Notices Of Archæological Publications

J.T.M.

To cite this article: J.T.M. (1882) Notices Of Archæological Publications, Archaeological Journal, 39:1, 472-480, DOI: [10.1080/00665983.1882.10852062](https://doi.org/10.1080/00665983.1882.10852062)

To link to this article: <http://dx.doi.org/10.1080/00665983.1882.10852062>

Published online: 14 Jul 2014.

Submit your article to this journal [↗](#)

Article views: 1

View related articles [↗](#)

Notices of Archaeological Publications.

OLD CHURCH PLATE IN THE DIOCESE OF CARLISLE. (Cumberland and Westmoreland Antiquarian and Archæological Society's Transactions). Thurnam and Sons, Carlisle.

This excellent book must be welcomed as well for its own sake as for what it may lead to by its example. Already has the Kent Archæological Society issued a circular to every incumbent in that important home county as the first step towards issuing a similar volume to that which is now under notice, and it may be confidently expected that at no distant day other county archæological societies will follow the lead given by the united Cumberland and Westmoreland Society, under the able guidance of Mr. R. S. Ferguson. It is hardly to be supposed that every county will be able to find such an expert, as well as enthusiastic, trio of labourers as Miss Goodwin, Mr. R. S. Ferguson, and Rev. H. Whitehead; but it is clear that every rural-deanery, with the help of Mr. Cripps's book, can render a good account of its possessions in the way of ancient church-plate; and one that will be of very considerable and general interest. The Cumberland Fells have produced many an interesting piece, but possibly not more than other wealthier districts will prove to possess on careful examination; and we echo the opinion expressed by the three Archdeacons of Kent in commending the enquiry to their clergy, that the work will be valuable and interesting.

Of the nineteen rural-deaneries in the Diocese of Carlisle Miss Goodwin has undertaken no less than four; Mr. R. S. Ferguson three, besides a share of two others; and Rev. H. Whitehead also three; but all the associated authors have supplied exhaustive accounts of the districts they have enquired into.

It will be of interest to note the chief objects of importance that have come to light. Of pre-reformation plate Miss Goodwin was fortunate enough to discover a chalice, much resembling the well-known Nettlecombe example, at Old-Hutton. Then come some very rude and curious Elizabethan cups from various villages in the neighbourhood of Carlisle, so rude as to resemble blacksmith's work rather than silversmith's, and bearing marks that probably indicate that they were made in the border city itself. There are the usual proportion of Elizabethan cups of London make bearing the invariable band of foliage around the bowl; and it is worthy of remark that a large number of them are of 1571, the very year of stringent visitation articles on the subject of communion vessels by Archbishop Grindal, of York.

A little later on, we come to more than one example of the tall-standing cup that, once gracing some lord's table, has been devoted by him to the service of the church. One such is at Appleby, another at Holm Cultram, a third at Westward, and a fourth at Ambleside. The cut of the hand-

The Ambleside Cup and Cover.

some cup at Ambleside, here given, is a fine example of the class. Many are known to exist in other parts of the country. Mr. Cripps notes similar pieces at Bodmin, at Odcombe in Somersetshire, at Linton in Kent, and other places. That gentleman is also of opinion that many of them were destined originally for church-plate, and were not taken from the sideboard of the lord or squire; founding his belief on the fact that in some cases the hall marks are of the same year as the presentation of the pieces to their respective parishes.

After this, we come to other, less important but still interesting, specimens, many of them of the Queen Anne period; and of these, outlines in lithography have been freely given, which will highly interest the student of old plate.

Lastly, we are glad to observe that the ancient pewter vessels of the diocese have received, as they deserve, not less careful notice than the silver plate; and that their marks have been as carefully recorded. It is a melancholy sight to see, in the windows of London silversmiths, of late years, scores of vessels which should never have been parted with, and which surely would never have been parted with, had their interest and value been understood. If we turn over the pages of our county archaeological societies' transactions we shall find village churches, their windows, doors, arcades, screens, porches, painted glass and bells, all lovingly dwelt on, but hardly ever a line devoted to the ancient communion plate. It is not of any less interest than the other points, which have probably attracted more notice only because they have been better understood. It will, henceforth, be treasured and valued as it deserves, thanks to the thoroughness and ability with which Mr. Ferguson and his colleagues have led off the enquiry, and partly to Mr. Cripps, whose book upon plate evidently suggested it.

THE PRINCIPLES OF GOTHIC ECCLESIASTICAL ARCHITECTURE. By MATTHEW HOLBECH BLOXAM. Eleventh Edition. George Bell & Sons.

