





THE
PYRAMIDS OF GIZA

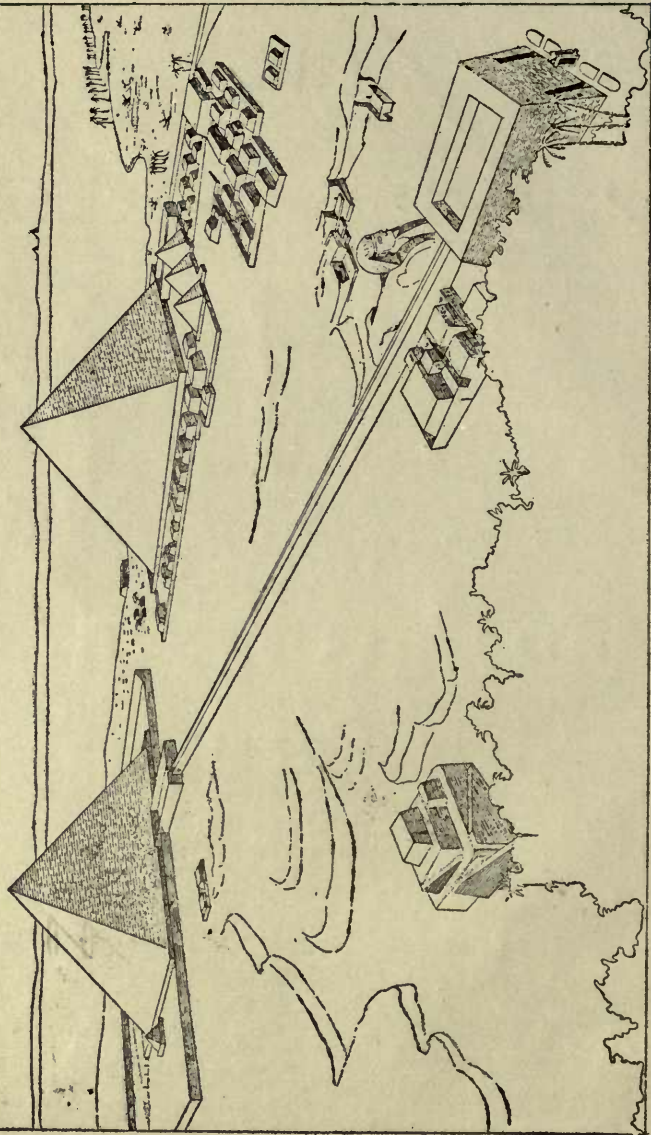
DESCRIBED BY

A. A. QUIBELL

PRICE 5 P.T.

ПРИЛОЖЕНИЕ КЪ ПУТЕВОДИТЕЛЮ ПО ЕГИПТУ





1ST AND 2ND PYRAMIDS AND SPHINX
AFTER HÖLSCHER'S RECONSTRUCTION

THE PYRAMIDS OF GIZA

DESCRIBED BY

(MRS.) A. A. QUIBELL

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THE PYRAMIDS OF GIZA.

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INTRODUCTORY
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Everyone who comes to Egypt has heard of the pyramids, but comparatively few know more about them than that they are tall and pointed, and, in a vague way, that they are very old. Some people have an idea that they were the buildings that the Children of Israel built for Pharaoh under the lash of Egyptian overseers, and it surprises many when they come to realise that the pyramids had been standing for more than a thousand years before the Children of Israel ever saw Egypt. Truly the pyramids are worth seeing beyond most sights that men travel far to see; they are the oldest structures of stone in all the world and they are among the great things which cannot be hackneyed or belittled by the crowds that go to look at them: electric trams and picnic parties round about their base may seem incongruous and vulgar, but let us move but a few yards away into the solitude of the desert and we cannot but feel the solemn majesty of these mighty tombs which have looked down on so many generations of mankind.

