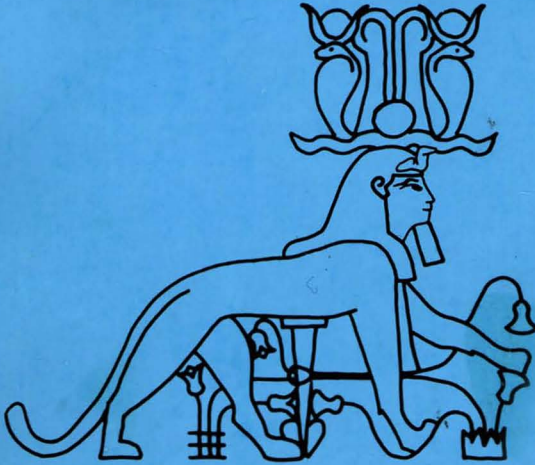




**INTERNATIONAL ASSOCIATION OF EGYPTOLOGISTS
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INTERNATIONALER ÄGYPTOLOGEN-VERBAND**

الجمعية الدولية لعلماء الآثار المصرية

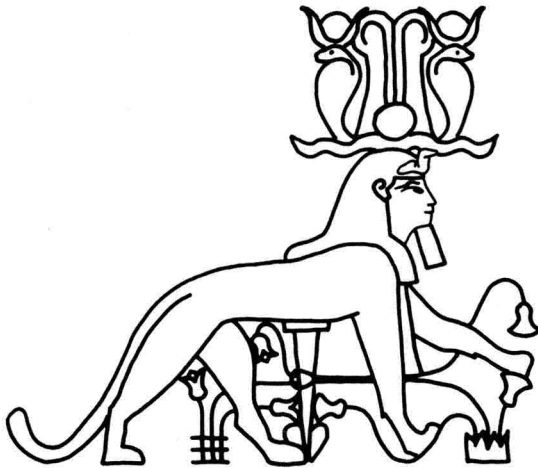


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Preface

The closing date for this volume was 26 May 1995. All abstracts received by that date were put as appropriate through the system of basic refereeing established for the Congress, and all papers accepted on that basis are included here. Any further abstracts received and accepted in the intervening period can now only be made available for distribution at Congress registration on September 3rd. Archaeologia Books have kindly offered a book prize to the value of £250, to be awarded to the most interesting multi-disciplinary paper given at the Congress.

The production schedule for this volume has been extremely tight. Papers have been given very limited editing for grammar and spelling, and to ensure a degree of consistency in format and style. In no case did the presence of hieroglyphs seem absolutely necessary to the sense of a paper, and for reasons of time and cost none are here included. Plates have also been excluded for the same reasons. In very few cases was it possible to consult an author over editorial matters, and proofs could not be sent to individual authors. Proof reading fell almost entirely on the editor, and he, not the authors, must be held responsible for any textual errors.

Thanks are due to Win Exley in London, for handling the manuscripts; to Pat Winker and Jane Rutherford in Liverpool, for assistance in scanning and typing abstracts not submitted on disk; to Andrew Ivett in Oxford, for the speed and efficiency with which he has converted the raw and diverse files into the appearance of a book; to John Baines in Oxford, for facilitating the production of the copy; and most particularly to the Griffith Institute, Oxford for a grant that covered the production cost of the camera-ready copy by Oxford University Computing Service.

Christopher Eyre
28 May 1995

Avaris and the Aegean in the Early 18th Dynasty New Finds from Tell el-Dab^{ca}

Manfred Bietak

During the last two years of excavations at Tell el-Dab^{ca}, ‘Ezbet Helmi a major complex from the early 18th Dynasty has been found, constructed within a fortified area of the late Hyksos Period. More fragments of Minoan wall paintings have been retrieved, this time in an original location on the floor beside the 18th Dynasty walls.

The size of the walls and of the precinct suggest a royal building. The function remains still unclear. Numerous arrow heads of bone, silex and metal suggest the presence of troops. Kerma household ware found here and there within this precinct indicates that among these troops were Nubian archers.

The Aegean connections of the early 18th Dynasty remain a puzzle to us. It is also still premature to make final conclusions about the new site. One conclusion can be drawn, however: that the site of Avaris, because of its excellent strategic situation at the north-eastern border, was important not only for the Hyksos but for the early 18th Dynasty also. Most probably the site served as a base for their expeditions to southern Palestine and perhaps also to Syria.