A COMPANION TO THE PRINCIPLES OF GOTHIC ECCLESIASTICAL ARCHITECTURE. Same Author and Publisher.

It seems to be something almost akin to impiety for any antiquary on the under side of his grand climacteric to undertake to criticise *Bloxam's Gothic Architecture*, for which of us is there who did not draw his first ideas of the history of the English architecture from one or other of the book's many editions? The first appeared in May, 1829, now fifty-three years ago, and was a little catechism of seventy-nine pages. We now have the eleventh in three volumes and over a thousand much fuller pages than the former ones. The tenth edition appeared in 1859, and it gave the result of the then newest studies of the subject. A good deal has been done, as the pages of the *Archæological Journal* bear witness in the twenty-three years from that time to this; but we do not find the evidence of it in the new book. The position is still very much that of the old *Ecclesiological Society*. We have much and valuable information about the *parts* of churches—their doors, windows, pillars, arches, altars, fonts, screens, and sedilia; but very little about the churches themselves—nothing to explain how they came to be what we find them, and scarcely anything of the distinctions of churches of different kinds. This fault unfortunately takes off much from the value of the book as a text book

for beginners, but the large number of examples quoted and the many excellent illustrations will be very welcome to more advanced students.

Mr. Bloxam has left the text of the tenth edition for the most part as it was, adding new matter now in single paragraphs and now in whole chapters. The consequence is, that sometimes an old statement allowed to stand is modified by a new one inserted in another place, and things are spoken of as *recent* which were so a quarter of a century ago. These are indeed not serious faults, and take off rather from the symmetry than from the real value of the book. But as another edition is likely soon to be wanted, and we hope the author will not hesitate to give it if it is, it would be well then to take the opportunity of correcting them.

The first volume is really the "Bloxam" of our youth, being the history of English church architecture from its first beginnings to the seventeenth century; and within its lines it must hold the same high place now that it ever did. It is altered from the tenth edition only by the occasional insertion of a few lines. At the end we have again the "centenary of ancient terms," from which, by the by, the word *pyntyl* ought to be expunged. It is in all the glossaries, but is only found in one passage in the fifteenth century poem of *Pierce the Plowman's Crede*, and it is now known that the MSS. read *peynt til*, the ordinary ancient term for what are now called encaustic tiles. The mistake comes from a misprint in the edition of 1553, which has been copied in later ones till Professor Skeat edited the poem from the MSS. for the *Early English Text Society*. The word has always been a difficulty, and it has even been explained into *pantiles*¹; the use of which for paving purposes would have been a striking example of the "liberty of the Gothic style," of which we used to hear so much.

The greater part of the second volume is filled by a chapter on the internal arrangement of churches previous to the Reformation, which now fills 233 pages, each full of valuable matter. We can only notice a few things, and we are sure Mr. Bloxam will understand that if we rather dwell upon some in which we do not agree with him, it is not from any wish to find fault, but because the appearance of his book gives the opportunity to have a word again on questions often discussed before.

There can be little doubt that the galleries inside porches, of which several examples are mentioned on page 15, were connected with the ceremonies of Palm Sunday, and were occupied by the children, who sang the hymn *Gloria laus et honor*, and perhaps, too, by the "prophet," who figured in some churches in a fantastical costume in the times when, as some new gospeller—we forget who—says, upon Palm Sunday they played the fool sadly.

On page 20 we are reminded of the font at Youlgrave with the curious little basin at its side, which is generally called a chrismatory. We cannot understand how it could be used as such. Is it not rather a holy water stock, which, by a caprice not to be commended, has been made to project from the bowl of the font just as in other cases it does from a wall or a pillar?

Ought not the word *rood sellar*, of which several examples are given on page 40, to be *rood sollar* in each case? The word is found in that form on a brass at Burford (Oxon) and elsewhere. Concerning roods and rood-lofts Mr. Bloxam has a great deal of interesting information, and

¹ Ellis's *Specimens of the Early English Poets*, i, 164.

we especially note a remarkable piece of evidence on page 43 as to the preservation of the ancient rood in Llanrwyst Church as late as 1684. We should like to know whether anything can be learned of it after that time, and what became of it at last. We can scarcely hope that it still lies hid where the Duke of Beaufort then saw it, but it is worth looking for. Will some of our members who are near go and do it? The passage quoted is not very clear to one who does not know the building, but it seems to point out the roof near the entrance to the chancel as the first place to be searched, or perhaps it may be the rood-loft itself. If they fail the steeple and any other possible depository of lumber should be searched, for it is hard that so singular an object, after having survived the days of Edward VI., Elizabeth, and the Commonwealth should be lost through the indifference of later times. The only English example we know of the figure from the great rood remaining is that from Cartmel Fell Chapel, which was sent to the temporary museum at our recent Carlisle meeting. The example from Bettys Gwerful Goch which Mr. Bloxam describe is curious, but does not appear to have belonged to the screen.