For they are tombs, the greatest tombs in the world; tombs of kings who believed themselves gods and, nearly 5000 years ago, prepared for themselves a resting place that they thought fitting for them. Great kings and wealthy they must have been to have possessed such vast sums as the Pyramids must have cost. How did they get their wealth? Why are their tombs here at Giza? Why did they want to build such tombs at all?

It will help us to answer these questions if we take our stand on the pyramid plateau and look out over the land of Egypt. Northwards there is the Delta, a wide, rich plain; to the south there is a narrow, ribbon-like strip of valley which continues right along the Nile up to the Sudan, with the desert always close by on either side. In the oldest times of which there is any record, there were two different countries, the north land and the south land, with independent rulers ; but, about 3500 B.C. they were united under Menes or Mena, who was the first king of all Egypt and who built a town at the junction of the two lands to be a capital for the whole country. The name of this town was Memphis and it lay along the Nile for some miles between the sites of the modern villages of Giza and Bedrashein. Now, as the Egyptians, ancient and modern, always bury on the desert whenever it is practicable—and it is always practicable in Upper Egypt because the cultivated part is so narrow—we should expect to find a big cemetery on the desert near any place where there has been a big town, and where there was a great capital we should naturally look for a very large and rich burying ground. And accordingly the Memphis cemetery stretches all along the desert from Abu Roash in the north to Dahshur in the south, and it is full of graves of every degree, for everybody, rich and poor, who died in Memphis for something like 4000 years was buried there.

The soil of Egypt is very rich and needs only some mechanical skill to regulate the irrigation, for it to produce abundantly. By the time of Menes there was not only an irrigation system but power vested in the king and in the great landowners to call out labour as required, so we may be sure that a wealthy man in those days had plenty of good things in his house. His estate provided meat, bread, vegetables, wine and beer ; linen was spun and pottery made by his servants and retainers ; besides that, gold, copper and precious stones were imported from the Sudan, from Sinai, and perhaps even from Cyprus and Syria, so he certainly had around him beautiful vases, jewellery and embroideries, but the house itself was only built of brick, plastered indeed and decorated,

but not made to last. Why then did he make his grave so solid and so expensive ?

It is scarcely possible for modern mankind to enter sufficiently into the minds of their primitive forefathers to be able to explain their religious ideas, but one thing which stands out very clearly in the case of the ancient Egyptians is their belief in a continued existence after death.

It was hardly immortality, or rather it was a very limited immortality, for all depended on the preservation of the body from decay, and the measures necessary were so expensive and so complicated that they were probably not within reach of any but the rich. These ideas developed and altered greatly as time went on, but in the early days of which we are now speaking, it seems that there was little chance for a poor man to exist in the next world at all unless, perhaps, he could still survive there as an attendant to his master.

The Egyptians could not conceive the spiritual part of an individual existing without a bodily tenement to contain it, and the strangest thing—as it seems to us—is their belief that the body must be treated as if it still had needs and must be supplied with food and drink. But by the aid of a magical ritual this could be done.

Firstly, the preservation of the body was attended to by embalmment or mummification—as it is more usually called—then, as fine and strong a coffin was provided as the available resources could afford, then it was lowered down a shaft into a chamber hewn out of the rock, the chamber was walled up, the shaft filled in and then the question came as to how the necessary nourishment was to be provided. A house was built above the funeral vault and in it, or in front of it, was a chapel where worshippers could come with offerings of food, flowers, perfumes, “and all good and pure things”. These were laid down before a sort of niche in the chapel wall, shaped like a door and inscribed with magic texts which should make it possible for the spiritual part of the dead man, which still existed, the “Ka” as it was called, to come through this imitation doorway and partake of the offerings which had been placed there for him.

Thus an Egyptian tomb had two parts; the burial chamber down below, which contained the body and was never to be disturbed; and the chapel above, which has meant to be entered by the living, where the spirit of the deceased could meet with his relatives and the officiating priests at a funeral feast. Let us extend this principle to the greatest of the tombs, the pyramids.

