

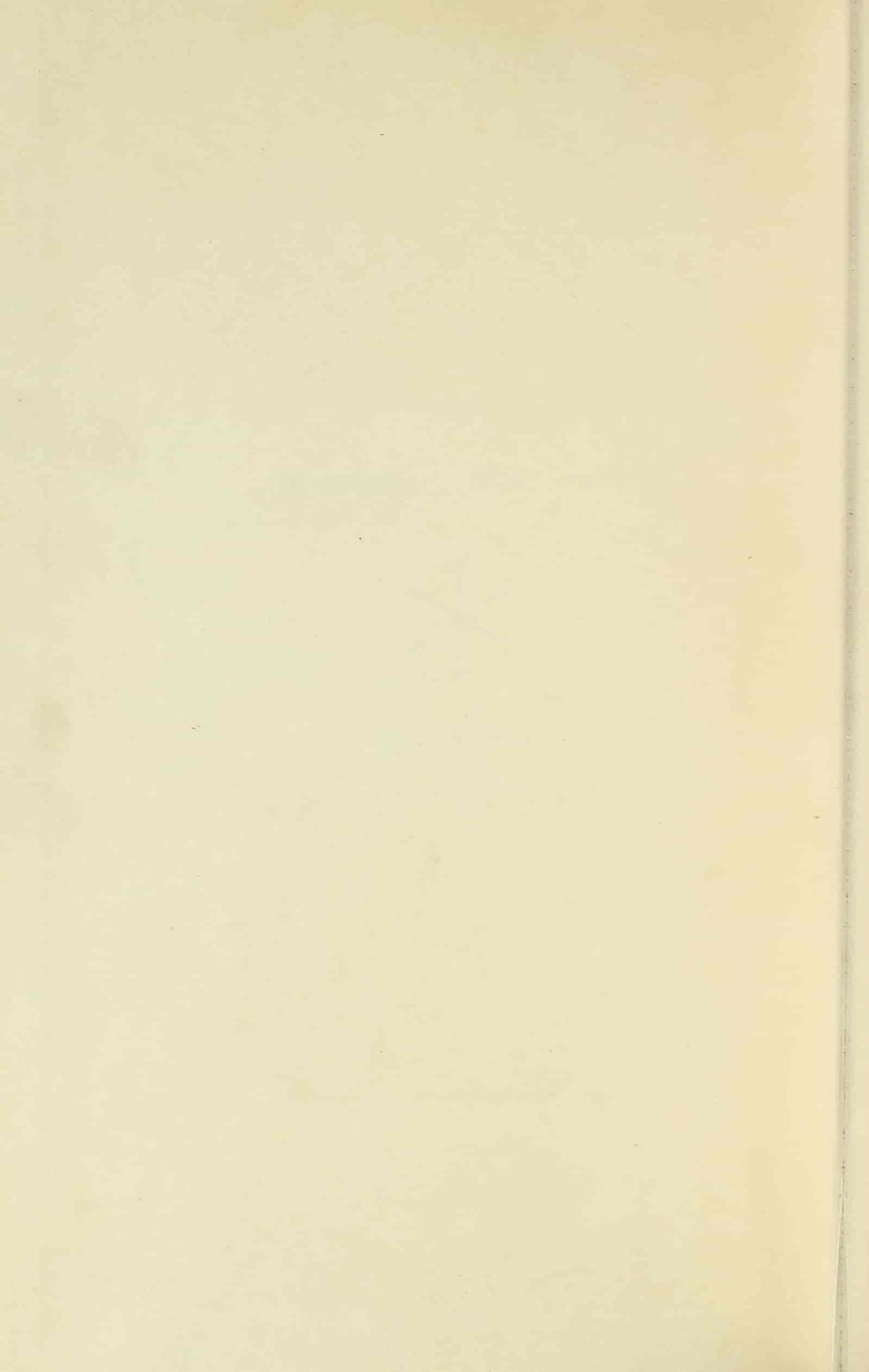
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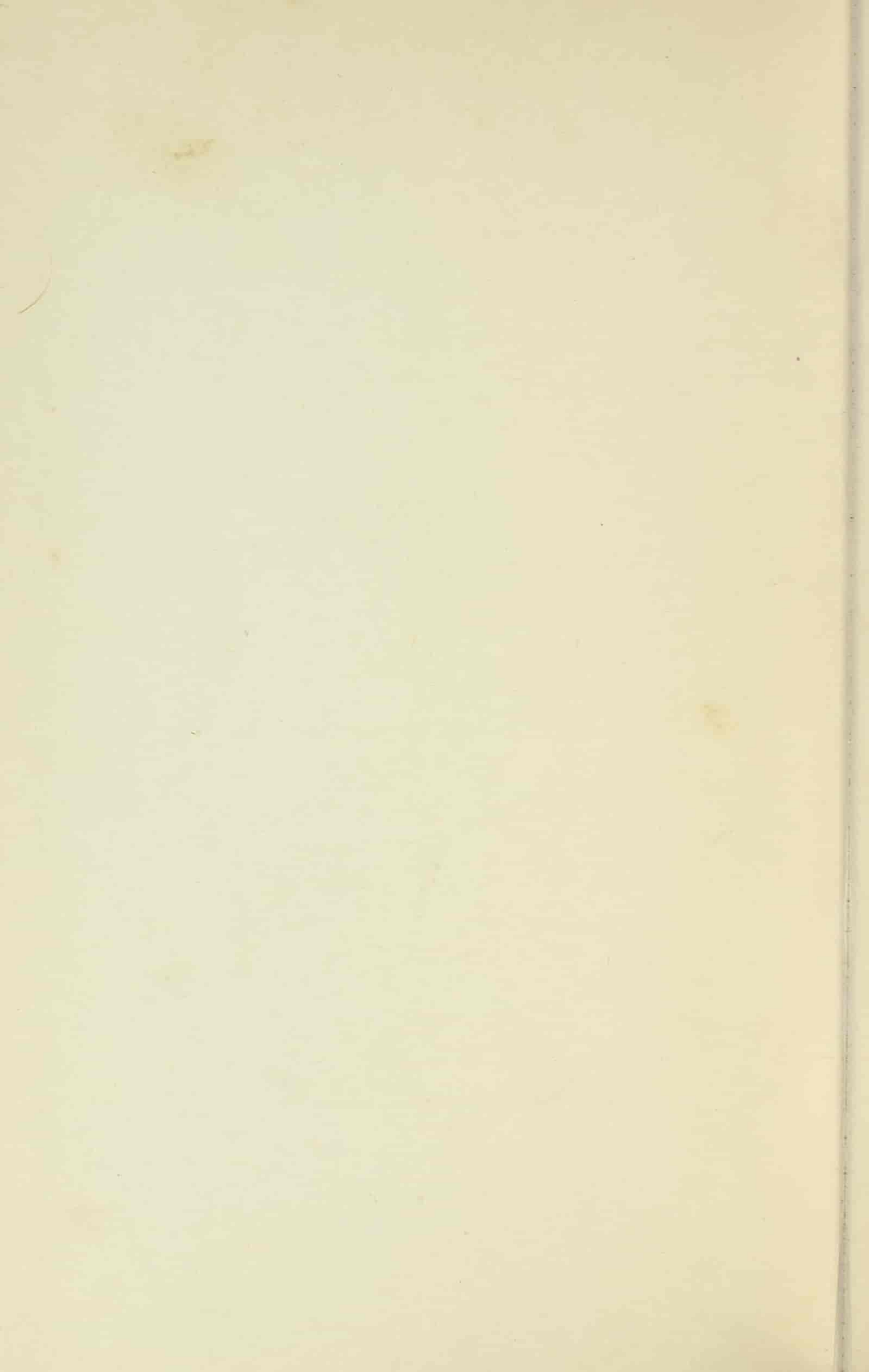


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The
Mystery of the Great Pyramid



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The Mystery of the Great Pyramid

Traditions concerning it and its Connection
with the Egyptian *Book of the Dead*

By

BASIL STEWART

Author of *The Bible in Stone*, *The Witness of the Great Pyramid*, *The
Times of the Gentiles*, etc.

WITH NUMEROUS ILLUSTRATIONS

“ *Stewards (Keepers) of the Mysteries of God* ” (1 Cor. iv, 1)

“ *Behold, I show you a Mystery* ” (1 Cor. xv, 51).

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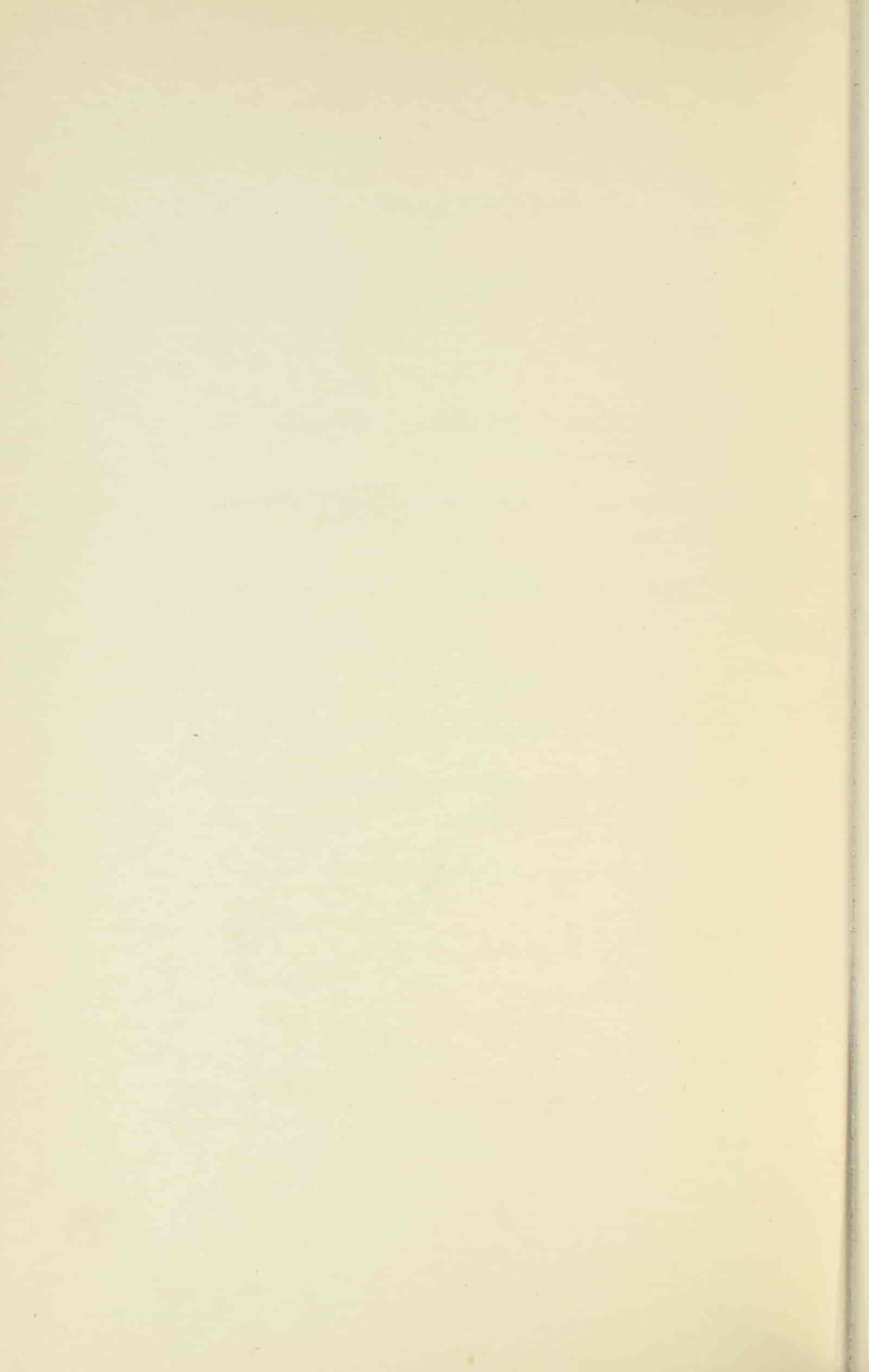
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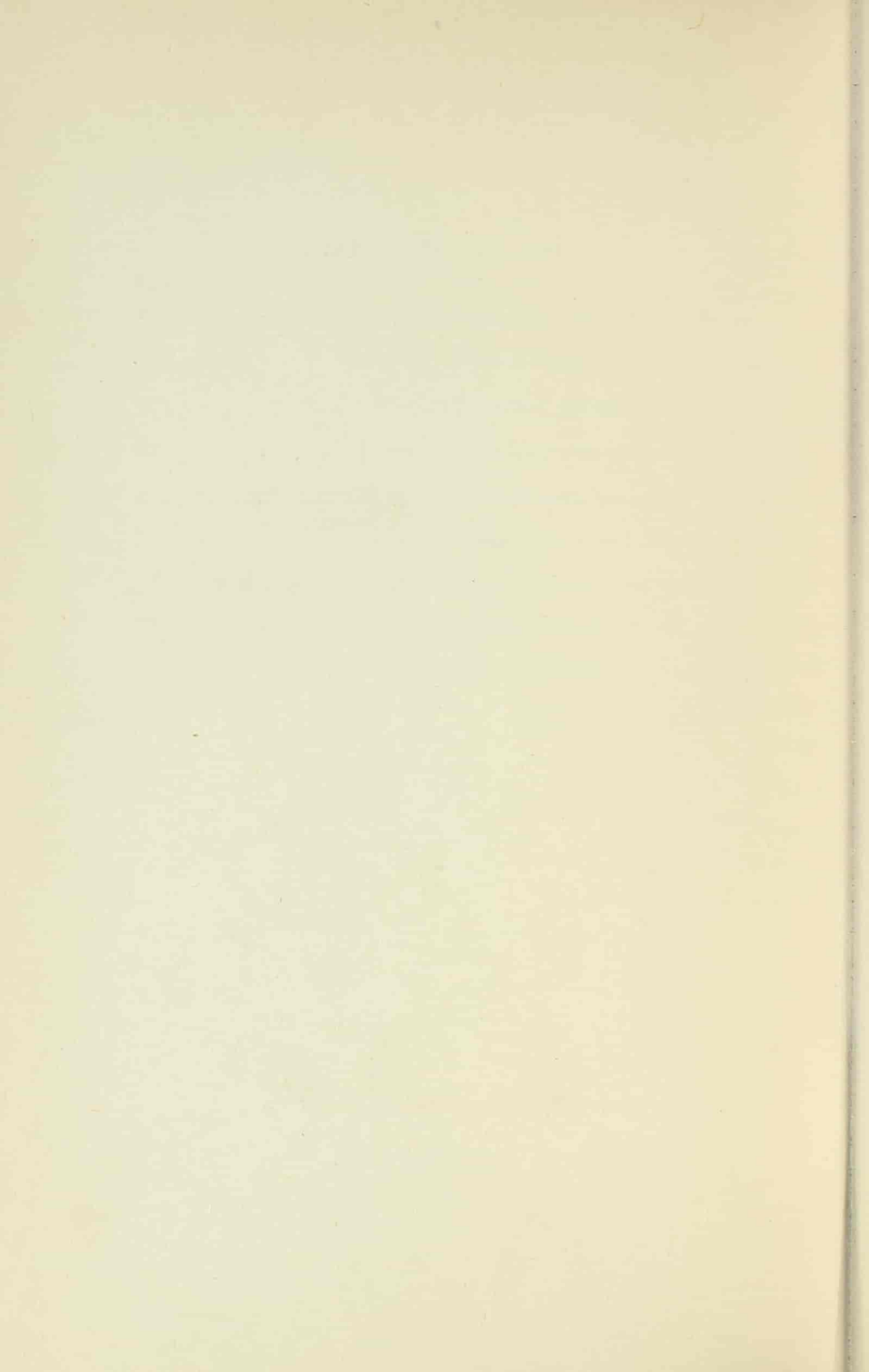
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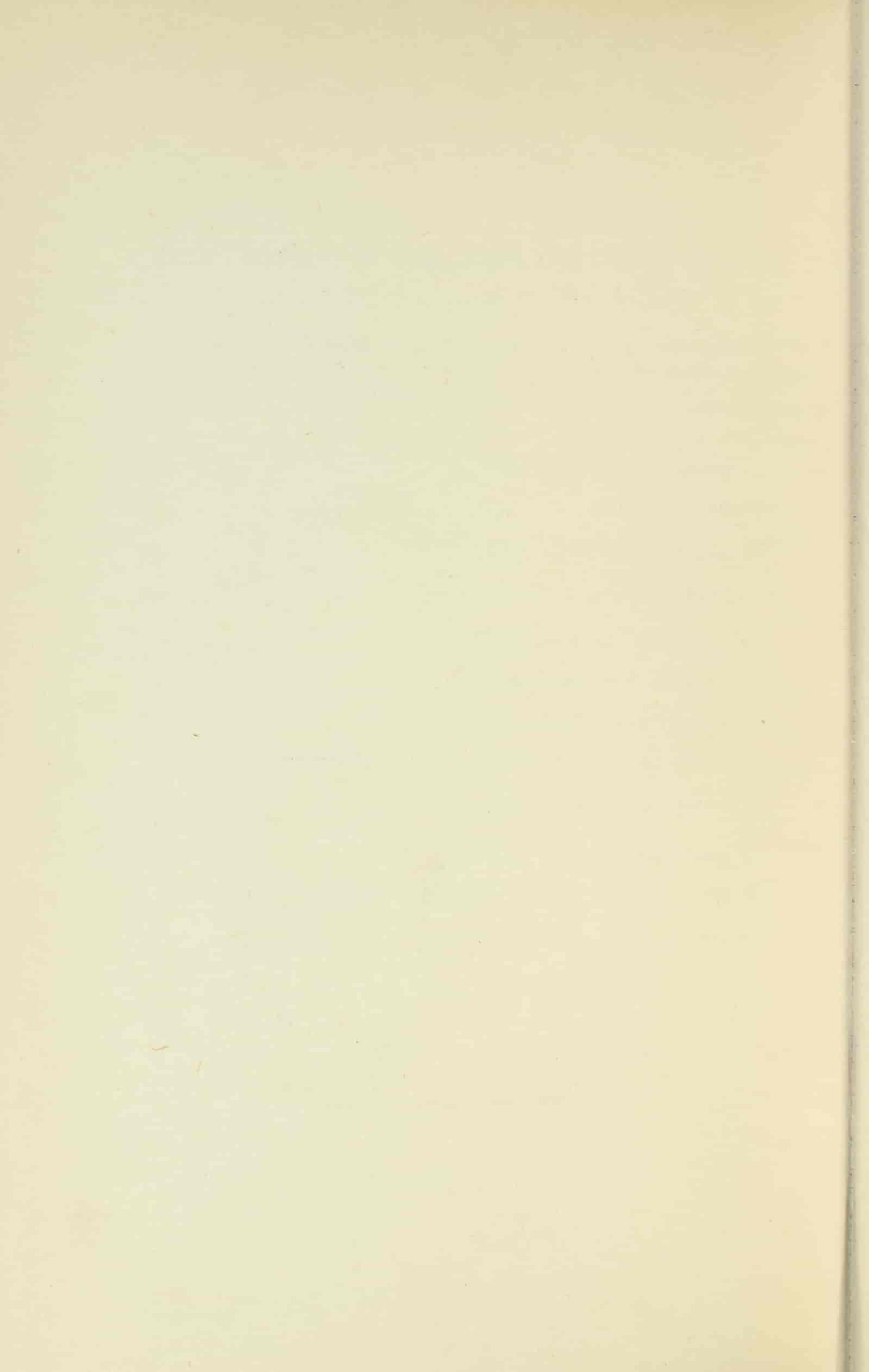
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LIST OF VIGNETTES AND ILLUSTRATIONS
FROM THE "BOOK OF THE DEAD"

(Reproduced from Sir Wallis Budge's English Translation by
courtesy of the author and of the publishers, Kegan Paul,
Trench, Trubner & Co., Ltd.)

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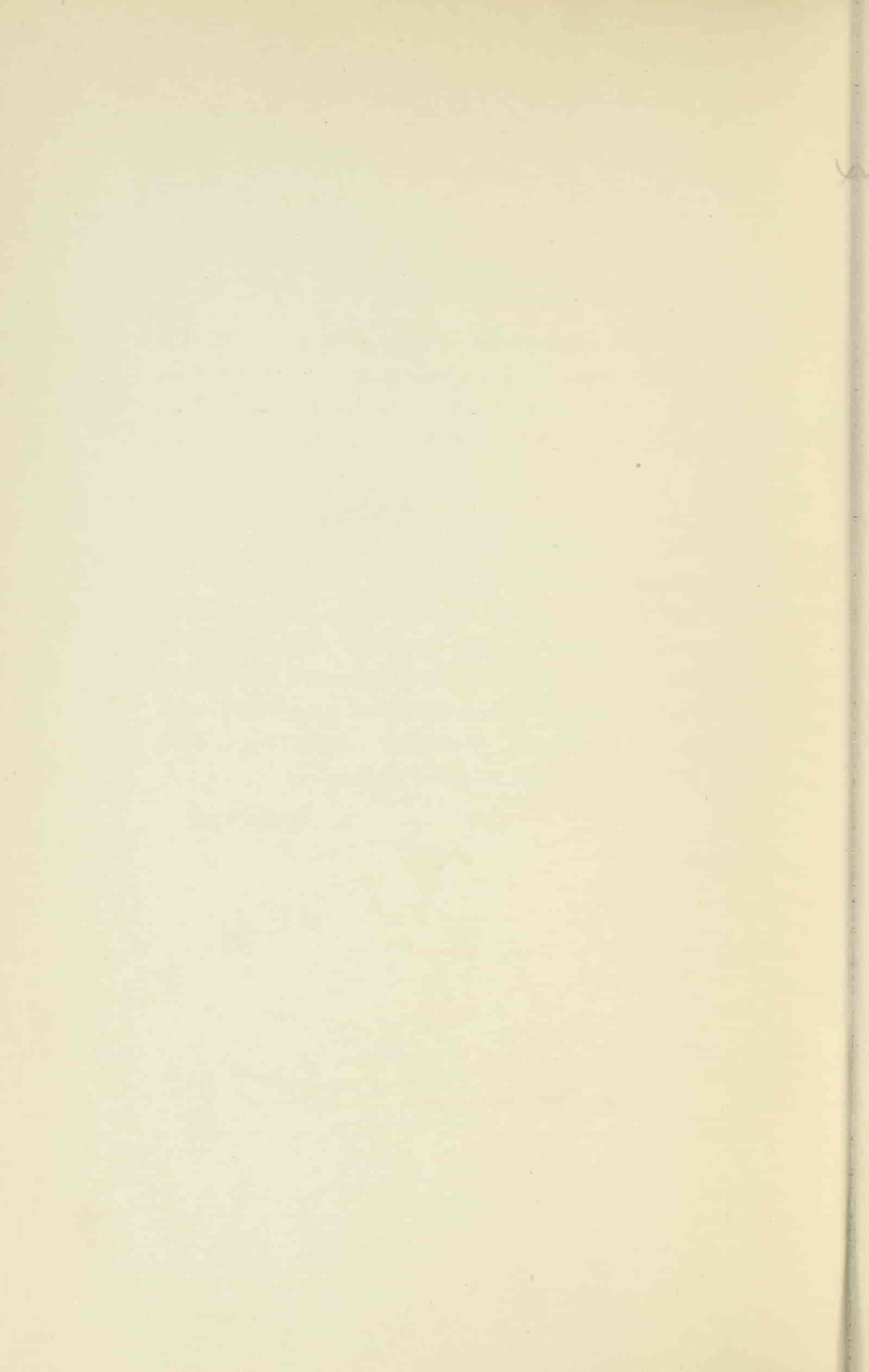
AUTHOR'S NOTE

WE wish to acknowledge our indebtedness to the various writers from whom we have quoted in the following pages, and particularly to Sir Wallis Budge, Litt.D., D.Lit., for his translation of the *Book of the Dead* and notes thereon.

We have aimed at co-ordinating within the pages of one volume as much evidence as we have been able to collect—from the traditions preserved by Herodotus and other writers of antiquity (mostly from Arab sources) down to the present—bearing upon the particular thesis herein set forth. We think the reader will admit that, when thus co-ordinated and presented as a consecutive narrative, the corroboration thereby revealed from such varied sources is remarkable and convincing.

B. STEWART.

September, 1929.



THE MYSTERY OF THE GREAT PYRAMID

INTRODUCTION

“ AN ALLEGORY ON THE BANKS OF THE NILE ”

IN selecting the title we have for this treatise upon the Great Pyramid, we should, perhaps, make clear to the reader the idea conveyed in the word “ mystery ”.

The usual meaning attached to the word to-day defines something that cannot be understood, something vague or indefinite. Such, however, is not its original meaning ; not that attached to the Greek word *μυστήριον* which occurs in the text from St. Paul (1 Cor. xv, 51) quoted on our title-page. Here it means that which is “ hidden ” or “ secret ”, such as the ancient Egyptian and Greek mysteries were except to those duly initiated therein, and which have their modern equivalent in present-day Freemasonry. While Freemasons, we believe, generally refer the origin of their cult to Solomon’s Temple,¹ it seems that they should go much further back to the Great Pyramid as the “ House of Osiris ”, and to the

¹ In this connection it is interesting to note that, as Solomon married an Egyptian princess (1 Kings iii, 1), he became, no doubt, an initiate into the Egyptian mysteries, while to go further back still, Moses was himself a priest of Heliopolis, one of the most ancient and celebrated centres of the Mysteries, in which we are told he was fully learned (see Acts vii, 22).

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still more ancient Egyptian *Book of the Dead*, with its Ritual of Initiation.¹

That the *Book of the Dead* was simply the ritual of a secret brotherhood is one of the suggestions that have been advanced for its origin, the various halls mentioned in it representing the different stages of initiation through which its members had to pass. We find the same idea in other ancient races as, for example, the Mayas of Central America, who had their *Book of the Dead* in the *Popul Vuh*, and Mr. Athol Joyce in his *Mexican Archæology* says that the court of the Maya *Hades*, as given in the *Popul Vuh*, "seems to have been conducted on the principle of a secret society with a definite form of initiation."

"If the *Book of the Dead* did not contain an early type of initiatory ceremonial, it may have powerfully influenced the ceremonial of mysteries when they arose. The mysteries of the Cabiri, for example, are supposed to be of Egyptian origin. On the other hand, it may be possible that the *Book of the Dead* represents the ceremonial of an older prehistoric mystery, which had been forgotten by the dynastic Egyptians. Savage races all over the world possess such mysteries . . . and it is quite possible that the *Book of the Dead* may preserve the ritual of Neolithic savages who practised it thousands of years prior to its connection with the worship of Osiris."²

It requires, indeed, no very close study of this remarkable

¹ That the *Book of the Dead* was definitely connected with the Egyptian Mysteries and formed a ritual of initiation thereto seems plainly inferred from the closing words of the Rubric to chapter cxxxvii (Papyrus of Nu): "These things shall be done secretly in the underworld; *they are the mysteries of the underworld*, and they are a type of the mysteries of Neter-Khert" (i.e. the "divine lower region", one of the names of the Egyptian underworld).

² Quoted from *Myths of Ancient Egypt* (Harrap), by Lewis Spence, pp. 121-2.

INTRODUCTION

collection of texts and prayers to notice the close resemblance existing between its Ritual and that of Freemasonry. It is full of passwords and signs which the soul had to give on its journey of purification towards its goal in the " Chamber of the Open Tomb ", while the illustrations from it clearly suggest the origin of some of the Masonic insignia, such as the apron and the collar worn on all ceremonial occasions by Freemasons (see, for example, the vignette to chapter xv here reproduced, and which occurs in several other chapters, showing



Ani, the scribe, wearing an apron, and behind him his wife (also shown in illustration at p. 61) ; see also Note A in Appendix for vignette to chapter clviii, showing the Masonic collar).

The Great Pyramid, however, could hardly have been actually used as a Masonic Temple, since its upper passages and chambers were impossible of direct access, being blocked by the granite plug at the commencement of the first ascending passage leading to them during construction.

MYSTERY OF THE GREAT PYRAMID

The correspondence, however, which can be traced between the passage-chambers of the Great Pyramid—a correspondence first pointed out by the Oxford scholar, Marsham Adams, and endorsed by the distinguished Egyptologist, the late Sir Gaston Maspero—and the different stages traversed by the holy departed in passing from the light of earth to the light of eternal day, is so singular and so close, that the existence of these chambers and their arrangement must have been known to the priests who probably regarded it as a symbolic Temple of Initiation, a symbol of the national religion. Marsham Adams, however, apparently regarded the Great Pyramid as actually used for purposes of initiation (see Note B), an idea which, as already noted, seems improbable, though the possibility of such use is referred to later in these pages.

The view that the Great Pyramid was a Temple of Initiation or Masonic Hall has, in the past, had several supporters, its secret passages, dark solitudes, and mysterious chambers, being regarded as a fitting place for initiation into those secret mysteries which were the forerunners of the Eleusinian rites of the Greeks. All the symbols of the Masonic craft are to be found geometrically expressed therein centuries before Solomon raised his Masonic Temple. It is not surprising, therefore, that Masonic writers, more particularly American ones, have been more inclined to refer to the Great Pyramid as the origin of their cult than to the Jachin and Boaz of King Solomon, one, indeed, considering it highly probable it was “*exclusively* devoted to purposes of initiation”.

The points of correspondence, moreover, between the various stages in the Ritual of the *Book of the Dead* and the passages and chambers in the Monument, are also so numerous in themselves that they constitute a check upon each other, and by so doing negative the idea of their

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arising from mere coincidence, just as the number and exactness of the mathematical and scientific facts constructionally embodied in the Great Pyramid could not be due to such fortuitous causes, but are the result of premeditated design.

This is not to say, however, that its architect raised the Great Pyramid as a Temple of Mystery, actual or allegorical. The *conception* of the Pyramid and the *origin* of the cult of Osiris and of the *Book of the Dead*—which might well be named the “Book of Osiris”—are to be found in a *common source*, which may be expressed in the one word, Messianism. The architect who raised the Great Pyramid revealed these Messianic prophecies—which existed not only in Egypt, but all over the ancient East, from the earliest times, and long before they had been committed to the Hebrew Scriptures—in their true aspect. The ancient Egyptians, however, paganized them and applied them to their god Osiris, in whom it was claimed this promised Messiah *had* come and who, at the epoch of the Great Pyramid, became associated with its symbolism. Hence the parallelism between its true intention and the ancient Osirian Mysteries. This will make clear to the reader why the idea of Marsham Adams—regarded by some as the true solution of the Great Pyramid—that it was a Temple of Mystery or Initiation, need not conflict with its real purpose as intended by its builder, and which is fully dealt with in our *Witness of the Great Pyramid*. In other words, *the allegory contained in the Egyptian “Book of the Dead” is merely a corrupt survival of the allegory enshrined in the Great Pyramid itself.*

“It is from the *Book of the Dead* that the Coptic descendants of the ancient Egyptians derived the mystical and allegorical element which was introduced into early

MYSTERY OF THE GREAT PYRAMID

Christian gnosticism. The literature of early Christian gnosticism abounds in mystical pyramid figures and associated astronomical conceptions and constellations” (Davidson).

“The intimate connection,” writes Marsham Adams, “between the secret doctrine of Egypt’s most venerated books and the secret significance of her most venerable monument seems impossible to dis-sever, and each form illustrates and interpenetrates the other. As we peruse the dark utterances and recognize the mystic allusions of the book, we seem to stand amid the profound darkness enwrapping the whole interior of the building . . . Dimly before our eyes, age after age, the sacred procession of the Egyptian dead moves silently along as they pass to the tribunal of Osiris. In vain do we attempt to trace their footsteps till we enter with them into the Hidden Places and penetrate the secret of the House of Light. But no sooner do we tread the chambers of the mysterious Pyramid than the teaching of the Sacred Books seems lit up as with a tongue of flame.”—*House of the Hidden Places*, p. 246.

