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## RECENT RESEARCHES AMONG THE PYRAMIDS.

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Before I proceed to bring forward a few notes of the recent discoveries in Egypt I beg leave to make some remarks on the present state of Egyptian research, with special reference to England's part in it.

I was surprised a few months ago to read in a French newspaper published in Egypt, that Egyptology as a science belongs to France. The writer of the article in question went on to depreciate the studies of German scholars, characterising them as "plodding and short sighted." As to England, there was not the slightest reference made to the country of Young and Hincks, of Howard-Vyse and Perring,—and may I not also say of Belzoni and Bonomi?

But when we enquire as to the cause of this ignoring of England the answer is but too easily found. The writer of the article had much to say about what the French and Germans together have been doing at Boolak, much as to what the French are doing at Paris, the Germans at Berlin, the Italians at Turin, and so on; but there was nothing to be said of England. There are no professors of Egyptian history or literature at Oxford or Cambridge or Dublin. At the British Museum the Egyptian department is united with the Assyrian; and the only writers of note on Egypt, who belong to the Museum, do not belong to this double-bodied but single-headed department.

I spoke on several occasions to eminent foreign students of Egyptology. They all seemed to think Englishmen took no interest in it, but were committed to the wild fancies of Mr. Smyth. A Frenchman said to me lately, with but too much truth, "Your countrymen care for

nothing in Egypt except what relates to the Pyramid inch and the Exodus." I pointed with pride to the five little volumes of the *Records of the Past*. But he pooh poohed them on the double ground that not a single hieroglyph is to be found in them, so that scientifically they are valueless, and that the best translations are made from the French. It was but too true. Mr. Poole, in his lectures on *Ancient Egypt*, recently published in the *Contemporary Review*, and the only thoroughly satisfactory piece of work England has yet produced on the subject, says of the *Records* in a foot note :—"The necessary introduction to the study of the documents is wanting, and the critical apparatus is far too scanty."

I must make one special exception. A few articles have appeared in the transactions of the Society of Biblical Archæology to which a student may turn with satisfaction. Mr. Renouf, their writer, is well acquainted with hieroglyphics and their interpretation. I am not reading a criticism on contemporary Egyptologists, but I am sorry to say that Mr. Renouf's Hibbert Lectures do not fulfil the promise of his earlier work, for a reason which is but too apparent on every page.

Notwithstanding that at Oxford and Cambridge new professorships are being created and old ones adjusted to the wants of the day, and Commissioners sitting constantly, I hear nothing whatever as to the appointment of any Egyptian teachers. There are no other Universities of importance in Europe without them.

All classical learning must eventually be traced to Egypt. I believe I am correct in saying that no scholar at Oxford, Cambridge, or Dublin is acquainted with more than the hieroglyphic alphabet, if indeed one can be found who is acquainted even with that. I should like to ask how many school inspectors could show a class the original forms of our ordinary letters on a black board. Although Herodotus is constantly read in schools and colleges, how many teachers can supplement or correct his account of Egypt?

What I have ventured to say with regard to Egyptology in general is especially true with regard to the Pyramid period in particular. Who among our many classical scholars can distinguish at sight the period of an

inscription? In this country, but almost unknown, is the earliest inscription yet found. It relates to a priest named Schery, and is in the Ashmolean Museum at Oxford. It is by far the oldest example of the art of writing now recognised. Yet which of the students or professors at this University is competent to describe the difference between the language of this tablet and that of the more famous Rosetta stone?

To study the art and history of the Pyramid builders is impossible or nearly impossible in this country. I have been amused on several occasions to see the surprise of English people in Egypt at finding that there are more than three pyramids: many of them, indeed, are surprised to find that there is more than one.

The Museum arranged at Boolak by the late Mariette Pasha has a room exclusively devoted to this period, and there alone can it be properly studied.

The French have recently sent a number of students for the purpose of studying at Boolak. A similar commission has been formed at Berlin, and will probably visit Egypt during the ensuing season. Only England stands aloof, which is the more strange as a majority of the winter visitors to Egypt are either English or American.<sup>1</sup>

It may be roughly stated that the number of pyramids is sixty, or thereabouts. Some are so disintegrated that one is not sure that they ever were pyramids, and not ordinary tombs. They are mere heaps of crumbling limestone.

These heaps have hitherto been little noticed. Their position is marked by Perring in his plan, and later by Lepsius: but few of them have been opened until now. The attention of archæologists has been directed to the great unruined pyramids such as those of Geezeh and Dashoor: and very little has rewarded their pains. Few inscriptions have been found; and it is a curious fact, that we have been till quite lately almost entirely in the dark as to what was the religion of the kings and people who erected these mighty works.