They were made to be the graves of something more than mere men; the king was to be worshipped by all his people on earth and to be received among the gods above, so the kings had devised for themselves a building on a much grander scheme, but not departing from the invariable principle, that a tomb consisted of two parts, one for the living and one for the dead. The pyramid itself is the funeral vault.

Its dark recesses, once the king had been laid to rest within, were never to be violated by the foot of the living, but the funerary ritual in his honour was carried on in a temple outside. At the end of the temple, up against the west wall of the pyramid, there was a granite "stela" or false door, just as in a private grave, before which the offerings were placed.

The temple of the Great Pyramid has been entirely destroyed, except for a few square feet of its black basalt pavement, which we cross on the way to the Sphinx, but there are considerable remains of the temples of the Second and Third Pyramids.

A causeway led up to the temple from the desert and at the lower end of it there was another temple—a sort of magnificent gateway—where processions arriving on foot, on donkey, or by boat across the flooded fields in the inundation time, met, went through some preliminary ritual and passed along up the causeway to the temple itself.

The lines of these causeways can be traced from the desert edge both to the Second and Third Pyramids, and are very distinctly to be seen at Abusir, where the entire groups of temple, valley temple and causeway, are in much better preservation than at Giza. But at Giza there is the finest of all the "valley" or "gateway" temples. This is the granite

temple near the Sphinx, which is often called the Temple of the Sphinx, but which really is the great entrance to the Second Pyramid.

No one should fail to go into this temple, which, in its massive simplicity, is one of the most remarkable things in Egypt. When we consider that the granite blocks of which it is built must have come from Aswân, nearly 600 miles up the Nile, we are filled with amazement at the mechanical skill that had already been arrived at 5000 years ago. The weight of some of the stones in the walls is estimated at 12 or 14 tons, while that of the large columns at the intersection of the aisles cannot be less than 18 tons. This is one of the grandest and simplest of all buildings; it has no ornament whatever on the walls, but originally the unpaved spaces which we see on the floor were occupied by statues of king Chephren.

Several of these statues are in Cairo Museum : the finest, which must have been placed at the end of the central aisle, is a superb piece of sculpture in black diorite, one of the toughest of stones and one of the most difficult to carve. This splendid royal portrait ought to be seen by everyone ; it stands in the first of the Old Empire Rooms, directly opposite to the door, in the Cairo Museum.

The Great Sphinx itself belongs to the Second Pyramid group, but it is an accidental adjunct, so to speak, and not an essential part of the pyramid plan. We can see that it is a spur of natural rock which must originally have had some resemblance to a couching lion. The Sphinx is a mythical animal, compounded of the head of a man with the body of a lion and signifying the union of strength and wisdom. King Chephren conceived the grand idea of carving this huge rock into a representation of himself in this symbolical form, which should stand, like a guardian god, watching over the entrance to his temple. This idea of his was forgotten in after ages and the later Egyptians worshipped the Sphinx as a form of the Sun god without reference to any king or to the neighbouring buildings, and it is only in very recent years that systematic research has discovered what was its original purpose.

The oldest of the pyramids is the Step Pyramid of Sakkara, then Medum, which is too far off to be seen, then the Dahshur Pyramids, the farthest we can see to the south, then the Giza Pyramids, far the finest of all, and later than these, numbers of smaller pyramids, most of which were built of rubble and, once their limestone casing was stripped off, soon wore down to look only like little mounds on the desert.

The pyramids were built so long ago, and are so much older than any description of them, that it is very difficult to answer the questions which are constantly being put as to the manner of their erection. The best account is given by Herodotus, the Greek traveller and historian, who visited Egypt in the 5th century before Christ.

The pyramids were then well over two thousand years old, but he managed to gather some legends which were still current among the people, and, although his description is not fully intelligible, it is of very considerable value, and some of the statements he makes as to the time required, the numbers of workmen employed, and the oppression of the people, are probably very near the truth.