Compare also the following from Wiedemann’s *Doctrine of Immortality* (cited by Petrie in his *Descriptive Sociology*)¹:—
“To no close student of these doctrines can the fact seem strange that Egypt should have been the first country in which Christianity permeated the whole body of the people. The Egyptian could recognize old beliefs in many a Christian theme, and so much did the figure of Christ remind him of Osiris and his son Horus, that to him Christ became a hero who traversed the Nile valley even as Horus had done, overcoming his enemies, the evil demons and the wicked. In Egypt the Osirian faith and dogma were the precursors of Christianity, the foundation upon

¹ Quoted by the present writer from Davidson’s *Talks on the Great Pyramid* (No. 4), p. 24, under the heading “Christ and Osiris”.

INTRODUCTION

which it was able to build ; and altogether apart from their intrinsic worth and far-reaching influence, it is this which constitutes their significance in the history of the world.”

The extraordinary parallelism between the early Egyptian cult of Osiris and the attributes by which our Lord is recognized throughout Christendom is revealed in the supposed divine origin of Osiris and his life on earth in a material and mortal body. He also met his death by treachery, was magically restored to life again, and became immortal. He entered the underworld (*Hades*), where he became both judge and king of the dead. His followers believed they would enjoy everlasting life and happiness because Osiris had himself conquered death, and had risen from the dead, and was now living in a perfect body. They regarded him as the type and emblem of the resurrection, and relied on him to give them immortality. (See Note B 1.)

As a consequence, therefore, of this parallelism, and of the allegory of Osiris being a corrupt version of the true Messianic allegory enshrined in the Great Pyramid, we find the Birth and Passion of that Egyptian deity associated with those particular structural features in the Pyramid which symbolize the Nativity and Crucifixion of our Lord (refer pages 167-9 in *Witness of Great Pyramid*, 2nd edition, for explanation of these features).¹

¹ In connection with the above the reader should refer to Addendum IV in Davidson's *Talks on the Great Pyramid* (No. 3, 2nd revised edition, Nov., 1925), entitled "Egyptian Perversion of Pyramid Messianism".

CHAPTER I

THE GREAT PYRAMID : THEORIES AND TRADITIONS

“ No country possesses so many wonders and has such a number of works which defy description.”

Thus wrote the Greek historian, Herodotus, who visited Egypt during the fifth century B.C., in the account of his travels in that country.

Of all these wonders, none have aroused greater interest throughout all ages than the group of pyramids erected upon the Gizeh plateau, and particularly that one which, from its size and importance, has from the earliest times been known as the *Great Pyramid*, the largest of the three principal ones of the group.¹ The Greeks of the time of Alexander the Great were so impressed by it that they regarded it as the first of the Seven Wonders of the world, of which it is the only one now left standing.²

It is not surprising therefore that the question as to the purpose for which these pyramids were built—more particularly the Great Pyramid—has proved a most fertile source of inquiry from the time of Herodotus, regarded as the father of history, down to the present. In fact, it is probably no exaggeration to say that more has been written about the Great Pyramid in particular than about any other monument of antiquity. (See Note C.)

¹ The Egyptians themselves called it *Khut*, “ Light ” or “ Glory ”, and gave the name *Ur*, or “ Great ”, to the pyramid of Khafra, usually referred to as the Second Pyramid of Gizeh.

² Great Pyramid, Colossus of Rhodes, Hanging Gardens of Babylon, Temple of Diana at Ephesus, Statue of Jupiter by Phidias at Athens, Mausoleum at Halicarnassus, Pharos (Lighthouse) at Alexandria.

THEORIES AND TRADITIONS

Even the earliest records we have refrain from saying anything definite about it, and Egyptologists as a body still cling to the tombic theory of it as the solution, chiefly because other—and later—pyramids were intended as such. Thus, for example, the *Cambridge Ancient History*, recently published, which may be regarded as the mouth-piece of present-day Egyptology, referring to Gizeh, says (vol. i, p. 281): “There they (Khufu, Khafra, and Menkaura) erected the most magnificent pyramids of all, the mighty three that mark the *culminating point* of this type of *royal grave*” (our italics). Of these three pyramids, Menkaura’s alone was used as a tomb, since his sarcophagus and wooden coffin, inscribed with his name and titles, have been found in its chambers; Khafra’s was not so used, and even his name has not been found inscribed on any part of it, while it is doubtful—for reasons to be given later—if it was even intended to be his burial place; while Khufu’s was neither intended nor used as a tomb. Seeing, also, that these three pyramids are the earliest *true* pyramids of any, and are only exceeded in age by, perhaps, three other structures of pyramidal *form*, so that the great majority of Egyptian pyramids were constructed *after* them, the inference from the above statement that they “mark the culminating point” of this type of building—namely that they were the last (a point to be noticed again later)—is also erroneous.

For reasons unnecessary to state here, but which have been given in our other work on the Great Pyramid, the architect—not necessarily the same individual as the monarch, Khufu (or Cheops), with whose name the Great Pyramid has always been associated¹—concealed the real object of the structure he raised, and he did this so successfully that not even a tradition has come down to us

¹ See Note D.

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which purports to have originated from the era of its construction. Thus, even the Egyptians themselves are silent upon the subject, while explanations given by the earliest historians, such as Herodotus and Diodorus, are mainly conjectural. Both *imply* that the Great Pyramid was probably intended as the tomb of Khufu, but both are also clear that he was buried elsewhere, while the Second Pyramid, erected during the reign of his successor, Khafra, has likewise never been used as a sepulchral chamber, notwithstanding that its internal construction—unlike that of the Great Pyramid—does conform to the type used for pyramid burial.

It is not surprising, therefore, that all sorts of legends and theories have, in the course of past centuries, grown up round the Great Pyramid. Besides the tombic theory—which has always been the chief one, and more generally accepted than any other—it has been regarded as an astronomical observatory, a view which appears at first to be substantiated by the Great Pyramid's extremely accurate orientation¹; as a combined tomb and temple; a huge granary, like those erected in the time of Joseph (see Note E); defence against the encroaching sand of the desert; and even as a refuge from the Flood.

This last idea was advanced in quite early times, Col. Howard Vyse citing an Arab writer, Ben Mohammed Balki, who states that the pyramids—Great, Second, and Third—were built as a refuge against an approaching destruction of mankind either by fire or by water. Another Arab historian, Masoudi (*d.* A.D. 967), cites a similar

¹ While the Great Pyramid was designed *externally* to fulfil certain astronomical purposes, it was not an observatory in the sense intended by upholders of this particular theory, who maintain that its internal passages were used for observing the stars and planets on the principle of a telescopic tube. It was raised, however, for a purpose analogous to that of a sundial, rather than an astronomical observatory. Refer our chapter (vi) on "Astronomical Conceptions".

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tradition to the effect that the three pyramids were built as the result of a dream that appeared to King Surid, in which the Flood was foretold, 300 years before it occurred. This tradition has been preserved by the Copts.

Regarding Coptic traditions of the Great Pyramid, Dr. Sprenger tells us (Vyse's *Pyramids of Gizeh*, vol. ii) that "the traditions of the ancient Egyptians were preserved by their descendants, the Copts, who were held in great esteem by the Arabs.¹ . . . It may be remarked that the Arabian authors have given the same accounts of the Pyramids, with little or no variation, for above a thousand years; and they appear to have repeated the traditions of the ancient Egyptians, mixed up with fabulous stories and incidents, certainly not of Mahometan invention."

The above tradition of Masoudi relates that Surid (or Shaaru), one of the kings of Egypt before the Flood, "built two great Pyramids . . . the reason for building them being a dream which occurred to Surid 300 years previous to the Flood."

This dream was followed by a second vision, which so alarmed Surid that he assembled all the chief priests in Egypt to whom he related his two visions, which were interpreted to mean that "some great event would take place". "The king then directed," Masoudi continues, "that the astrologers should ascertain whether the stars foretold any great catastrophe, and the result announced an approaching deluge. The king ordered them to inquire whether or not this calamity would befall Egypt; and they answered 'Yes, the flood will overwhelm the land' . . . upon which the king ordered the Pyramids to be built,

¹ "To the Copts . . . we owe the retention of a dialect of the ancient Egyptian language, and with it much that has tended to facilitate and elucidate the translation of ancient hieroglyphic texts. Hence the importance and value attaching to any traditions concerning the Great Pyramid that can be reliably identified as of Coptic origin." (Davidson, *The Great Pyramid*, p. 89.)

MYSTERY OF THE GREAT PYRAMID

and the predictions of the priests to be inscribed upon columns and upon the large stones belonging to them ; and he placed within them his treasures . . . together with the bodies of his ancestors. He also ordered the priests to deposit within them written accounts of their wisdom and acquirements in the different arts and sciences . . . and of arithmetic and geometry, that they might remain as records for the benefit of those who would afterwards be able to comprehend them."

After describing the construction of the first three pyramids of Gizeh, Masoudi goes on to say : " In the Eastern (Great) Pyramid were inscribed the heavenly spheres, and figures representing the stars and planets in the forms in which they were worshipped. The king also deposited the instruments and the *thuribula* (censers) with which his forefathers had sacrificed to the stars, and also their writings ; likewise the position of the stars and their circles (cycles), together with the history and chronicles of time past, of that which is to come, and of every future event which would take place in Egypt." Masoudi concludes " that, according to the Copts, the following passage was inscribed, in Arabic, upon the Pyramids : ' I, Surid the King, have built these Pyramids, and have finished them in sixty-one years. Let him who comes after me, and imagines himself a king like me, attempt to destroy them in six hundred. To destroy is easier than to build.' " (See Note F.)

Masoudi also mentions a papyrus, found in the monastery of Abou Hormeis, which is said to refer to the Pyramids as having written upon their walls " the mysteries of science, astronomy, physics, and such useful knowledge which any person understanding our writing can read."

Abd-al-Latif, an Arab writer of the thirteenth century, and also Herodotus, both likewise assert that inscriptions

THEORIES AND TRADITIONS

were written upon the Great Pyramid ; while Masoudi's account implies these writings were supposed to be inside the edifice, both the former state they were engraved on the casing-stones. The almost complete destruction of the casing, however, in the course of past ages, commencing with a severe earthquake in A.D. 1301, which ruined the city of Cairo and led to spoliation of the Gizeh pyramids—and particularly the Great Pyramid—for building material, has made it impossible to verify these statements, but from what we now know about the character of the Great Pyramid, such inscriptions are unlikely while the existing casing-stones on the north and south sides of the lowest course show no traces of any such writings. Neither do the existing casing-stones of any of the pyramids show inscriptions on them.

Herodotus tells us that these supposed inscriptions in Egyptian characters purported to give—"according to his interpreter"—the sum expended in supplying the army of workmen with "onions and garlic" to the amount of a thousand talents. Probably what Herodotus saw were *graffiti* left by visitors on the lower casing-stones, which his guide pretended to translate, for the vegetables mentioned represented Egyptian *characters*, not the vegetables themselves. "When one considers the large amount of *graffiti* which are to be seen on every ancient building of importance, it seems almost impossible but that the Great Pyramid—one of the most renowned and visited of all—should not have been similarly covered with ancient scribbles" (Petrie).

Abd-al-Latif, however, implies that the whole exterior of the Great Pyramid was covered with inscriptions: "These stones," he writes, "are covered with writing in that ancient character of which no one now knows the value. These inscriptions are so numerous that if one

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could copy upon paper those only which may be seen upon the surface of these two pyramids (Great and Second), one would fill more than six thousand pages."

Another Arab writer, Ibn Abd-al-Hokim, gives a similar report respecting the contents of the Pyramids to that left by Masoudi and Abd-al-Latif. "In the Western (or Second) Pyramid," he states, "(were) thirty treasuries filled with a store of riches and utensils . . . *with arms which rust not, and with glass which might be bended and yet not broken.*" This last statement reads like an inspired forecast of the inventions of the twentieth century, for *rustless steel* is a fairly recent discovery, while *flexible glass* was first produced experimentally in the laboratory at the end of 1925, but is not yet a commercial proposition.

Abd-al-Hokim then continues: "In the East (Great) Pyramid (were) divers celestial spheres and stars, and what they severally operate in their aspects . . . and the books that treat of these matters. He (i.e. King Surid) also put into the Coloured pyramid" (the Third Pyramid, so-called from the *red* granite casing-stones which covered it compared to the white limestone of the Great Pyramid) "the commentaries of the priests . . . and with every priest a book, in which the wonders of his profession . . . were written, and what was done in his time, and what is and what shall be from the beginning of time to the end of it."

The number of Arab writers who thus refer to the Great Pyramid seems almost endless. While their accounts agree in the main with but variations of detail, they all make it clear that in their day nothing at all certain was known about it. Professor Greaves, the Oxford Astronomer of the seventeenth century, who visited the Pyramid in 1637, and gathered much interesting matter, fact and fable, in his travels, afterwards published in *Pyramidographia*

THEORIES AND TRADITIONS

(1638), gives the following from an Arabic book (author not stated—apparently anonymous), entitled *Morat Al-zeman*, which he translated, and which is interesting to compare with the other Arab versions here given :—

“ They differ concerning him that built the pyramids ” (the first three Gizeh pyramids). “ Some say Joseph, some say Nimrod . . . and some that the Egyptians built them before the Flood, for they foresaw that it would be, and they carried thither their treasures, but it profited them nothing. In another place they tell us from the Copts that these two greater pyramids, and the lesser, which is coloured, are sepulchres. In the East pyramid is King Surid, in the west pyramid his brother Hougib, and in the coloured pyramid the son of Hougib. The Sabæans relate that one of them is the sepulchre of Seth, and the second the sepulchre of Sab, the son of Hermes, from whom they are called Sabæans. They go in pilgrimage thither, and sacrifice at them a cock and a black calf, and offer up incense.” (See Note F on Sabaism.)

Greaves then refers to Abd-al-Hokim, quoted above, in connection with the foregoing, and says of him that, “ discoursing of this argument, (he) confesses that he could not find amongst the learned men of Egypt any certain relation concerning them (the pyramids). Wherefore, *what is more reasonable*, saith he, *than that the pyramids were built before the Flood? For if they had been built after there would have been some memory of them amongst men . . . The greatest part of chronologers affirmed that he who built the pyramids was Surid ibn Salhouk, the king of Egypt, who was before the Flood 300 years.* And this opinion he (al-Hokim) confirms out of the books of the Egyptians.” The Professor then concludes with al-Hokim’s version of the Coptic tradition—already quoted under Masoudi—concerning the supposed inscriptions upon the

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pyramids attributing their construction to Surid, and the time taken to erect them, and concluding with the warning anent their destruction. (*Italics as quoted.*)

In all the foregoing traditions can be readily traced certain characteristic features of the Great Pyramid overlaid with much that is highly imaginative. Thus, while its construction does embody a knowledge of astronomy, mathematics and geometry, to a degree centuries in advance of what was generally known of these sciences at the era the Great Pyramid was built—if, indeed, it could be said (with the exception, perhaps, of astronomy, the most advanced of the early sciences) they existed at all, but in a very rudimentary fashion, at that remote time—and while it is also a record of history, geometrically expressed, over a period of 6,000 years, addressed, too, to a generation which would arise long afterwards and be able to comprehend it, we know it contains no such hieroglyphic inscriptions or representations of the heavenly stars and planets such as these traditions infer. It is only when we turn to the *Book of the Dead* that we find the passages and chambers of its “Secret House” inscribed with such hieroglyphic texts and formulæ, and adorned with mythical figures and stars. That is to say, Coptic and Arab traditions have erroneously identified the inscribed passages of the allegorical Pyramid of the *Book of the Dead* with the actual passages and chambers of the Great Pyramid itself.

The tradition that the Great Pyramid was erected as a result of warnings about a coming deluge is also given by other writers; notably Josephus, and the Chaldean priest Berosus (third century B.C.).

Thus, in his *Antiquities* (bk. i, ch. iii), Josephus states

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that "the descendants of Seth, after perfecting their study of astronomy, set out for Egypt, and there embodied their discoveries in the building of two 'pillars' (i.e. monuments), one in stone and the other in brick, in order that this knowledge might not be lost before these discoveries were sufficiently known, upon Adam's prediction that the world was to be destroyed by a flood . . . and in order to exhibit them to mankind . . . Now this pillar remains in the land of Siriad (the Siriadic, or Dogstar, land of Egypt) to this day."

A similar tradition is ascribed to Enoch who, "foreseeing the destruction of the earth, inscribed the science of astronomy upon two pillars" (Vyse). This Enoch of tradition was a composite character, combining in one person the characteristics of Noah and of the Enoch of Genesis. It was the traditions of this Noah-Enoch character which Berossus collected and evolved therefrom the individual Babylonian tradition called Xisuthrus, who—like Noah—was saved from the Flood in an ark, but immediately on coming out of it, was—like Enoch—taken up into the skies. Consequently, we find Berossus attributing to Xisuthrus the same vision that is also attributed to Enoch and (by the Copts) to Surid. According to Berossus, Xisuthrus was instructed "to commit to writing a history of the beginning, progress, and final conclusion of all things . . . and to bury these accounts securely in the city of the Sun at Sippara."

Coptic tradition, as related by Masoudi, makes the Great Pyramid the hiding place of these records; Josephus, when speaking of *two* pillars as their repository—one in brick and the other in stone—thus appears to include both Coptic and Chaldean traditions, the "*brick pillar*" meaning the inscribed clay bricks or cylinders which constituted the books of the ancient Babylonians. Also, in ascribing

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the Great Pyramid to the descendants of Seth, Josephus has evidently considered *Sisithrus* (= Egyptian *Sesostris*), another form of *Xisuthrus*, to be the Babylonian equivalent of the *Seth* of Genesis.

All traditions thus agree that the construction of the Great Pyramid was pre-Deluge, and in this connection it is interesting to note that the earliest known *Egyptian* record of this flood is dated 200 years *after* the Deluge occurred, and it actually fell during the reign of Pepi II, a monarch of the Sixth Dynasty—Khufu, the Great Pyramid king, being the first ruler of the fourth Dynasty—*without it being known in Egypt at the time*. This record, when it did reach Egypt, was known as the “Destruction of Mankind”, and placed its location in a country *remote from Egypt*.¹ Plato’s statement that the Deluge did not reach Egypt also implies that the Egyptians had no distinct flood legend. The only faint Egyptian parallel to the Deluge of Genesis is the legend of Osiris floating in a chest, into which he had been beguiled by his brother Set, at the time of his death. (See Note B 1.)

When we examine the available evidence from Egyptological sources respecting the circumstances under which the Great Pyramid was erected, we find that the tradition of the Copts that it was built 300 years before the Deluge is well substantiated. (See Note F 1.)

Hardly any ancient historical chronology has been subject to such wide variations—amounting to thousands of years—as has that of the different Egyptian dynasties, particularly the early ones, though these wide limits have of recent years been considerably narrowed, so that there is more general agreement now than formerly. At the same time, the extreme antiquity also attributed to them is to-day

¹ Vide Charts 15 and 28 in Davidson’s *Connected History of Early Egypt, Babylonia, and Central Asia*.

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being discarded for something less remote, thereby bringing them more into accord with contemporary Biblical chronology.¹ Thus, as a result of recent discoveries of clay tablets at Kish, which, in conjunction with other tablets in the British Museum, were found to give valuable astronomical information, Professor Stephen Langdon has put the date of Menes, the founder of the First Dynasty, at 3100 B.C., compared to Petrie's 5510 B.C. Let the reader apply similar differences to our own history, and he will appreciate what they mean.

These great discrepancies in Egyptian chronology have arisen from the use—mostly as a matter of convenience—of the King Lists of Manetho, compiled in the third century B.C., and are still accepted as the highest authority by at least one leading school of Egyptology. According to Professor Breasted, however, this view, inherited from a past generation of Egyptologists, is to-day maintained “only by a small and constantly diminishing number of modern scholars”.

These King Lists were originally fabricated from what the Egyptian compilers thereof supposed were the dimensions of the Great Pyramid. Knowing that the measurements of that edifice embodied astronomical data, and that its symbolism revealed a chronologic prophecy, they presented their own history as fulfilling that prophecy. This fictitious presentation necessitated inventing a system of chronology based upon the dimensions of the Great Pyramid with years for inches. All the data proving this false chronology, and the methods by which it was utilized, are set out at plate xvi of Davidson's *Great Pyramid: its Divine Message*.

¹ Sir Flinders Petrie, however, appears to cling to the older system of chronology, which places the early dynasties some 2,000 years back compared to the more modern acceptance of the minimum chronology as represented by Professor Breasted and the Berlin School.

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So extensively, in fact, did the ancient Egyptians adopt the principal dimensions of the Great Pyramid when compiling their fictitious systems of chronology, that the *external* form and measurements of that edifice, together with the units employed, could be reconstructed entirely from the Dynastological Lists of the Egyptians. In other words, had the Great Pyramid disappeared like all the other Seven Wonders of the world, it would still have been possible to restore it externally. The arrangement of its internal passages, however, would probably have been conjectural only, though the allegorical pyramid of the *Book of the Dead* affords a clue. Such use as the Egyptians made of the Pyramid's measurements was unsystematic in manner, showing they were largely guided by tradition only.

Khufu commenced his pyramid (that is, actual construction, preliminary work being undertaken during the reign of Shaaru (Surid)—hence the Coptic tradition connecting him with the Great Pyramid—and while co-regent with Seneferu) on coming to the throne on the death of Seneferu, and while Surid was still alive, in 2645 B.C. This year for Khufu agrees with Professor Langdon's chronology for the date of Menes quoted above. Work was continued after the death of Surid, during the sole reign of Khufu, and was completed during his co-regency with his brother Khum-Khufu, as is shown by the latter's name appearing alongside that of Khufu himself on the ceiling beams of the so-called construction-chambers over the King's Chamber, and who afterwards ascended the throne as Khafra in 2622 B.C. Herodotus, who got his information from the priests, tells us that ten years were spent on preliminary work, and twenty on the Pyramid itself ; this means it was completed

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in 2625 B.C., three years before the death of Khufu in 2622 B.C. Since the Deluge, according to Biblical chronology, fell in 2345 B.C., the Great Pyramid was commenced as tradition says, exactly 300 years before, and was completed the year indicated by the evidence given in the Pyramid itself. (Refer p. 106 in *The Witness of the Great Pyramid*.)

The whole work, therefore, in connection with the Great Pyramid, extended throughout four overlapping reigns; those of Seneferu (the last king of the Third Dynasty), Shaaru (Surid), Khufu, and Khafra. This will explain why the first-named attempted to convert his original *mastaba* step-pyramid—the so-called “false” pyramid of Meidoum (the *Haram-el-Kabbâb*)—into a true square-based pyramid, and why his later pyramid at Dashur was constructed as a true pyramid from its foundation, the idea of which was given by the Great Pyramid.

The “false” pyramid of Meidoum was originally built as a *mastaba*—or “bench”—tomb, a flat-topped structure, oblong in shape, with sides sloping inwards at an angle of about 75 degrees. *Mastabas* varied considerably in size, from about 170 feet long by 85 feet wide down to 26 feet long by 20 feet wide, and in height from 13 feet to 30 feet. Seneferu enlarged his original *mastaba* by adding two stages to it, thus increasing its height to over 120 feet, at the same time attempting to convert it into a square-based pyramidal structure by adding layers of masonry at the side, the final process being to enclose it entirely in a smooth casing at a uniform slope from base to summit. Much of this casing has been stripped off for stone, showing the stepped form of the original masonry beneath it.

The burial chamber was in the surface of the rock, in the centre of the original *mastaba*, the masonry of which formed its roof. This chamber was reached by a long

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passage sloping down from the north face, the opening in which was some distance above ground, as in the Great Pyramid. This passage ran in the rock under the centre of the pyramid horizontally for a short distance, then turned upwards as a vertical shaft, opening into the floor of the chamber.

Seneferu's pyramid at Dashur was known as his "Southern" pyramid, but to-day it goes by the name of the Great, or *Northern* Stone Pyramid of Dashur, the term Southern being applied to its neighbour, also of stone (the other pyramids of Dashur are of brick construction, and much smaller). This latter pyramid is remarkable in that its upper part is finished off at a flatter angle of slope as if the builders, finding their task too arduous, adopted this means of reaching the summit sooner. For this reason it is also sometimes referred to as the "Blunt" Pyramid. Another peculiarity of this (so-called) Southern stone pyramid is that it possesses two entrances, one in the north face, and another in the western face giving access to a second descending passage, which, however, has never been explored.

These two stone pyramids of Dashur rank next in size to Khafra's pyramid at Gizeh, Seneferu's being slightly the larger of the pair, reaching to a height of 4,111 inches against 4,029 inches for the "Blunt" pyramid, while their base sides measure 8,633 and 7,400 inches respectively (Vyse). The same dimensions for the Second Pyramid of Gizeh are: *height* 5,664 inches (Petrie); 5,451 (Vyse); *base side* (average) 8,475 inches (Petrie). Thus Seneferu's Dashur pyramid stands on a base larger than that of Khafra's, but is not so lofty. The Third Pyramid of Gizeh follows a long way behind, with a height of 2,581 inches and base side of 4,153 inches.

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These pyramids—that is Seneferu's pyramids at Meidoum and Dashur—in conjunction with Zoser's Step-pyramid at Sakkara (to which reference will be made again later), in view of their inferiority of construction, have been held to represent stages, or experiments, in pyramid-building. Such an evolutionary theory, however, carried to its logical conclusion, would lead one to expect to find pyramids indicating various stages towards perfection, until we came eventually to some approaching the wonderful standard—one still unequalled in many respects even after 4,500 years—set by the Great Pyramid. The actual facts, however, are just the opposite. On the foregoing hypothesis, which is apparently the view of Egyptologists as a body (*vide* reference to *Cambridge Ancient History* quoted above at page 9), there should be far more pyramids in Egypt of megalithic construction *before* the Great Pyramid than after it. Yet, as we have pointed out, the one true stone pyramid completed before it, that of Seneferu at Dashur, owes its design to the Great Pyramid, while the same monarch attempted to convert his other monument, the "false" pyramid of Meidoum, to the same model. In other words, the Great Pyramid led off the art of gigantic monolithic construction by a *sudden attainment to perfection*.

"In the (Great) Pyramid period, the most surprising feature is the rapidity of accurate monolithic construction. Four massive pyramids, aggregating 251 million cubic feet of masonry, were built in sixty-eight years, as we now learn from contemporary records.¹ From the mason's inscriptions over the King's Chamber in the Great Pyramid we discover that the upper 42½ million cubic feet of this pyramid were built during the

¹ These were Seneferu's two pyramids and the pyramids of Khufu and Khafra at Gizeh.

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last seven years of Cheops' reign. This is a surprising achievement in an age which the late Sir Gaston Maspero placed, paradoxically as it would now seem, in the *Dawn of Civilization*" (Davidson).

Referring also to the same period, which he describes as "one of the most fascinating epochs of Egyptian history", Sir Wallis Budge writes in the "Preface" to his *History of Egypt* (vol. ii): "In it we see the dominant race in Egypt at their best, and it has been truly said that it was the kings of the Fourth Dynasty, with their architects and practical mechanics, artists and sculptors, who made the great reputation which the Egyptians have enjoyed ever since throughout the world . . . It is the fact that the master minds which planned and the mechanical skill which built them (the Pyramids) remained unsurpassed in all the subsequent history of Egypt. Cheops and his immediate successors certainly deserve praise for the good sense which they displayed in giving their architects and clerks of works a free hand in their mighty undertakings; and it must not be forgotten that the sculptures and bas-reliefs executed during their reigns are as wonderful for their delicacy and beauty as the Pyramids are for their size and solidity."

Once, indeed, the Great Pyramid came into existence, it is not difficult to account for the others. Having been shown how to build a true pyramid, and with the Great Pyramid as a model ever before them, the Egyptians could copy it—externally—as often as they liked. But as a copy is never so good as the original, and lacking, too, the guidance of the master-architect, it is not surprising that all subsequent pyramids indicate a steadily deteriorating standard of construction, combined with a total lack of knowledge of the mathematical and scientific basis of its design and of its upper interior chambers, since, having

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been sealed up from the very beginning and hidden from view while the Pyramid was still only half completed, their existence afterwards became a matter of hearsay and speculation.

The descending passage and underground pit, however, were known, and could be entered for a considerable time after the Great Pyramid was completed; hence these features appear in all later pyramids. It would, indeed, be difficult to find more conclusive internal evidence of mere imitation, or that the Great Pyramid, notwithstanding its perfect workmanship, is the original of all true pyramids, and is not a product of evolution.

CHAPTER II

TRADITIONS REGARDING THE PYRAMID BUILDERS

THAT the Great Pyramid was planned and raised in the course of four overlapping reigns would appear to corroborate the evidence supplied by an examination of the structure itself, and its unique characteristics, that it owes its erection to the members of some civilization foreign to Egypt—probably Asiatic in origin—and was not the conception of any particular monarch, though since it was mainly carried out during the sole reign of Khufu, it would naturally become associated with his name.

This would account for the fact that no succeeding pyramid, not even the Second Pyramid raised by Khafra, is built upon the same scientific and mathematical principles, nor contains passages and chambers in the heart of the masonry. Only in one feature, and that a minor one, do we find later pyramids copying it, namely in the single descending passage leading from the entrance in the north face down to a subterranean chamber, the reason for which will be explained later when discussing the tombic theory of the Great Pyramid.

Tradition, also, as in the case of the Great Pyramid being pre-Deluge, supports the view that it is not Egyptian in origin, but was erected under the supervision of some immigrant race which entered Egypt peaceably, various individuals—including Seth, Enoch, and Shem—being credited with its design. For this reason it has been attributed to the Hyksos, or Shepherd, kings by some, who ruled at Zoan contemporaneously with the native Egyptian

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Dynasty, which acknowledged their supremacy until the war of independence drove them out.¹ The arrival of the (so-called) Shepherd kings, however, took place in 1937 B.C., a long time after the Great Pyramid had been erected, and coincided with the close of Twelfth Egyptian Dynasty, during the reign of Senusert II.

It seems more probable that a band of Asiatic or Euphratean colonists, with very advanced scientific and mathematical knowledge, entered Egypt and organized the erection of the Great Pyramid and other works, these colonists being religiously and morally on a higher plane than the Egyptians. This would account for the statements of Herodotus and of Manetho—the latter also speaks of King Suphis (Khufu) and his immediate successors as being of a “different race”—that the pagan ceremonies of Egypt were suppressed and their temples closed during the construction of the Great Pyramid, statements which have been confirmed by Sir Flinders Petrie as the result of archæological research (see Note G). This would also account for the omission of pictures and hieroglyphic inscriptions or other adornment, such as are found lavishly employed on later pyramids and tombs, from the Great Pyramid, for the solitary instance of a hieroglyph found upon it—to be referred to later in its proper place—and which was originally hidden from sight, has quite a different intention to the writings usually found on all purely Egyptian monuments.

The closing of the temples, too, would explain the statements of Herodotus, Manetho, and other writers, that the Egyptians regarded Khufu and Khafra with hatred because of the toilsomeness of their works and

¹ This identification of the Great Pyramid builders with the Hyksos kings of Egypt is due to the statements of Manetho, who has mixed them up with the history of a long-subsequent dynasty, owing to a similarity of circumstances.

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their oppression, statements which must have originated with assertions made to them by the priests, and purposely exaggerated. The sole cause of this hatred was the suppression of the Egyptian religion and the closing of the temples, which the priests, for their own ends, magnified into all kinds of oppression and even slavery. But the actual building of the Great and Second Pyramids could not have been the sole cause of this animosity, because the mighty temples of Karnac, Luxor, Thebes, and elsewhere, must have involved labour almost as great, yet we are not told their construction called forth hatred against their builders. Seeing that the men employed on the Great Pyramid worked in relays, each for three months only in the year, so that other necessary work should not suffer, and were at the same time supplied with free rations (Herodotus), they were probably treated with more consideration than those employed by the great Theban kings to erect their temples and palaces. Menkaura, on the other hand, the builder of the Third Pyramid of Gizeh, the construction of which aroused no hostility against him, was regarded as one of the most honoured of kings because he reopened the temples and restored the worship of the Egyptian gods. This seems to imply that, on the close of Khafra's reign, these colonists departed from the country which consequently lapsed again into paganism. Also Menkaura, unlike his two predecessors, was duly buried in his pyramid, for his mummy and coffin have been found in its underground burial chamber with his name and titles on it. It is largely from this discovery that it has been too hastily concluded that the Great Pyramid was also intended for the tomb of its founder, the consideration of which theory is discussed in our next chapter.

