (not made)

Hard (stone, wood) as well as soft materials (first animal skin, since the Han dyn. silk)

Shapes: horn shape (角枕), rectangular (長方), oval (橢圓), trapezoid (梯形), animal (動物), plant (植物), human (人物 woman, child etc.)

Han dynasty → medicinal pillow (藥枕)

Tang dyn. → porcelain headrests, produced in state-run kilns; great variety in design, lots of floral motifs



Song dyn. → we begin to see poems and calligraphy



Jade burial suit with
headrest
Han Tomb of Mancheng,
Hebei Province, north
China



An example of a stoneware Chinese headrest in the collection of the Los Angeles County Museum of Art. Gift of Nasli M. Heeramaneck (M.73.48.83). Image courtesy of <http://www.lacma.org/>.



Right: Mirror pair Chinese porcelain 'boy' pillows both wearing a prunus blossom on cracked ice patterned baby bib in underglaze blue, 10in x 14in.
Realized \$3,500 + buyer's premium in 2020.
Image courtesy Eddie's Auction and LiveAuctioneers

Porcelain headrests, 南越王博物院藏

“张家造”款白地黑花持荷娃娃腰形枕，
北宋·十一至十二世纪，河北磁州窑



黄釉绞胎印花如意形枕，晚唐至北
宋初·九至十世纪，河南巩县窑



北宋晚期至金·十一至十三世纪
河南扒村窑



Guangdong Museum



Proverbs involving pillows

- ❑ *zhenshi shuliu* 枕石漱流 “to live in seclusion”
- ❑ *zhenge han ma* 枕戈悍馬 “to sleep on a spear as a pillow and exert one’s horse”
- ❑ *zhen dian xi wen* 枕典席文 “to study diligently”
- ❑ *zhen xi zhi huan* 枕席之歡 “amorous relationship”
- ❑ *zhentou ling* 枕邊靈 “pillow talk”
- ❑ *zhentou feng* 枕頭風 “pillow talk” (encouraging words; intervention in male affairs)

Sensory relationship

- To bury one's face in the pillow
– 把臉埋在枕頭裏
- To fluff up one's pillow 把枕頭拍松



Liji 禮記

- 子夏問於孔子曰：「居父母之仇如之何？」夫子曰：「寢苦枕干，...」 Zi-xia asked Confucius, saying, 'How should (a son) conduct himself with reference to the man who has killed his father or mother?' The Master said, 'He should sleep on straw, with his shield for a pillow;
- 父母舅姑將坐，奉席請何鄉；將衽，長者奉席請何趾。少者執床與坐，御者舉几，斂席與簟，縣衾篋枕，斂簟而襆之。 When the parents wish to sit (anywhere), the sons and their wives should carry their mats, and ask in what direction they shall lay them. When they wish to lie down, the eldest among them should carry the mats, and ask where they wish to place their feet, while the youngest will carry a (small) bench for them to lean on while they stretch out their legs. (At the same time) an attendant will place a stool by them. They should take up the mat on which they had been lying and the fine mat over it, bang up the coverlet, put the pillow in its case, and roll up the fine mat and put it in its cover.

Liji 禮記

- 父母之喪，居倚廬、不塗，寢苫枕塊 At the mourning rites for a parent, (the son) occupied the slanting shed, unplastered; slept on straw, with a clod of earth for his pillow.
- 寢苫枕塊 *qin shan zhen kuai* appears several times