He tells us that Cheops and Chephren were great oppressors of their people and afflicted the country sorely on purpose to obtain the money and labour needed to build their pyramids, and this may well be a reliable tradition handed down from antiquity, for the rest of his account, which relates to the construction and the time required for it, is extremely probable. Herodotus says that for the Pyramid of Cheops there were 100,000 workmen employed for three months at a time on quarrying the stones on the eastern or Arabian desert and in ferrying them over to the western side. Ten years were spent on building the causeway, in preparing the rock, and in making the subterranean chambers, and twenty years in building the pyramid itself.

Herodotus' statement that the workmen were employed for three months at a time doubtless refers to the three months of high Nile, during which there was no work to be done in the fields.

Supposing, then, that this army of 100,000 workmen worked three months every year for twenty years or more, and were divided up into gangs of eight or ten, which is as many as could conveniently work on one block of stone, each company would be able to quarry and convey to the site an average of ten blocks in the season, so the total of 2,300,000 could very well be arrived at. The average size of the blocks is estimated at about forty cubic feet, and their weight at two and a half tons.

The stone for the core of the pyramid was probably quarried not very far away, in a hollow to the south of the plateau, known as the Batnel Baqara ; but the whole of the limestone for the outside casing and the passages and galleries of the interior came from the quarries of the Moqattam Hills on the opposite bank, while the granite used in the doorway and in the king's chamber came from Aswân. There were large workmen's barracks, traces of which are still remaining near the Second Pyramid, which would have accommodated 4,000 or 5,000 men. These were no doubt skilled workmen, who were permanently employed in raising the stones to their places, in dressing the fine stones, and, lastly, in the building and decoration of the temple.

No representations of the building of the pyramids has come down to us, but certainly the ground was first levelled and prepared, the underground chambers were excavated and the causeway built. The stones were then drawn up the causeway by ropes and rollers and they were lastly raised into place by what Herodotus calls "machines made of short pieces of wood." There are in the Museum several specimens of a kind of cradle, made of rough wood, which are only models, for they are quite little things a few inches long, but were found with other model tools in the foundation deposits of large buildings and evidently were representations of the instruments used in building. It is suggested that Herodotus' "machines" were something of this kind, that the stone was rolled on to this wooden cradle, then rocked up by levers to its place. Some traces have been found that a wooden

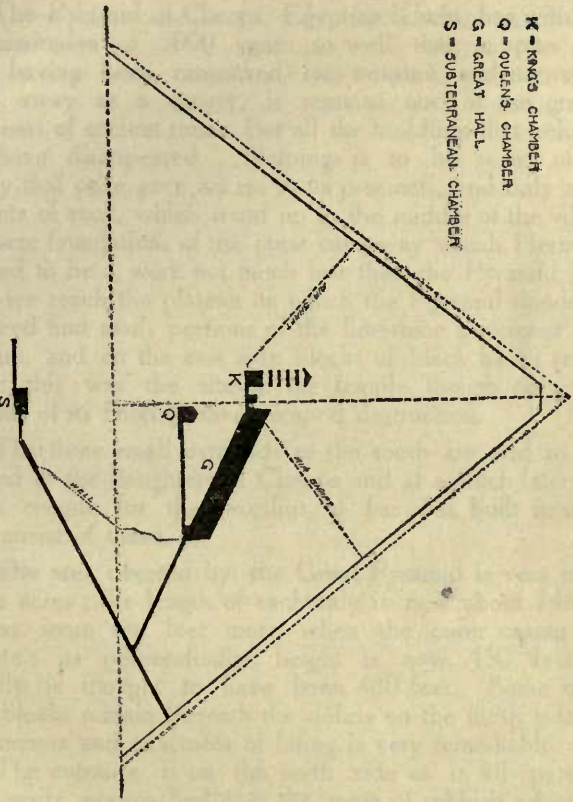
scaffolding was used for raising very large and heavy blocks such as those in the Granite Temple.