Such is the line of argument which has led some writers

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(following Manetho and Herodotus) to infer that the Great Pyramid was erected during the reign of a Hyksos monarch, and it must be admitted the similarity of circumstances is striking.

1. Like the Hyksos after them, they suppressed the native religion and closed the temples, though the Hyksos invaders did more than this ; they profaned and overthrew them (Sayce).

2. They were likewise accused of reducing the people to slavery, though it is more probable that this was a calumny invented by the priests after their departure.

3. As a consequence of this, like the Shepherd-kings, the pyramid-builders of the fourth dynasty were held in such disfavour that, according to Herodotus, " they (the Egyptians) do not much like even to mention their names. Hence they commonly call the pyramids after Philition, a shepherd who at that time fed his flocks about the place." This statement by Herodotus seems to imply that the pyramid kings were themselves shepherds like the Hyksos.

To identify the builder, as many have suggested, with Shem is to put the date of the Great Pyramid too late, while that of the dynasty of Seth (Josephus)—3870 B.C. to 2958 B.C., 912 years (see Gen. v, 6-7)—is somewhat anterior to it.

If we are to seek in a Biblical character for the architect of the Great Pyramid—and its characteristics suggest such a source—the present writer inclines to the view that Melchizedek might have been its founder ; not, however, that Melchizedek whom Abram met after his victory over the confederated kings (Gen. xiv), but an *earlier* member of this same priestly order. For the Messianic prophecies revealed in the Great Pyramid clearly indicate its architect was divinely inspired, just as those prophets were who committed them to writing in the Hebrew Scriptures,

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since history has proved the truth of them. And though it is the fashion in some quarters to deride the idea of any such foreknowledge as having been instrumental in raising the Great Pyramid, the fact should be emphasized—and appreciated by the reader—that the belief that it owes its origin to Divine inspiration and reveals a Divine revelation is *not* an idea of this twentieth century. On the contrary, “it is as old as the Pyramids themselves, and permeates the literary traditions of ancient Egypt and Babylon, as well as the traditions of early Christian Egypt and the Mediterranean . . . Nor is it any paradox to say that the belief in the Divine revelation expressed in the Great Pyramid preceded that particular form of structural expression. The Enoch elements in the various traditions (cited above) will be seen to account for this, and also for at least three pyramids having been built before the Great Pyramid” (Davidson in article in *Morning Post* of 17th October, 1927, entitled “The Traditional ‘Pillar of Enoch’”).¹

That the attribution of the design of the Great Pyramid to a member of the Melchizedek order is a sound one is strengthened by the fact that Messiah, of whom it is an allegorical structure, is of this same order (Heb. v, 6), and also by the meaning of the name. “It is noteworthy,” writes F. W. Chapman in *The Great Pyramid of Gizeh*, “that historians infer the (Great) Pyramid was built under Assyrian direction—Melchisedec—which name is said to be Hebrew symbol for *inner consciousness*, implying that the conception and erection of the (Great) Pyramid was from a *high order of intuition*.”

Now the prerogative of this order was power to rule as priest-king “with a rod of iron in the midst of His enemies

¹ See Note H.

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(pagans) ” (Ps. cx, 2) ; hence the suppression of the Egyptian paganism and the closing of their temples, combined with the ability to organize the carrying out of great public works. Another attribute of this order is the title “ King of Peace, or Righteousness ”, and tradition says—as already quoted—that the race responsible for the erection of the Great Pyramid did conquer that country without a battle, while the Egyptian god Iemhotep, whose name, according to Sir Wallis Budge, has the same meaning, a national hero under King Zoser (Third Dynasty), and *deified for his skill as an architect*, was invested by tradition with the attributes of Sesostris—the Chaldean Xisuthrus (see above, p. 17)—the traditional designer of the first *true* pyramid—the Great.

Manetho also tells us that this race “ eventually quitted Egypt by capitulation, with all their families and effects, and proceeded to Judaea—numbering some 240,000 souls—where they built a city sufficient to contain this multitude and called it Jerusalem ”. (Seiss quoting from Cory’s *Fragments*, p. 173.) Jewish tradition also attributes the founding of Jerusalem to the order of Melchisedec whose members were “ kings of Salem ”, that is Jerusalem. (See Note J.)

Dr. Seiss makes out an interesting argument, under the heading “ Who was Melchisedec? ”, identifying this personage with the patriarch Job.

There is no clue in the Book of Job to say when he lived, though, indirectly, the great length of his life—well over two hundred years (248 according to the LXX)¹—would place him long anterior to the time of Abraham who, dying at the age of 175, is described as “ an old man and full of

¹ He lived 140 years after his affliction—Job, xlii, 16—which came upon him when his family—seven sons and three daughters—were all grown up and settled in life.

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years ” (Gen. xxv, 8). The lives of mankind were thus so much shortened before the days of Abraham, that his life of 175 years is recorded as one of unusual duration. Job, consequently, must have been a contemporary of the earlier patriarchs.¹ The genealogies given in the fifth chapter of Genesis refer, not to individuals, but to dynasties—hence their long duration (see Table V in Davidson’s *Great Pyramid*).

Job was a veritable personage (Ezek. xiv, 20 ; James v, 11), of whom it is recorded he was “ the *greatest* of all the men of the East ” (Job i, 3), and declared by the Lord Himself to be “ without his like in all the earth, a perfect and upright man ” (Job i, 8) ; while of Melchisedec St. Paul says : “ Consider *how great* this man was ” (Heb. vii, 3). We are told also that Job came from Arabia (“ land of Uz ”)—see Notes G and J—and that he possessed enormous flocks of sheep, camels, oxen, and asses. He must, therefore, have been a great Arab emir or sheik—of princely rank even as Melchisedec was, and such agrees with the traditional origin of the individual Herodotus called Philiton, or Philitis, the shepherd prince and reputed architect of the Great Pyramid.

It is, however, when we turn to the Book of Job that we find allusions therein to astronomy and science—and even, apparently, to the Great Pyramid itself—which seem to strengthen the argument for Job being its designer. Thus the references in chapter xxxviii, verses 4–6, appear to point clearly to the Great Pyramid in particular.

Jehovah, the Creator, is here describing to Job His own Divine action when the earth was formed by comparing its

¹ This is confirmed by Professor Peake in his “ Introduction ” to A. H. Mumford’s *Metrical Version of the Book of Job*. “ The characters,” he writes, “ are represented as living in the patriarchal age, and do not belong to the Hebrew race.”

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foundation with that of some building on it well known to Job, and of which Job himself might well have been the actual architect: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof? . . ., or who hath stretched the line upon it? Whereupon are the *sockets thereof made to sink* (marginal reading), or who laid the corner-stone thereof?" Now the reference to a "corner-stone", as is explained elsewhere in another connection (see p. 73 *post*), makes it evident that it is to a pyramidal form of construction that allusion is made, while the expression "*sockets made to sink*"—which is the more correct rendering of the original than "foundations fastened", as given in the text—implies in addition that the Great Pyramid is the one particularly meant, *since this pyramid alone*, of all the thirty-eight known pyramids in Egypt, *has its foundation sockets at each corner cut out of the native rock* (see Note K).

Additional allusion to Egypt and its pyramids is given by the question "who hath *stretched the line upon it?*", for the ceremony of setting out any building in ancient Egypt was known as "the stretching of the cord (or line)", and was one of great antiquity.

The idea conveyed by the above verses may be expressed more clearly if we paraphrase them as follows: "You, Job, laid the foundations of that great monument in Egypt (see Isai. xix, 19-20), but where were you when I, Jehovah, laid the foundations of the earth itself? You set out its measures and 'stretched the cord' upon it, but who laid down the measures of the earth? You embedded its sockets in the rock for a foundation, but on what are the foundations of the globe fastened? You completed the Pyramid, but who finished the earth 'and all the sons of God shouted for joy' thereat?"

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In addition, the astronomical and other scientific conceptions found in the Book of Job, which, like those embodied in the Great Pyramid, indicate a knowledge far in advance of what passed for science generally in those early days, reveals further signs of identification. Four constellations are definitely mentioned (ix, 9 ; xxxviii, 31-32), and corresponded in Job's day to the two equinoctial and two solstitial constellations. The Pleiades is specifically defined by the Great Pyramid, while Sirius (or *Mazzaroth*) is especially the star of Egypt.¹

In the Book of Job, also, we find a familiarity with working in stone, mining, metallurgy, building, and other sciences, proving an advanced and highly organized state of society, just as we know the race responsible for the Great Pyramid possessed far in advance of all other contemporary civilizations. On this point Dr. Seiss has the following interesting quotation from Baldwin's *Prehistoric Nations*, the conclusions of which agree concerning the ancient Phœnicians with those arrived at by Professor Waddell, as being the great colonizing and civilizing race of antiquity, the forerunners of the modern Anglo-Saxon race.²

“ It would be unreasonable to deny or doubt that in ages further back in the past than the beginning of any nation mentioned in our ancient histories, Arabia was the seat of a great and influential civilization . . . It is now

¹ Sirius was known to the Egyptians as Sothis, and the “Grand Orient”—or position of that star when its rising forms the immediate herald of dawn on midsummer morning (that is, just so long before dawn as to be visible for a few moments on the horizon before disappearing in the increasing daylight—was the starting-point of their cycle of calendar reckoning.

² Refer *Witness of Great Pyramid* (2nd ed.), pp. 75 and 95, for quotation from Waddell showing that, contrary to the usual idea of history books which represent the ancient Britons at the time of the Roman occupation of this island as “painted savages”—an idea, it should be noted, which is not supported by any evidence whatever—they were, on the other hand, ages before the Christian era, a highly civilized and literate race, and a branch of the famous Phœnicians.

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admitted that they were the first civilizers and builders throughout Western Asia, and they are traced by remains of their language, their architecture, and the influence of their civilization on both shores of the Mediterranean. It is apparent that no other race did so much to develop and spread civilization, that no other people had such an extended and successful system of colonization, that they seem to have monopolized the agencies and activities of commerce by sea and land, and that they were the ruling race of their time. The Arabians were the great maritime people of the world in ages beyond the reach of tradition. As Phœnicians they controlled the seas in later times, and they were still (as Southern Arabians) the chief navigators on the Indian Ocean when Vasquez di Gama went to India round the Cape of Good Hope."

The more one studies the Book of Job in the light of his identity with that mysterious Arabian stranger to whom the Egyptians—according to Manetho—attribute the erection of the Great Pyramid, the stronger appears the likelihood that in him we find the mighty prince and preacher of Jehovah from whom we have that monument. All the circumstances seem amply to accord with the theory that Melchisedec was Job, and that the same can be identified with the Philition of Herodotus.

Melchisedec was a worshipper of the one true God outside of the Abrahamic line, and the same is true of Job.¹ From these and other coincidences, it would seem

¹ Refer footnote (1) above, at p. 32. With reference to the probable era in which Job lived, an era remarkable for advanced scientific knowledge, as was that which saw the erection of the Great Pyramid, the *Oxford Helps to the Study of the Bible* says: "Modern research has been deemed capable of throwing some light on the question. Assyrian tablets bear witness to astronomical knowledge in the cities of the Euphrates valley as far advanced as that displayed by the Book of Job, as early as B.C. 3000." (Refer, p. 21 above, *re* date of Great Pyramid—2625 B.C.)

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that in Melchisedec do we really meet the great patriarch of Uz, near the end of those one hundred and forty years of glory which succeeded his sore affliction.

The account, also in Job xxix, of Job's greatness and character—"Unto me men gave ear and waited, and kept silence at my counsel . . . I chose out their way, and dwelt as a king"—seems to fit in well with Manetho's statement about that strange race which obtained such influence over Egypt and its rulers that they induced them to close the temples and cast out their heathen gods "without a battle", and to lend their co-operation in raising an imperishable monument to the true God.

CHAPTER III

THE GREAT PYRAMID : TOMB OR OBSERVATORY ?

THAT the idea of the Great Pyramid being a royal tomb has always been the one to find more general acceptance than any other is, no doubt, because it appears the easiest way of disposing of the problem, and also because most of the other pyramids have evidently been intended as such.

Though we have dealt with this aspect of the Great Pyramid in our previous volume, it is desirable to introduce it again here, not only for the benefit of new readers, but to submit additional evidence and facts that further study has revealed. Also, unless the tombic theory is seen in its proper perspective, the real significance of the structure cannot be appreciated as it should be.

The fact that all subsequent pyramids copy, in a greater or less degree, the second pyramid of Gizeh, with its single descending passage terminating in an underground chamber or tomb, shows that their builders were unacquainted with the interior upper passages and chambers of the Great Pyramid, which they imitated just so far as they knew it. To argue, as is generally done, that because the Second and Third—and other—pyramids either were, or were intended to be, tombs, therefore the Great Pyramid was meant for a like purpose, is to confuse cause and effect.

It does not seem to have occurred to those who argue for the tombic theory of the Great Pyramid that, not unlikely, the descending passage leading from the entrance in the north face down to an *unfinished* chamber deep in the

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bowels of the rock, and which all later builders have imitated in different degrees, was nothing more than a *blind*, and one, too, which has been highly successful. For the real purpose of the Great Pyramid lay in its *upper* passages and chambers, which render its construction unique amongst all other pyramids, and which were only eventually discovered by an accident.

This happened when the Caliph Al Mamoun, in A.D. 820, whose cupidity was aroused by the stories of

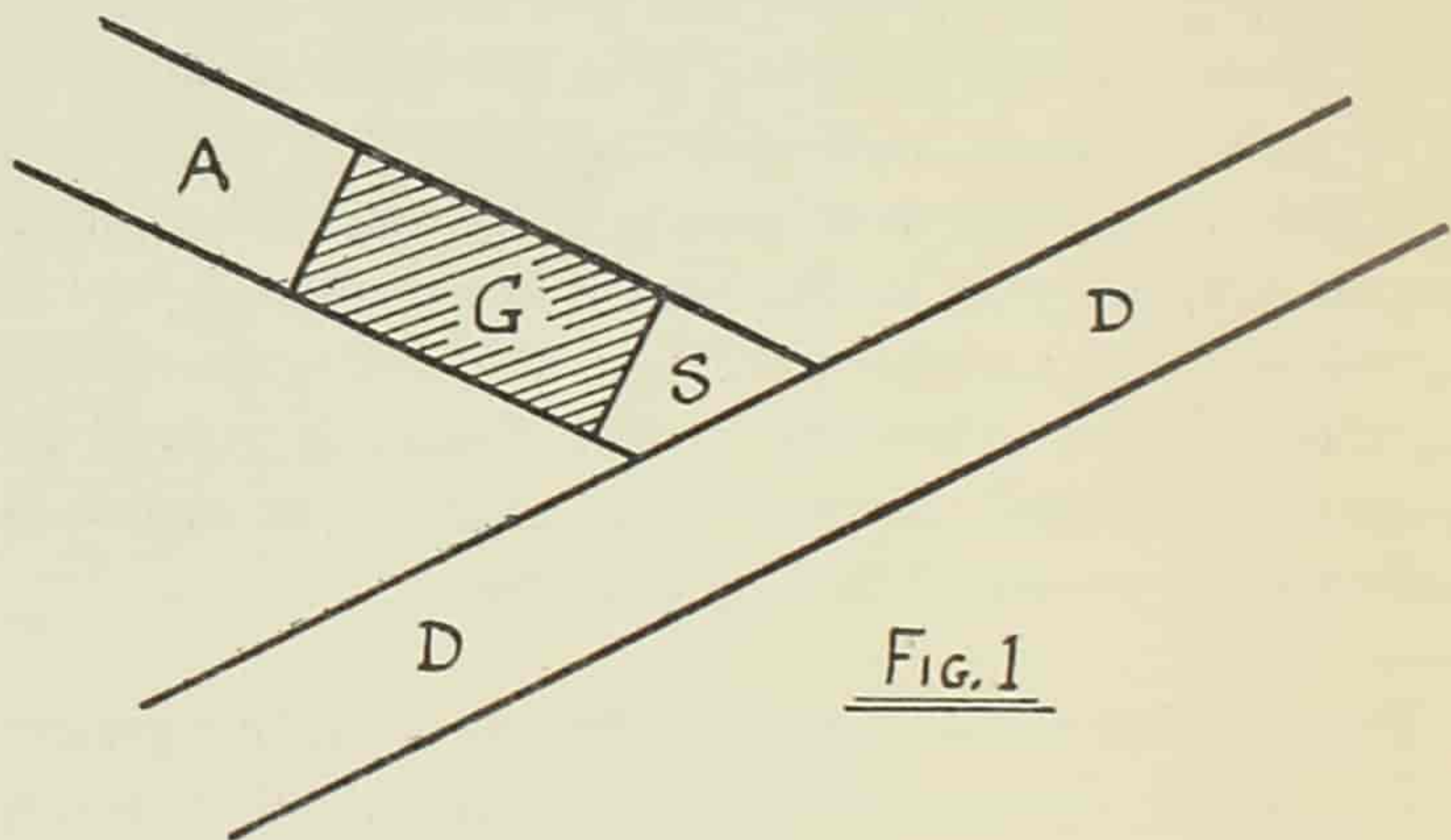


FIG. 1.—Junction of Descending and Ascending Passages in the Great Pyramid. D D, Descending Passage ; A, Ascending Passage ; G, Granite Plug ; S, Stone forming Roof of D D under Plug.

great wealth hidden in the recesses of the Great Pyramid then current, determined to break into it. Acting on the tradition that the entrance was somewhere in the north face, but the true position of which had long been forgotten, he commenced to force an entrance on that side, but at a point considerably below where it was actually situated. Also he began in the centre of the face, whereas the entrance-passage had been constructed several feet to one side. The labour of excavating through solid masonry with the primitive means at disposal was naturally

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very great, and the workmen were almost on the point of refusing to go on with their apparently fruitless exertions, when a stone was suddenly heard to fall in the interior. Renewing their efforts, and working towards the spot where the sound came from, they at last broke into the descending passage just below the granite plug (see accompanying diagram), and found that the stone dislodged was the one (S), which formed the roof of the Descending Passage (D), and which hid the underside of the Granite Plug (G) and the Ascending Passage above it. When therefore this prismoidal stone was in place, there was nothing to indicate to anyone traversing the Descending Passage that any other passage existed leading out of it. The Great Pyramid, consequently, appeared to be just the same internally as the Second and Third—and, indeed, most of the other—Pyramids, the only difference being that its underground chamber was unfinished—and purposely so—and at a much greater depth than other similar chambers. (See Note L.)

The dislodgment of the concealing stone, however, did not end their labours in their effort to discover the Great Pyramid's secret ; progress was still blocked by the granite plug. Finding this too hard to quarry through with the tools then in use, the workmen cut a passage round, through the softer limestone at the side of it, and eventually, after hewing through several other limestone blocks¹ lying in the passage above the plug, were at last able to enter the Ascending Passage and thence into the Grand Gallery and Chambers beyond. Then, for the first time was the whole of the upper parts of the Pyramid's interior revealed.²

¹ See Note M.

² The Arabs of Al Mamoun's time did not explore the Descending Passage down into the subterranean pit, as it was blocked up by the débris from their quarrying round the granite plug.

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The fabled wealth, however, proved to be of no more substance than a dream, and nothing was discovered save empty passages and chambers, and an empty coffer in the (so-called) King's Chamber (see Note N). In order to appease the discontent which arose at the arduous labour and great cost incurred to no purpose, Al Mamoun had a large sum of money, equal to what had been expended, buried in the furthest part of the excavated passage. Its pretended discovery allayed the discontent, and satisfied the populace's credulity, while the Caliph's curiosity was at the same time satisfied, and all further search abandoned.

More than one Arab writer, however, has said that a body was found by Al Mamoun in the (supposed) sarcophagus in the King's Chamber, one describing it as "a statue resembling a man (mummy case), and in the statue a body with a breastplate of gold and jewels, bearing characters written with a pen which no one understood". Another version describes the discovery of "a stone trough in which lay a stone man with a breastplate of gold adorned with precious stones; beside him a sword of inestimable value and an emerald vase; on his head a carbuncle brilliant as the sun, having characters which no man can read".

It is significant, however, that all these tales about the finding of a body by Al Mamoun in the Great Pyramid—and which are often quoted in support of the tombic theory—emanate from Arab sources, sources which Sir Gardner Wilkinson, as far back as the first half of last century, pointed out were very unreliable. This distinguished Egyptologist, indeed, was one of the earliest to cast doubts upon the Great Pyramid being a tomb. It seems much more likely that, like the sum of money Mamoun was supposed to have discovered in its recesses as a result of his laborious excavations, these tales were all

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inventions to glorify the Commander of the Faithful, and to appease that worthy's vanity after the shock it had received at finding—nothing ! Even followers of the tombic theory have to admit there is no historical record of any body having been found either in the King's Chamber or any other chamber.

The idea that the subterranean chamber was intended for burial purposes is discounted by the chaotic state in which the floor has been left, its height varying from about 4 feet to 12 feet, while the roof and walls are finished off smooth, *thus reversing all the rules of building and excavating*, and at the same time plainly indicating that, to leave it in this condition, the workmen must have worked in the most constrained and awkward positions, even to having to lie on their backs. It is evident, therefore, that the state of this pit is due to deliberate design. It is, in fact, a chamber *upside down*, and, from a constructional viewpoint is, like the whole of the descending passage, an elaborate and carefully planned *blind*.

The real significance of this pit is a symbolic one, its condition of "upside-down-ness" denoting chaos and, resulting therefrom, hell and death. With singular significance has this feature been (unwittingly) copied in all other pyramids, to whose subterranean chambers the kings of idolatrous and pagan Egypt have been consigned. Hence the words of Ezekiel : "*They are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit. . . This is Pharaoh and all his multitude, saith the Lord God*" (xxxix, 14-18).

When Tombic theorists are confronted with this chaotic pit they will assert it was deliberately abandoned before being completed, owing to the unexpected long life of

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Khufu, and when the Pyramid itself had begun to rise well above ground level. The so-called Queen's Chamber was then constructed in the building itself, but on its completion, as the monarch was still alive, the Pyramid was continued upwards, and a third, and larger, chamber was constructed right in the heart of the monument which was intended for his final resting place.

This idea is a very close relative of the accretion theory of Pyramid building—to be referred to later in another connection—which is that the size of a pyramid was roughly proportionate to the length of the reign of the monarch who erected it, a theory which is found, on testing, to be quite fallacious, and in support of this idea and to account for the great size of the pyramids of Khufu and Khafra, it is stated by almost every authority that their two reigns totalled over 100 years, a statement based upon that of Herodotus, who gives their duration as 106 years, while Manetho allows sixty-three years to Khufu and sixty-six to Khafra.¹ Their correct duration, on the other hand, is twenty-three years for the reign of Khufu, and twenty-one for that of Khafra, a fact which sufficiently disposes of the above idea to account for the succession of chambers in the Great Pyramid, an idea, also, at variance with experience and common sense. For, carried to its logical conclusion, we might find a pyramid containing so many chambers that its final one was situated almost in the apex, if we are to apply it to Khufu and his pyramid, for some of the later monarchs lived nearly as long—or even longer—than either Khufu or Khafra, yet produced pyramids not only far smaller in bulk, but of greatly inferior workmanship. Yet in no instance do we find any form of tomb constructed to uphold this theory.

¹ The fictitious chronology of Manetho and how it was fabricated has already been alluded to and explained (see p. 19).

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As a matter of fact, none of the early pyramids were built as burial-places, but as *cenotaphs*. Of these there are at least three : Zoser's pyramid at Sakkara, and two erected by Seneferu. They are not, however, true pyramids, the form of which was not known in Egypt until the advent of the Great Pyramid. It is not surprising, therefore, that when the sarcophagus-chamber of Zoser's pyramid was entered it was found empty. As a matter of fact, Zoser's tomb exists at Bet Khallaf, while Seneferu's two pyramids were known as his *ka* or " spirit ", pyramids, in the chambers of which were carried out a ceremony of *symbolic* burial and resurrection in accordance with the Osirian rites.

The fact that these monarchs apparently erected two tombs for themselves seems to have puzzled Egyptologists, and various reasons have been suggested to account for them. Thus, in the case of Zoser's tombs, for example, it is supposed that his step-pyramid at Sakkara was intended to be his tomb, but owing to his death taking place in Upper Egypt, the *mastaba*-tomb was built for his actual burial ; or that the pyramid was to have been his tomb, and the *mastaba* for his queen. The true explanation, however, is that the pyramid-tombs were cenotaphs erected for the purposes of ritual only.

Zoser's pyramid, which is oblong in shape (hence the term *mastaba*-pyramid)—its north and south sides measuring at the base 352 feet ; east and west 396 feet—is the largest of the step-pyramids (in height it is about 200 feet), and it is also the earliest *Egyptian* example of this form of structure. It is almost the only step-pyramid which to-day presents anything like its original form, those elsewhere—as at Abusir, for example—being so ruinous as to show hardly any signs of the original steps. These

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step pyramids are generally of brick or rubble faced with stone, while their form may be evidence that the idea of the stepped pyramids came into Egypt from Babylonia, being borrowed from the temple-pyramids of that country. Thus Strabo (first century of our era) has described a pyramidal structure erected at Babylon which exceeded in size the Great Pyramid of Khufu, and resembled Zoser's step-pyramid—or "Pyramid of Degrees" as it is also called—at Sakkara. According to Strabo, it was dedicated to the worship of the stars (compare similar tradition respecting the Great Pyramid—Note F.), and was built in eight stages, each 75 feet high, making a total height of 600 feet.

These mastaba-pyramids were divided horizontally into six large steps with inclined faces (hence their resemblance to a succession of mastabas one on top of the other), the height of which decreased progressively from base to summit, those of Zoser's pyramid measuring about 38, 36, $34\frac{1}{2}$, 32, 31, and $29\frac{1}{2}$ feet. This pyramid has four entrance-passages, and contains in the rock below its base a most complicated system of passages and chambers, which are quite peculiar to it. This complication was no doubt intended to baffle unauthorized intruders and to make the task of tomb-robbers more difficult. In the course of excavations at Sakkara during 1927-8, undertaken by Mr. Cecil Firth, Chief Inspector of Antiquities to the Egyptian Government, a secret tomb situated south of Zoser's pyramid, and containing portraits of that monarch, was discovered, built into the great boundary wall surrounding his pyramid. The entrance was most skilfully concealed, and led to a series of underground chambers of more elaborate and higher quality workmanship than those under the step-pyramid. The tomb-chamber, which was the lowest of all, when finally entered—a difficult and

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dangerous task owing to the threatened collapse of the walls—was found empty.

While both Herodotus and Diodorus are correct in stating that Khufu was not buried in his pyramid, too many writers have followed the former in fixing his burial-place as that known as Campbell's Tomb (discovered by Colonel Vyse and named by him after the British Consul then in Egypt—1837), in the neighbourhood of the Great Pyramid, because it appeared to answer the description given by Herodotus to the tomb of that monarch—"in a subterranean region, on an island there surrounded by the waters of the Nile"¹—a description which some investigators in the past have even tried to apply to the subterranean pit of the Pyramid itself.

Such a pit, so constructed that, at high Nile, water percolated into the trench round it, thus converting it into an artificial island, has been found at a spot south-east of the Great Pyramid. Though a sarcophagus, described by Smyth as "an antique, rude sarcophagus of very gigantic proportions", was found in this burial pit, it was empty. Modern research has found no evidence to uphold its identification with Khufu, and it is now ascribed to a later date. Piazzzi Smyth gives a plan and vertical section of this tomb at plate xix of *Our Inheritance* (4th ed.), showing high Nile levels at different periods of observation. The subterranean chamber of the Great Pyramid is well above any possible flood level.

That Herodotus connected this tomb with Khufu was probably from a tradition told him either by the priests

¹ Pliny makes a similar statement with regard to the so-called well-shaft which opens out near the lower end of the Grand Gallery and which he describes as "communicating with the waters of the Nile", though he may be referring to the same pit as Herodotus.

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or by his dragoman,¹ a tradition which may have arisen in order to account for the emptiness of the supposed burial-chamber in the Great Pyramid, which has also given rise to suggestions connecting it with the Pharaoh of the Exodus, and even with Joseph himself, it being assumed that the former was drowned with his army in the Red Sea, when in pursuit of the fleeing Israelites, while Joseph's body was carried to Canaan for burial. The probabilities are, however, that, bearing in mind the circumstances connected with the reign of Khufu and Khafra, and their foreign origin, both of them were taken out of Egypt altogether, and, in the case of the first-named particularly, this view is strengthened by the fact that recently the burial place of the mother and of a daughter of Khufu was discovered on the Gizeh Plateau, but both found empty. It seems likely, therefore, that while, according to custom, preparations were made in their lifetime for burial in Egypt, at the last moment the bodies of the whole family were secretly conveyed out of the country altogether and buried elsewhere. And Diodorus tells us that, owing to the hostility aroused against Khufu and Khafra by reason of the suppression of the temples, they "commanded their friends to bury them in an obscure place".

In this connection, Sir Wallis Budge, in his *Dwellers on the Nile*, sets forth the following view as to the reasons why the ancient Egyptians were at such pains to conceal the bodies of their kings :—

"It has always been assumed that the Egyptians

¹ Since Egyptian priests would not, as a rule, be acquainted with Greek sufficiently to be able to converse with a foreigner, apart from the fact that their religion forbade them having any intercourse with such, since they were regarded as "unclean"—merely to converse with Herodotus would have caused pollution—the "priests" so frequently mentioned by him must have been minor officials or "beadles", who conducted visitors over the temples and other places of interest, like the vergers of our own cathedrals.

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expended such time and thought on the burial of their dead because they loved and revered them, and many writers have denounced the excavator for disturbing the dead in their last sleep, and destroying the 'houses of eternity in which loving hands had placed them'. But it is possible that the Egyptians did not take all this trouble in hiding their dead in what they deemed to be inaccessible places through love, but through *fear* . . . Mummification of the body, the bandaging of the same, the nailed coffin and sarcophagus, the well-constructed tomb with its walled-up doorways and concealed entrance, were all intended to keep the deceased in his tomb and to prevent him from coming back among the living and working his will upon them."

Evidence that the Great Pyramid was not used, nor even intended, as a tomb is also furnished by the fact that, while all those pyramids clearly meant to be tombs possessed small temples, or funerary chapels, in which certain prescribed rites were performed, situated close to their eastern faces, no such provision was made in the case of the Great Pyramid. Remains of such temples have been found in front of the Second and Third Pyramids of Gizeh—and other pyramids elsewhere—but not in front of Khufu's, while the three very small pyramids which stand near its eastern face are built too close to allow room for any such temple, however small, to have been erected in such a position (see Plate iii in Piazzzi Smyth's volume).

It is, however, when we come to examine the interior construction of the Great Pyramid itself that we find conclusive evidence which disproves the Tombic theory entirely, and it is because Egyptologists have overlooked this evidence as not appealing to them that they have regarded this pyramid solely as a tomb. The reason for

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not appreciating this evidence—which is twofold—is simply due to the fact that the Great Pyramid, *unlike all other pyramids in Egypt*, is a monumental piece of *engineering construction*, planned and erected on engineering principles, which consequently can only be appreciated and understood by the engineer conversant with constructional work on a large scale. *It is not, therefore, a problem for the Egyptologist, as such, to solve.* (See Note O.)

This evidence is afforded by the granite plug at the lower end of the first ascending passage (see diagram at p. 38). Tombic theorists will assert that it was retained in the Grand Gallery until after the dead king had been laid to rest in the King's Chamber. It was then allowed to slide down the passage until wedged in at its foot, thus preventing all future access above. Any constructional engineer knows, however, that this idea is a *mechanical impossibility*, owing to the great weight of the stone (many tons) and its tight fit in the passage. Any such attempt to slide it down the passage *after* the passage had been constructed would be fruitless, as it would inevitably jamb at the very top of the passage, and become immovable. Access, therefore, to the passages and chambers above the plug was only possible so long as they were not roofed over, that is until the King's Chamber, some 165 feet above ground level, had been completed. And we have evidence in the mason's marks over the King's Chamber (see p. 23 above) that that apartment was completed and roofed in while Khufu was still alive, and the whole Pyramid finished during the last seven years of his reign, including the co-regency of his brother Khafra.