We do not understand why Mr. Bloxam should, on page 44, confine chancel stalls to those parish churches "connected in some measure with conventual or monastic foundations." They are found in richly furnished churches, which never had any such connexion even by the impropriation of their tythes, as for example at Sall, in Norfolk.

To the high altars of Arundel and Forthampton, mentioned on page 77 as the only ones remaining *in situ*, should be added that at Peterchurch, Herefordshire, mentioned at page 140, and those at St. Mary Magdalen's Chapel, and the chapel of the Maison Dieu, at Ripon.

Are the altar candlesticks at Clapton in Gordano, of one of which a cut is given on page 83, really earlier than the seventeenth century? They look more like that than the fifteenth; and their ecclesiastical interest will not be lessened by lowering their date.

It is a mistake to say that more than two lights were never placed upon the altar. No doubt, two or even one was most common, but there is plenty of evidence of the use of larger numbers in some cathedrals and other places. Some may be found in our thirty-fifth volume, page 387.

We have always doubted whether the often quoted "Sepulchre gilt with gold," which Master Canyng gave to the vicar and churchwardens of St. Mary Redcliffe in 1470 had anything to do with the Easter ceremonies in church. Its heaven of timber and stained cloths, and its hell with "Divils to the number of 13"; its "image of God Almighty rising out of the same sepulchre, with all the ordinance that longeth thereto, that is to say, a lathe made of timber and the iron work thereto," its four pair of wings and four wigs for as many angels, and all the rest of it, read more like a list of the machinery and properties of some pageant in a mystery play than anything connected with the regular services of the church.

At page 127, we are introduced to the old and still unsolved problem of the "low side windows." Mr. Bloxam considers them to be confessional windows, for which they seem to be curiously ill-contrived, and which some certainly could not have been. But without going so far as to say that none may ever have been put to that use, we contend that the passage quoted from Bedyll's letter to Cromwell is nothing to the point as regards parish churches. It was written from the monastery of Sion,

with respect to certain "howses of utterward confession" which were proposed to be "mured up" and done away, not to please the secular clergy, jealous of the interference of the friars, but because they were suspected of having been used to encourage men to stand fast in their refusal of the new doctrine of the royal supremacy, which the government was then trying to enforce. The action of Bedyll and his fellows was, in short, exactly analogous to that of the police agents of a modern despotism in suppressing a liberal newspaper.

Mr. Bloxam has much to tell about *ankers* and *anker-holds*; but we think he goes too far in assuming that all habitable chambers connected with churches have been for the use of *ankers*. It is far more likely that many were the lodgings of a clerk, or even of the parson himself.

The latter part of the second volume is taken up with a chapter on monastic arrangement, which we wish had not appeared, as it is much behind our present knowledge of the subject. There cannot now be any reasonable doubt amongst antiquaries as to the distribution of the main buildings of an abbey of any of the more ancient orders. Yet here in the plan of Kirkstall which is given, we find the monks' dormitory put west of the cloister, where in this case it would be entirely cut off from the cloister by an intervening lane. The buttery is called the *locutorium* or common room. What is really the western necessarium is supposed to be the infirmary, and the real infirmary is called the guest house.

The third volume has a new title, and becomes the *Companion*, as we have given it in the heading, but is really at least as much as the second, an expansion of the old work. It begins with a chapter on the vestments used in the Church of England up to the reign of Edward VI. This is illustrated by a most interesting and valuable collection of cuts, chiefly representing monumental effigies. Amongst them are two of deacons, one from Avon Dassett Church in the dalmatic, and one most curious example from Furness Abbey in the albe without the dalmatic, which the Cistercians were forbidden to use. We should like to say more on this subject, but must pass on.