When the floor of the burial chamber was prepared, the sarcophagus was put in its place, the chamber completed, and roofed, and the building of the pyramid gone on with, the casing all finished, with only a small opening left by which, when the king came to die, his remains could be taken to the place so carefully made ready. The temple, too, was finished, for it was equally essential to his continued existence; the causeway leading up to it was roofed over, and the gateway temple was decorated as a stately portal where processions of priests and lay worshippers would assemble and perhaps perform some initial part of the funerary rites.

So when the king died and came to occupy his vast dwelling, his mummified body, enclosed in a wooden coffin, was drawn up to the little door on the north side, and along the dark galleries inside, till it was finally laid in the great granite sarcophagus. Those in charge of these last ceremonies then withdrew, and as they went they let down behind them the heavy portcullises of granite, which had been suspended in the passages when the pyramid was being built. The outer opening needed only to have two or three of the casing stones added to close it completely and make it indistinguishable from the wall. And so the mighty king was left, all having been done that the wit of man could devise that he might be undisturbed for ever.

THE GREAT PYRAMID

- K - KING'S CHAMBER
- Q - QUEEN'S CHAMBER
- G - GREAT HALL
- S - SUBTERRANEAN CHAMBER



SECTION OF GREAT PYRAMID

THE GREAT PYRAMID.

The Pyramid of Cheops, Egyptian Khufu, has withstood the vicissitudes of 5000 years so well that, in spite of its interior having been ransacked for treasure and its exterior hacked away as a quarry, it remains one of the greatest monuments of ancient times. But all the buildings that belonged to it have disappeared. Nothing is to be seen of the gateway that once gave access to its precincts, and only a few fragments of rock, which stand up in the middle of the village, mark some foundations of the great causeway which Herodotus esteemed to be a work not much less than the Pyramid itself. When we reach the plateau on which the Pyramid stands, we do indeed find many portions of the limestone pavement of its enclosure, and on the east side blocks of black basalt remind us that this was the site of the temple, though only these fragments of its flooring have escaped destruction.

The three small pyramids to the south are said to have belonged to the daughters of Cheops and at a much later date a little temple for the worship of Isis was built near the southernmost of these.

The area covered by the Great Pyramid is very nearly thirteen acres ; the length of each side is now about 746 feet but was some ten feet more when the outer casing was complete : its perpendicular height is now 450 feet but originally is thought to have been 480 feet. Some of the casing blocks remain beneath the débris on the north side and their fineness and exactness of fitting is very remarkable.

The entrance is on the north side as in all pyramids and is easily approached over the mass of rubbish which lies against its walls.

The door was formerly invisible; whether it was closed by a moveable stone or simply built over is not quite certain, but it was supposed to be indistinguishable from the surface of the Pyramid.

The internal plan of all the pyramids shews evidence of an alteration of the scheme after the work was in progress. A glance at the plan of the Great Pyramid will make this clear.

In the second and third pyramids the burial chamber is hollowed out of the rock, but in the Great Pyramid, a subterranean chamber which was begun was never finished; it was decided to build the burial chamber in the central masonry.

On entering, the passage slopes down steeply, and, as shown on the plan, would lead on eventually to the subterranean chamber hewn in the rock, which was apparently intended to be the burial chamber when the Pyramid was first designed. The passage is now, however, blocked by a grating, and the chamber, which was never finished, is not accessible.

About twenty yards from the entrance, at the angle where the later passage begins to ascend, we find one of the huge granite portcullises blocking it, which so effectually barred further progress that the ancient treasure seekers had to force a way round it rather than attempt to break it up; and here we follow them, in a somewhat awkward scramble, to the upper level. This is the only part which presents any difficulty, but there are good holds for the hands and feet, which the guides will show.

Above this we clamber up a passage, slippery, but narrow enough for us to hold on to the sides till we come to the extension of the corridor known as Great Hall, which is 155 feet long and twenty-eight feet high.