The granite plug, therefore, was *built into position during actual work of construction* of the passage, and when the pyramid itself had reached a height of barely 20 feet above ground level. *It is thus constructionally impossible*

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for the body of Khufu or of anyone else to have been buried in the Great Pyramid. “ If there be any intention,” truly observes Marsham Adams, “ which the architect has openly manifested, *it is to create such a series of obstacles that no human body could be buried therein* ” (*House of the Hidden Places*, p. 35—our italics).

Other constructional details clearly indicate that the Great Pyramid was not intended for a tomb. Thus the ventilating shafts to the King's and Queen's Chambers would obviously be of little use to mummies, and they are not found in the burial chambers of any of the other pyramids or tombs, while they would not be required during construction, since these chambers were built up progressively from the outside. As, also, they were sealed up when half the Pyramid's masonry yet remained to be completed, it is clear these shafts were not provided for any contemporary use, but were provided for the future when the Pyramid should be the subject of study by another civilization. This is proved by the fact that the ventilating shafts to the Queen's Chamber were not originally cut right through its walls, and therefore did not admit air until, on their accidental discovery in 1872, they were completed by cutting through the remaining five inches of stone. (See Note O 1.)

The existence of these ventilating shafts has been regarded by some as indicating that these chambers were actually intended to be used for purposes of initiation into the Mysteries, but access to them would be impossible except via the Descending Passage and up by the well shaft, a route not impossible, but unlikely, so long, of course, as the true entrance remained known. (See Diagram, at p. 91.)

Again, no theory of the Great Pyramid as a tomb can

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satisfactorily explain the constant change, both in size and direction, of its passages and chambers, the steep upward slope and exceedingly cramped space of the First Ascending passage, for example, rendering the conveyance of a coffin and body along it an extremely difficult task unless use was made of mechanical assistance. What, also, would be the object of suddenly enlarging this passage into the imposing height of the Grand Gallery, which is as high as a modern two-storied house, and much more lofty than any of the chambers to which it gives access? A comparison, however, of the Great Pyramid's passages and chambers with those of the allegorical Pyramid of the *Book of the Dead* does afford a reason for these peculiar characteristics.

Further, from the constructional point of view, there is a still stronger objection to the exclusive tombic theory still held by nearly all Egyptologists. This lies in the fact that the Great Pyramid has been set out with extraordinary astronomical precision, the reasons for which we have given in our other volume. Now it is not very obvious why any building, unless it was to serve some astronomical or other definite time-recording purpose, should be set out thus, while no reason could be imagined at all as to why a tomb should have such a position. A temple devoted to sun worship or to the worship of the stars might perhaps be set out on such a principle. But the form of the pyramids is obviously quite unsuited for the ordinary requirements of a temple of worship or for accommodating crowds of worshippers. The temple theory is as untenable as the tombic theory.

The fact that all other pyramids are—though with varying precision—like the Great Pyramid, set out so that their sides face the four cardinal points of the compass, is simply another instance (like that of the single descending

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passage leading to an underground chamber) of later builders copying the Great Pyramid just so far as they knew it, but without being acquainted—except, perhaps, in the case of the Second and Third Pyramids of Gizeh—as to the real reason for this precise position. The Second Pyramid alone compares with the Great Pyramid for accuracy of orientation, probably due to the fact that being commenced almost immediately after the former was finished the necessary skilled labour was still available. Yet even so, its accuracy is to some degree inferior, while the pyramid of Menkaura is far inferior, and the further we get away from the Great Pyramid the more pronounced is this inferiority, not only in setting out but in actual construction.

This brings us to a consideration of the astronomical observatory theory of the Great Pyramid, the chief exponent of which was an astronomer, the late Richard A. Proctor, at one time editor of *Knowledge*, and who propounded his views in various magazines, afterwards collected in a volume published in 1888, and entitled *The Great Pyramid: Observatory, Tomb, and Temple* (Longmans).

This writer, noting some of the objections referred to above to the exclusive tombic theory of the Great Pyramid, including the constant change in size and direction of its internal passages and chambers, and other peculiarities compared to other pyramids, advanced the thesis that “while certainly meant to be a tomb, it was obviously intended to serve as an observatory, though during the lifetime only of its builder, and was associated with religious observances.”

According to Mr. Proctor, the Great Pyramid was a huge astrological edifice, a gigantic horoscope for Khufu, and him only, which, after his death, was closed in and

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completed as a pyramid when his mummy had been laid to rest in the King's Chamber, thus getting over the difficulty—or, rather, impossibility—as we have pointed out above, of placing a body therein once the chamber had been roofed over. The emptiness of the coffer is explained by the rifling of the chamber by robbers, though how or when entry was gained to effect this—since no signs of a forced entry were known before that of Al Mamoun, early in the ninth century, who found the coffer empty—is not suggested.

The Great Pyramid is thus explained as having been first built up to the level of the floor of the King's Chamber, that is, up to the top of the fiftieth masonry course, giving it the appearance of a huge frustum. Mr. Proctor illustrates it thus in the frontispiece to his volume.

The upper end of the Grand Gallery was thus open to the southern sky, and rose above the pavement level, which was marked out precisely as modern astrologers map out a horoscope. It thus commanded a long, but relatively narrow vertical space of the heavens.

Being thus erected purely as a horoscope of Khufu, it was no longer required after his death. The building was consequently completed by construction of the ante-chamber and King's Chamber and the short passages connecting them, and the masonry carried up to the summit.

This theory, also, like nearly every other that has been suggested, is discounted by all the evidence, structural and Egyptological. From the structural point of view it will be sufficient to give two instances; the Granite Plug blocking the Ascending Passage at its very commencement; and the fact that the Grand Gallery being built on the same principle as an arch, and thus depending on the solid masonry behind its walls to support it, like

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the abutments of an arch, that portion of it rising above the fiftieth masonry course would inevitably collapse of its own weight.

Structural evidence also proves that the entire bulk of the Great Pyramid was built in *one continuous* series of operations without any appreciable break between them, while Egyptological evidence, and the evidence of the mason's inscriptions over the King's Chamber (as already pointed out), prove that it was completed throughout *within* the reign of Khufu.

The fact that the Great Pyramid was erected in one continuous series of operations introduces another theory concerning its construction. This is the Accretion Theory of pyramid building, which was largely held by many during the last century, and was based on the successive enlargements of earlier (so-called) pyramids, such as the "false" pyramid of Meidoum, it being supposed that all pyramids were erected on this principle, a fresh layer being added with each year of the monarch's reign, so that the size of a pyramid was an indication of the duration thereof.

Though this theory was disproved nearly fifty years ago by Sir Flinders Petrie, it is apparently still adhered to by some. Petrie showed conclusively that the arrangement of the passages and chambers in the Great Pyramid would lead to anomalies in its design and prove impracticable, if it had been constructed upon a base substantially less than its present one.

Briefly, this theory, which is fully explained and illustrated in our other volume, accounts for a pyramid as having been built originally as a small erection, and increased to its final dimensions by being absorbed into successive including pyramids. No *true* pyramid, however, and certainly not the Great Pyramid, has been constructed

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on this principle. This is proved not only by its peculiar internal features, as Petrie has pointed out, but also by the masonry itself, which, as any constructional engineer knows, always shows cracks where new work has been added later on to older work along the line of demarcation between the two constructions.¹ Neither the Great Pyramid, nor any true pyramid construction in Egypt, however, shows any such indications of having been built on the accretion plan. The former, in fact, as is proved by the lay-out of its base with its corner sockets—which sockets, it should be noted, are unique to the Great Pyramid—must have been erected on a principle exactly opposite to that which Lepsius, the inventor of the theory, endeavoured to establish. The extreme accuracy of its construction shows conclusively that the whole building was thought out and planned by a master-architect before a single stone had been placed in position, or even quarried.

Additional evidence of planning beforehand is given by the trial passages or trenches cut in the rock, east of the site of the Great Pyramid, as a guide to the workmen when building the actual passages in the Pyramid itself, forming, in fact, the contractor's working drawings, graven in the living rock even as Job, whom we have cited (Chapter II) as one to whom its design has been attributed, wished his words might be for the benefit of posterity (Job xix, 123-4).

These trenches, which some have, in the past, thought were either the remains or the commencement of another pyramid like the Great Pyramid, but on a smaller scale, are an exact model of the Great Pyramid's passage-system,

¹ The famous Assouan Dam is a modern instance of such procedure, as not long after completion it was increased in height and thickened in order to impound a greater amount of water, and it has now been decided to increase it a second time to the height originally proposed by Sir William Willcocks in 1902.

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shortened in length but of full size in width and height. The resemblance is so striking, even to the beginning of the Horizontal Passage to the Queen's Chamber, the Ramps in the Grand Gallery, and also—and this, perhaps, the most remarkable feature about them—the contraction at the lower end of the Ascending Passage to hold the Granite Plug, that it is obvious such is their purpose, and that they do not mark the site of another pyramid. In addition, there is a vertical shaft—though not in the same relative position—evidently intended as a model of the upper part of the well-shaft in the Great Pyramid, since the bore of each is the same, thus affording additional proof that this shaft entered into the original design as far as the grotto.

CHAPTER IV

“ THE BOOK OF THE DEAD ”

SIR GASTON MASPERO, as noted in our Introduction, not only endorsed the thesis of Marsham Adams concerning the correspondence between the Great Pyramid's allegory and that contained in the Egyptian *Book of the Dead*, but confirmed it by citing a tradition amongst the priests of Memphis that the Great Pyramid, as the “ Secret House ” of Osiris, was the scene where the neophyte was initiated into the Mysteries of Egypt.¹

Before pointing out these remarkable resemblances, which not only explain the allegory enshrined in the Great Pyramid, but even make clear certain peculiar features which constructionally are difficult to account for, it will be convenient first to explain what the *Book of the Dead* signified and how it came into existence.

To begin with the title by which it is known to-day, and which was originally given to it by Champollion and Lepsius in the early part of last century, this is an unsatisfactory one for two reasons. Firstly, it is not a book in the usual sense of the term, but a collection of texts and prayers which were continually being changed or added to. Secondly, it conveys the idea that the holy departed were regarded as dead, whereas the whole conception of the doctrine held by the Egyptians concerning death was that it signified the entrance of the soul to light and life.

“ No race conferred so much importance and dignity upon the cult of the dead as the Egyptian. It is no exaggeration to say that the life of the Egyptian of the

¹ See Note P.

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cultured class was one prolonged preparation for death. It is probable, however, that he was, through force of custom and environment, unaware of the circumstance. It is dangerous to indulge in a universal assertion with reference to an entire nation. But if any people ever regarded life as a mere academy of preparation for eternity, it was the mysterious and fascinating race whose vast remains litter the banks of the world's most ancient river. . . .” (*Myths of Ancient Egypt*, Spence, p. 32.)

Book of the Dead is merely a translation of the name given by Egyptian tomb-robbers to the rolls of inscribed papyrus which they found buried with mummies. They knew nothing of the contents of these rolls, and all they intended was that it was a “ dead man's book ” they had found in his coffin. There were other similar funerary works in existence in ancient Egypt which might equally well be called “ Books of the Dead ”, but none bore a name which could be so translated, while the title which this particular collection claims for itself is the *Book of the Master of the Hidden Places (or Temple)*, and is found at the close of the Rubric at the end of the 162nd chapter, which was the final chapter of a series not originally connected with the *Book of the Dead*, and ends up with the words, “ Here endeth the Book.” (See Note Q.)

The appropriateness of such a title is apparent in a literature which reveals in writing the allegory of the secrets contained in the hidden passages and chambers of that House of Mystery—the Great Pyramid. Where else, if not in these concealed chambers, such as are found in no other edifice, shall we look for those “ hidden places ”, the master of which is claimed for its own master by the *Book of the Dead*?

Herein also lies a significance in the name by which the Great Pyramid was known to the ancient Egyptians—

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Khut, or "Light"—a name that not only indicates the real purpose for which it was raised astronomically, as a huge sundial or "beacon of reflections" and from which is derived the word "pyramid" (see p. 97, *Witness of Great Pyramid*, 2nd ed., for derivation), but which also reveals the meaning of its hidden allegory. For the very title of the opening chapter of the Ritual is "The Coming Forth into the Daylight"—or "Entrance on *Light*", as Marsham Adams renders it—and it is this title which Sir Wallis Budge attaches to the whole collection rather than that given above.

Marsham Adams also states (*Book of the Master*, p. 143) that "in another ancient papyrus (we read) 'the God of the Universe is in the *light* above the firmament, and *His symbols are upon the earth*'", the significance of which with respect to the Great Pyramid will be appreciated when its true meaning and purpose are realized, particularly when we find almost identical references thereto in Scripture. Thus in Jeremiah we read: "The Mighty God, the Lord of Hosts . . . *hast set signs and wonders in the land of Egypt*," even unto this day (xxxii, 18-20; compare Isaiah, xix, 19-20).

The "Light" of the Ritual, however, was not the light of day, which the soul was quitting, but that of the unseen world renewed for ever in the splendour of Osiris. "For the doctrine contained in these mystic writings was nothing else than an account of the path pursued by the just, when, the bonds of flesh being loosed, he passed through stage after stage of spiritual growth, until, initiated into the 'new birth'¹ and illumined in the hidden life, he became

¹ "I am Yesterday, To-day, and To-morrow; I have the power to be *born a second time* . . . I am Lord of the men who are raised up . . ." Thus opens the sixty-fourth chapter—one of the oldest of any—of the *Book of the Dead*. Compare the words of John iii, 3-5: "Except a man be born again, he cannot see the Kingdom of God."

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indissolubly united with him whose name, says the Egyptian Ritual, is ‘ Light, Great Creator ’.” And that path which the Book gives in writing, the “ Pyramid of Light ” materializes in its masonry. So closely indeed do these two paths correspond, that the traveller who to-day penetrates the mysterious recesses of the Great Pyramid may follow, almost step by step, the mystical progress of the holy departed through the grave and gate of death to the final resurrection of the *open* tomb.

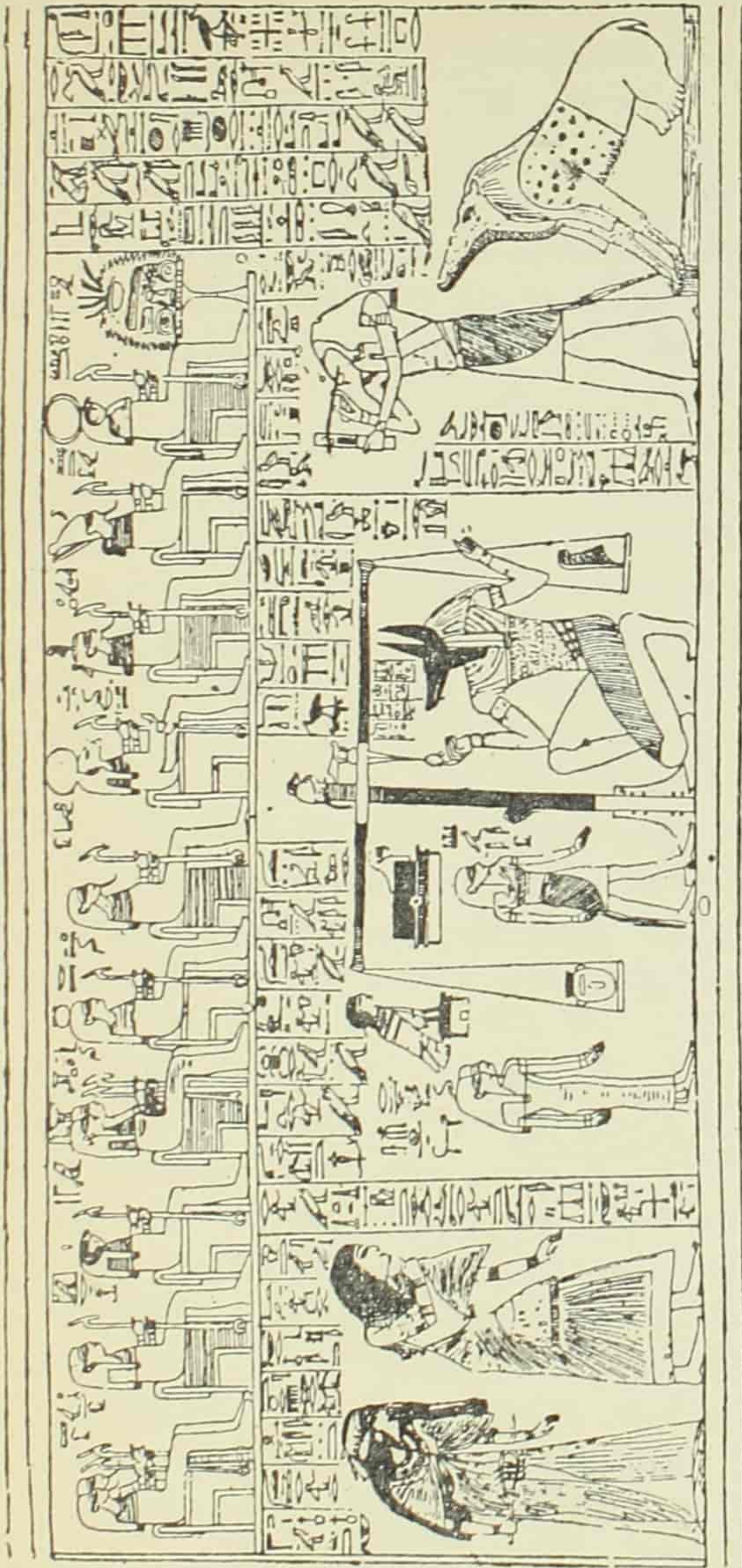
Of the origin of the *Book of the Dead* little can be said, since this is lost in the mists of antiquity, the Egyptians themselves ascribing it to Thoth, the god of writing, in which form he is represented in the Ritual itself, holding the reed and palette of the scribe, and noting in his tablets the record of the deceased whose heart is being weighed in the scales in his presence. It was in this capacity as recorder of souls before Osiris that Thoth was looked upon as one of the most important deities in the Egyptian pantheon. He was able to impart the correct manner in which the prayers and incantations of the Book should be recited, as upon this depended success or failure in the deceased reaching his journey’s end in safety, or being cast to the “ Devourer of the unjustified ” (*Amām*), a monster which stands immediately behind Thoth, represented with the head of a crocodile, mane and forepart of a lion, and hindquarters of a hippopotamus. To Thoth was also ascribed the sciences of astronomy, geometry, and mathematics, as well as the letters of the alphabet and the art of writing (see Note R). It was probably his association with these sciences, coupled with the idea that such were enshrined in, or connected with, the Great Pyramid that gave rise to the tradition preserved by the Arab writer Ibn Batuta (Seiss), that “ the pyramids (Great,

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Second, and Third) were constructed by Hermes (the Greek name for Thoth), the same person as Enoch"—refer Enoch tradition already quoted—"to preserve the arts and sciences and other intelligence during the Flood."

"From first to last, throughout the *Book of the Dead*, with the exceptions of King Semti and Menkaura, and Heru-tat-ef, son of Khufu, the name of no man is mentioned as the author or reviser of any part of it. Certain chapters may show the influence of the cult of a certain city or cities, but the *Book of the Dead* cannot be regarded as the work of any one man or body of men, and it does not represent the religious views and beliefs of any one part only of Egypt; on the contrary, the beliefs of many peoples and periods are gathered together in it. As a whole, the Book was regarded as the work of the god Thoth, the scribe of the gods, and was thus believed to be of divine origin; it was Thoth who spoke the words at the Creation . . . and as advocate and helper of the god Osiris, and therefore of every believer in Osiris, the ascription of the authorship to him is most fitting." (Budge.)

The division of the Book into chapters was made by the scribes of the XIIth and later Dynasties, these chapters consisting of originally independent compositions to which titles were added, though in many instances they do not appear to have very much connection with the contents, probably because the scribes were ignorant of their exact purpose. They were all intended, however, to benefit the soul of the departed, to give him the power to attain to everlasting life, to gain victory over his foes, to be able to ingratiate himself with the gods of the other world who guarded its gates and upon whom he depended for his safe passage through the Tuat (Hades or Underworld), and finally to reach his goal in the kingdom of Osiris.



THE JUDGMENT.

The Soul being weighed in presence of Thoth.

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According to Sir Wallis Budge, there is no evidence that the aboriginal inhabitants of Egypt possessed any collection of religious writings which could be regarded as the original from which the various recensions of the Book, as known to-day, could have been derived, while they cannot be regarded even as the authors of the earliest one, because it "presupposes the existence of ideas they did not possess, and also refers to an elaborate system of burial they did not practise".

"It is clear that those who introduced the *Book of the Dead* into Egypt claimed to be able to protect the dead from calamities of every kind . . . and that the indigenous peoples of the country accepted their professions and adopted many of their funeral customs, together with the beliefs that had produced them. They never succeeded wholly in inducing them to give up many of their crude notions and fantastic beliefs and imageries, and we see . . . the ideas and notions of the semi-barbarous element in the *Book of the Dead* contending for recognition with the superior and highly moral and spiritual beliefs which it owed to the presence of the Asiatic element in Egypt." (Budge.)

The oldest form in which the *Book of the Dead* is known is represented by the Pyramid Texts, that is, texts inscribed on the walls of pyramid burial-chambers and relating to the future life, and its compilation seems to have proceeded slowly and in a singularly piecemeal fashion. During the first three dynasties but one chapter alone has a dim claim to have been written or "found" in the reign of Hesepti, a king of the First Dynasty (see Rubric to chapter lxiv), though the same chapter from another papyrus—that of Nu, the oldest copy of the Book known on papyrus—states in its Rubric that it was "found" during the reign of Menkaura of the Fourth Dynasty.

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Of the various chapters (in the sequence of which there was probably some traditional order) used as pyramid texts or written on papyri at different times, there have been three principal revisions or recensions :—

(1) The *Heliopolitan Recension* of the Fifth and Sixth Dynasties, the most complete copies of which are found inscribed in hieroglyphics on the walls and chambers of the pyramids at Sakkara, followed by another version written on coffins of the Eleventh and Twelfth Dynasties.

(2) The *Theban Recension* (Eighteenth–Twenty-second Dynasties); and (3) the *Saité Recension* (Twenty-sixth Dynasty), to which is due the great papyrus now preserved at Turin, and during which the order of the chapters is supposed to have been arranged for the first time. The order selected, however, is not the relative antiquity of the chapters, for that which claims to be the oldest comes one hundred and thirtieth, while the most remarkable chapter of all—the sixty-fourth, which may be regarded as an epitome of the whole Ritual, is assigned by one tradition to the First and by another to the Fourth Dynasty, and bears the title “ Coming Forth by Day in a Single Chapter ”, as though it had at one time been the only chapter in use.

Concerning this sixty-fourth chapter, the following from Sir Wallis Budge’s *Introduction* (p. xxxvi) is of interest. After describing the two versions of this particular chapter and their history, he says : “ There remains another point to notice about the sixty-fourth chapter. The version of it to which the name of Semti (First Dynasty) is attached is entitled ‘ The Chapter of knowing the Chapters of Coming Forth [by Day] in a single Chapter ’. Now . . . the Egyptians called the chapters of the *Book of the Dead* the ‘ chapters of Coming Forth by Day ’, and judging from the title it would seem that, as early as Semti’s times, these

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chapters had become so numerous that it was all important to compose or edit one of the chapters which then existed in such a way that it should contain all the knowledge necessary to the dead for their salvation. If this view is correct, we have here an extraordinary proof of the antiquity of certain parts of the *Book of the Dead*. The contents of the sixty-fourth chapter are of a remarkable nature, and there is no doubt that in all periods of Egyptian history it was believed to contain the essence of the *Book of the Dead*, and to be equal in value to all its other chapters, and to possess a protective power over the dead which was no less than that of all the other chapters taken together."

It is to the Saïte Recension that belongs the version entitled, according to the Rubric to the 162nd chapter, *Book of the Master of the Hidden Places* (see p. 57 above), and in which is pictured the soul of the holy departed as following the passages and chambers of the Great Pyramid, which itself is represented as an allegory in stone of the trials of the future life.

This fact probably accounts for the name of Heru-tat-ef, the son of Khufu, the Great Pyramid builder, appearing in one of the Rubrics to chapter lxiv, which was—as noted above—the most important chapter of any, forming an epitome of the whole Book, and again in the Rubrics to chapters xxxb and cxxxviiia, as having "found" them, an expression Sir Wallis Budge explains as probably meaning not merely a "discovery" only, but as having "revised" or "edited" them, such inclusion being an attempt on the part of the compilers of this particular recension to refer back the origin of the *Book of the Dead* to the Great Pyramid kings of the Fourth Dynasty (see Note S). And in this connection Professor Breasted tells us (*History of Egypt*) that it was during the Twenty-sixth—or Saïte Dynasty—"the worship of the kings who had ruled at

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Memphis in those remote days was revived. The archaic titles . . . of the Pyramid builders were again brought into requisition, and in the externals of government everything possible was done to clothe it with the appearance of remote antiquity.” It is not surprising, therefore, that under these circumstances attempts were made to attribute Egypt’s most sacred writings to the same era.

CHAPTER V

THE HOUSE OF OSIRIS AND ITS ALLEGORY

“ THIS book is indeed a very great mystery ; thou shalt never allow those that dwell in the papyrus swamps of the Delta (i.e. ignorant folk), or any person whatsoever to see it.”

Such is the emphatic declaration contained in the very last words of the rubric at the close of the final chapter of all (190th) in the *Book of the Dead*,¹ and all its contents are in harmony with it. For throughout the whole Book there is hardly a paragraph the expression of which is not studiously obscure and difficult of understanding.

The chief difficulty in comprehending this book of mystery lies not only in the variety of the imagery employed, but much more in the complexity of its application. For the usual familiar objects drawn upon to supply this imagery are but rarely employed singly so as to present a definite image in which the signification can be detected, but are used together so as to suggest no meaning except to the initiated.

Amongst the different symbols employed, however, there is one kind which is met with more frequently than any other ; namely those which refer to some form of building, and that building clearly the Great Pyramid.

To this class belong the festival of the “ Northern Passage ” (the Passage pointing to the Pole Star) ; of the

¹ Compare Rubric at end of chap. clxii (referred to above in connection with the real title of the book), which formed the end of the Turin Papyrus, and which reads : “ This is a composition of exceedingly great mystery. Let not the eye of any man whatsoever see it, for it is an abominable thing for [everyman] to know it ; therefore hide it.”

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“ Southern Passage ” (the First Ascending passage) ; of the “ Hidden Lintel ” (the Granite Plug) ; and the festival of “ Osiris who dwells in the *Roofed* House ”, the Great Pyramid being thus described because it has a flat top like a roof, and does not rise to a pointed apex as all other pyramids in Egypt do.

The whole progress of the departed, in fact, is described as taking place in some kind of house or building. The Ritual is full of references to his going in and coming out, to his passing gates, doors, and staircases. And though the secret places of this building have doubtless a mystical significance as well, and refer to those secret places of the universe wherein, according to Egyptian belief, man, when set free from the flesh, was initiated into the mysteries of creation, yet, as that doctrine had to be learnt while still on earth, so was it necessary that there should be a building on earth wherein those places could be symbolized. And where shall we find such a building if not in that great house wherein, according to Egyptian tradition, that secret knowledge was enshrined—the House of Osiris—the Great Pyramid.

We have drawn attention to the peculiarity of the Great Pyramid having a truncated summit, a peculiarity which, from some aspects, makes it more conspicuous amongst its fellows on the Gizeh plateau than even its great size, as owing to the effect produced by perspective, if viewed from the south, the Second Pyramid will appear the largest, and the Great and Third much about the same size, whereas actually the last-named is far inferior.

From the fact that this peculiar feature, giving it the appearance of incompleteness, is confined to the Great Pyramid—or, at least, for no other apparent reason—it has been generally assumed that it was originally finished like

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other pyramids with its summit rising to a point, and that its present blunted appearance is due either to spoliation, such as has brought about the almost entire destruction of the casing-stones, or else to the effects of earthquake.

The present writer, for reasons given in his other volume, has always been of the opinion that the Great Pyramid was never completed with its apex-stone, and from the earliest times writers—Greek, Roman, and Arab—have all invariably commented on its truncated appearance long before the destruction of its exterior commenced. Thus Abd-al-Latif, the Arab historian already referred to, tells us that the Great Pyramid ended in a platform at the top, and Diodorus, twelve centuries before him, described its summit as “making each of its sides six cubits”. The spoliation which eventually led to its present rough and broken appearance did not begin with the small area displaced by the forced entry of Al Mamoun in the ninth century, as Abd-al-Latif refers, long after this event, to the Great Pyramid as being perfect to look at. Destruction of its casing-stones followed a severe earthquake in 1301, which so ruined Cairo that it had to be practically rebuilt, and the pyramids at Gizeh, which formed the most convenient quarry, and whose stones were, no doubt, loosened by the quake and some bodily dislodged, were pillaged for stone. In the case of the Great Pyramid, spoliation, no doubt, began round the already disturbed stones in the vicinity of Al Mamoun’s forced entry.

Marsham Adams also points out that the summit of the Great Pyramid “betrays no symptom either of incompleteness or destruction, but presents a flat surface structurally enroofing the Secret House. On the centre of the platform, and inseparably affixed to it, are some huge blocks arranged in the figure of a rough cross; and on the highest of these stones are sculptured a number of holes

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forming a square figure, similar to the *hotep*, or “table of offerings”, belonging to the time of Thothmes III, which is now to be seen in the museum at Boulaq. In a word, every detail goes to show that the founder never designed to erect the *benben*, or pyramidal crown, but raised instead a *hotep*, or sacrificial table of offering”—*Book of the Master*, pp. 109–10.

In thus regarding the summit of the Great Pyramid as a sacrificial altar or table of offering, the ancient Egyptians showed again they misunderstood its true significance, in the same way that they perverted its Messianism by identifying Osiris as the Messiah of the Pyramid. For the Great Pyramid was not erected as an altar of sacrifice, but as an altar of *witness* (see Isaiah xix, 19–20). This all-important difference is well illustrated in Joshua xxii, 26–7: “Let us now prepare to build us an altar, *not for burnt offering*, nor for sacrifice: but that it may be a *witness* between us and you, and our generations after us.”

Other investigators, before Marsham Adams, have referred to these blocks on the summit of the Great Pyramid (shown in illustration at p. 92 (Pyramid section) of Cotsworth's *Rational Almanac*). Thus Professor Greaves (refer p. 14 above), whose work on the Great Pyramid entitles him to the credit of being the forerunner of modern scientific study of the subject, says: “The top of this Pyramid is covered, not with one or three stones, as some have imagined, but nine, besides two which are wanting at the angles.”¹

Another investigator, Dr. Richardson, describes the

¹ Cited from *Pyramid Facts and Fancies*, by James Bonwick, F.R.G.S. (C. Kegan Paul, London), 1877. This writer has collected together a quantity of interesting information—fact and fable—from numerous sources, from early Arab writers down to modern times, presented in handy form.

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summit as “ a square, from 25 feet to 30 feet a side, consisting of long square blocks of stone, *with the upper surface coarse and uneven*, as are the usual surfaces of stones in the courses of a building ” (our italics—compare the *upper* surfaces of the stones forming the ceiling of the King’s Chamber and of the construction chambers above it, which are all left rough. In the case of the summit, this would seem to indicate fairly clearly it was not intended to be built higher).

Dr. Richardson then continues : “ We perceived a thin cement between the different courses of stones, but there was *no appearance of any cement having been placed upon the upper surface of the highest course. The conclusion is that it had never been higher.*” (Cited from Bonwick—italics in original.)

Both historical and structural evidence thus seems strongly to favour the view that the Great Pyramid was never completed like other pyramids, and this view has recently been confirmed in a manner which, lacking any more definite evidence to the contrary which later may come to light, virtually makes it conclusive.

As a result of the survey undertaken during the winter of 1925-6 by the Egyptian Government,¹ fragments of casing-stones were discovered in locations widely apart, but on the *same line*—MN in accompanying diagram—as the central base casing-stones, the existence of which was first discovered by Col. Vyse in 1837, sixteen more being laid bare on the north side in May, 1909.