The next chapter is on the changes in the internal arrangement of churches subsequent to the reign of Edward VI, a most interesting subject, on which a great deal remains still to be learned. The ecclesiology of the period between the accession of Elizabeth and death of Charles I is still most obscure. It was not all Puritan destruction. In many places good men were doing good work which is now too often destroyed by stupid "restorers," who from the depth of their own barbarism regard everything as a "barbarous innovation" which is not adorned with mediæval mouldings, real or fictitious. The manner of performing the services varied then in different places far more than it does even now, and the traces of such variation where they exist are most interesting. We doubt whether such an arrangement as that which Mr. Bloxam figures from Langley chapel, Salop—where the altar is a little table away from the wall with desks all round it—ought properly to be described as *Puritan*, for the desks are meant for kneeling. The real Puritan arrangement would be a much larger table with benches to sit on at its sides, such as does or did lately exist at the Austin friars' church, London, held by the congregation which John Alasco founded. The peculiar shortness of seventeenth century English altars is less likely to be a sign of Puritanism than of the reverse.

The third chapter on "the vestments prescribed by the church in and from the reign of King Edward VI" really covers more than its title indicates. For besides the rather simple question of the vestments *prescribed* we have discussed also the much more complicated one of those actually *used*. And although we cannot agree with him in all his conclusions we must give our testimony to the fairness which Mr. Bloxam has handled what happens to be now more than a mere archaeological controversy. We will only speak of two points here. It is surely a mistake to argue, as is done on page 229, that by the rubric prefixed to the Mass in the prayer-book of 1549 the stole and the maniple were discarded. The rubric directs the priest to put on the vesture appointed. But where appointed? Evidently, by some earlier authority, either the ancient service books or in the rubric accompanying the "order of communion" set forth the year before, which retains all the ancient ornaments. And the mention only of the principal vestments in the new rubric clearly does not exclude the minor ones. Again, we cannot agree with Mr. Bloxam that the chasuble was not used after the time of Mary. Its appearance on the effigy of Archbishop Sandys seems to be quite conclusive the other way.

Last of all we have a chapter on sepulchral monuments, always a favourite subject with Mr. Bloxam, and one on which none are better able to teach than he. But our comments have already run to too great a length. We will therefore only at parting call attention to the excellent portrait of the author, which is prefixed as the gift of a friend to the first volume. We are sure that many of our members will be glad to possess the book for the sake of that engraving alone. It shews us our old friend as we have known him at our meetings for many years, and as we still hope to know him for years yet to come.

J.T.M.

DIARIES AND LETTERS OF PHILIP HENRY, M.A., OF BROAD OAK, FLINTSHIRE, A.D. 1631-1696. Edited by MATTHEW HENRY LEE, M.A., Vicar of Hanmer. London: Kegan, Paul, Trench and Co., 1882.

Few of our readers we imagine have ever heard of Philip Henry. His son Matthew Henry, if not a famous person, is one whose name is widely known. Theological writers of the school to which he belonged, though they may never reach the highest level of popularity, have a more lasting honour than those whose works appeal to less permanent feelings. Matthew Henry's Commentary has been much read both for purposes of devotion and instruction; few who have used those learned and devout volumes have realized that much in them that they most value was due to the commentator's father. That this was so there can be no doubt. Matthew Henry was the son of a holy and learned man whose life was spent in good works. His care for his children was admirable, and we find from his diaries that in a dissolute age his house was a model of the Christian virtues. That he was narrow-minded is true; his conscience was troubled about a multitude of things which no sensible man would be moved by now, but in this he was not singular. Living in a time of revolution, when almost all earnest men took sides with extreme bitterness, he seems to have passed a harmless and useful life without giving offence to anyone except those who were determined to see evil in every act of one who would not conform to the national religion as established by Charles II's act of uniformity. The interest of

the diaries here given is of a very varied nature. The historian will find in them materials from which to sketch a most life-like story of one of the best of the Nonconforming clergy. The genealogist who is interested in Flintshire pedigrees will discover in them a mine of information, from which to draw evidence when wills and parish-registers fail him, and the student of local manners will come upon much that he will find of interest. Philip Henry was not an amusing diarist. The pages contain more than is needful of Henry's inner man, but this is well worth reading for the sake of the useful and strange facts that are blended with it. We know for instance that in pre-reformation times it was a custom to decorate churches with flowers. The practice has been revived of late, but it will be new to many persons that the usage existed during the common-wealth. Henry, of course, strongly disapproved of this. Under July 4, 1657, he tells us that "a company of vayne people in the parish of Worthen[bury] mett together on y^e evening of the Sabbath to dresse the church with Flowers. I foresaw before it might bee an occasion of sin to them and an offence to others, and therefore did something to prevent it, but not so much as I might; done it was, Lord, lay it not to o^r charge. They were quickly taken downe, but it had beene better if y^e had never bin set up; a report was rays'd y^t I had consented to it, the Lord knows I did not." In 1661 the churchyard cross of the same parish was repaired. This was evidently a matter of serious heart-searching to the pious Nonconformist "Lord I mourn for that which I cannot help." Such a man would, of course, object to the use of the cross in the baptismal office. There are several passages which induce us to believe that this was one of the chief reasons which compelled him to refuse to conform. The more extreme of the puritans are reported to have objected to bell-ringing. There were but few bells destroyed during the troubled period of the civil war, and there are, as campanologists know, some few dated during the common-wealth. Henry seems not to have objected to them to call folk together for worship, but he tells us that bell-ringing "for pleasure" is a sin.