The walls are built up of seven courses of fine Moqattam lime-stone, each projecting slightly beyond the one below and thus narrowing to the roof, which is made of slabs laid horizontally. On either side of the passage is a ramp, up which the sarcophagus must have been dragged; we see at regular intervals deep cuttings in the stone where wooden pegs were inserted to prevent it slipping back. A horizontal passage runs from the lower end of the Great Hall to the so-called

Queen's Chamber, which was probably intended for the burial vault under the second scheme of the builders. It is a room eighteen feet ten inches long by seventeen feet wide, with a pointed roof, and is particularly well built. But first the subterranean chamber was abandoned, and afterwards the Queen's Chamber, in favour of the much more magnificent Great Hall leading to the King's Chamber.

Continuing the ascent we reach a short passage on the level, which expands into a small antechamber, once closed by four granite falling doors or portcullises, of a grooved pattern familiar in archaic tombs and coffins. From this we enter the King's Chamber, the walls and roof of which are of massive blocks of granite. Its length is thirty-four and a half feet, its height nineteen, and its width seventeen feet. Its floor is 139 feet above the plateau on which the Pyramid stands. The sarcophagus is also of granite ; empty, broken, and bereft of its lid. It, like all the rest of the chamber, is perfectly plain with no line of inscription anywhere. In this room are two small air-shafts, which are actually apertures running through the whole bulk of the pyramid and admitting a current of air from the outside. The atmosphere is certainly very fresh, which must have been a great benefit to the workmen employed on this room, yet it is very doubtful whether the air shafts were contrived on their account. It seems more likely that Cheops desired ventilation for himself !

Above the King's Chamber are five constructional vaults, made lest the great weight of stone should break through the roof of the King's Chamber. Modern calculations seem to show that this caution was unnecessary. The name of Khufu has repeatedly been noted on mason's marks in these upper chambers.

On returning to the light of day after having penetrated these dark mansions of the dead, we cannot but feel that we realize much more clearly than we did the stupendous nature of the Pyramid building.

The ascent will still further impress it on us, but it also is fatiguing and much time and a good deal of assistance is

needed for it. The view from the top is very fine and very different from what any other country can show, with the long stretch of rich, green land on the one side, the limitless desert on the other, and the great cemetery below.

Herodotus says that the outside of this Pyramid was covered with writing, and this has sometimes been taken to mean hieroglyphic inscriptions contemporary with it; but this is most unlikely, none such having ever been seen on the casing blocks which remain, nor on any other pyramid.

What is very probable is that there were large numbers of graffiti, that is to say, that a great many travellers wrote their names on it. The old Egyptians had the habit of doing this on show places to a great extent, and it would seem to be a taste deeply engrained in most of mankind, for the top of the Pyramid now records that it is visited every year by numbers of tourists from every part of the world.

SECOND PYRAMID AND SPHINX.

The Pyramid of Chephren is almost equal in proportions and execution to that of Cheops, and has suffered much less from the ravages of time and spoilers. Not only is part of the original casing still in place on the upper part of the pyramid, but the position and plan of the temple on its eastern face are still traceable; almost the whole line of the causeway can be clearly seen, and the Valley Temple remains in comparatively good condition.

Besides all this, the Great Sphinx as has been noted, belongs properly to this Pyramid and, though much damaged above and sanded up in its lower part, is so notable an addition to the funerary monuments that it has excited the wonder of all beholders.

The entire height, from the pavement to the crown of the head is said to be 66 feet and its length is 187, but unfortunately the ever encroaching sand has hidden the paws completely and with them a pavement and a kind of little temple between where stands a memorial stone purporting to

give an account of a clearance of the sand in ancient times. Some remains of brick walls near by shew another attempt, made in Roman times, to clear away the sand, and though the last clearance was made as lately as 1886, the paws are already entirely covered.

The granite temple has been noticed in the introduction along with the Sphinx, but it may be well to mention that the door by which we enter it is the door of exit to the causeway and it is very interesting to follow up the causeway, noting the shafts of later tombs on either side, to the temple of the pyramid which is still imposing in its ruin.

Round the pyramid was a great enclosure wall much of which is still traceable and within the precinct on the south side are the remains of a small pyramid, probably that of the queen.