Now one of the many features unique to the Great

¹ The results of this survey by J. H. Cole, B.A., F.R.G.S., Inspector of the Computation Office, are contained in *Survey of Egypt, Paper No. 39: The Determination of the Exact Size and Orientation of the Great Pyramid of Giza* (Government Publications Office, Cairo).

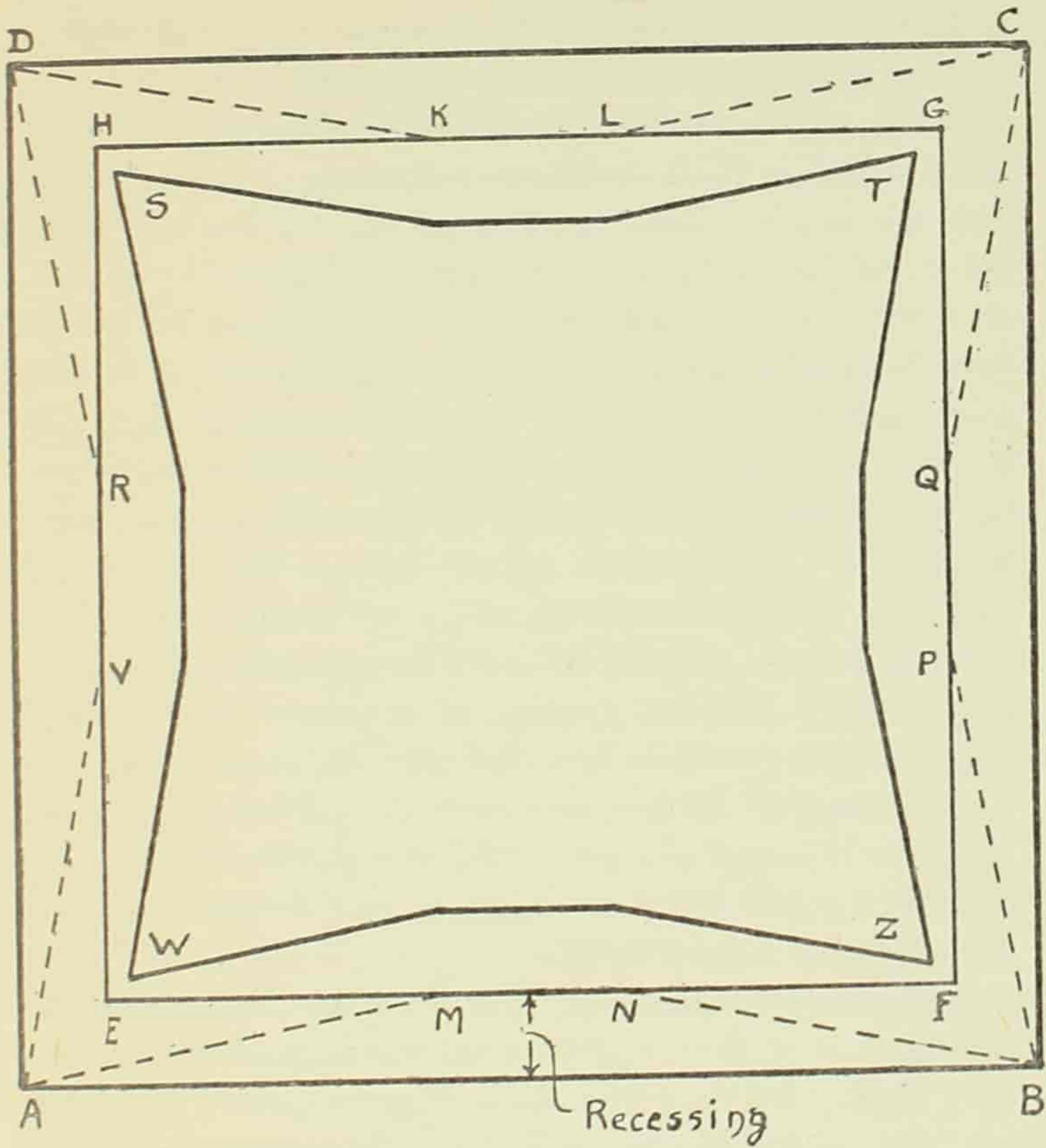


FIG. 2.—BASE-PLAN OF GREAT PYRAMID SHOWING DESIGN AS INTENDED AND AS ACTUALLY CONSTRUCTED. Figure WZTS = outline of inner core-masonry. Figure EFGH = outline of casing as built. Figure AMNBPQC, etc. = outline of casing as designed.

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Pyramid are the foundation-sockets cut in the rock at each corner (ABCD), and Petrie's survey shows that the casing-stones in the centre of the base were recessed, or set-back, a distance of 36 inches from the true square ABCD as defined by these sockets. The inner core-masonry is also recessed at the centre of each side as shown by the continuous outline WZTS. The recent survey, however, shows that the outer casing-stones were set out for the whole length of each side along the *recessed* line MN; that is, on the inner square EFGH. This would appear to confirm Petrie's reconstruction showing the casing-stones thinner towards the corners than at the centre, whereas had they been of uniform thickness throughout they would have taken the outline AMNBPQC, etc., parallel with the inner core, thus bringing them to the corners marked by the sockets. Owing to the necessity of exaggerating these features in any diagram in order to make them clear, the construction involved appears of a much more unusual aspect than it would be in actual practice, since the amount of recessing, 36 inches, was infinitesimal when compared to the total length of a side (AB), over 750 feet. Only very careful instrumental observation, in fact, would show that such features existed at all.

The result is shown to be, therefore, that, for some reason or other the Great Pyramid was erected upon a base very slightly *less* than what its architect intended according to the lay-out of the corner sockets, the difference between the *actual square* base circuit and the *designed* square base circuit being one of 286 Pyramid inches. (See Note T.)

Now to carry out the correct angle of slope from base to summit as shown by the existing casing-stones, and as confirmed by reconstruction, this small error must have been introduced throughout the whole casing-stone surface, so that the circuit at *any* level was 286 inches

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short of the circuit according to the design for that particular course. This means, therefore, that when the builders came to measure up the apex-stone on the ground—a miniature pyramid in itself—before raising it into position, they discovered that the platform area intended to receive it was too small. The apex-stone was consequently rejected, and the Great Pyramid completed with a flat surface forming the roof of the House of Osiris within.

We have stated in our Introduction that the Great Pyramid is an allegorical representation in structural form of the Messianic Prophecies, which the Egyptians perverted and applied to Osiris. Now Messiah is described as “the chief corner-stone and headstone of the corner” (Psalm cxviii, 22-3), a twofold condition which can only be structurally symbolized in the apex-stone of a pyramid (refer Note K). Only in the headstone of such an edifice can all four sides meet in the one cornerstone, which thus “fitly frames together the whole building” (Ephes. ii, 19-21), and without which the latter is incomplete.

Prophecy likewise foretold the *rejection* of Messiah, the “Corner-stone” (Isaiah liii, 3), a prophecy referred to by Christ Himself in Matt. xxi, 42, and by St. Peter in Acts iv, 11. Thus the mistake of the builders—an error actually extremely small when the huge scale of the edifice is taken into consideration—when erecting their allegorical structure, led them—unwittingly—to fulfil the allegory, both in its true and in its perverted aspect, by rejecting the corner-stone and thereby raising an incomplete structure.

To carry the allegory a step further to completion, so that the structure becomes a “building fitly framed together”, implies that this error will some day be rectified, and the Great Pyramid ultimately enlarged and completed by the placing in position of its apex-stone, the eventual

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finding of which is not an impossibility, since the top-stones of other pyramids have been discovered and rescued from the debris surrounding them, though it is true these were much smaller than that necessary to cap the Great Pyramid.¹ Then will be fulfilled in symbol our Lord's prophecy: "The stone which the builders rejected, the same is become the head of the corner" (Matt. xxi, 42).

The outstanding result, therefore, of the most recent investigations carried out at the Great Pyramid itself, is to confirm the interpretation of the allegory enshrined in it, by bringing the allegory thus derived into complete harmony with the facts as discovered.

While the idea of restoring the Great Pyramid, refacing it with its casing, and setting up its apex-stone, may seem an impossible one, or even fantastic on account of the immensity of the task involved—both as to labour and cost—a task, too, with apparently no practical or useful purpose behind it, but of purely archæological and sentimental interest—it does not necessarily follow that it will therefore never be undertaken. A past generation might well have thought the same of projects which have been carried out in recent years, under conditions, too, financial and otherwise, which have been anything but easy. (See Note U.)

¹ It has been suggested by some that the Great Pyramid's top-stone is perhaps hidden somewhere in the pyramid itself, and the recent clearance of sand round its base for the survey of 1925-6, referred to above, has not disclosed it. As, however, the pyramid was constructionally completed as far up as its present summit when the top-stone was rejected, the latter could not be hidden in its masonry, and could only have been concealed in some hitherto undiscovered chamber, the existence of which, however, is unlikely. It may still be lying somewhere buried on the Gizeh plateau, or in the rubbish mounds at its base. See Smyth's Plate VI, showing large bank made by ancient builders against north face of plateau.

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There are, however, many to-day who foresee the time when reparation of the Great Pyramid will be undertaken, and their numbers are growing as more come to realize the true nature and purpose of this marvellous structure, the very stones of which seem to rebuke the idle charges of pride and folly, ostentation and tyranny, which have been heaped upon its architect by ignorance in the past. The erroneous idea that it is merely the tomb of a pagan monarch—or was intended as such—is dying, and must eventually be discarded altogether, since the evidence against it is too strong, though its demise is naturally a slow one thanks to the theory having been held for so long by past schools of Egyptologists.

It is interesting to note, too, that the idea of restoring the Great Pyramid to the perfection intended by its architect—an act worthy of the greatest religious monument ever raised—is not one only now being advanced, for it was suggested by at least one writer fifty-five years ago. Thus Charles Casey, author of *Philitis*, quotes in an appendix thereto in his fourth edition a letter from the Rev. F. R. A. Glover, M.A., addressed to Piazzzi Smyth, and dated from Cairo, 12th November, 1874, in which the following passage occurs :—

After referring to its present dilapidated condition, not only externally, but inside its chambers and passages as well, he writes : “ Is not the (Great) Pyramid essentially and eminently the emblem, in its perfections, of the truth and equity of the Godhead ? Will it, then, be permitted that the monument erected to exhibit and declare the attributes of God to the universe shall be left to dwindle, by wasting influence of the elements, into nonentity ? Is that monument which bears God’s mark on the earth . . . to be allowed to disappear ? No . . . You and I may not live to see its restoration ; but what if we did ? Yet it is

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no more impossible to restore it than it was to build it—undoubtedly less so. It wants but the will—money follows—and all the Lord's people will be *willing* in the day of His power, when once again shall be raised the words ' Grace, grace unto it ! ' ”¹

¹ Thus fulfilling Zech. iv, 7. The vision in which these words occur is a prophecy to be fulfilled in " the last days " (and in which we are now living) ; a prophecy of which Zerubbabel's completion of the Temple of the Restoration (verse 9) is a forecast, Zerubbabel as Prince of Judah in the Captivity being a *type* of Messiah the Prince. " *Headstone,*" as already pointed out, can only apply to a pyramidal form of construction.

CHAPTER VI

ASTRONOMICAL CONCEPTIONS IN THE PYRAMID AND IN THE RITUAL

IN its geographical position— 30° N. latitude, and 31° E. longitude—the Great Pyramid stands exactly at the centre of the land surface of the earth, a fact first noted by Professor Piazzi Smyth, then Astronomer Royal for Scotland, during his survey of the Pyramid in the winter of 1864-5. That is to say, the land area lying to east of it equals the land area to the west; while there is more land surface along both its meridian and its latitude than on any other meridian and latitude, and at the same time its opposite, or nether, meridian, passes through the maximum amount of water surface. The meridian of the Great Pyramid, therefore, is the natural zero of longitude for the whole globe, and the most suitable for reckoning from by all nations. This aspect of the Great Pyramid has been endorsed by the well-known astronomer, the Abbé Moreux, Director of the Bourges Observatory, who says of it: "The meridian of the pyramid—the line running north and south, passing through its apex—is the ideal meridian; it is that which crosses the greatest amount of land and the smallest amount of sea; and if we calculate the area of habitable territories, it will be found to divide them into two equal halves."

Now we find in the Ritual a reference to this unique position of the Great Pyramid, for in the longer version of chap. lxiv, line 7, Osiris is addressed by the postulant as: "Lord of the Shrine which *standeth in the middle of the earth.*"

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Another distinctive feature regarding the site of the Great Pyramid which, however, is only of secondary interest here, but which forms an important clue to the meaning of the reference in Isaiah xix. 19-20, and the aspect of the Pyramid as dealt with in our other volume, is that it stands at the *centre* of the arc which coincides with the curved coast-line of Egypt—that is in the centre of Egypt proper, the Delta, or Lower Egypt as called to-day—and also at the *border* thereof, at the edge of the Libyan Desert.

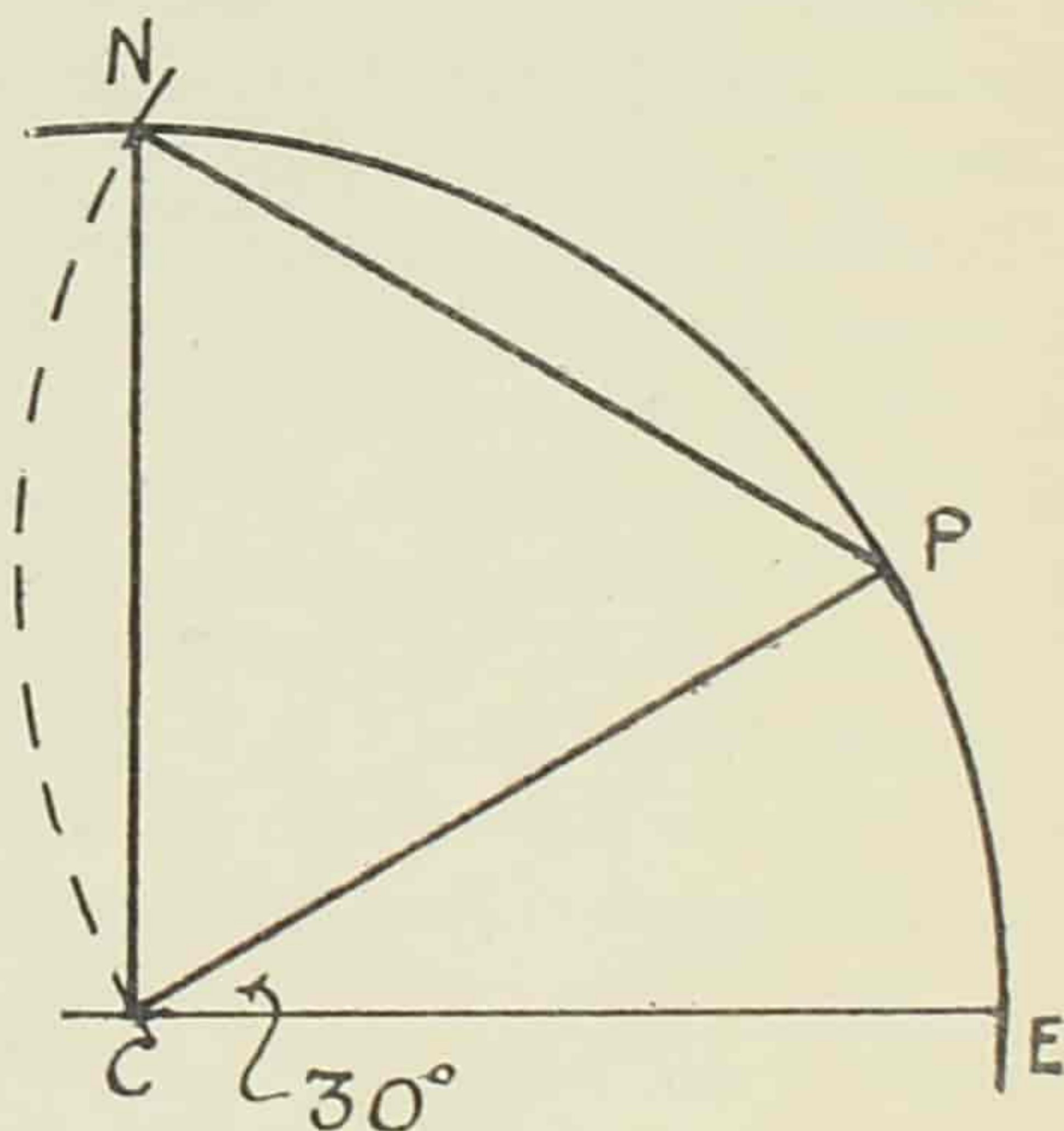


FIG. 3

Remarkable as is the situation of the Great Pyramid with reference not only to the country in which it is placed, but also to the whole globe, it is equally distinctive in its relation to the two principal points to which all measurements of space must be primarily referred—the centre and the pole of the earth; its distance from the pole being equal to its distance from the centre. In other words, if a line be drawn from the North Pole to the

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centre of the earth, and from both to the latitude of the Great Pyramid, an equilateral triangle will be formed, assuming, of course, that the earth is a perfect sphere.

This property is made clearer to the reader in the accompanying diagram, which represents the section of the earth between the North Pole (N) and the Equator (CE) in which the Great Pyramid lies (P). Then the arc NPE represents the meridian of the pyramid, and the angle ECP its latitude (30°), C being the centre of the earth. The angle PCN will therefore be 60° , and the triangle NPC equilateral; whence PN—distance of pyramid from the pole—will equal PC, its distance from the centre of the earth.

Stated in another way, this means that the pyramid was erected in that latitude where the true pole of the heavens is one-third of the distance from the horizon to the zenith (point overhead); and where the noon sun at spring and autumn equinoxes is two-thirds of the way from the horizon to the zenith. The calculations involved, therefore, for an observing station in this particular latitude are considerably simplified. (Note that the above figure illustrating the geometry of the Pyramid's position is merely our old friend, the first problem in Euclid.) (See Note V.)

The primary purpose, then, of the Great Pyramid, was astronomical, a time-recording device, and it was erected on a particular site, with its sides sloping at a particular, predetermined angle, in order to indicate, by the length and direction of the shadows and reflexions cast at noon, the annual recurrence of the principal astronomical and agricultural seasons. Such was the object of all early buildings, like Stonehenge and Avebury, and other circles; what the latter did in a rough and ready fashion, the Great Pyramid did accurately and scientifically.

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To show in detail how this purpose was fulfilled by the Great Pyramid is outside the province of this volume (it is fully described and illustrated in Davidson's *Great Pyramid*, pp. 7-20), but we will give one instance since it explains and corroborates a characteristic to which attention has already been drawn.

We have pointed out that the Great Pyramid stands exactly at the centre of the arc which embraces the coast-line of the Delta and within the limiting radii of which the Delta area lies. Now the north-east and north-west noon reflexions from the Great Pyramid fell precisely along these radii on 1st November, which marked the commencement of the sowing season, and at one time was regarded as the beginning of a new year. It was this function of the Pyramid as a huge sundial of the seasons, with its surface transformed into vast reflecting surfaces by the highly polished limestone which originally encased it, that gave it the name of the "Lights" amongst the ancient Egyptians, and we have also shown how this term likewise applies in its symbolic and allegorical aspect.

Again, in connection with its purpose as a sundial, we have corroboration in the Ritual, for we find therein a symbolic reason for its truncated summit whereby the sun was permitted to "rest upon it with all its rays", so that the building "devoured its own shadow", that is to say, its noon shadow was "swallowed" by the Pyramid masonry, or, in other words, the height of the sun at noon was such that, in conjunction with the slope of the north face, no shadow was cast by it. This condition lasted from 27th-28th February to 14th-15th October, and denoted the approach of the vernal equinox and the summer half of the year.

The Great Pyramid was thus similar to the gnomon of a sundial, and Pliny, it is interesting to note, refers to

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it in this capacity as the *dial*. Its north face was therefore in shadow during the winter half of the year, and in light during the summer. Anyone, therefore, standing at the centre of the north base at the time of the equinoxes, would literally see the sun as if it was "resting upon the summit with all its rays". (See Note V 1.)

In this connection the following from Bonwick, citing another writer, is of interest as showing that this aspect of the Great Pyramid was understood over fifty years ago :—

"It follows from its dimensions, and the latitude under which this pyramid is erected, that fourteen days *before* the spring equinox, the precise period at which the Persians celebrated the revival of nature, the sun would cease to cast a shade at mid-day, and could not again cast it until fourteen days *after* the autumnal equinox. Then the day, or the sun, would be found in the parallel or circle of southern declension, which answers to $5^{\circ} 15'$; this would happen twice a year—once before the spring, and once after the fall (autumn), equinox. The sun would then appear exactly at mid-day upon the summit of this pyramid."

This same author also quotes from two other writers passages which we reproduce here in virtue of what we have said above respecting the sundial property of the Great Pyramid, and its connection with Osiris and the rites followed by his votaries.

The first writer is an American investigator, by name Stewart (apparently a writer on astronomy, but publication cited from is not given). Referring to the position of the sun at the equinoxes, he says: "The sun would then appear exactly at mid-day upon the summit of this (the Great) Pyramid; there his majestic disk would appear, *for some moments*, placed upon this immense pedestal, and seem to *rest* upon it, while his worshippers, at its base, extending their view along the inclined plane of the northern

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front, would contemplate the great Osiris, as well when he descended into the darkness of the tomb as when he arose triumphant. The same might be said of the full moon of the equinoxes, when it takes place in this parallel. It would seem that the Egyptians, always grand in their conceptions, had executed a project (the boldest that was ever imagined) of giving a pedestal to the sun and moon, or to Osiris and Isis. The tomb of Osiris was covered with shade nearly six months, after which light surrounded it entirely at mid-day, as soon as he, returning from *hades* (*Tuat*, the Egyptian underworld),¹ regained his empire in passing into the luminous atmosphere. Then he had returned to Isis, and to the god of spring, who had at length conquered the genius of darkness and of winter."

The other writer quoted is a Mr. Fellows, author of *The Mysteries of Freemasonry*, one of those, referred to elsewhere, who regarded the Great Pyramid solely as a Temple of Mystery, giving it a solar-worship origin, but at the same time having reference to certain astronomical conceptions as well as to solar myths. Like the writer quoted above, he regarded the pyramid as "a pedestal to the sun and moon, or to Osiris and Isis, at mid-day for the one, and at midnight for the other, when they arrived at that part of the heavens near to which passes the line which separates the northern from the southern hemisphere, the empire of good from that of evil. They wished that the shade should disappear from all the faces of the pyramid at mid-day, during the whole time that the sun sojourned in the luminous atmosphere, and that the northern face should be again covered with shade when Osiris (the sun) descended into the tomb, or *hell*. The

¹ *Tuat* was the name given to a district or region, neither in heaven, nor upon earth, where the dead dwelt, and through which the sun was supposed to pass during the night.

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tomb of Osiris was covered with shade nearly six months ". In connection with the *fourteen* days before the spring equinox, and after the autumn equinox referred to above (see p. 81), Mr. Fellows cites a tradition amongst masonic Jews that Hiram's body lay *fourteen* days in the grave before it was found by Solomon.

The foregoing conception of the Great Pyramid as a "pedestal to the sun", with the idea of Osiris, as that luminary, descending into the tomb at nightfall, is borne out by the Ritual. For the *Book of the Dead* is clearly an allegory of the passage of the sun through the underworld, its setting giving the idea that its career was cut short by the attack of some evil being with whom it had to do battle in the darkness of the lower regions before it could return to the domain of light. The same idea is found in the primitive religions of other races, such as is contained in the Mexican *Popol Vuh*, which is akin to the Egyptian *Book of the Dead*. In this two hero-gods are represented as descending into the abyss of the Maya *hades*, routing the evil spirits encountered there, and returning again to earth triumphant (Spence).

A clue which appears to confirm in a very conclusive manner the close relationship existing between the Great Pyramid, as the "House of Osiris", and the "Book of the Master", is given by the inner entrance to the Descending Passage—or inner porch, as it may be described—situated in the core-masonry, behind the revolving door in the casing itself. It also illustrates another of the many astronomical conceptions found both in the Ritual and in the Monument, and at the same time appears to offer an explanation of certain features in the latter, the purpose of which constructionally does not seem very obvious.

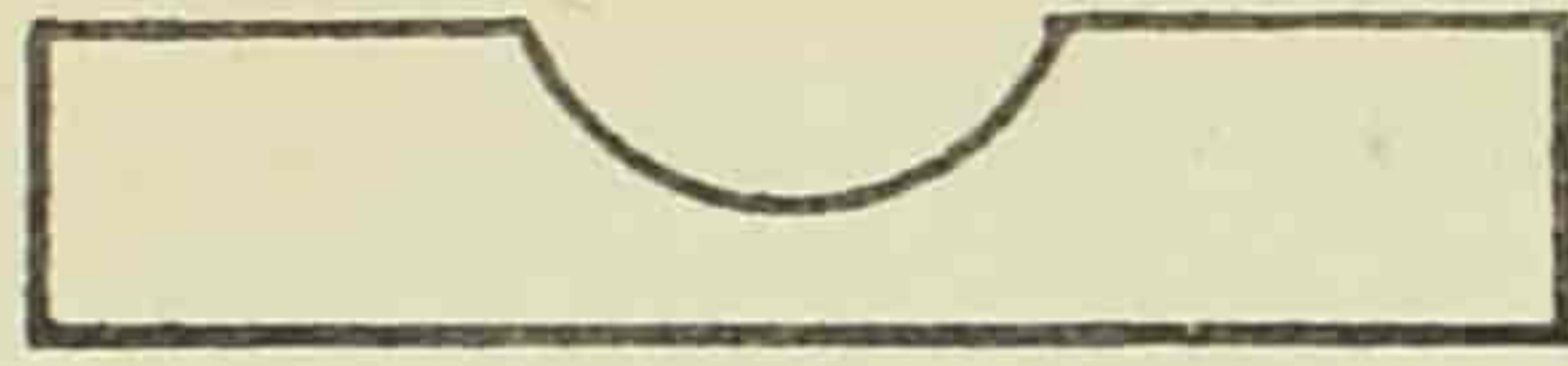
Over this inner entrance—originally hidden from view

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by the casing-stones—are four huge angle or gable-stones, one pair set over the other (see accompanying diagram). Being too far inside the masonry to protect the outer door from being jammed through settlement of the masonry round it, yet at the same time too near the face of the pyramid to require relieving the roof of the passage from great superincumbent weight, they do not seem to fulfil any very necessary structural purpose.

On turning to the Ritual, however, we find the initiate described in its fifteenth chapter as approaching the “*Double Gate of the Horizon*”, appropriately symbolized by the *double* pairs of stones, and as he does so, invoking the god Harmachis (or Heru-Khuti),¹ who is to be his guide on his journey of initiation, and who is described in the Ritual as “he who dwelleth in the Horizon of Heaven”. Now it has hitherto been generally understood that there is no hieroglyph of any kind—except the inscriptions in the form of mason’s marks on the ceiling beams above the King’s Chamber—to be found in or on the Great Pyramid. The hieroglyph, however, signifying “horizon of heaven” has been carved on the stone immediately below the lower pair of gable-stones (refer Diagram, Fig. 4). This fact, first noticed by Marsham Adams, has not been alluded to, as far as the present writer knows, by any other Great Pyramid investigator, and only by one other writer quoting him. Examination of Professor Smyth’s photograph of the entrance at plate x of his *Our Inheritance* shows that something, now very worn, is carved in this position, but it was only when reading

¹ We give the spelling according to Budge’s translation, but which Marsham Adams renders as Haro-eris. This deity was a double god, and united within himself the attributes of both the rising and setting suns. He is the guide of souls in the underworld, the “Light dwelling on the Horizon”.



Hieroglyph

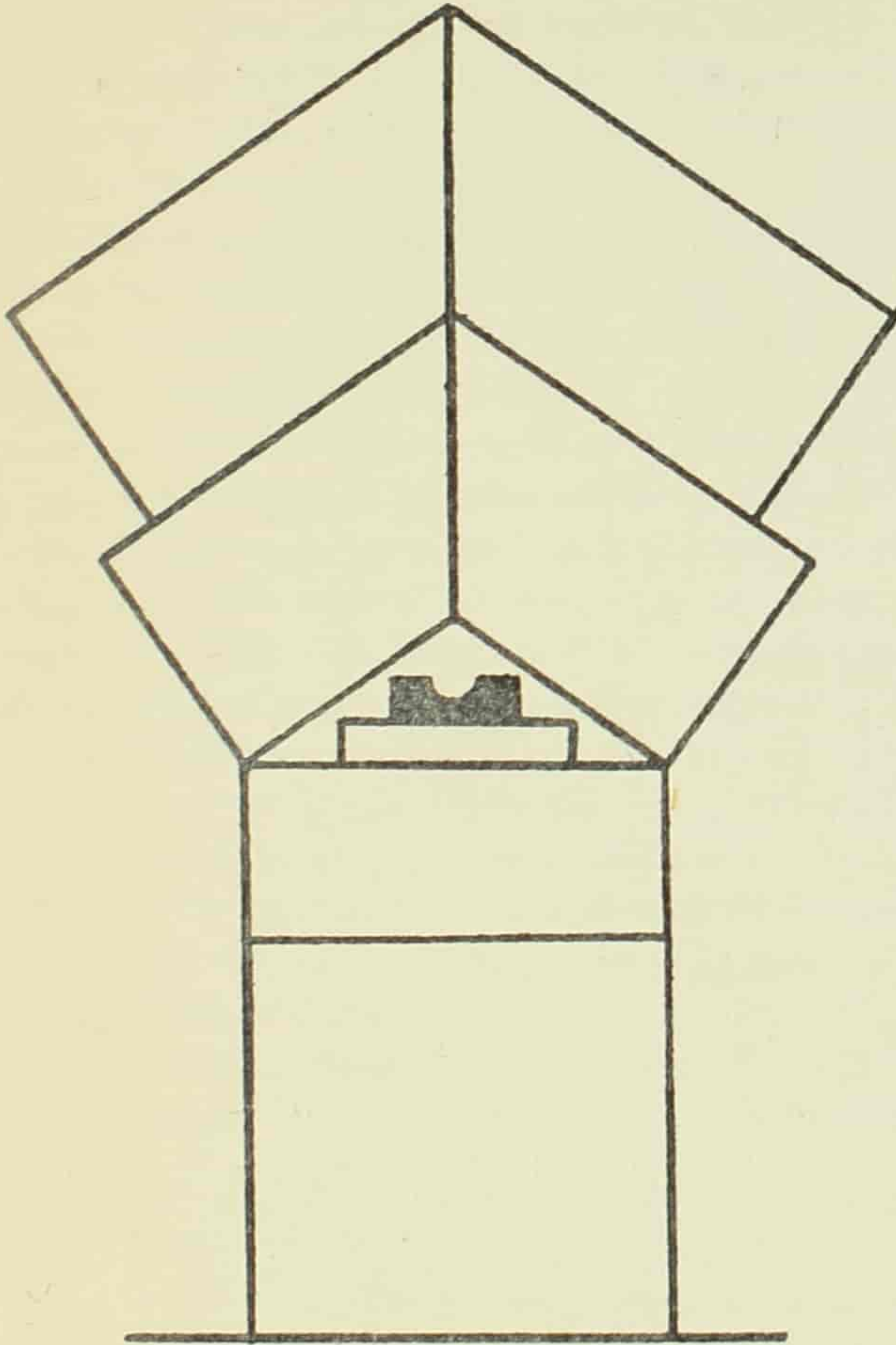


FIG. 4.—“GATE OF THE HORIZON” OR “GATEWAY OF THE DOUBLE ARCH”, IN THE NORTH FACE OF THE GREAT PYRAMID. (Restored after Piazzzi Smyth.)

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the *Book of the Master* that the clue to it was forthcoming.¹ Had Smyth been acquainted with Egyptian hieroglyphs he might perhaps have forestalled Marsham Adams in his discovery.