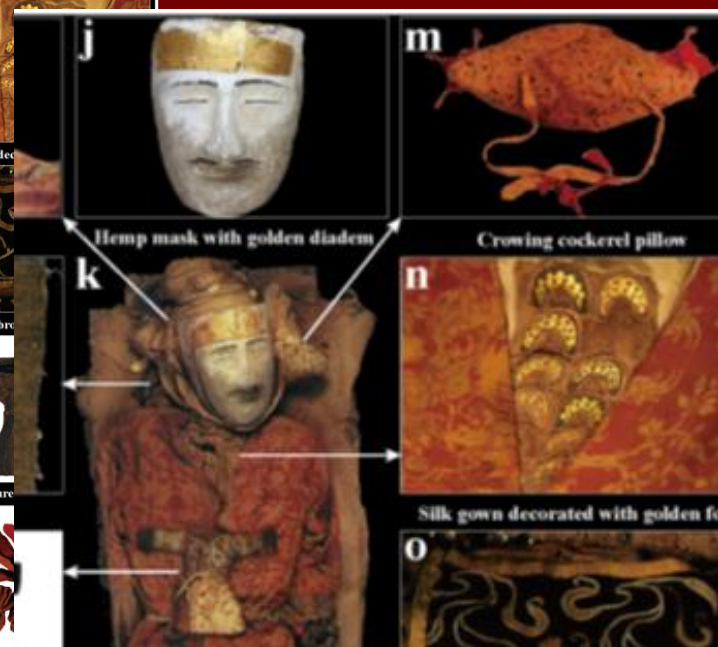
Tufted carpet with a decorative pattern of a male lion



Yellow painted wood coffin with decorative patterns and flowers



View of Yingpan Man covered with a silk burial shroud



Pillows are status good / exported goods



Cockerel Pillow



Crowing cockerel pillow with pearls



Sketch of the pillow



Decorative patterns of plants on the pillow

d



Monkey-shaped face



Griffin



Net-shaped pattern



Blue dragon



Red sparrow



White tiger

Decorative patterns of paired birds and animals on the pillow

e



Blue dragon

f



Red sparrow

g



Black turtle-snake

h



White tiger

Funerary customs: crowing cockerel pillow 鸡鸣枕

- represents accumulated Yang (i.e., the Sun), warding off spirits of darkness away from the coffin
- “substitute body” for the soul of the deceased: catches the soul, makes it move to the ancestral tablet (Tong 2004, 122)
- Created in the form of this bird to wake up deceased in the afterlife by crowing
- Yingpin pillow – images of mythical creatures: monkey face (deceased which needs protection), griffin beast, blue dragon, red sparrow, white tiger = guardians (Wang et al. 2022, 11–12).
- Tao Hongjing’s (陶弘景) “Collected Commentaries to the Materia Medica” (本草经集注, *Bencao jing jizhu*): “Tiger’s head as a pillow helps to get rid of nightmares. Placed on the door it helps to exorcise gui”.

Soushen ji 搜神記

魏景初中，咸陽縣吏王臣家有怪，无故聞拍手相呼，伺无所見。其母夜作倦，就枕寢息。有頃復聞灶下有呼聲曰：“文約，何以不來？”頭下枕應曰：“我見枕，不能往。汝可來就我飲。”至明，乃飯甬也。即聚燒之，其怪遂絕。

In the middle of the Jingchu reign [237–239] of the Wei dynasty, some strange spirit appeared in the household of Xianyang's county clerk Wang Chen. Out of nowhere the family would hear the sound of hand-clapping and voices calling out to each other, but when they looked around, they found nothing. One night, Wang Chen's mother, exhausted from working through the evening, lay down on her pillow to get some rest. In a little while, she heard a voice calling out from under the stove: "Wenyue, why aren't you coming?" The pillow under her head answered, "I am being pillowed on. I cannot go. Why don't you come to me instead and have a drink with me?" At dawn, [the voice] turned out to come from a rice paddle. They gathered the pillow and the rice paddle and burned them together. From then on, the strange spirits disappeared. (transl. Tian Xiaofei 2020, p. 319)

Guo Jichan's 郭季產 (fl. 420s) *Collection of Marvels* (Jiyi ji 集異記)

宋中山劉玄居越城。日暮，忽見一人著烏袴褶來取火，面首無七孔，面莽黨然。乃請師筮之。師曰：“此是家先代時物，久則為魅，殺人。及其未有眼目，可早除之。”劉因執縛，刀斷數下，乃變為一枕，此乃是祖父時枕也。