The site of the Second Pyramid is not quite so advantageous as the level plateau which Cheops utilized. Chephren chose higher, but somewhat sloping ground, and had to cut away some of the rock on the west side, and to build up foundations on the east, in order to level it up.

The Pyramid is now $447\frac{1}{2}$ feet in height and was originally 471. Each side of the base measures now $690\frac{1}{2}$ feet, originally $707\frac{3}{4}$. The two lower courses of the casing were of granite, some blocks of which are still to be seen on the west side. All the upper part was of Tura limestone, much of which still remains.

The interior is much less worth visiting than the Great Pyramid. It shows another case of alteration of design while the building was in progress. There were two entrances. It is supposed that a much smaller pyramid was intended and that the sarcophagus was already in place in the chamber first designed. The entrance was to have been in the flooring of the pavement outside the Pyramid.

When the plan was changed and a second chamber was excavated—in the rock, here, not built as in The Pyramid of Cheops—a problem presented itself as to how the coffin

was to be moved. The architects decided that, instead of dragging it up again to the outside and in by the new passages to the new chamber, they would tunnel another passage for it through the rock, by which it could be drawn up to the horizontal corridor leading to the new room.

The burial chamber is roofed with painted slabs of limestone, placed at the same angle as the sides of the Pyramid.

In the face of the cliff on the west, which has been cut away in order to level the plateau on which the Pyramid stands, are several tombs, some of which are of a much later period, and none have any connection with the Pyramid.

West of this, above, are the remains of the barracks where the workmen were lodged.

THIRD PYRAMID.

The Pyramid of Mycerinus is much smaller than the other two, but must have looked very splendid when its lower half was cased with red Aswân granite. Many of the casing blocks are still in place; others strew the ground round about. It is to be noted that they are still rough on the face, an excess of thickness having been left when they were quarried; also that they all were intended to be dressed down, for a slanting line has been marked on the side, showing how much had to be cut away. There is some presumption from this that Mycerinus did not live long enough to finish his Pyramid completely, and this is confirmed by the state of the two temples.

The upper part of the casing was of Moqattam limestone.

The present height of the Pyramid is 204 feet, its former height was 218. The length of the sides is $356\frac{1}{2}$ feet. It, like the two larger Pyramids, shows evidence of a change of plan and an enlargement of the first design, but in this case there are some features which differ from any others.

The original entrance is seen, far inside the masonry, and a short sloping passage leads down from it to the burial chamber. The present entrance is on the side of the Pyramid, but not so high as in that of Cheops or of Chephren; the pas-

sage is granite-lined till the point when it penetrates the rock. After sloping downwards for 104 feet, it runs for a few feet horizontally, passes through an antechamber, under three portcullisses, continuing for forty-one and a half feet almost on the level, then enters the chamber. This had been further excavated in the rock, and the lower passage enters below the opening to the earlier passage.

This was probably the burial chamber of the king, but in this pyramid there is a curious feature different from any of the others, for here we have yet another chamber excavated on a lower level. This, however, was almost certainly made much later. About 600 B.C. there was a sort of Renaissance in Egypt, and not only did the artists of that comparatively late period greatly admire the art of very early times and imitate it to the best of their ability, but they even revived the worship of the old kings, and it is likely, that they found that the pyramid had been plundered but that the king's body was still inside and that they hollowed out a new burial chamber for him and placed the body in a fine new coffin. A large stone sarcophagus was, as a matter of fact, found in this chamber by Col. Vyse, one of the earlier explorers in the nineteenth century, and was removed by him and sent off to the British Museum, but unfortunately it was lost at sea, and no drawing of it remains from which its period could be recognised.

“MASTABA” TOMBS NEAR THE PYRAMIDS.

These are the graves of the nobles and courtiers in the time of the Pyramid-building kings and it is evident by the regularity and symmetry of their arrangement that large parts of the cemetery must have been planned out at one time, probably by the kings themselves. There would be nothing unusual about this in ancient Egypt, for kings, noblemen and everybody else who could afford it built their tombs and got ready their coffins in their lifetime. It seems to us, indeed,

that their chief occupation in life must have been getting ready for death, but when we remember their belief that their well-being in the next world depended on their having a safe and solid tomb, it is not surprising that they should have taken a good deal of trouble about it.