This identification seems to supply a definite correspondence between the allegorical pyramid of the Book and the actual pyramid of masonry, and it will interest our readers to give Marsham Adams' own words upon his discovery :—

“ If we turn to the sacred texts of Egypt, and compare them with this sacred monument, we find them to be full of allusions to astronomical conceptions, and more particularly to what is called in the papyri the “ horizon of heaven ”—a circle evidently entirely different to what we mean in speaking of the celestial horizon of any given locality, and occupying a definite and important position in the universal sphere. Now more than two years ago² I drew attention to the identity of this circle, hitherto undefined by Egyptologists, with the great circle forming the celestial horizon of an observer stationed on the Equator, and having in his zenith the point of equinox (or, in other words, with the circle which we call the solstitial colure).³ But as that circle passes through the pole, the orb by which its position would be indicated was the pole-star, towards which the entrance shaft of the Great Pyramid is directed, and which imaged to the Egyptian the entrance to the unseen world. Accordingly,

¹ Our diagram, which follows Smyth's photograph, shows this hieroglyph slightly different to Marsham Adams' illustration at p. 111 of his volume, as it appears to be placed over a rectangle.

² Referring to his earlier work, *House of the Hidden Places*, published in 1898.

³ Colure is an astronomical term given to two great circles—the equinoctial colure and the solstitial colure—which are supposed to intersect each other at right angles in the poles of the earth, one passing through the solstitial and the other through the equinoctial points of the ecliptic.

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during my late visit to Egypt, one of my principal objects was to test this relation ; and I confess that the confirmation I obtained afforded me nothing less than amazement. For, in common with the rest of the world, I had always believed that no hieroglyphic is to be found on the exterior of the building. But, on arriving at the fifteenth step (the very step I had specially mentioned),¹ where the entrance shaft, hidden from an observer standing immediately below, lies fully exposed to view, I saw a single immense hieroglyph, deeply sculptured, immediately over the entrance ; and that hieroglyph was no other than the hieroglyph of the ' Horizon of Heaven '. Had the founder of the building desired to confirm my views by a single stroke, in his own silent and absolute fashion, he could not have adopted a more efficacious plan than by placing that particular hieroglyph in that particular position." *Book of the Master*, pp. 55-6.

" From this point the first veil of secrecy begins. For so effectively was the opening concealed from the uninstructed eyes by a revolving stone,² that the position, once lost, was almost impossible to recover ; and . . . the building remained impenetrable until Caliph Al Mamoun . . . forced an opening at random and hit accidentally upon the entrance passage." (Ibid., pp. 111-12.)

In this inner entrance on the *seventeenth* masonry-course we identify, in the *seventeenth* chapter of the Ritual, the " Gate of Tchesert (or Taser) ", where the postulant

¹ See page 21 of his *House of the Hidden Places*, written before his visit to Egypt : " Reciting chapter by chapter as we mount . . . we approach at the *fifteenth* step a gateway two courses yet above us, just as the catechumen in the *fifteenth* chapter approaches the ' double gate of the horizon ', the double-arched gate which points towards the pole-star." At page 17 of this same volume he gives a diagram to illustrate what is meant by the term " horizon of heaven " astronomically.

² Compare another description of this gate in ch. xv, of the Book (" Hymn to the Setting Sun ") : " He shall enter in at the *hidden gate* with power " (line 4).

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is admitted: "What, then, is this (gate)?" he asks; "It is (the gate of) . . . the underworld (Tuat), and it is the *northern door of the Tomb*—literally 'door of the passages of the Tomb'—precisely as in the Great Pyramid the only entrance to its passages is the 'Gate of Ascent'" (Tchesert) in the *seventeenth* course of the northern face. "The Gate of Tchesert is the *northern* gate of the Tuat . . . it is the *two* leaves of the door (symbolized by the *pair* of angle-stones) through which the god Tem (Harmachis) passeth when he goeth forth to the eastern *horizon of heaven*" (lines 56-9).

In connection with the god Harmachis, dwelling in the horizon of heaven, it is interesting to note that the Sphinx was called *Hu*, or "protector", by the ancient Egyptians, and represented this god in his aspect of the rising sun; hence the Sphinx being oriented to the East. The name Sphinx was given to it by the Greeks because it was similar to their own mythological figure, which, however, had a *winged* body of a lion, and the breast and head of a *woman* (see Note W.) The Sphinx of Gizeh, representing Harmachis, the guide and protector, has a *man's* head, and was probably connected with sun-worship. There seems to be a tradition that Khufu carried out certain repairs on it, in which case it must have been of considerable antiquity even when the Great Pyramid was being erected. The late Sir Gaston Maspero, for one, considered it the most ancient statue known, and states that it was already in existence in the time of Khufu, and could probably be ascribed to the generations before Menes, the founder of the First Dynasty, who were called "followers of Horus", and mentioned in various passages in the *Book of the Dead*, an appellation revealed in the name of Horem-Khu—"Horus-on-the-Horizon"—another form of Heru-Khuti (or Harmachis), to whom the Sphinx was dedicated.

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There is also a tradition that the Sphinx was built in connection with the ancient mysteries, and that it communicated with the first three pyramids of Gizeh by a series of underground chambers and passages, radiating from a central circular-shaped subterranean temple. The well-shaft in the Great Pyramid, the existence of which was apparently known in quite early times (it is mentioned by Pliny—first century of our era) traditionally, was thought by the Arabs to give access to these subterranean chambers. Another Arab tradition said that the Sphinx, as soon as the sun had risen, gave replies to anything it was consulted about, the answers coming from priests concealed therein, who had made their way into it from the well-shaft in the Great Pyramid (see Note X).

CHAPTER VII

“ THE TEMPLE OF OSIRIS ”

THE Great Pyramid, as the “ Temple (or Secret House) of Osiris ”,¹ allegorically symbolizes the trials of the future life, the soul of the departed being portrayed as following its passages and chambers, the different parts of which correspond as follows to the allegory of the Ritual.

We have already pictured the postulant approaching its entrance in the north face, and invoking the aid of the god who is to be his guide on his journey of initiation. On entering the descending passage he takes his first steps on his “ descent for initiation ” into the elements of the mysteries, after bidding farewell to the light of earthly day.

The Granite Plug and roof stone concealing it signify the “ hidden lintel ”, which seals up the knowledge in the chambers above, only to be revealed through due initiation and guidance. This portcullis cannot be passed until the secret passwords are given.

“ I will not let thee go over me unless you tell me my name,” is the challenge. “ The Weight in the right place is thy name,” comes the reply,² just as the raising of a portcullis depends upon the correct adjustment of the counterweights.

¹ “ O ye who open the way . . . to perfected souls in the *Temple of Osiris*, open ye the way . . . to the soul of Osiris Ani, the scribe . . . ” Such are the words of welcome addressed in the first chapter of the ritual to the neophyte (who always bears the title of Osiris) by Thoth (verse 11), who imparts the correct words to be said and instruction as to their utterance.

² Marsham Adams' translation.

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Further passwords have to be given (ch. cxxv) and the postulant then finds himself in the “ Double Hall of Truth ”—Hall of Truth in Darkness (First Ascending

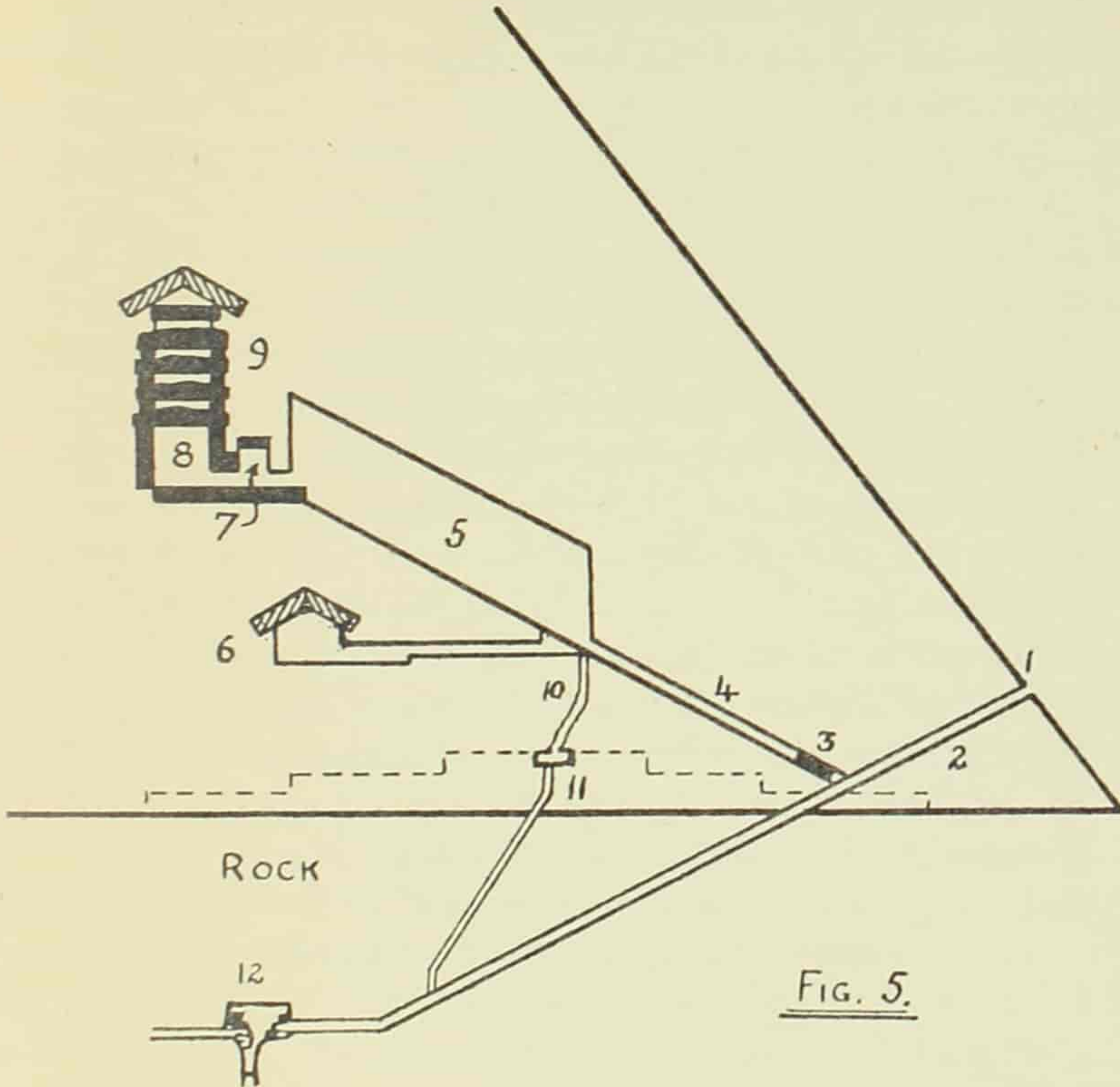


FIG. 5.—SECTION OF GREAT PYRAMID SHOWING PASSAGES AND CHAMBERS IN RELATION TO THE *Book of the Dead*. 1, “ Gate of the Horizon.” 2, “ Descent for Initiation.” 3, “ Hidden Lintel.” 4, “ Hall of Truth in Darkness,” or “ Hall of Justification ”. 5, “ Hall of Truth in Light,” or “ Hall of Illumination ”. 6, “ Chamber of New Birth.” 7, “ Chamber of Triple Veil.” 8, “ Chamber of Open Tomb.” 9, “ Secret Heights.” 10, Well Shaft. 11, “ Well of Life,” 12, “ Place of the Central Fire.”

Passage), and Hall of Truth in Light (Grand Gallery). This latter has its counterpart in the “ New and Living

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Way ” of Heb. x, 20, symbolizing the spaciousness of the Gospel Age, typified by the great height of the Gallery (28 feet) compared to the dark and cramped passage which gives access to it, and which is a fit symbol of the restrictions under the “ Yoke of the Law ” of the Mosaic age, which preceded it.

The passage system and chambers of the Great Pyramid are thus divided into three stages : (1) the Hall of Truth in Darkness ; (2) the Hall of Truth in Light ; and (3) the Plane of Revelation, represented by the level portion from the top of the Great Step, at the upper end of the Grand Gallery, into the Ante-chamber and King’s Chamber. The initiate had thus first to justify himself by courage and integrity in the Hall of Truth in Darkness—also called the Hall of Justification—before he could gain admission into the Hall of Truth in Light, or Hall of Illumination. Further tests were then required of him (First Low Passage) to qualify for access to the Plane of Revelation with its triple veil in the ante-chamber, followed by still severer tests (Second Low Passage), after which access is gained to the final Mystery in the King’s Chamber and “ death is swallowed up in victory ” (1 Corin. xv, 54).

The five spaces above the King’s Chamber, generally known as “ Chambers of Construction ”, or “ Relieving Chambers ”, since their purpose is to relieve the ceiling of the King’s Chamber of the great weight of superincumbent masonry rising to the apex, and to act as a cushioning device to take the shock of subsidence due to earthquake, correspond to the “ Hidden Heights ”, or “ Secret Places of Heaven ”, of the Ritual, since they were originally completely closed in and impossible of access. A passage, however, has been forced at some time—probably when the well-shaft down to lower end of the Descending Passage was made—into the lowest

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of the chambers from the topmost point of the east wall of the Grand Gallery at its upper end. (See Note Y.)

Such, briefly, is the path followed by the Initiate into the Mysteries in his journey through the passages and chambers of the “ Secret House ”, a journey which we consider is confined to that part of the Great Pyramid lying *above* the pavement level, and does not include the Descending Passage below the Granite Plug, nor the Subterranean Pit, in the same way that the real purport of the Pyramid is revealed in its Ascending Passage and upper chambers. Marsham Adams, however, pictures the postulant as traversing the full length of the Descending Passage into the Pit, which he regards as the Chamber of Ordeal, and returning thence to the Grotto, defined by him as the “ Well of Life ”.

There would appear to be, however, two objections to this idea. Firstly: It means the Initiate would have to make the journey twice over in order to return to the First Ascending Passage for his passage through the Hall of Justification, and thence through the Hall of Illumination; while the Pit is reserved for the doomed who fail to pass the tests, and does not enter into the symbolism of the postulant's initiation.

Secondly—and more particularly—the small passage-way from near the foot of the Descending Passage leading to the Grotto (11) and well-shaft (10), and up which Mr. Adams pictures the postulant as ascending before he returns to the “ Hidden Lintel ” (3), *did not enter into the original construction of the Pyramid*, but was cut through the rock at some period *after* it had been built, but *before* the knowledge of the entrance into the Pyramid's interior had become lost. At the same time, the short section necessary to connect the grotto itself with the

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well-shaft (10)—which latter had been made during construction—was completed, thus making it possible to gain access to the upper parts of the Pyramid by, it is true, a rather circuitous route.¹

The existence of this shaft would make it just possible that the Great Pyramid was, for a time, actually used as a Temple of Initiation, until the secret of its entrance, which was probably communicated to the priests and guardians of the Pyramid, and handed down from one generation to the next, became lost, together with the knowledge of its system of passages and chambers.



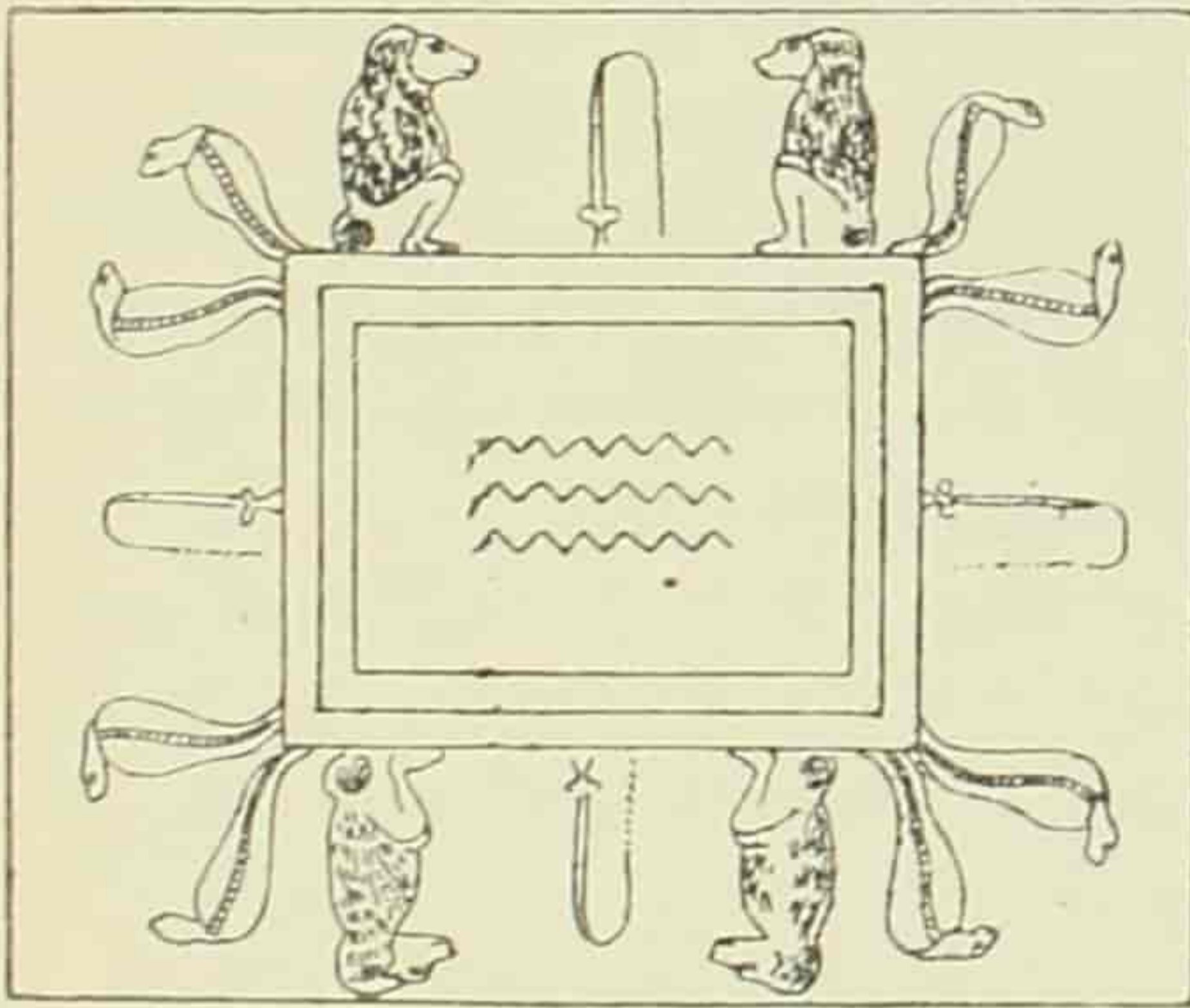
The fact, however, that the upper portion of the well-shaft, where it passes through the Pyramid masonry, was made at the time of construction—though its mouth was originally concealed by the ramp (now broken away at this point) in the Grand Gallery, and was forced open from *below* at the time the passage from the subterranean parts was made—seems to imply that Marsham Adams is correct in identifying the Grotto in the rock, which here rises up into the masonry above the Pavement level, and to which the shaft leads, as the “ Well of Life ”, or “ Chamber of the Deep Waters ”, of the Ritual. Thus in the vignette to chapter lxii the deceased is represented as drinking from a well of running water by scooping it up with both hands, and as he does so reciting a prayer, beginning : “ May

¹ The circumstances which probably led to the construction of this shaft between the grotto and Descending Passage are set out at pp. 138-43 of our *Witness of the Great Pyramid*.

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(there) be opened to me the mighty flood by Osiris, and may the abyss of water be opened to me . . . the lord of the horizon, in my name of ‘ Opener ’.”

The subterranean pit symbolizes the lake of fire, or “ Place of the Central Fire ” of the Ritual in which the condemned are punished, and is represented as a rectangular lake in centre of which is the hieroglyph for “ water ” (lake), and tongues of flame issuing round it. At each corner sits a dog-headed ape, the gods of the



infernal regions. (See ch. cxxvi.) These challenge the postulant who gives the necessary passwords, and he is allowed to pass unharmed. Elsewhere the condemned are represented as walking in this pit as madmen, on the ceiling, head downwards, like flies, beating their brains out with axes !

It thus represents madness or chaos, *hence its being constructed like a chamber upside down*, with its ceiling smooth, but floor uneven and chaotic.

It typifies, in its true allegory, the lake of fire (hence its representation as a lake in the Ritual) of Rev. xx, 10-15,

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while the extremely restricted passage leading out of it southwards and coming to a dead end in the rock signifies "annihilation", the *second death* of Rev. xx, 14.

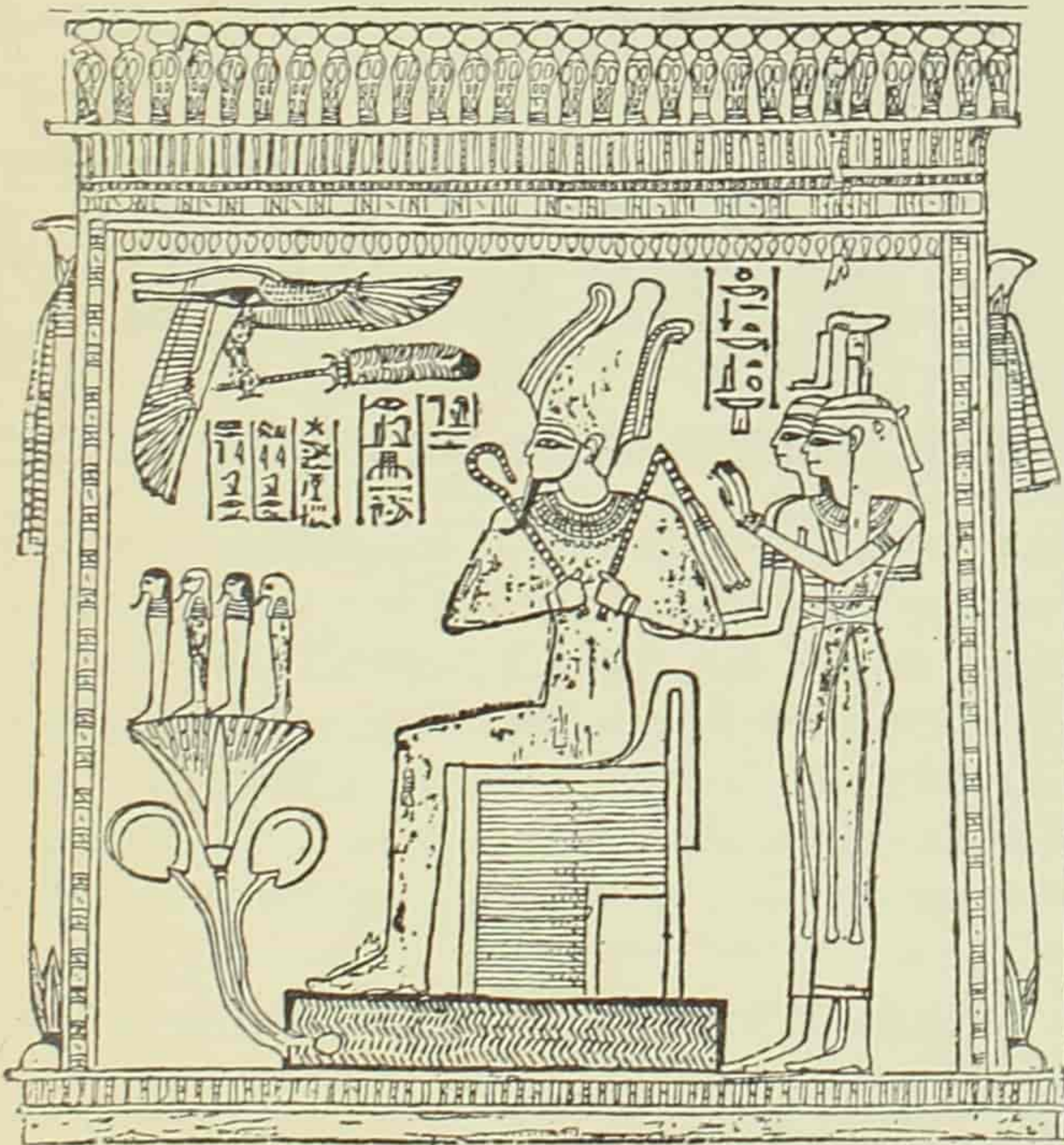
Just as the Grand Gallery is the most prominent of the chambers of the Great Pyramid by virtue of its length and—more particularly—its imposing loftiness, so does the "Hall of Truth in Light" figure prominently in the Ritual. It affords also the most striking example in the Great Pyramid's construction of exhibiting features which find their counterpart and explanation most readily given in the symbolic chamber of the Ritual.

One peculiarity of its construction is the manner in which each course of the walls is offset from the one below, or overlaps, so that the topmost courses come so close together that the Gallery can be roofed in with a single row of stones like the keystone of an arch.

The roof itself is not smooth, but slopes upwards in a series of thirty-six overlappings, thus : $\wedge\wedge\wedge\wedge$, and this sign is the hieroglyphic symbol for the Nile, and is depicted in the vignettes of the Ritual as representing the Celestial Nile (see, for example, that to chapter lvii). In chapter xv the postulant petitions Osiris as "Lord of the Celestial world", the two lands which were supposed to be situated one on each bank of the celestial Nile. As he mounts, therefore, the Great Hall of Maati (Truth) to the Throne of Osiris at its summit (the Great Step), he has above him a representation of the celestial Nile. In the Judgment Scene, which forms a very important section of the *Book of the Dead*, we see Osiris represented in one of the vignettes thereto as seated in his shrine, or throne, which is placed on the waters of a lake, fed by the celestial Nile (compare Rev. xxii, 1 : "a pure river of water of life . . . proceeding out of the throne of God"). The



VIGNETTE TO CHAPTER LVII (Papyrus of Nu)

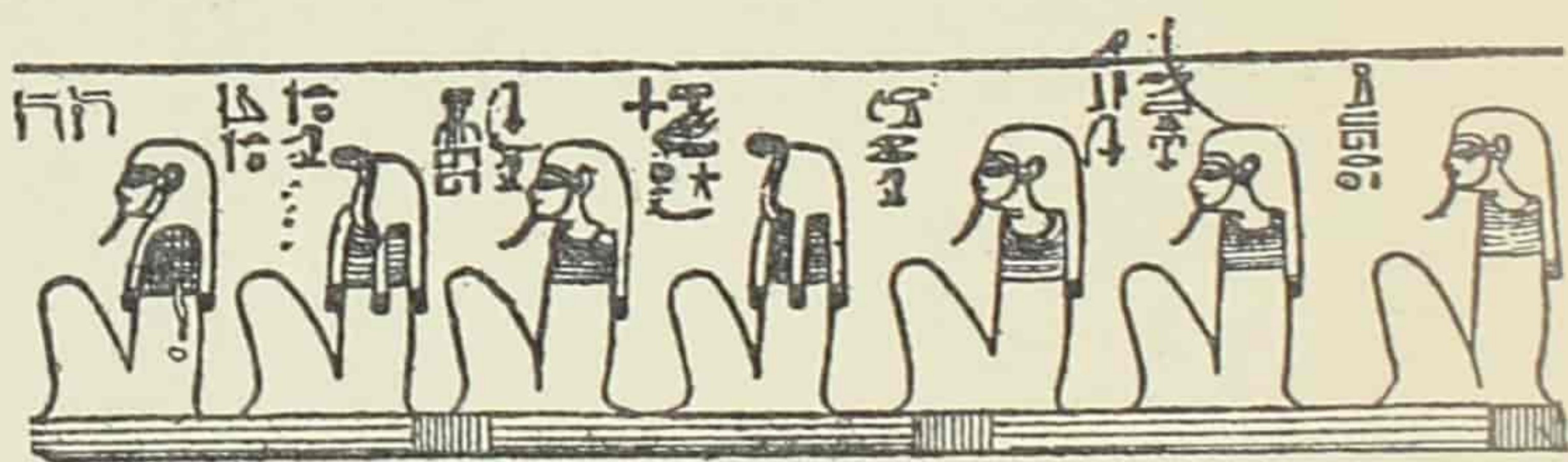


OSIRIS IN HIS SHRINE IN THE HALL OF JUDGMENT

MYSTERY OF THE GREAT PYRAMID

number of overlaps in the roof denote the number of decades of days in the Egyptian year—360.

Turning again to the walls of the Gallery, and the manner in which the courses overlap one another, it will be noticed there are seven such overlaps, while immediately above the third overlap there is a shallow groove running parallel the whole length of each wall, the object of which is not very apparent. Its purpose, however, appears to be a symbolic one, for we find the Grand Gallery also described as the “Luminous Chamber of the Orbit”, that is, the Orbit of the Earth, for it occurs precisely in the position relative to the various overlaps representing the orbits of the planets corresponding to that occupied by our own globe in the solar system.



The Great Step at the upper end of the Grand Gallery constitutes the “Throne of Radiance”, while the seven overlaps in the end wall closing the south end of the Gallery immediately behind the Step, symbolize the seven great spirits who guard the throne of Osiris, and protect his body in the chamber beyond. (See ch. xvii, lines 99–106, and accompanying vignette—Budge, p. 101.) See Note Z.

At the junction of the First Ascending Passage and Grand Gallery is a kind of landing-place, or threshold, from which leads a horizontal passage, running underneath the Grand Gallery, and giving access to the Queen's Chamber, or Chamber of Isis, “the divine mother, and queen of the

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pyramid ”. This chamber corresponds to the allegorical “ Chamber of the New Birth ”, wherein the soul receives its second birth, after drinking of the waters of the “ well of life ” (see above), which opens out at the same landing. Thus the postulant exclaims at the opening of chapter lxiv, following the draught of water in chapter lxii, “ I have the power to be born a second time . . . I have entered in as a man of no understanding, and I shall come forth in the form of a strong Spirit, and shall look upon my form which shall be that of men and women for ever and ever.”

The Queen’s Chamber floor level thus appropriately defines the level of the Nativity date,¹ and the threshold where all the three passages meet marks the “ Crossing of the pure roads (or waters) of Life ” of the Pyramid Texts.

With spirit now perfected, he claims entrance into the Hall of Illumination (ch. cxxvii), after giving all the necessary passwords previously to the guardians of the doors (cxxv). His entrance is greeted with the words : “ Prepare ye the Hall when he comes ; justify his words against the accusers. There has been made for him the crown which belongs to him as the dweller in the Secret Place ” (cxxvii, Adams’ translation).

As he gives the password to the last guardian, he receives the reply : “ Now will I make mention of thee to the god. But who is the god . . . ? Speak thou his name.” “ ‘ He who keepeth the record ’ is his name . . . He is Thoth.” “ Come,” saith Thoth. “ But why hast thou come ? ” “ I have come that I may be mentioned.” “ What now is thy condition ? ” “ I am purified from evil things, and I am protected from the baleful deeds of those who live in their days ; I am not among them.” “ Now will I make

¹ Refer pp. 167-9 of *Witness of Great Pyramid* for definition of this date (B.C. 4), and how marked in the Pyramid’s chronology, with corroborative evidence from Scripture and history.