“During the Song dynasty, Liu Xuan of Zhongshan resided at Yuecheng. At sunset, he suddenly saw a man dressed in a black *kuxi* jacket and pants who came to fetch a light. His head, lacking the seven holes, was faceless. He consulted a diviner, who said, “This is something that has been in your family possession for several generations. After a long time such things can turn into demons and kill people. You must get rid of it as soon as possible, before it grows eyes.” Liu subsequently caught the man, tied him up, and struck him repeatedly with a sword. **The man transformed into a pillow.** It turned out to be a pillow from the time of his grandfather.” (transl. Tian Xiaofei 2020, p. 319)

Door to another world

“Forgotten matters of the Kaiyuan Tianbao era” (开元天宝遗事, *Kaiyuan tianbao yishi*) by Wang Renyu (王仁裕)

Travel to Immortals pillow (游仙枕) which transfers one to different places while dreaming:

“Qiuci state presented a pillow. Its color is like agate, it shines like jade. It’s a sheer craftsmanship. If you put your head on this pillow, when dreaming you will travel to ten continents and three islands, four seas and five lakes. That is why the Emperor named it ‘travel to Immortals pillow’. Later, he granted it to Yang Guozhong.”

How to restore “the means of accurate identity” lost in modern history?



ANCIENT EGYPT COMES TO LAMPETER

EXHIBITION OF
ARTEFACTS FROM CYFARTHFA CASTLE
MUSEUM, MERTHYR TYDFIL

"I HAVE FLOWN UP
IN PRIMEVAL TIME"
ANCIENT EGYPTIAN FUNERARY BELIEFS

ENTRY FREE

WHERE
Roderic Bowen Library and Archives,
University of Wales Trinity Saint David

WHEN
24th May—2nd June 2018
Open Mon-Fri 10am - 4pm

 Prifysgol Cymru
Y Drindod Dewi Sant
University of Wales
Trinity Saint David



EVENTS:

THU 24TH MAY 2018 @ 3PM – ALL WELCOME,
ENTRY FREE

PUBLIC OPENING - WITH
PRESENTATIONS GIVEN BY THE
INVOLVED STUDENTS AND RECEPTION,
ALL WELCOME

FRI, 25TH MAY

WORKSHOP DAY WITH YSGOL BRO PEDR
ANCIENT EGYPTIAN AFTERLIFE
BELIEFS

TUES, 29TH MAY

PUBLIC TALK (DR. KATHARINA ZINN) –
ALL WELCOME, ENTRY FREE

DID YOU SLEEP WELL? – THE BODY,
THE SENSES AND ANCIENT
EGYPTIAN HEADRESTS FROM
CYFARTHFA CASTLE MUSEUM,
MERTHYR TYDFIL

THU, 31ST MAY

WORKSHOP FOR HOME-SCHOOLED
CHILDREN (AGE 10-16) – ENTRY FREE
BUT RESERVATION REQUIRED (RVSP
K.ZINN@UWTSO.AC.UK)