The little we knew was chiefly derived from the prayer

<sup>1</sup> The following list of the boats which made the Nile voyage last winter gives some idea of the proportion:—Total

number, 42. English, 19; French, 6; German, 6; American, 5; Belgian, 3; Swiss, 1; Italian, 1; Dutch, 1.

preserved on a wooden coffin now in the British Museum, and from indirect references in the epitaphs of the great functionaries of state. One great official was priest of the sacred bull. His wife poured out libations in the house of the sacred cat. And so on. But there were no prayers, no vows, no references more direct to religious ceremonials. The wooden coffin was found in the third Pyramid of Geezeh. On it King Mycerinus, who is called by the name Osiris, prays the sky his mother, and the earth his father, to protect and conduct him to the abode of bliss. How far the sky or the earth are here referred to figuratively we cannot say. But assuming that they were reckoned as divinities we immediately find that the Pyramid builders of the Fourth Dynasty worshipped Osiris, Noot, and Seb.

On the coffin of Shoofoo Arsh, the architect of Shoofoo, the builder of the Great Pyramid, there is a prayer to Anepu, or Anubis, the jackal which was supposed to conduct the deceased to his everlasting abode. There are a few other similar references, and in the result, it has seemed plain to some students that at the time of this early kingdom the principal object of worship was the King, who is always referred to as the Good God ; and that the ruling race worshipped, besides, the sky, the earth, the sun, the stars, and the ancestors of the royal family, Asar, his wife Aset and their son Hor, of Abood or Abdoo, whom we generally read of as Osiris, Isis and Horus, of Abydus. By references to the priesthoods of sacred animals we further learn that each animal was revered in a different place, and that it is possible, or I may say probable, that these sacred animals represented the gods of a lower race which the ruling race found in the land when they came, and of whose superstitions they were not unwilling to avail themselves.

These views have been abundantly confirmed by the recent discoveries among the pyramids. Shortly before the death of M. Mariette his coadjutor, Herr Brugsch, the brother of the historian of Egypt, Brugsch Pasha, who had been at work for some time at Sakkara, found a practicable entrance to one of the ruinous pyramids, a mere cairn externally, and reporting his discovery to head quarters he was joined by his brother and the

inscriptions read. It will be remembered that no inscriptions are now on the exterior of any pyramid, with the exception of a few mason's marks in red paint; and that the same might be said of the interiors, though some inscriptions of doubtful meaning were found in the great pyramid of Sakkara, and removed to Berlin by Herr Lepsius. What was therefore Herr Brugsch's surprise to find the newly opened pyramid literally covered with hieroglyphs; and when three more in the same neighbourhood had been opened two of them were found also to contain writing.

A certain feeling of disappointment ensued. None of these writings contained any historical allusions beyond the name of the Pharaoh commemorated. The names were those of Unas, the last king of the fifth dynasty; and of Papy, and Merenra, his son, of the sixth. The tomb of Teta, the intervening king, has not yet been found, although his name occurs among the fragmentary sculptures with which so much of this part of the pyramid platform is strewn.<sup>1</sup> The absence of historical data was the more to be deplored, because one of these kings being the last of his family, we might otherwise have learnt something as to the laws which governed succession to the throne from them. One king called Papy is said by Manetho to have been a giant, and to have reigned 100 years.

All the inscriptions however are religious. By the kindness of a friend, who with difficulty penetrated into one of the sepulchral chambers after the entrance had been filled up by the French newcomers, I was able to send a short account to the London papers, from one of which I may take this paragraph:—

The first pyramid opened was that marked on Perring's map No. 5. It proved to be the tomb of Papy Ramery, probably the king mentioned by Manetho as Pthiops II of the sixth dynasty. There are two chambers, both built of fine Mokattam limestone, the ends (east and west) being large continuous walls, between which the sides and roof are placed without any connexion or support from the ends. The passage chamber is now inaccessible, but the other, though partly covered up with broken masonry, was sufficiently perfect when opened for some of the long and remarkable inscriptions to be visible. Fragments of other inscriptions are lying about in all directions. The sarcophagus, which is of basalt,

<sup>1</sup> I am able to exhibit such a fragment, part of an alabaster vase.

has been partly destroyed by fire, wedge holes, and heavy blows. It is of extraordinary massiveness, being 106·5 inches in length, the sides 12·2 and the bottom no less than 20 inches in thickness. It contained a wooden coffin, probably similar to that of Mycerinus in the British Museum, but in a fragmentary condition. The body, not embalmed, but wrapped in a cerement of very fine linen—probably, to judge by the smell, steeped in cedar oil—was found and removed to Boolak, with some of the surrounding objects; but it has not been exhibited to the public.

The only inscription visible on the basalt coffin is as follows:—"The life of the King of Egypt, Ra . . . y [Ramery] the Everliving." Near the sarcophagus is a monolithic square box or well of granite, sunk in the floor, 28 inches wide inside, and with sides 6·2 inches in thickness. The lid of granite is propped up and is 9 inches thick, without grooves or pin holes. The inscriptions relate entirely to the religion and not at all to the history of the king. In them he is always named Papy,<sup>1</sup> the second name not occurring in the chamber itself, but only in the passage, where it is un mutilated, and may be read easily as Ramery. Several divinities are invoked by name, but none are represented by figures. The name of Anepoo (Anubis) is very frequent. Seb and Noot are mentioned, as on the coffin of Mycerinus, and also Hor, Set, and Asar (Osiris); Aset (Isis) does not occur, and I need hardly say Amen is also absent. The deceased is always referred to as Asar, but the phrase "justified" or "Ma cheroo" is wholly absent. Many localities are mentioned, such as An (Heliopolis) and Abood (Abydos), but not Thebes.

