

CHAPTER SIX

B. THE REMAINING FINDS

By

Georg Steindorff

The number of individual finds which were made during the excavation in the various parts of the Funerary Monument is extremely large, but not particularly varied. And unfortunately there was a complete lack of surprising finds such as for instance those which were made during excavations in Abusir. I should like to mention only what came to light at the Funerary Monument of Ne-User-Re of graves of the Middle Kingdom or of the Greek cemetery with its wooden coffins and the Papyrus of Timotheos. The best that was contained in the temple precinct of Chephren, the big statues, had already fallen to the lucky discoverer of the Valley Temple, Mariette, and the hope of finding still further well-preserved statues of the king in the debris in front of the Valley Temple or in the upper temple, unfortunately was not fulfilled. In later times, the temples were not used anymore; only in front of the Valley Temple, in the New Kingdom and in Roman times unimportant houses stood, which have not yielded very much. The most important of these has already been mentioned in the description (Chapter V, pp. 80 ff).

FROM THE TIME OF THE FUNERARY CULT

The contents of the temples must at one time have been exceedingly rich. In the halls and courtyards, in all rooms, stood large and small statues of the king and the queen; in front of the two portals of the Valley Temple the four powerful sphinxes (p. 16) of which unfortunately only the imprints can be still be discerned. Whatever statue fragments were picked up during the excavation in the different parts of the sanctum have been enumerated by Borchardt (pp. 90 ff.). And the most important fragments have been described by him (Numbers 3 and 4). I should only like to point out one of these here, and that is that the two small royal figures (Number 3 and 4) had their place in the Valley Temple and may have been erected somewhere there perhaps as offerings by pious devotees of the deceased rulers.

Of the manifold stone vessels, bowls, jugs, among others, which had also been part of the most important inventory in this sanctum, and which have been used during sacrifices or for the safe-keeping of oils, not very much has been found. Most of all it has not been possible to reconstruct out of the collected shards larger parts, let alone complete vessels. On none of the pieces was the name of the king found. On the other hand, the British Museum owns a small fragment of an alabaster vase which carries the inscription (Chephren) and

which possibly stems from our temple.¹ Very important however is a small shard of a diorite bowl with the inscription (on the original running from right to left): ‘the King of Upper and Lower Egypt,..... [Send/ Senda/ Sethen_s (Manetho), 5th King of the Second Dynasty].’ This archaic king belonged to the Second Dynasty and it is not improbable that the bowl stems from his funerary temple, unknown as to its location, and was still used as part of the cult in the sanctum of Chephren. – The greatest and certainly not the worst part of the stone vessels that have been kept safe in the sanctum of Chephren were however soon after the death of the ruler moved to the newer Funerary Temple of Mycerinus, and there used as part of the cult. Reisner has found part of the temple inventory of the temple with the name of Chephren in his excavations in front of the Mycerinus Pyramid.²

Finally, part of the contents of the temple were the maces, which were carried by the priests in their processions or during other cultic acts. The wooden handles are not preserved, but of eight stone heads very beautiful fragments have been found in the Funerary Temple (Figure 156). They are worked out of very hard magnesite [*carbonate of magnesium, used today as a refractory in high-temperature kilns!*] and have been extremely finely polished. They are drilled through lengthwise for the handles. Their shape is either that of a pear or of a somewhat flattened sphere. The biggest one has got a length of 7 cm. All of the heads carried turned towards each other the Horus name (....) and the main name of the ruler (....) in cleanly incised hieroglyphs: However, these inscriptions are preserved wholly or in part in only five of them.³

Finally, I should like to mention here the stamped jar-sealing of Nile mud (Figure 157), which was found in the subterranean chamber of the side pyramid (p. 69). The stamp shows as its main inscription three times the doubly-placed Horus name of Chephren; please note in front of the right Horus falcon in the middle group, the royal serpent. Between the Horus names stands the title of the prince: ‘the oldest king’s son of his body, beloved by him (meaning his father the king), the only friend’. At the bottom the remains of two lines are preserved which again name only the titles (not the personal names) of the high official: the ... will have to be extended to or similarly; in the bottom line one will have to read, as suggested by Sethe,, ‘who loves his father’.

OTHER INDIVIDUAL FINDS

A. Stelas with the adoration of the Sphinx. – Among the individual finds which have been made in the rubble, particularly at the Valley Temple, I may mention to begin with the memorial stones which probably stem from the sanctum at the Sphinx. Already Mariette had found several such stelas during the clearance of the Valley Temple;⁴ to these I should like to add four pieces discovered by us:

1. The memorial stone rounded at the top (Figure 158), limestone with remains of red paint. Height 20, width 23.5 cm. – The image worked in deep relief shows on the left the Sphinx lying on a pedestal, which is according to the writing next to it is of the king Amenophis III (18 Dynasty). The sphinx is a

prostrate lion with a king's head wearing the usual headdress with the royal serpent. Above him the sun with two royal snakes is depicted. In front of him stands to the right a naked boy holding in his right a papyrus umbel, stretching out his left, his hair being shorn. His superficially incised name starts with Pa; the other signs cannot be made out very well.

2. The top part of a memorial stone (Figure 159), presumably from the time of Thutmosis IV. Limestone, rubbed away in many places, height 31, width 36 cm. – Left is the Sphinx depicted lying on a pedestal (turning to the right); a prostrate lion with a king's head, wearing the Crown. On the left, the goddess Nechbejet [*Nekhbet*] is floating above him in the form or shape of a vulture. The Sphinx is named in the writing next to it 'Horus in the Horizon'. On the pedestal, which is decorated with the fillet, stand several vertical lines of which at the top only the beginning is preserved, too little to make out a context: To the right standing in front of the Sphinx is a person making an offering. According to the inscription it is the Prince, with a short wig ending in little curls and with a high bound apron, with his right hand hanging down, he is probably emptying a water jug while he appears to be handing a bunch of flowers to a guard with his outstretched left hand. Above him, an inscription of six vertical lines: 'Millions of cattle are being sacrificed to Re-Harakte(?) Loaves of white bread, incense, by the Colonel of the Auxiliary Troops the Prince⁵' In front of the person making the sacrifice is the remainder of an accompanying inscription: Above the image in the centre is the sun.

¹ Number 16453; see *Guide to the Third and Fourth Egyptian Rooms*, p. 247. I am grateful for the exact information supplied through the graciousness of Herr Dr. E. A. Wallis Budge. See also Petrie's *History of Egypt*, Vol. I, p. 47.

² Compare p. 80.

³ A macehead with inscription has also been picked up by Petrie in the Funerary Temple; see p. 23 of his *Ten Years Digging in Egypt*.

⁴ See p. 10.

⁵ Also the Prince who lived at the time of Hatshepsut and Thutmosis III was 'Colonel of the Auxiliary Troops'; *Urkunden*, Vol. IV, p. 465.