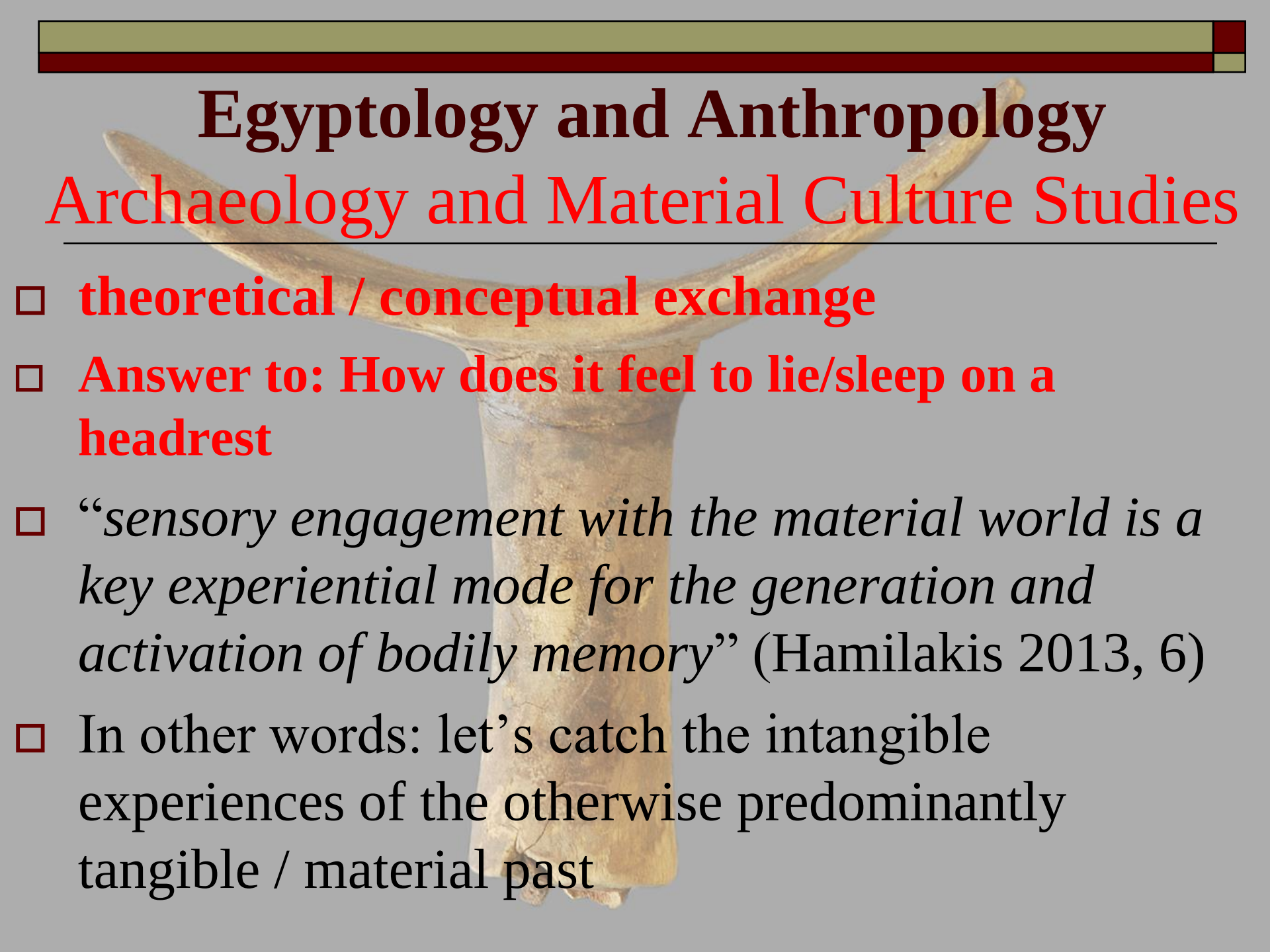
Sleep like an ancient Egyptian – hear
about sleep in death, try to lie down on an
Egyptian headrest and make a headrest
amulet



Sleeping on a headrest



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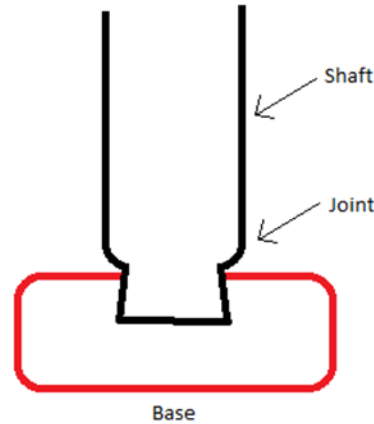


Egyptology and Anthropology

Archaeology and Material Culture Studies

- ❑ **theoretical / conceptual exchange**
- ❑ **Answer to: How does it feel to lie/sleep on a headrest**
- ❑ *“sensory engagement with the material world is a key experiential mode for the generation and activation of bodily memory” (Hamilakis 2013, 6)*
- ❑ In other words: let’s catch the intangible experiences of the otherwise predominantly tangible / material past

Base with plinth



Archaeological research

Sleeping on a headrest



What was the linen for?