MYSTERY OF THE GREAT PYRAMID

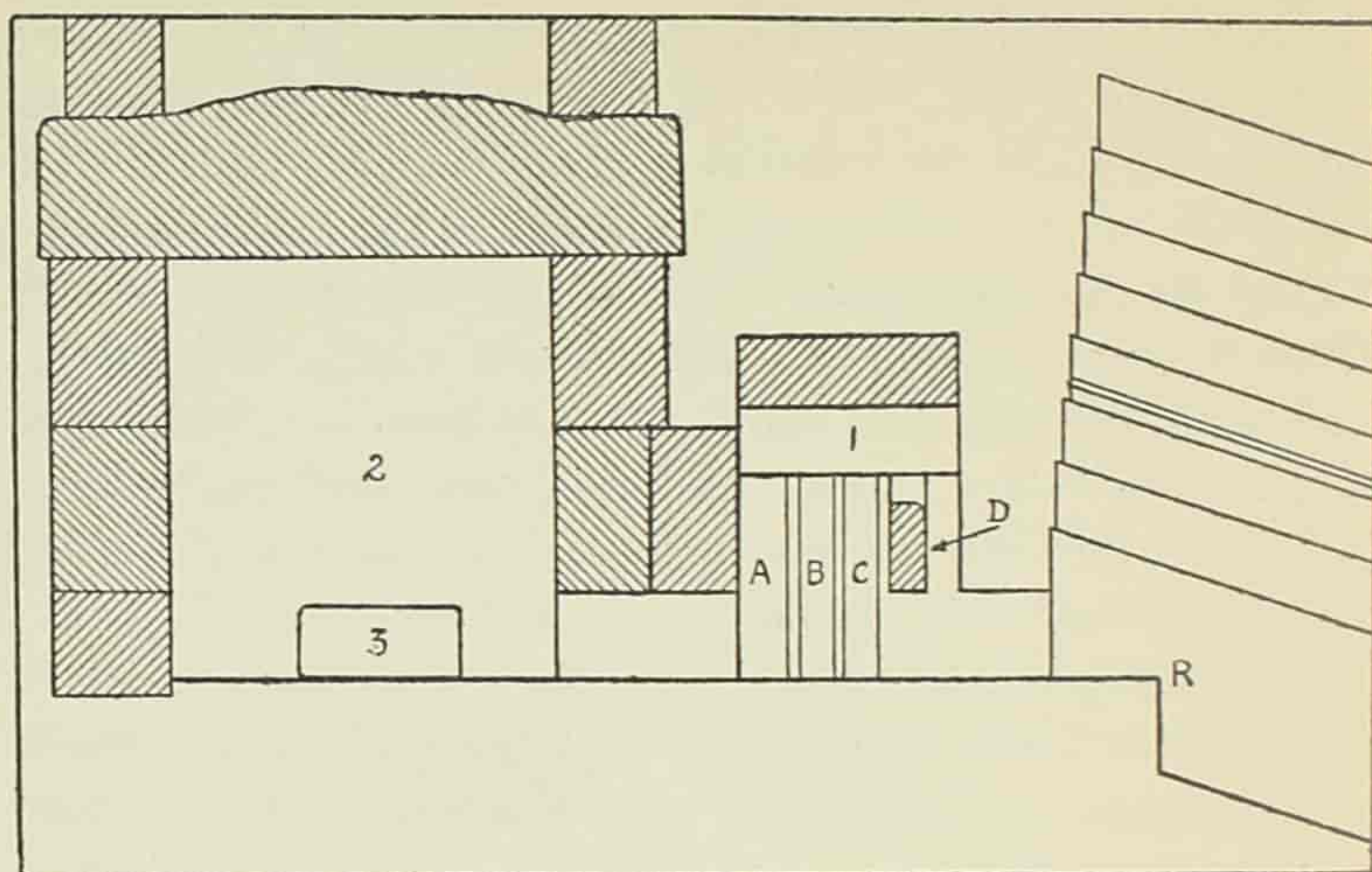


FIG. 6.—THE "PLANE OF REVELATION". I, "Chamber of the Triple Veil" (ABC, Portcullis Grooves). 2, "Chamber of the Open Tomb." 3, The "Open" Tomb, or Coffin. R, "Throne of Radiance" at top of Grand Gallery.

mention of thee to the god (Osiris)," says Thoth. "Come forward, then; verily thou shalt be mentioned to him."

As he mounts the Hall's steep ascent, under the eyes of the forty-two judges, each of whom he addresses in turn and makes his confession (cxxv), towards the Throne of Judgment at its summit, the mystery of illumination is disclosed in successive stages at the twenty-one Gates or Pylons of Sekhet-Aahlu (cxliv, cxlvi), or the "Elysian Fields".

Arrived at the summit of the "Throne of Radiance", the Illuminate is now on the Plane of Revelation, which prepares him in the "Chamber of the Triple Veil" (Ante-chamber) for the final mystery in the "Chamber of the Open Tomb" (King's Chamber). Herein is revealed the purpose of the three portcullis grooves in the Ante-chamber,

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the presence of which Egyptologists are generally unable to explain except on grounds which, on examination, are found to be untenable, just as they fail to see the real meaning of the coffer in the King's Chamber which they describe—incorrectly—as a sarcophagus or coffin, of the so-called well-shaft, and other details found in the construction of the Great Pyramid.

For about three-quarters of the height of the Antechamber a wainscot is carried up each wall, and against this wainscot are projecting pilasters, between which are thus formed grooves, three in number (ABC in accompanying diagram). Egyptologists holding the tombic theory maintain that these grooves each originally contained a portcullis, which was lowered into position to block entry into the King's Chamber beyond ; and that previous to their being closed they were held up on the wall itself, just as the granite-leaf (D) is still supported, but, after interment of the king's body, they were lowered gradually by cutting away the wall until they finally rested on the floor.

Examination will show, however, that these grooves sink *below* the floor, clear proof they could not have been chiselled out after the chamber had been built, but that, on the other hand, the wainscots were originally constructed with these grooves formed in them, and built into the walls before even the floor was laid. In addition, no such portcullis blocks have ever been seen, nor any fragments of them found, neither is there any record, traditional or historical, about them, just as no lid, nor any possible remains of one, of the supposed sarcophagus have been discovered.

These grooves are therefore obviously intended merely to *symbolize* the position of three successive veils or screens ; being symbolic only, there was no need actually to erect a

MYSTERY OF THE GREAT PYRAMID

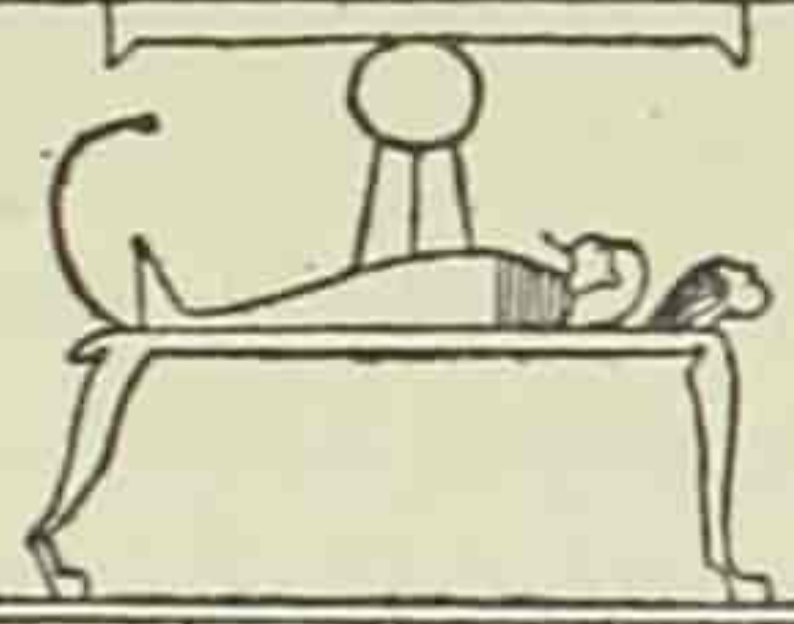
portcullis between them, just as anyone conversant with architectural or engineering drawings can see the designer's intentions from an outline diagram without having to study the detailed plans such as the contractor requires. The symbolism intended by the architect of the Great Pyramid is to imply that this Ante-chamber is the place of the Screen, or Veil, guarding the Pyramid's innermost shrine, or "Holy of Holies", exactly analogous to the Veil which divided the Holy Place from the Holy of Holies in the Temple.

Revelation regarding the final mystery of all, therefore, is only revealed to the Illuminate by stages, and it is not until he has passed through the last veil that the mystery is made known to him—the Resurrection to Life Eternal.

Such, indeed, is the great truth indicated by the *open* (and therefore *lidless*) coffer in the King's Chamber, rightly called the "Chamber of the *Open Tomb*", symbolic of the Resurrection to Life Eternal when the body is raised to immortality, and such is the theme portrayed in chapter cliv of the Ritual, the vignette of which shows Osiris on his bier under the full rays of the life-giving sun (see p. 106), while the text tells us how the body shall not see corruption. "This is the mystery of the change in the body of the life that comes from the destruction of life" (Adams' translation). This chapter, in fact, expresses the same concept as St. Paul so sublimely sets forth in the fifteenth chapter of 1 Corinthians: "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed . . . For this corruptible must put on incorruption, and this mortal must put on immortality. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory" (verses 51-4).

That the King's Chamber is not a chamber of the dead, nor was ever built to be the resting-place of any mummy, is also indicated by the presence of the ventilating shafts.

1-0
 10
 11
 12



Hieroglyphic text arranged in vertical columns, reading from right to left. The text is a fragment of an ancient Egyptian papyrus, likely containing spells or instructions from the Book of the Dead.

THE BOOK OF THE DEAD IN THE PTOLEMAIC PERIOD

From Papyrus of Auf-ānk (Turin Museum)

MYSTERY OF THE GREAT PYRAMID

It is consequently a chamber of the *living*, and is described in the Ritual as the "Chamber of the Grand Orient" wherein the divine Osiris is wakened from his slumbers.

Here, again, is revealed the true reasons for certain features which have led Egyptologists astray in their efforts to account for them. They call this coffer a sarcophagus or coffin, and while it has grooves in its top edges on three sides and a cut out ledge along the fourth to correspond, as if intended for a lid, such as all true sarcophagi have, no such lid, nor any possible fragments of one, have ever been known. Ever since the upper interior parts of the Great Pyramid were first entered in the time of Al Mamoun, this coffer has always been described as a *lidless stone box*, the *apparent* preparation for a lid being another instance, like those already noted, of a *blind* on the part of the builder intentionally to deceive and hide its real purpose.

This provision for a lid, coupled with the fact that the coffer has never contained a body, suggested to Piazzzi Smyth the description of a "*blind sarcophagus*", a *symbolical* coffin.¹ For a real sarcophagus would signify the triumph of death; here we have what *appears* to be a tomb, but which, on the contrary, is in reality no such thing, but a symbol of *Life Eternal*.

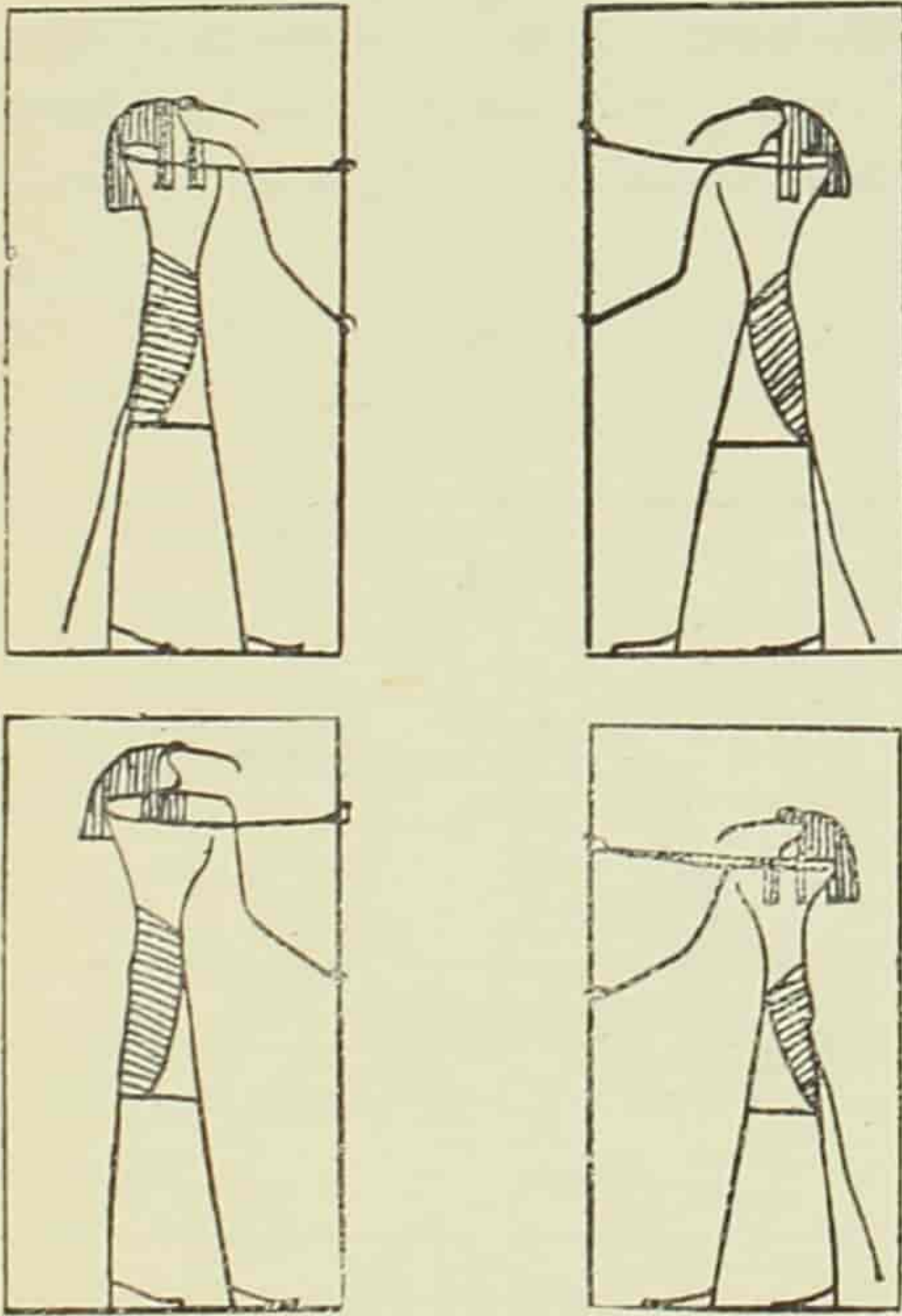
"In truth," writes Marsham Adams, "the Great Pyramid is the House of a Tomb; but it is not a closed but an open tomb. It is the tomb, not of a man, but of a god: not of the dead, but of the risen. It is the tomb of the divine Osiris, whose birth on earth, descent into the underworld, victory over the serpent Apep, resurrection and judgment of the dead, were the most prominent features in the creed of Egypt, and in unison with whom the holy departed achieved the path of illumination, and passed in safety the

¹ See Note AA.

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divine tribunal, and was made glorious by the Unseen Light.”—*Book of the Master*, p. 127.

This final mystery of all is disclosed to the Illuminate, now Master of the Secret, in chapter clxi, under the symbol of a tortoise analogous to a planet crawling slowly across the face of the sun, defacing it for a moment by its own darkness, to be finally lost in that orb's brilliance; so also is Death finally vanquished in the Resurrection to Life Eternal.



“ Rā (the Sun-god) liveth ; the Tortoise dieth.” This is repeated four times, and is supposed to be addressed to each of the four winds of Heaven in turn, the vignette to the chapter, which is entitled “ The Chapter of Opening an Entrance into Heaven ”, representing the god Thoth

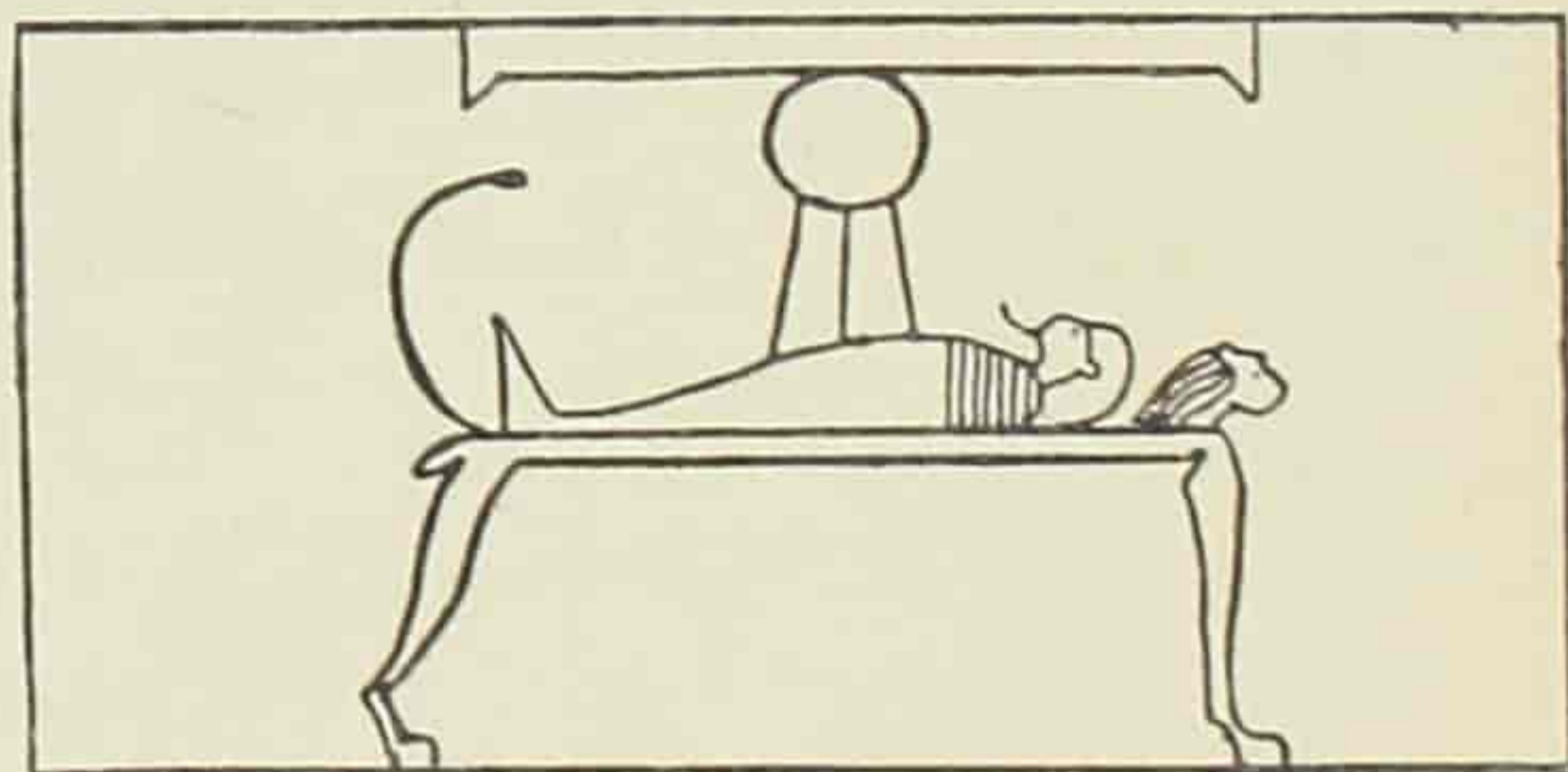
MYSTERY OF THE GREAT PYRAMID

opening the doors of the four winds in turn ; while the Rubric at the end of the chapter tells us these represent the four entrances into Heaven. That of the north wind belonged to Osiris ; that of the south wind to Rā ; that of the west wind to Isis ; and that of the east wind to Nephthys, twin sister of Isis.

“ O Amen, O Amen, who art in Heaven, turn thy face upon the dead body of thy son, and make him strong in the underworld . . . ”¹

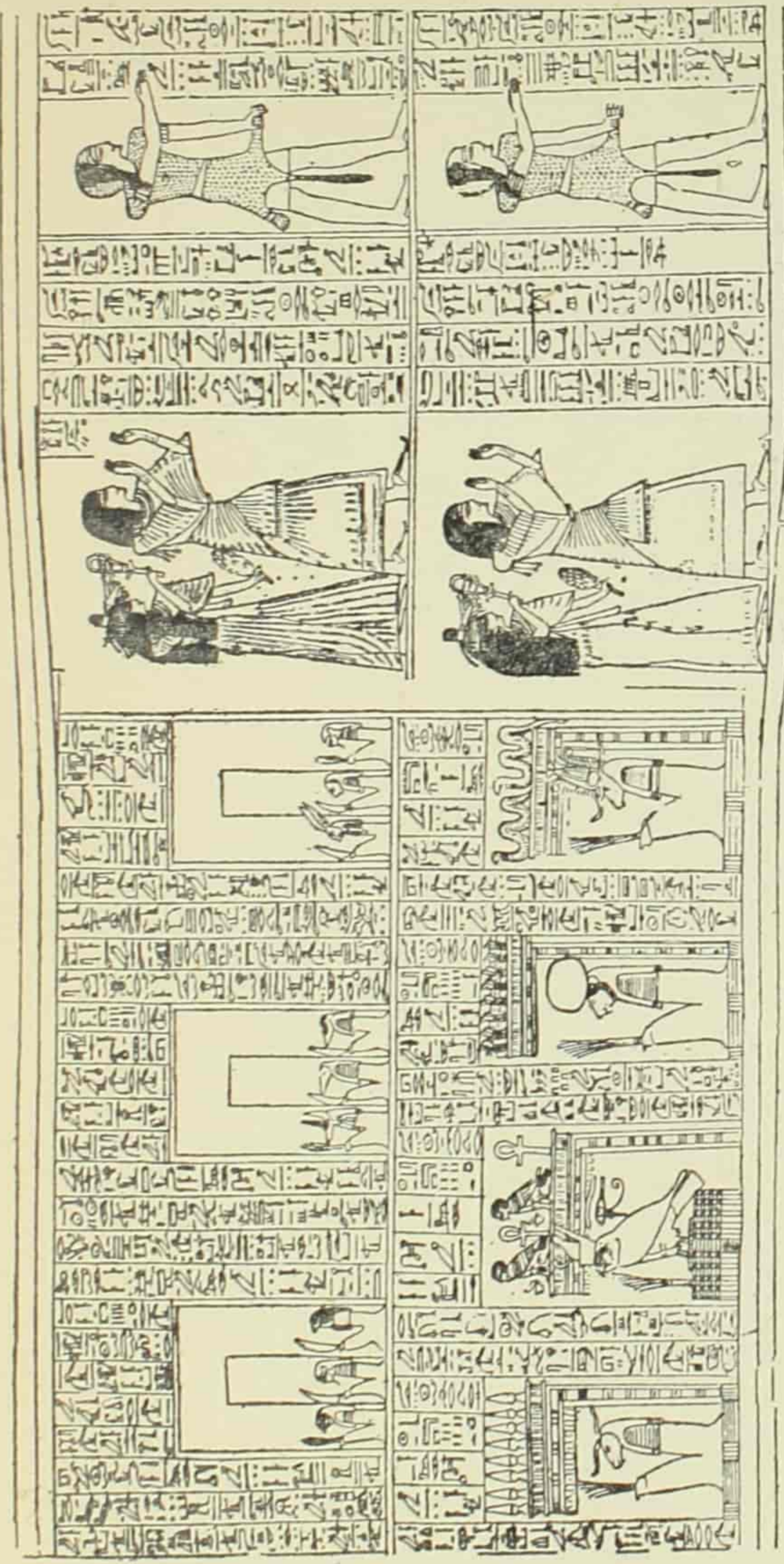
Thus have we penetrated the innermost shrine of Egypt's most venerable monument—the Secret House of the Divine Osiris—and thus ends her most venerated writings—“ It is Finished ”—“ Death is swallowed up in Victory.”

“ HERE ENDETH THE BOOK IN PEACE.”



VIGNETTE TO CHAPTER CLIV
[Papyrus of Nu (Brit. Mus.)]

¹ Rubric to chapter clxii. Marsham Adams renders this passage “ O Amen, Amen, who art in Heaven, give thy face to the body of thy son. Make him well in Hades. IT IS FINISHED.”—Compare the final words of our Lord on the Cross (John xix, 30). See Note BB.



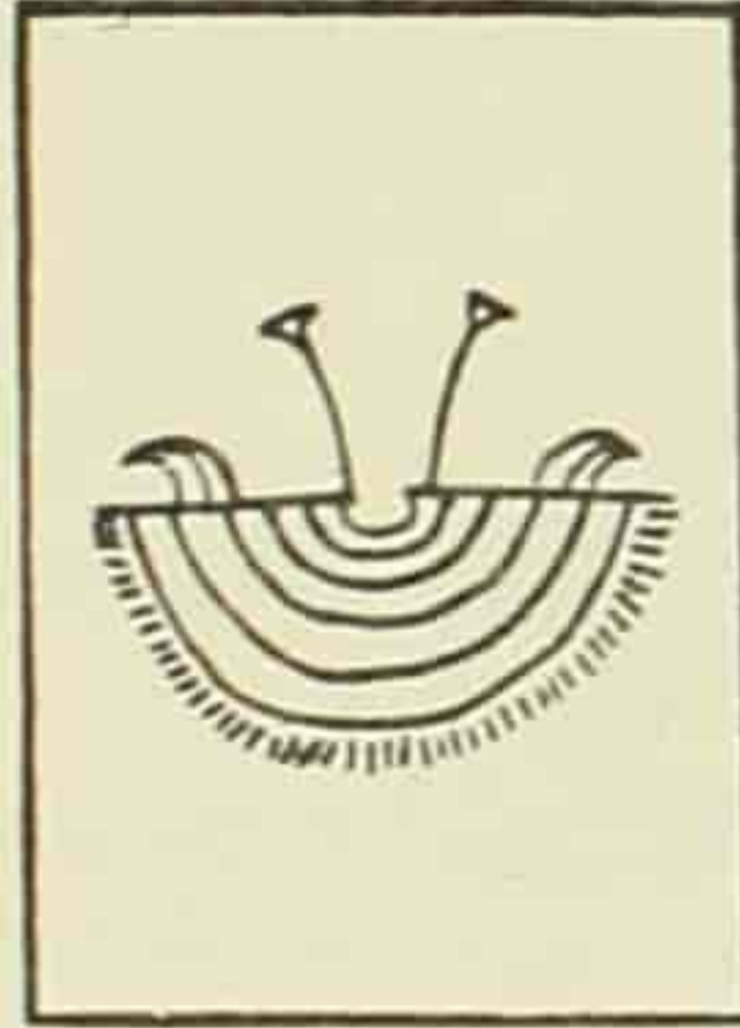
BOOK OF THE DEAD IN THE XVIIITH DYNASTY

[From the Papyrus of Ani (Brit Mus.)]

NOTES

NOTE A : THE MASONIC COLLAR (page 3)

This chapter is very short and consists of a vignette



showing a collar, a short text, followed by a Rubric instructing that “ this chapter shall be said over a collar of gold whereon it hath been engraved, and the collar placed on the neck of the deceased on the day of the funeral ”.

NOTE B (page 4)

“ With the sacred writings in hand I went through the secret places of the Great House ; and I greatly doubt whether anyone will do the same, bearing in mind the traditions of the priests, *and picturing to himself the midnight watch of the lonely neophyte amid the impenetrable darkness of those solemn chambers*, without recognizing how apt was that awe-inspiring structure for the initiation into the secrets of the unseen world.”—*Book of the Master*, p. viii.

NOTE B I : THE LEGEND OF OSIRIS (page 7)

At the time of the birth of Osiris, a loud voice was heard to proclaim that the great and good king Osiris had now come to the earth and was lord of all (compare Luke ii, 10-14, respecting the nativity of our Lord).

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In due course Osiris became king of Egypt, and exercised such beneficent sway that he was beloved by his people. He had one bitter enemy, however, namely his brother Set, who longed to possess his wife (and sister), Isis, and the throne. Thwarted in his designs, Set planned the murder of Osiris by treacherously inveigling him to lie down in a chest, the lid of which was then rapidly fastened down and Osiris entrapped. The chest was then set adrift on the Nile.¹

Isis eventually finds the chest and, assisted by Thoth and her sister Nephthys, opens it and, by means of incantations, restores Osiris to life. Horus, his son, then seeks to take revenge upon Set for the murder of his father, and a terrible contest ensues between them, victory falling first to one, then to the other.

Set then turns the struggle into a legal contest, and brings Horus and Osiris before the tribunal of the gods to be judged according to their code of procedure. Thoth appears in the judgment hall, and by his eloquence proves that Osiris and Horus were fighting the cause for the gods.

As a reward for his sufferings, the gods appoint Osiris as Judge of the Dead, and it is thus he is represented in the *Book of the Dead*, swathed in mummied form, and wearing on his head the white crown, and holding in his hands the emblems of sovereignty and power—the crook, whip, and sceptre (see illustration at p. 97. In this he holds only the crook and whip : in the vignette to *Hymn to Rā* (ch. xv in the Ritual) he is depicted holding all three emblems).

As advocate and helper of Osiris, so did the ancient Egyptians believe Thoth would also help them at the trial of the last judgment. Their hope was to dwell in the “beautiful Amentet”, or divine region, with Osiris for ever, analogous to the “Garden of Allah” of the Mohammedans.

¹ Another version says that Set waylaid Osiris while the latter was out hunting, and slew him, dismembering the body into fourteen pieces. Isis discovered the parts and, by the aid of Thoth, put them together and restored them to life.

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NOTE C : BOOKS ON THE GREAT PYRAMID (page 8)

In the second volume of Col. Howard Vyse's *Pyramids of Gizeh*, there is a running account and abridgment of some hundred or more authors—Greek, Roman, Arab, French, Italian, German, and English—who have written upon the Great Pyramid from the time of Herodotus onwards. All of them describe the building as an object of more or less curiosity and mystery, combined with great antiquity. Col. Vyse's own work of three volumes, published in 1840, was the most complete on the Great Pyramid, and gave the fullest particulars thereof, that had been then issued, and so remained until the appearance of Piazzzi Smyth's great work—also in three volumes—*Life and Work at the Great Pyramid in 1865* (Isbister), issued in 1867.

NOTE D : THE ARCHITECT OF THE GREAT PYRAMID (page 9)

In this connection the following passage from Diodorus would seem to indicate that there is at least some tradition that Khufu and the actual architect of the Great Pyramid were not necessarily the same individual. He says : “ The architects who built the pyramids are much more to be admired than the monarchs themselves, who were at the cost of them. For those performed all by their own ingenuity, but these did nothing but by the wealth handed to them by descent from their predecessors, and by the toil and labour of other men.”

NOTE E : THE GREAT PYRAMID AS A GRANARY (page 10)

This conception of the Great Pyramid—than which nothing could be more ill adapted for such a purpose, to say nothing of the years taken to build it—it is interesting to note, is referred to by the Syrian writer Dionysius, a Christian who lived during the ninth century of our era, and who refuted the idea. In the course of his travels in Egypt, he says of the Pyramids of Gizeh : “ They are not

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the granaries of Joseph, as some have thought" (including that de Rougemont of the fourteenth century, Sir John Mandeville), "but marvellous structures built over the tombs of ancient kings."

NOTE F : MASOUDI ON THE GREAT PYRAMID (page 12)

This account from Masoudi is taken from an interesting essay on the Great Pyramid published in 1882, and entitled *The Origin and Significance of the Great Pyramid*, by C. Staniland Wake, who himself cites Col. Vyse. Mr. Wake regarded the Great Pyramid as a religico-scientific structure, a monument to Sabaism or worship of the stars, which, originating with the Babylonians, had a wide vogue in the ancient world, and which was closely connected with "serpent-worship". For this reason he depicts on the cover of his book—a small octavo of 102 pages—a design taken from an ancient engraved gem, showing a serpent enclosed in a pyramid and surrounded by five stars.

NOTE F I : THE GREAT PYRAMID AND THE DELUGE OF GENESIS (page 18)

The criticism is sometimes advanced, more particularly by those who maintain the Noachian Deluge was universal, that if the Great Pyramid was erected in pre-Deluge times, it would not be standing to-day.

While our A.V. certainly gives the impression that this visitation was universal, it does *not* necessarily follow that this was the idea intended by the writer of the original. The idea of a universal deluge is due to an unfortunate translation of the word *eretx* as "earth", in the sense of the whole globe, whereas it can equally well be translated (and is so translated in other passages where it occurs) by "country" or "district", and in this instance refers *solely* to the *district* in which the "generations of Noah" (Gen. vi, 9) lived. This district the writer shows in his *Witness of the Great Pyramid* (pp. 241-63) to have been most probably the plateau of Central Asia, a district which fulfils all the necessary requirements of the Adamic

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“earth” of Genesis, such identification being confirmed by the most recent archæological discoveries in that region.

The chief cause of the destruction of ancient monuments and records are earthquakes and floods, and since Egypt is preserved from the latter both by the Nile and the absence of rainfall—while really severe seismic disturbances have been of rare occurrence (one in A.D. 900 and another in 1301 being the only instances apparently recorded)—its monuments have escaped destruction. Hence the fact that Egypt possesses no distinct flood story.