Whether any future life at all was possible to the poor who could not afford to build themselves handsome tombs is very doubtful; as, however, most people must have been directly dependent on some great lord, a certain number of them would be buried round about his large tomb and might perhaps slip into the next world under his protection.

The word "mastaba" is Arabic and means a kind of bench or platform; it was first applied by Egyptian workmen to the flat-roofed type of tomb and is such a conveniently descriptive term that it has passed into general use. As excavations are still in progress, this part of the cemetery is not accessible to the public: it is hoped that before long it will be sufficiently cleared and surveyed for visitors to enter and pass along the streets and lanes of that City of the Dead and so gain a vivid notion of the elaborate preparations, the technical skill, and the huge amount of material expended on these "houses for eternity." But for the present it is not possible to allow anyone to go through it unaccompanied.

Dr Reisner of Harvard, who conducts these excavations is ready, when he is at Giza, to arrange for anyone specially interested in the subject, to be shown round the mastabas, if he gets notice of the visit not less than twenty four hours previously.

A general view of the cemetery is, of course to be obtained from the top of the Great Pyramid, but a closer sight of some of the tombs may be had from a point on the enclosure wall of the Second Pyramid. From here we can see very clearly the twofold nature of an Egyptian grave. Here are tomb shafts down which long ago a body was lowered to rest in its underground cell and before us are rows and rows of massive mastabas faced with solid stone, in many of which the two niches, or "false doors"—stelae—are still

to be seen. Some of the Chapels are in the thickness of the rubble core, others were built on outside the southern niche, but always they were accessible from outside.

There were other little chambers, some of which can be seen too, which were completely closed; they were intended to hold statues of the dead man, for here again the help of magic was called in, and it was believed that the statues would serve as extra bodies for him in case anything should happen to the mummy in spite of all precautions, and in this way he would be able to have an additional chance of prolonging his existence. Cairo Museum has a very fine collection of these statues which in many cases were really good works of art. They were made as like the deceased as possible, then carefully walled up in these little cupboards—"serdabs" as they are called—out of sight until they were uncovered in modern times.

A century or two later, the Chapels became a much more important feature of the tomb, a corridor and other rooms were added and the whole thing became more like the interior of the house. This is the stage arrived at in the tombs at Sakkara, the walls of the room are decorated with pictures which give a splendid idea of the life of the time, for not only the food supply, but all sorts of occupations and amusements are provided for the dead owner. He could choose to spend his days either in hunting gazelle on the desert, hippo in the marshes, fishing, or catching birds with trap or boomerang, or he might go out on his farms and inspect his livestock and watch the sowing or the reaping of his fields; if he preferred to stay at home, he might look over his accounts, play a game of draughts or listen to music.

But at Giza, where the tombs are all of very nearly the same period and that somewhat earlier, the interest is mainly in the construction of the tomb itself and the development of the house type from the old solid mass of stone and rubble; the few scenes in the chapels are almost entirely concerned with the food offerings.

For a single visit to the Pyramids, it is best to go to the Sphinx and the Granite Temple, noting that on the way we cross the remains of the black basalt flooring of the temple of the Pyramid of Cheops and pass three little pyramids which were said to be those of Cheop's daughters, then some large "mastaba" tombs. After seeing the Sphinx and the temple, if time permits, follow up the causeway to the temple of the Second Pyramid and then across to the high enclosure wall from which a view of the cemetery of the nobles is obtained. Another visit will be well spent round about the Third Pyramid, from which there are fine outlooks over the desert and a good deal of interest both in the temple and inside the pyramid. As to going up or going inside the Great Pyramid, it is a question of energy more than anything else. Both are very well worth doing, both are decidedly fatiguing, and if time is very short neither is worth the sacrifice of a good round outside.

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