□ “Dust sheet”



□ Padding?



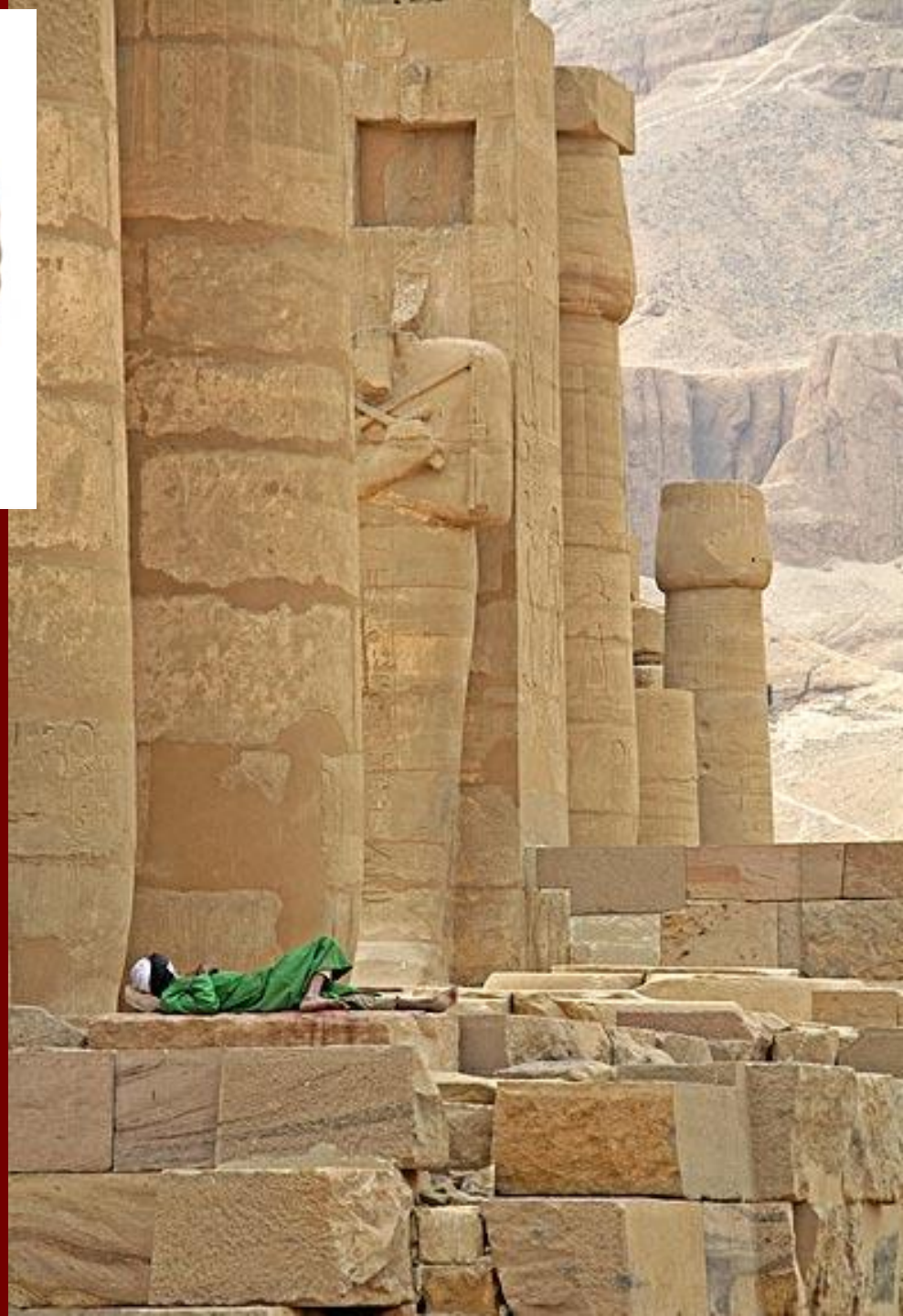
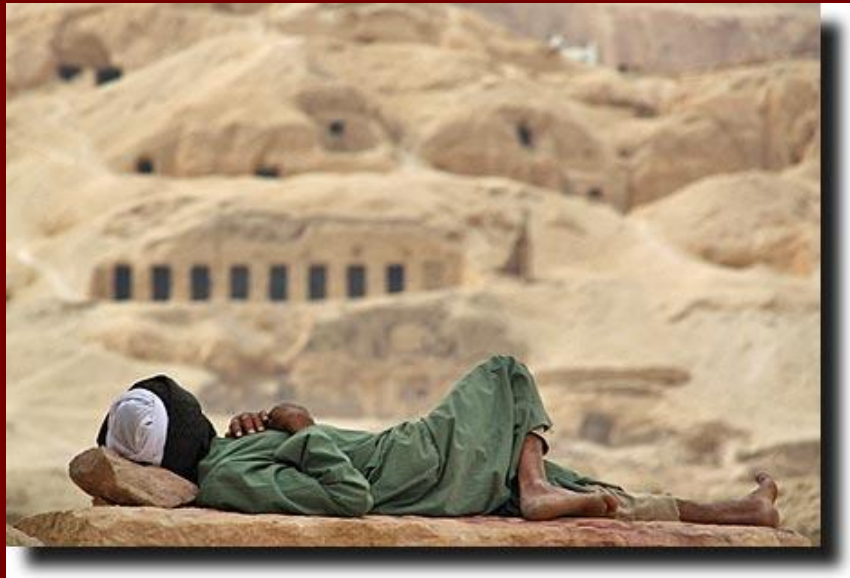
TT8 Kha and Merit – Merit's bed with headrest