M. Mariette was of opinion that the flat-topped tomb to which the Arabs give the name of Pharaoh's Seat, was the pyramid of Unas, as he found the name of that king painted on some of the stones. The year before last Mr. Stevenson found the same name painted on a stone on the top of the second pyramid of Dashoor. But in the cairn now opened it is carved in a manner quite unmistakable.

The following is a list of amulets, scarabs, and other objects, which I beg to exhibit as illustrative of the above remarks:—

*List of Amulets, Scarabs, and other Objects bearing the names of Kings of Egypt, Dynasties I.—XXIX.*

Dynasty I.—1. Cylinder bearing the name Semen Ptah Nefer, perhaps the Semempses of Manetho, 8th king.

Dynasty III.—2. Neb-Ka. 3. Seneferoo.

Dynasty IV.—4. Chafra. 5. The same. 6. Menkaosra.

Dynasty V.—7. Kaka. 8. Ratatka. 9. Unas. 10. The same. 11. The same.

Dynasty VI.—12. Papy I. 13. The same. 14. Papy II. 15. The same. 16. Raneferka. 17. The same. (This cartouche-shaped amulet

<sup>1</sup> I am able to exhibit Scarabs bearing both these names, and three bearing the name of Unas.

and the cylinder, No-17, may belong to some other of the four or five kings who bore this name.)

Dynasty XI.—18. Mentuhotep IV. 19. The same. 20. The same. 21. Raka. 22. Seneb. 23. The same.

Dynasty XII.—24. Amenemha. 25. The same. 26. Amenemha I. 27. Usertasen. 28. Amenemha II. 29. The same. 30. Usertasen III (cylinder.) 31. The same (scarab.) 32. The same. 33. Amenemha III. 34. Amenemha, IV.

Dynasty XIII.—35. Rahotep. 36. Neferhotep V. 37. The same. 38. Amenemha Ra II. 39. Sebakhoteb V. 40. Suaenra. 41. Amenes.

Dynasty XVIII.—42. Aahmes I. 43. Queen Nefertary. 44. Amenhotep. 45. The same. 46. Amenhotep I. 47. Thothmes. 48. Thothmes II. 49. The same. 50. Queen Amennoohet Hatasoo. 51. The same. 52. The same. 53. The same. 54. Thothmes III (duck-shaped amulet.) 55. The same (on a tapering cylinder of blue glass or enamel.) 56. The same. 57. The same. 58. Queen Amenmery. 59. The same. 60. Amenhotep II. 61. The same. 62. Amenhotep III (frog-shaped amulet.) 63. The same. 64. The same. 65. The same. 66. The same. 67. The same. 68. Amenhotep III and Queen Thya. 69. Queen Thya. 70. Khoo-en-Aten (on a cartouche-shaped amulet of blue glass or enamel.) 71. The same (on a cartouche-shaped amulet of glazed pottery.) 72. Ay (on the bezel of a ring.)

Dynasty XIX.—73. Rameses. 74. Sethi I (on the bezel of an earthenware glazed ring: the name in this form, having been erased from monuments, rarely occurs.) 75. The same (throne name.) 76. The same. 77. Rameses II. 78. The same. 79. The same. 80. Merenptah. 81. The same.

Dynasty XX.—82. Rameses III. 83. The same. 84. Rameses IV. 85. The same. 86. The same. 87. Rameses X. 88. Rameses XI. 89. Rameses XII.

Dynasty XXII.—90. Shishak I. 91. Takeloth. 92. Osorkon.

Dynasty XXIII.—93. Shishak III.

Dynasty XXVI.—94. Psamthik. 95. The same. 96. The same. 97. Psamthik I. 98. Psamthik II. 99. The same. 100. Hophra. 101. The same, with a winged sphinx, on an amulet in the form of a ram's head, of blue earthenware. 102. Aahmes II (on a cartouche-shaped amulet, bearing the throne name on the reverse.)

*The above are arranged together in a case.*

Dynasty V.—1. Sahura (cylinder of black stone.)

Dynasty VI.—2. Teta (on the lid of an alabaster vase.)

Dynasty XII.—3. Usertasen I (on fragment of a marble vase.)

Dynasty XVIII.—4. Amenhotep III and Thya (long inscription on a large scarab.) 5. The same (on a green porcelain or enamel scarab.) 6. Khoo-en-Aten or Amenhotep IV (stamp or seal, bearing one of his cartouches.)

Dynasty XXVI.—7. Necho (fragment of an alabaster vase.)

Dynasty XXIX.—8. Achoris (portion of a kneeling statuette of stone.)