New Observations On the Functions of the So-called ‘Reserve Heads’

Andrey O. Bolshakov

The so-called Old Kingdom ‘reserve heads’ are the most unusual type of statuary in the whole history of Egypt. Numerous theories concerning their meaning have been put forward during the century long study of the problem, but not a single one of them can be considered satisfactory. In order to understand the function of the heads they should be discussed in a certain historical and cultural context. First of all we must establish for certain their provenance and dating.

Although three heads were unearthed at Abusir, Saqqara and Dahshur, the overwhelming majority were discovered at Giza, mainly at the West Cemetery of Cheops. It can be proved that as concerns other necropoleis the monuments were reused. Not a single head was found *in situ*, but many of

them can be associated with certain tombs. All these mastabas date back to the reigns of Cheops to Chephren, and are constructed in the severe Giza style characteristic of the period. Thus, the 'reserve heads' form a group having definite chronological and territorial boundaries, and their interpretation should be based on the specificity of the early Giza mastabas.

All the 'reserve heads' in Giza tombs were found in their substructures, which was the reason for the reconstruction of their finds offered by H. Junker. According to Junker the heads were walled up in the masonry blocking the passage between the shaft and the burial chamber. This theory can be nicely confirmed, while all the dissenting arguments prove to be unfounded.

As the present author has managed to demonstrate, the decoration of chapels and burial chambers was interdependent in Old Kingdom tombs. When the role of the superstructure decreased, it was compensated by increasing the role played by the substructure, and vice versa. Demands of style resulted under Cheops in the almost complete disappearance of statues in the superstructure, and so they had to be transferred to the burial chamber.

However, images were regarded as dangerous in the vicinity of the dead man, and they remained inadmissible in burial chambers until late Dynasty V. So the statues had to be made harmless in some way. As a result, not a complete statue, but only a head was put in the substructure. In the same manner hieroglyphs depicting human beings were decapitated in the Pyramid Texts and in the early inscriptions of private burial chambers. Second, these heads were not placed openly in the burial chamber, but walled up in a passage and, therefore, they were separated from the burial. However, the fear of images in the substructure was so great that even these precautions were insufficient.

It is well known that the greater part of the heads had their ears broken off, while a vertical 'scar' was carved on their backs. For a long time the phenomenon was not paid attention to by scholars, then some technological explanations appeared. Only recently R. Tefnin offered a new theory, which is unacceptable for many reasons, but of great importance is the fact that for the first time he interprets the mutilations as having a certain ideological meaning. We proceed from the same starting point in our study.

To make the head quite harmless, it had to be deprived of vision and hearing. The latter was easily achieved by mutilation of the ears, but it was impossible to encroach upon the eyes which are too important in Egyptian ideology. Let us turn to the 'scars' then. These are not just scratches—in many cases relatively large fragments of stone are split off at both their sides.

It is evident that the chisel was rocked from side to side with much force when making the groove. This strange action can be interpreted only as an imitation of the opening of the occipital portion of the brain. Since the centres of vision are located in the occipital portion of the brain, it was a reliable way to make the head blind without causing any damage to the eyes. The fact that the Egyptians could know about the arrangement of the centres of vision can be shown by P. Edwin Smith.

Thus the 'reserve heads' are a result of purposeful modification of sculpture for use in burial chambers, that was in its turn caused by the unusual 'style of Cheops' in the decoration of chapels.

Testa di divinità femminile nel Museo Archeologico di Firenze

Sergio Bosticco

Acquistata nell'area tebana alla fine del secolo scorso e conservata nei depositi del Museo, è stata recentemente ripulita da alcuni restauri approssimativi.

Si tratta della testa di una statua di divinità femminile in granodiorite, di grandessa naturale, anepigrafe (il pilastrino dorsale risulta mutilo), con parrucca striata, ureo e *modius* sormontato da un attributo perduto (corna e disco solare? piume?). L'esame stilistico ne denota l'appartenenza al gruppo di statue divine antropomorfe scolpite nello stesso materiale e destinate ai santuari celebrativi delle feste giubilari di Amenophis III.

Le catalogue des serviteurs funéraires du Département des Antiquités Égyptiennes du Musée du Louvre

Jean-Luc Bovot

La collection des antiquités égyptiennes du musée du Louvre compte plus de 4200 serviteurs funéraires; l'équivalent quantitatif de 12% (environ) du total des monuments égyptiens conservés dans ce département archéologique (D.A.E.). Une masse documentaire aussi importante n'a pas su captiver les savants autrement que par le biais d'articles spécialisés. Jusqu'à ce jour aucun catalogue méthodique n'avait été entrepris.