wooden headrest encased in two layers of cloth





Sleeping patterns: Past or present?



Making a headrest – **experimental** archaeology



Making – **experiential** archaeology



Sleeping on a headrest



Anthropological fieldwork

- ❑ Observation, survey, questionnaire
- ❑ Experiential archaeology bridges the gap
- ❑ Experiencing to sleep on a headrest: perceptions, sensual involvement, changed knowledge / understanding

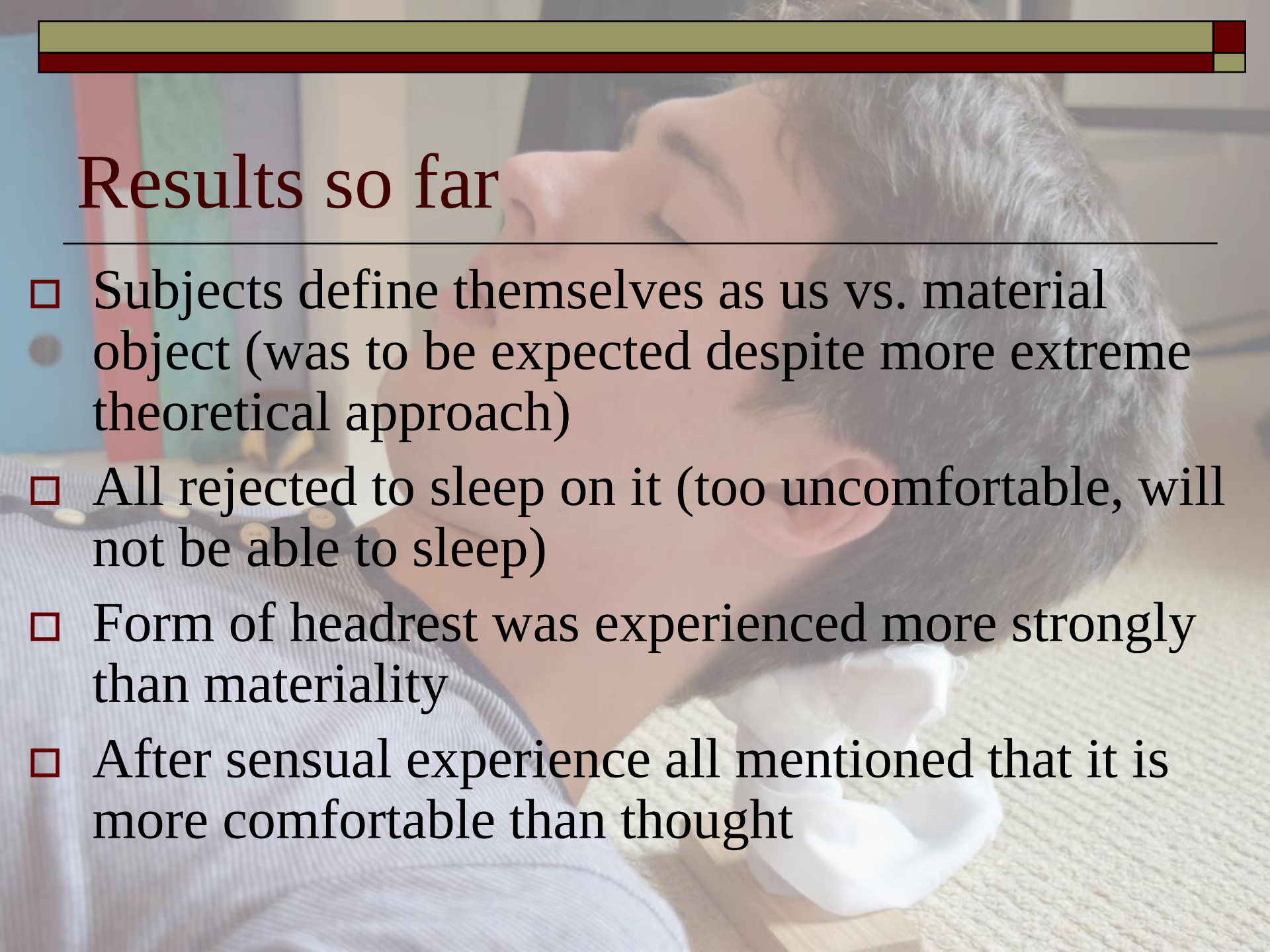


Sleeping on a headrest



Anthropological fieldwork

- ❑ Observation, survey, questionnaire
- ❑ Experiencing to sleep on a headrest: perceptions, sensual involvement, changed knowledge / understanding
- ❑ 19 subjects
 - Non-Egyptologists and Egyptologists!
 - male, female, children (8,10) – age, gender, size specifics
 - British, German, Chinese – differences in cultural background



Results so far

- ❑ Subjects define themselves as us vs. material object (was to be expected despite more extreme theoretical approach)
- ❑ All rejected to sleep on it (too uncomfortable, will not be able to sleep)
- ❑ Form of headrest was experienced more strongly than materiality
- ❑ After sensual experience all mentioned that it is more comfortable than thought

Results so far

- ❑ Children saw wider context: “need to sleep on it, otherwise bugs and scorpions are coming into my face/ear” (translated from German), “it is Egypt, is it? Will it be too hot, too sweaty with a cushion?”
- ❑ **Unexpected and very interesting** - Gendered experience:
 - Preferences
 - ❑ Men: hardwood and coarse fabric
 - ❑ Women: softwood and finer linen
 - Reason
 - ❑ Men: is more sturdy / looks more sturdy (!)
 - ❑ Women: feels more comfortable



Interpretations

- ❑ Application New Materialism to Egyptology
not persuasive / straight forward as presented in
theory → Egyptology will feed back and
influence the establishment of new theoretical
approach
- ❑ Nevertheless helps Egyptologists to understand
 - There is not one form: some padded, some not,
some hardwood, some soft wood
 - Depending on sensual experience, how the matter of
the body becomes one with the matter of the
headrest