Even supposing we regard the Deluge of Genesis as a universal one, it should be noted that the account gives only a lapse of $10\frac{1}{2}$ months from the commencement of the rain until the earth was dry again; that is, from the seventeenth day of the second month in one year (600th of Noah's life, Gen. vii, 11) to the first day of the first month of the following year (Gen. viii, 13), which would give a total submergence under water of barely nine months only. This would hardly be sufficient to damage stone and brick buildings with their carvings and inscriptions, though it might cover them to some extent with a coating of mud, but the buildings themselves would remain intact, while one of the nature of the Great Pyramid, virtually a solid mass of masonry with a perfectly smooth surface, would be quite unaffected.

NOTE G : THE FOREIGN ORIGIN OF THE GREAT PYRAMID BUILDERS (page 27)

That Khufu (or *Shufu*, as the name appears in the monumental lists) was probably of foreign origin, seems clearly implied in the following extract from Col. Garnier's *Great Pyramid : its Builder and its Prophecy* : “The name ‘Shufu’,” he writes (p. 20), “which was applied to both the builder of the Great Pyramid and his successor, is merely a soubriquet meaning ‘long-haired’, indicating that both these kings possessed that peculiarity, which distinguished them from the rest of the Egyptians who scrupulously shaved.”

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Compare also the following by Sir Wallis Budge :
“ The civilization of the dynastic Egyptians developed out of the primitive culture of the indigenous pre-dynastic peoples of Egypt, after it had been modified and *improved by the superior intelligence of a race of men, presumably of Asiatic origin, who invaded and conquered Egypt.*”
(*History of Egypt*, vol. ii ; our italics.)

Dr. Seiss, of Philadelphia, in his *Miracle in Stone* (9th ed.), makes the following interesting remarks regarding the architect of the Great Pyramid, which would appear to corroborate the idea of his Asiatic origin. He first quotes Manetho (citing Cory's *Fragments*, p. 257) : “ We had formerly a king whose name was Timaus. In his time it came to pass . . . that the Deity was displeased with us ; and there came up from the East, in a strange manner, men of an ignoble race, who had the confidence to invade our country, and easily subdued it without a battle. And when they had our rulers in their hands, they demolished the temples of the gods.”

Dr. Seiss then continues : “ The description is peculiar, and though tainted with Egypt's proverbial hatred of this class of shepherds,¹ indicates a wonderful influence won over the king by purely peaceable means, which could hardly have been less than supernatural. Manetho further adds that ‘ some say they were Arabians ’.”

To this he adds the following footnote : “ Wilford in his *Asiatic Researches*, gives an extract from Hindoo records which seems to sustain, in some important particulars, this fragment of Manetho. The extract says that, one Tamo-vatsa, a child of prayer, wise and devout, prayed for certain successes, and that God granted his requests, and that he came into Egypt with a chosen people, entered it ‘ without any declaration of war, and began to administer justice among the people and to give them a good king ’. This Tamo-vasta is represented as a king of a powerful people called the *Pali*, or *shepherds*, who in ancient times

¹ “ Every shepherd is an abomination unto the Egyptians.”—*Gen.* xlvi, 34.

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governed the whole country from the Indus to the mouth of the Ganges, and spread themselves, mainly by colonization and commerce, very far throughout Asia, Africa, and Europe.¹ They colonized the coast of the Persian Gulf, the sea-coasts of Arabia, Palestine, and Africa, and were the *long-haired people* called the Berbers in North Africa" (our italics—refer quotation above from Garnier and meaning of *Shufu*, "long-haired"). "They are likewise called *Palestinæ*, which name has close affinity with the *Philition* of Herodotus . . . It would thus appear that the shepherd prince connected with the building of the Great Pyramid was from Arabia, and subsequently located in Palestine (Philistia), hence probably called *Philition*—the Philistian."

NOTE H: THE MESSIANIC ELEMENT IN THE GREAT PYRAMID (page 30)

Elsewhere Mr. Davidson refers to this Messianic element in the Great Pyramid as follows: "So universally widespread are the traditions relating to Pyramid Messianism in the ancient East, that the writer has become convinced that Pyramid Apocalyptic literature existed even before the Great Pyramid was built. This would account for the high regard in which the *pyramid type* of construction was held, even before the fourth Egyptian Dynasty—when the Great Pyramid was built. The association of the ideal pyramid science, in pre-pyramid days, with the mystery of death and the promise of resurrection, would satisfactorily account for the origin of burial mounds of pyramidal form, and would also explain the origin of embalming."

That such a belief in Messianism existed as a definite prophecy in all the literary systems of the ancient East has, during the last few years, been corroborated by Professor Waddell in his *Phœnician Origin of Britons, Scots, and*

¹ Refer chapter on "The Builders of the Great Pyramid" in the author's *Witness of the Great Pyramid* as to the universal colonization carried out by the race responsible for the erection of the Great Pyramid.

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Anglo-Saxons, working along entirely different lines of investigation. He shows that such an allegory existed as far back as 3000 B.C., or before the era of the Great Pyramid, and also that this prophecy refers to a nation of "builders" whose symbol was the "year-circle", which—as explained in our *Witness of the Great Pyramid* (pp. 54-5, 256-9)—is the basis of the system of metrology used in the construction of the Great Pyramid. The architect thereof must therefore have been a member of this same race, the symbol of which was borrowed by the Egyptians in the form of the "solar-disc" of Aten-worship, and which again appears in our own Stonehenge, for this ancient astronomical circle is set out on precisely the same year-circle, proving that its erectors were also descendants of this nation of "builders", and used the same system of metrology as the architect of the Great Pyramid.¹ Moreover, archæology, folklore, and tradition, all confirm the fact of the Eastern origin of Stonehenge. This has also been established by the researches of Professor Waddell, who has inferred the same mathematical symbolism from the texts of ancient Asia and ancient Britain as have been derived from the geometrical symbolism of the Great Pyramid.

NOTE J : MANETHO ON THE FOUNDING OF JERUSALEM (page 31)

In connection with this tradition from Manetho of a race of shepherds who quitted Egypt in a body like the Israelites long after them, it is interesting to note that mention is made in Deut. ii, 23, of a race of "Caphtorims which came forth out of Caphtor", and whom Jehovah had on an earlier occasion, and in a like manner, conducted out of Egypt, the incident being cited by Moses in order to revive the drooping spirits of the Israelites during their

¹ The standard year-circle was one whose circumference in Pyramid inches, on a scale of 10 inches to a day, defined the number of days in the solar year. This circle (1162.6 P. inches, or 1163 British inches, diameter) falls precisely internal to the outer ring of stones forming Stonehenge. (See also Note T.)

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wanderings in the wilderness. The prophet Amos also refers to this incident : " Have not I (Jehovah) brought up Israel out of the land of Egypt, *and the Philistines from Caphtor ?* "

Now Caphtor is not only identified with Egypt (*vide* article " Caphtor " in *Smith's Bible Dictionary*, for example), but with *Upper* Egypt, the very region in which the Great Pyramid stands, and on the authority of Amos and Jeremiah (xlvii, 4) the Caphtorims were the primitive (that is, in point of time) Philistines. Not only, therefore, from Herodotus and other authorities (see p. 29 and Note G above), but from the Bible also, we discover Philistines as at one time in the neighbourhood of the Great Pyramid, who were the objects of Divine favour and who were brought out from the land of Egypt as were the Israelites long afterwards. That there were Philistines in Canaan long before the arrival there of the Israelites is shown by Gen. xxi, 22-34, wherein we read of Abraham entering into a covenant with them and sojourning with them many days. Also they worshipped the true God (verse 22). The name Abimelech is simply a title, like the Egyptian *Pharaoh* or the Latin *Cæsar*, denoting a monarch. These Caphtorites are the same race as that mentioned in Note G, who colonized the sea-coasts of Arabia, Palestine, and Africa, and who, under the style of Phœnicians (Waddell), carried civilization and science over the whole world (see Note H).

" Abimelech in Gerar (Gen. xx, 2), and Melchisedec in Salem, would seem to be closely related as to religion, language and race. They were, perhaps, the representatives of two branches of one and the same people, who came into Palestine at one and the same time, from one and the same place in Egypt, under one and the same motive, close about the time of the completion of the Great Pyramid.¹ There certainly is nothing to disprove this conclusion. The name

¹ Dr. Seiss is, of course, here referring to the Abimelech and Melchisedec contemporary with Abraham. As pointed out (see p. 29 *ante*), this would make the date of the Pyramid too late. As, however, these names are titles only, the above quotation can apply equally well to earlier holders of them.

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of Abimelech's general-in-chief, *Phicol*, though made up of Hebrew syllables, is not a Hebrew word, but seems to bear an Egyptian influence in its formation, as Pi-hahiroth, Pi-beseth, Pi-thom. It is most likely a designation of office, bearing traces of connection with Egypt, but not of it."—Seiss, *Miracle in Stone* (p. 99).

NOTE K : REFERENCE TO THE GREAT PYRAMID IN JOB XXXVIII, 6 (page 33)

It may be urged that other buildings than a pyramid have "corner-stones". In the above reference, however, notice should be taken of the *sequence* in which the different parts are mentioned. This corner-stone is spoken of in the singular, while any other form of building can have more than one: it is clearly separated from the foundations, while the shouts of triumph accompanying its placing in position, which is made an analogy for the *completion* of the creation of the earth, plainly infer it is the last act to be achieved, and therefore at the *summit* of the edifice. And a pyramid is the only form of construction which can have a corner-stone in such a position. Also, in connection with our references already made to Coptic traditions respecting the Great Pyramid, it is of additional interest to note that, according to the ancient Coptic version of Job (Seiss), Job xxxviii, 6, reads: "Who hath laid the corner-stone *upon it*?" clearly meaning a *top* corner-stone, and not one at, or near, the base, since in no other position could a stone be spoken of as laid *upon* a building.

NOTE L: JUNCTION OF DESCENDING AND ASCENDING PASSAGES OF THE GREAT PYRAMID (page 39)

Piazzzi Smyth, when examining the cross-joints in the floor of the Descending Passage, made an interesting discovery therein. These were, for some distance down, at right angles to the passage axis, until he came to two that were *diagonal*, after which they returned again to the

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rectangular. He also noticed that the stone lying between these diagonal joints was of a harder material than elsewhere in the floor. "Why," he asks, "did the builders change the rectangular joint-angle at that particular point, and execute an unusual angle in place of it, and in a better material; yet with so little desire to call attention to it, that they made the joints fine and close to a degree that they had (hitherto) escaped all attention?"

"The answer came," he proceeds, "from the diagonal joints themselves, on discovering that the stone between them was *opposite* the butt-end of the portcullis (granite plug), or the hole whence the stone of concealment had dropped out almost before Al Mamoun's eyes. Here, therefore, in a peculiar relation of position to something concealed, was a secret sign . . . in the passage, appreciable only to a careful eye, but made in such hard material that it was evidently intended to last to the end of human time."
—*Our Inheritance in the Great Pyramid* (4th ed.).

NOTE M: LIMESTONE BLOCKS IN ASCENDING PASSAGE (page 39)

Much speculation has arisen in the past to account for the numerous blocks which the Arabs had to remove piecemeal in the Ascending Passage above the Granite Plug. These stones were originally used in the Grand Gallery during its construction to form gauge-stones, or distance pieces, between the ramps, in order to keep the latter and the lower wall courses in correct alignment during building of the courses above and the core-masonry external thereto. On completion of the Gallery, these gauges—or rungs as they might be called—were cut out (and their ends can be seen left in the walls to-day) and allowed to slide down the Ascending Passage. To enable this to be done, a bridging-slab would be necessary over the point where the Horizontal Passage to the Queen's Chamber comes in, forming the lower end of the Gallery floor, and making it continuous with the Ascending Passage. This slab rested, at its upper end, on the shallow recess in the present foot of the Gallery floor, and at its lower end butted against a step at the top

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of the Ascending Passage. When, therefore, in position, it shut off all approach to the Queen's Chamber, as the ceiling stone in the Descending Passage concealed the position of the Granite Plug and passage beyond. As, however, this slab is now missing, and no fragments from it have been noticed by any pyramid explorer in the past, it is quite possible, after the Gallery was finished and the rungs cut out, it was taken away by the builder, as only for temporary use during building operations. Owing to the gap now left between the floor of the Ascending Passage and that of the Grand Gallery, access to the latter is gained by means of the ramp on the east side at the base of the Gallery wall, the continuity of the other being broken by the mouth of the well-shaft.

NOTE N : THE KING'S AND QUEEN'S CHAMBERS OF THE GREAT PYRAMID (page 40)

It should be understood that there is no particular significance in naming the two principal apartments in the Great Pyramid the King's and Queen's Chamber respectively. Since it is the custom for a man's tomb to have a flat top, as the King's Chamber appears to have from the chamber itself, and for a woman's to have a gable roof, the Arabs, noticing these peculiarities when these chambers were first entered, gave them this description, which has clung to them ever since, and which has been accepted by many as proof of the Tombic Theory of the Great Pyramid.

NOTE O : EGYPTOLOGISTS AND THE GREAT PYRAMID (page 48)

The attitude of specialists in general and Egyptologists in particular has been well and shrewdly summed up by Anatole France in the following observation : " One should never ask a savant the secrets of the universe that are not in his particular showcase : he takes no interest in them." The truth of this statement is nowhere better illustrated than in the attitude of Egyptologists as a body towards

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the problem of the Great Pyramid. Evidence disproving their theory of it as a tomb finds no place in their "showcases".

It is because the Great Pyramid is built on engineering principles, and utilizes the science of geometry in precisely the same terms that the civil engineer adopts in the solution of constructional problems—known as the science of "graphic statics"—that the many engineers who have studied and written upon this subject have, practically without any exception, disagreed with the orthodox theory of the Pyramid as a tomb. Such has been the reason—reinforced by other considerations—that has led the present writer, for one, to reject the Tombic Theory ever since taking up a study of the subject. We may, at the moment, still be in a minority, but it should be remembered that it is the minority that applies scientific knowledge to the elucidation of matters which are, as a rule, beyond the scope of the ordinary layman. It is due, indeed, to the efforts of such minorities that the field of applied science is ever expanding, and it is common knowledge that such work never receives the recognition due to it till circumstances compel.

NOTE O I : THE GREAT PYRAMID'S VENTILATING SHAFTS (page 49)

Cotsworth, regarding the Pyramid solely as an astronomical edifice, and apparently following Proctor in this respect, in his *Rational Almanac* suggests that the ventilating shafts to the King's Chamber were "observatory tubes, the North one at 30° marking the Latitude by 'sighting' the Pole Star at the Equinoxes, while the Southern one was for 'sighting' the mid-day sun during its lower elevations near the Winter Solstice" (p. 65, Pyramid section).

Neither channel, however, rises directly upwards in a straight inclined line from their opening in the walls of the Chamber, as one might expect, while the one directed to the north face of the Pyramid runs horizontally for a

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distance about equivalent to a point in line with the centre of the ante-chamber wall behind which it passes. It then takes a number of short bends, each succeeding bend tending more upwards, but with a *westward* tendency, before finally being carried northwards direct to the outside face. These shafts, therefore, could not have been intended as observation tubes. Mr. Edgar (*Pyramid Passages*, vol. ii) suggests these bends were introduced to clear the masonry of the Grand Gallery (see his plates vi and xx). He reasonably asks, however, "Why did not the builders place the inner mouth of the channel further to the west in the wall of the King's Chamber, and thus avoid the necessity of these bends?"

One answer that suggests itself is that these air channels were constructed afterwards by boring through the masonry. Their cross-section, however, only about nine inches square (Edgar), shows that this could not have been the reason, since no one could use a hammer and chisel in such a restricted space, but they must have been constructed during building, like all the other passages, with the probable exception, as explained elsewhere, of the lower part of the well-shaft.

NOTE P : THE GREAT PYRAMID AS A TEMPLE OF INITIATION (page 56)

Though we have stated in our Introduction that, for constructional reasons (see p. 3), it seems very doubtful if the Great Pyramid could have been used for purposes of initiation into the mysteries—but, as pointed out elsewhere, not absolutely impossible—in view of the tradition to this effect cited by Maspero, the following from Chapman's *Great Pyramid of Gizeh*, from which we have already had occasion to quote, is of interest as an expression of modern views on this point:—

"It is chiefly contended that the (Great) Pyramid was built as a mausoleum to preserve the body of . . . Cheops, and, it is thought, of his wife, customs recognized as duties amounting to necessities in the case of a divine arch-ruler

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and expounder, a regal high priest. But Edouard Schuré, who shows great knowledge of the purposes of a Temple, is of the opinion that this Temple served chiefly at the Initiation of Priests, and was not intended to serve as a Tomb, with which opinion Kingsford and Maitland in their valuable books *The Perfect Way* and *Clothed with the Sun* are in complete accord, and we may safely value highly any deductions they make. Having regard to the advanced state of civilization and the great measure of popular freedom, the perfection of the work done can surely only be accounted for on the supposition that the workman's interest was largely that of religious enthusiasm and not solely that of hire, as a mere tomb would imply."

Without necessarily agreeing or disagreeing with this last suggestion, it supports what we have said in Chapter II (page 28) respecting the alleged oppression of the country by Khufu during the erection of his pyramid, that it was purely a calumny invented by the priests after his death, and retailed by them to Herodotus.

NOTE Q : " BOOK OF THE MASTER OF THE HIDDEN PLACES "
(page 57)

The above is the translation preferred by Marsham Adams ; Sir Wallis Budge (*Book of the Dead*, Kegan Paul) gives it as " Book of the *Mistress* of the Hidden Temple ". There is, therefore, apparently a doubt of the hieroglyphic reading, which is rendered *master* by one translator and *mistress* by another. In any case, however, it does not affect the significant allusion contained in the title, while the different renderings are probably to be explained by saying that *master* refers to Osiris, and *mistress* to the divine goddess, Isis, his wife. Both forms, master of the House and mistress—or goddess—of the House, occur several times throughout the Ritual.

NOTE R : THE EGYPTIAN GOD THOTH (page 59)

In view of our references elsewhere (Note H) to the connection between ancient Egypt and Britain, and to

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the representation of Thoth in the *Book of the Dead*, the following excerpt from *The Riddle of the Earth* (Chapman and Hall) by "Appian Way" is of interest: "The isle of Iona is not only the most sacred pre-historic part of Scotland, but it has associations of a strange Egyptian character, its street of the dead, and a carving in the ruined cathedral of *Thoth, or Hermes, weighing souls*. . . . Originally, also, in Iona stood a temple of 360 upright stones . . . These matters all point to a very ancient civilization whose priests understood the science of the heavens and based their religion on it."

Similar evidence is given by Mr. Spence regarding the connection in the past between Egypt and Britain. In his *Mysteries of Britain* (Rider & Co.) he tells us, on the authority of Sanconiathon, the Carthaginian writer, that "the cult of the Cabiri, a mysterious religion, originated in North-West Africa, and was delivered amongst others 'to the Egyptian Osiris' . . . If Osiris was one of its apostles, then the religion of the Cabiri was merely the cult of the Dead . . . This Cabirian cult, then, is evidently nothing but a dim survival or memorial of the ancient civilized race of that region (North-West Africa), which made its way into Spain, and . . . gradually found its way, or sent its doctrine of the cult of the Dead to Egypt on the one hand and to Britain on the other. This theory explains in a word all the notions of Egyptian influence in Britain, and the many apparent resemblances between Egyptian and British mysticism and folk-belief" (pp. 31-2).

Elsewhere Mr. Spence states that "both Druidism and the Osirian cult were connected with megalithic building and monumental architecture", such as is exemplified in Stonehenge in one case and in the Great Pyramid, as the "House of Osiris", in the other.

NOTE S: THE SIXTY-FOURTH CHAPTER OF THE "BOOK OF THE DEAD" (page 64)

The sixty-fourth chapter is found in the papyrus of Nu in two versions, one much longer than the other, and

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it is in the Rubric to the longer one that the name of Heru-tat-ef is given as its "discoverer". It states that "this chapter was found in the city of Khemennu (Hermopolis) . . . under the feet of the god (Thoth) during the reign of . . . Menkaura, by the royal son (of Khufu) Heru-tat-ef; he found it when he was journeying about to make an inspection of the temples". The Rubric also states that "it was a thing of great mystery, which had never [before] been seen or looked upon".

The statement in the Rubric to ch. xxxb (Papyrus of Ani) is practically identical in wording, while that to chapter cxxxvii (Papyrus of Nu) reads: "Thou shalt write down these writings in accordance with the things which are found in the books of the royal son Heru-tat-ef, who discovered (them) in a hidden chest—now they were in the hand-writing of the god himself—in the Temple . . . during his journey to make an inspection of the temples, and of the lands, and of the funeral shrines of the gods." It is, no doubt, due to these chapters having been credited to Heru-tat-ef, that in later ages he was regarded as possessing great learning.

NOTE T: THE PYRAMID INCH (page 72)

The Pyramid inch is an earth-commensurable unit and therefore a perfectly scientific one, being a definite fraction of the earth's polar diameter, which measures—according to the most recent surveys—500 million such inches. This unit is monumentalized in the Great Pyramid itself as a single inch and as a cubit of 25 such inches. It was the unit of linear measure belonging to the race responsible for the erection of the Great Pyramid, and while the Egyptians themselves did not use it, their own measures were derived therefrom (see pp. 251-9 of *Witness of Great Pyramid* for detailed explanation). This unit was carried by this race into Britain and has been our unit of linear measure ever since; the fact that it is now very slightly less than its original true length by a thousandth part (1,000 Pyramid inches = 1,001 British inches) is due chiefly to lapse of time, and to the want of

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proper standards for comparison. (Refer Note H *re* Stonehenge.)

NOTE U : MODERN ENGINEERING FEATS (page 74)

Amongst remarkable engineering feats of recent years should be mentioned the construction of the Sennar Dam, on the Blue Nile, completed in May, 1925. It is two miles in length and contains a million tons of masonry. It is one of the greatest and most remarkable engineering works of its kind ever undertaken, and considering the circumstances attending its construction, it is in some respects *even more wonderful as a piece of engineering than the Great Pyramid itself*. An even larger dam, from the volume of water impounded, has since been opened near Poona, Bombay, at Khatgar, while both these projects will be eclipsed by the Lloyd Barrage at present under construction at Sukkur, on the Indus, and which will be the largest in the world, and will supply irrigation to an area equal to a quarter of the size of England. The barrage itself will be over a mile in length. All these projects are the work of British engineers, with British plant and machinery.

NOTE V : THE LATITUDE OF THE GREAT PYRAMID (page 79)

The precise latitude of the Great Pyramid, according to Piazzzi Smyth, is $29^{\circ} 58' 51''$, or about a mile and a third south of the true 30° position. This is probably accounted for by the fact that no firm site was available upon which to erect such a building exactly at 30° , and that the nearest position was selected which raised the pyramid well above Nile flood levels, and at the same time afforded a suitable foundation. As it is, it has been placed at the most northerly edge of the Gizeh plateau in order to bring it as near as possible to the theoretically correct site. Smyth also suggests, from the astronomical point of view, that it was so placed to allow for the effects of atmospheric refraction, in which case, for the pole of the heavens to

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appear at an altitude of 30° , the pyramid should stand in $29^{\circ} 58' 22''$. Its actual position is thus *between* the two limits assignable, and but twenty *seconds* from their precise mean.

NOTE V I : THE ASTRONOMICAL PURPOSE OF THE GREAT PYRAMID (page 81)

M. B. Cotsworth in his *Rational Almanac* (published about 1904) has gone into this aspect of the Great Pyramid very fully, and carried out sun-shadow experiments to test his conclusions, and which proved clearly that a Pyramid was by far the best for such a purpose, ordinary stakes or poles being far too short to attain practical results.

1. It is most easily built to the requisite height.
2. Its flat slope is best adjusted to the difficult Equinoxial *noon* slope required.
3. Its peculiar "arris-edges" best indicated the characteristic shadows defining the different seasons of the year (*re* Nos. 2 and 3, refer pp. 79-80 above).
4. Its square base-plan accurately defined the four cardinal points of the compass.

"Cumulated evidence," writes Mr. Cotsworth, "based purely upon these shadow experiments . . . so strongly emphasized this as the great object for which the Pyramids were built,¹ that I became fully convinced that such was the original purpose of the Pyramid builders."

We have drawn attention elsewhere to the widespread nature of such astronomical recording devices as pyramids, circles, and mounds. In our Introduction we have also noted the similarity of ideas between the Egyptian *Book of the Dead* and the Mexican *Popol Vuh*, a fact which suggests a common origin.

Now the similarity of the Mexican *teocalli* to the Egyptian pyramids is noted by all writers on the

¹ This applies only to the first three Pyramids on the Gizeh Plateau—those of Khufu, Khafra, and Menkaura. Later ones, which are too small for such a purpose—apart from other considerations—were constructed solely as tombs

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archæology of America, and like them are set out on an astronomical basis. Mr. Spence traces their origin to the sacred hill of Atlantis (*vide* his *Problem of Atlantis* (Rider and Co.), ch. "Egyptian and American Comparisons"), the survivors from which continent carried their civilization to Europe and North Africa—via the Mediterranean basin—in one direction and to America in the other. These remarkable similarities—including extraordinary perfection of workmanship—are clearly due to some highly trained civilization which spread its culture throughout the world (including the Americas), organizing the native races with whom it came into contact to carry out great constructive works, but keeping the technical knowledge involved a close secret, like the secrets of the medieval trade-guilds in Europe. Whether the cradle of this race was in Central Asia, as the present writer has indicated in his previous volume on the Great Pyramid, or in the lost continent of Atlantis, for which Mr. Spence makes out a very interesting case, our respective readers must be left to decide.

Mr. Cotsworth remarks on the significant fact that the various pyramids of Egypt, Babylonia, India, and Mexico are all confined to latitudes within about 35° from the Equator, where the shadows cast by them were sufficiently well defined to record, whereas the Mound-builders, like that at Kokh in Asia Minor or Silbury Hill in England, began about 35° and ranged into higher latitudes, where shadows were not strong enough for exact records, but had to depend upon sighting methods by means of a staff erected on their truncated summits.

NOTE W : THE " RIDDLE OF THE SPHINX " (page 88)

A possible key to the solution of the so-called " riddle of the Sphinx " seems to be afforded by the representation of the signs of the Zodiac in the Temple of Esneh, in Egypt, wherein the Sphinx, as a human-headed lion, is shown between Leo and Virgo. Now the Zodiac being in the form of a circle, it has neither beginning nor end. Astronomers to-day commence with *Aries* (the Ram) at the spring equinox, and end with *Taurus* (the Bull). The

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above representation indicates the Zodiac began with *Virgo* and finished with *Leo* (Lion); that is to say, the astronomical year formerly began with the autumn equinox, and this is the zero of time reckoning given in the *Great Pyramid's time-chart*, and was the system in use in ancient times. The word *Sphinx* comes from the Greek *σφίγγω*—to join or bind together—and is thus used to show where the two ends of the Zodiac were joined.

NOTE X : THE SPHINX AND THE GREAT PYRAMID (page 89)

In connection with the tradition of underground passages connecting the Sphinx and the Great Pyramid, the following from a magazine article on the Great Pyramid, written about 1895, or perhaps earlier, is of interest. The writer thereof, quoting from an old manuscript (date, unfortunately, not stated), says: "In a tomb behind the Sphinx, from the mouth of a mummy-pit eighty feet deep, the echoes, prolonged, of a gun fired in the heart of the (Great) Pyramid were heard, while the gun fired at its base was hardly audible. This fact proves a hidden labyrinth beneath the table-land."

NOTE Y : CONSTRUCTION CHAMBERS OVER THE KING'S CHAMBER IN THE GREAT PYRAMID (page 93)

The lowest of these chambers is known as Davison's Chamber, from its first discoverer, Nathaniel Davison, British Consul at Algiers, in 1765, who entered it by the forced passage from the top of the Grand Gallery. He is also credited with being the first to represent the Great Pyramid as it was before dilapidations began.

It was left to Col. Vyse to discover the other chambers above it, and the gabled roof surmounting them, and forming the true roof of the chamber. This he did by tunnelling a small passage vertically upwards past each in turn, his chief object in doing so—clearly a very difficult and dangerous task in such a confined space in addition to being overhead work—being that he expected to find the real burial place of Cheops, whom he supposed was buried somewhere in the Great Pyramid, above Davison's

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chamber which he thought formed merely a division, or hollow floor, between the two main chambers above and below. Finding none, however, but merely another construction chamber like it, he tunnelled upwards again until he eventually reached the topmost space of all with its inclined roof-stones.

Though Col. Vyse failed in his main quest, his labours were by no means fruitless, for not only were these chambers interesting—and unique—in themselves as examples of constructional methods employed to meet exceptional circumstances, the discovery of Khufu's name and that of his brother on the ceiling blocks revealed important evidence as to the date of construction, and the years within which the Pyramid was raised, evidence which has been shown in these pages as definitely settling important points sometimes overlooked or forgotten.

The cartouche, or oval, in which Khufu's name is written, sometimes occurs on the blocks upside down, showing it was painted on before the stones were put in position. They cannot, therefore, have been put there after the Pyramid had been finished in order to appear to confirm a tradition ascribing the Great Pyramid to this monarch. On the contrary, their presence definitely proves the correctness of the ascription to Khufu.

NOTE Z: THE THRONE OF OSIRIS (page 98)

Describing an engraved tablet in the British Museum, Sir Wallis Budge writes: "We see the god Osiris . . . seated in a shrine set upon the top of a flight of steps . . . That the god in the shrine is Osiris is beyond doubt, for he occupies the position at the top of the staircase"—analogous to the "Throne of Radiance" at the top of the Grand Gallery, itself analogous to a staircase—"which in later days gained for Osiris the title of 'the god at the top of the staircase'." He is thus described, for example, in the 22nd chapter of the *Book of the Dead*, where the postulant petitions Osiris to "have a portion with him who is on the top of the *Step*", the very symbol by which the Throne of Osiris is represented in his House.

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NOTE AA : THE COFFER IN THE KING'S CHAMBER (page 104)

Concerning the apparent preparation of the coffer to receive a lid, Professor Smyth points out that the ledge is cut out precisely with such a breadth and depth, that a frame made to fit it flush with the original top of the sides would, when let down vertically and diagonally inside the coffer, just form the diagonal of the coffer's interior ; while its height at that moment would measure the coffer's depth.

NOTE BB : THE EGYPTIAN DEITY AMEN (page 106)

The name Amen signifies " The Hidden One ", and his worship became the most extensive, and his followers the most powerful, of any of the Egyptian deities, with the exception of Rā—with whom Amen worship became amalgamated as Amen-Rā—and Osiris. The god Amen, therefore, implied to the ancient Egyptian that which could not be viewed by mortal eyes, invisible and inscrutable, and thus approached much more closely to our conception of the Deity than any other.

Referring to the Prayer-book of the Church of England, Marsham Adams writes : " There is one word in particular which is employed, not on any special occasion, but in every service ; not once or twice, but after every petition ; not as a portion of the prayer, but as its summary and its seal. If a stranger stand outside the closed doors of a church while service is going on, there is one word, and probably but one, which he would hear distinctly repeated again and again. ' Amen,' ' Amen,' ' Amen,' that is the aspiration which, time after time, comes rolling forth with the full strength of choir and congregation. That is the word by which the apostle denotes the absolute nature of Deity as compared with created matter. ' In Him all things are Amen.' Amen is the single word which the seer of the Apocalypse heard the Four Living Creatures utter before the throne in response to the chorus of universal adoration. And that is the title under which

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the same writer invokes the advent of his Divine Master at the conclusion of the vision : ' Amen. Even so, come, Lord Jesus.' That, too, is the name which the Master assumed to Himself : ' Amen, I say to you.' And that is the name by which the Egyptian of old addressed the secret Deity—Amen, that is to say in Egyptian, ' The Hidden One.' ”—*Book of the Master* (pp. 82-3).

“ HERE ENDETH THE BOOK.”

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(f = footnote. G.P. = Great Pyramid)

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