apparently the ḫt-pꜣ-ḫmsꜣ formula to Amun, to the Great God, and later also to Osiris (Fifth Dynasty) asking for a funerary offering prꜣ-brꜣ, a burial, and walking on the roads on which walk the venerables in heaven. No date criterion can be derived from the arrangement of the inscriptions on the sarcophagus before the end of the Old Kingdom. Most important are the lists of offerings inscribed during the Sixth Dynasty on the internal east side, the list of the seven sacred oils at the north end, and the representation of granaries at the south end. It is noteworthy that the lids of two sarcophagi (‘Ankhmas ḫḥ, Ihekhi) from the beginning of the Sixth Dynasty at Saqqara are inscribed with a peculiar invocation to the various categories of artisans and officials of the necropolis asking that they secure the lids to its “mother” coffin.

The second half of the book consists of appendices: Royal Sarcophagi (pp. 103-108), Stone Sarcophagi of Royal Relatives and Private People (pp. 109-150), and Wooden Sarcophagi (pp. 151-174). There is no need to emphasize the usefulness of this catalog of all Old Kingdom sarcophagi numbering 156 items (to which should be added now the newly discovered sarcophagus of Sekhemkhet), giving for each its location, provenance, material, measures, date criterion can be derived from the arrangement of the inscriptions on the sarcophagus before the end of the Old Kingdom. Most important are the lists of offerings inscribed during the Sixth Dynasty on the internal east side, the list of the seven sacred oils at the north end, and the representation of granaries at the south end. It is noteworthy that the lids of two sarcophagi (‘Ankhmas ḫḥ, Ihekhi) from the beginning of the Sixth Dynasty at Saqqara are inscribed with a peculiar invocation to the various categories of artisans and officials of the necropolis asking that they secure the lids to its “mother” coffin.

An indispensable reference work doubling with a beautiful textbook on the archaeology and history of Egyptian art.

ALEXANDER M. BADAWY
UNIVERSITY OF CALIFORNIA
AT LOS ANGELES


Once again have Dr. Ricke and the late Professor S. Schott collaborated to investigate the architecture of an Egyptian temple and its thematic religious significance. The temple built in front of the great sphinx at Giza—a landmark as well known as the pyramids—was not finally cleared except in 1935-1938, from the sand dunes that kept rolling over the high bedrock cliff. Its ascription to Harmachis ‘Ḥor in the horizon’ as the god worshiped and to the pharaoh Khéphren as its builder is first proved by the great stela relating the clearing of encroaching sand by Thutmose IV. No trace of a cult or title of priest was found prior to this, a fact that corroborates the unfinished process of the building.

The temple was built on a lower terrace cut for that purpose below the front of the terrace of the sphinx, perhaps on the site of an earlier shrine with a drainage system. Close affinities with the valley temple of Khéphren adjoining it south appear in the construction (bedrock core lined with pink granite) and plan (same alignments east and west, similar east facades with double winding entrance passageways). The internal plan, however, is similar to Khéphren’s upper funerary temple, combining a pillared court also 58 cubits long flanked by two rows of piers as in the upper court with a stepped pillared portico as in the upper vestibule, but here duplicated east and west of the court. Even the outer width of 88 cubits is the same for both structures. The temple is symmetrical along an east-west axis 7.5 meters south of that of the sphinx. No passage between both could be traced but it is suggested that an altar stood in the north part of the court in the axis of the sphinx.

As the structure was already finished with its granite lining an aisle with six pillars was added on the north and south small sides of the court, an addition which could only find its justification in a thematic modification of the ritual. Ten colossal seated statues stood as the twelve ones in the upper temple in front of the piers. The two statues in the middle of the west row were larger. As in the funerary temple monolithic pillars were brought from the north side and their bottom was engaged into small channels connected to the sockets all varying in depth to adjust to the varying heights of the pillars. From a clever investigation of the measures of corner pillars it was deduced that the clear height above the alabaster floor was eight cubits, as in the deep hall of Khéphren’s valley temple, probably allowing a ceiling height of ten cubits.

Ricke’s study of the architecture and his surmises are corroborated by Schott’s contribution “Egyptian Sources to the Plan of the Sphinx Temple” (pp. 47-79), a survey of cult and representations from the time of the pyramids to the mortuary temples of the New Kingdom. The east-west axis of the two stepped aisles north and south. The authors surmise that the two rows of six piers each flanking the court corresponded symmetrically to the twelve months while the four groups of six pillars each behind the piers corresponded the 10 hours of the ritual by day and by night. The two niches shut with double doors facing the two entrances supposedly contained a statue of Neith and of Hathor on the comparative evidence derived from the solar temple of Userkaf, and the titles ‘priestess of Hathor in the House of Khéphren’ and ‘priestess of Neith in the House of Khéphren’ found on two false-doors from the tomb of Thethy at Giza (Fourth Dynasty, B.M.).
The author is certainly justified in substituting Egyptian elements to a former restoration of the tent built by Ptolemy II for the feast of his parents and Dionysos, after Athenaeus' description (pp. 76-77). Yet he does not refer to the facades copying tents in the funerary complex of Djoser at Saqqara. The existence of what Vitruvius specifies as 'Egyptian oecus' comparable to a basilica is too readily doubted by Haeny because of lacking evidence (pp. 78-79). I would add that the monuments investigated are exclusively temples though there is no doubt that palaces in Thebes such as those of Amenhotep III at Malqata had basilican halls. Such a hall bordered