There is a fair amount of folk-lore scattered through the volume. We are gravely told that at Spalding-Bourne and several other places on one occasion it rained wheat, and that at another time Col. Norton, a gentleman living near Portsmouth, had a crop of wheat which grew up without sowing. From Devonshire he had heard, and believed, that a bell had tolled for three hours together as a death warning. It is curious to find that a man who had a troubled conscience, when a church was decorated or a cross repaired, should not have expressed indignation when a charm was used for a religious purpose, which would assuredly have offended the better spirits, in the darkest period of the middle ages. A woman who had led a bad life was terrified by a clergyman's public exhortation preparatory to the administration of the Holy Communion. "The minister, Mr. Jones, being sent for, told her hee did not mean her, why should she take it to herself, gave her an Amulet, viz., some verses of John I. written in a paper to hang about her neck, as also certayn herbes to drive the Devil out of her." It would be interesting to know when Saint John's Gospel was first used for magical purposes. The reason why is obvious. It is a superstition which has spread over the whole of the western church, and has been condemned in almost every country in Europe.

The book is well edited, and the notes are, with some few exceptions, excellent. There is also a very serviceable index.

THE OGAM INSCRIBED MONUMENTS OF THE GAEDHIL IN THE BRITISH ISLANDS, with a Dissertation on the Ogam Character, &c. Illustrated with Fifty Photographic Plates. By the late RICHARD ROLT BRASH, M.R.I.A., &c. Edited by G. M. ATKINSON. (London : G. Bell and Sons).

Important papers on this subject will be found in the *Archæological Journal*, v. xviii, p. 175, by the late Sir E. Smirke, treating on the Fardel Monument now in the British Museum, and Colonel A. Lane Fox, gave his observations vol. xxiv, p. 123, on three monuments from Agalish presented by him to the British Museum. Since that time the subject has received much attention, and the work before us gives the results of the life-long labour of one earnest student towards its elucidation, and gives a record of his observations. This book brings together in a convenient form all the monuments known at the time of its publication inscribed with this character, and affords facilities for studying the subject. Chapters are devoted to the claim of an early literature in Ireland; the legendary and manuscriptic evidence of the use of the Ogam character; and a record of all the then known inscribed stones, with interpretations. The author visited and verified a large number, and gives his authorities for the other inscriptions. He has tried to do for the Ogam character what Boeckh did for the Greek and Gruter, Mommsen and Hübner for the Latin, McCaul for the Britanno-Roman, Fabretti for the Umbrian, Sabine, Oscan, and Volscian, and Stephens for the Runes. Notwithstanding the many allusions to the character in Irish MSS., it seems strange that Mr. Edmund Lhuyd, the author of *Archæologia Britannica*, was the first to direct attention to an Ogam inscribed monument about the year 1705, and it appears that it was owing to the zeal of a small band of gentlemen in the south of Ireland, headed by the late Mr. J. Windels, that the study has revived; General Vallencey had previously helped it. In 1848 Professor Graves, now Lord Bishop of Limerick, brought his learned acumen to bear on the subject, and demonstrating by the key-word and its applicability to decipher the inscriptions, he put us in a fair way to elucidate their mysteries. As to the age and interpretation of these monuments, archæologists and philologists will differ. Imperfections from atmospheric influences, ignorance in transcribing, and of the grammatic construction, offer great obstructions to the formation of a correct judgment. Mr. Brash repudiates their Christian origin, notwithstanding the large number of monuments found on Christian sites and converted by being inscribed with a cross. This symbol, he shows, in many cases, is inscribed on what was during the Ogam period the base of the stone, and refers to Ogam inscribed stones being built into the walls of some of the oldest Christian edifices, which stones, and all such found in raths or places outside a later Christian influence, are not so marked, nor is there on any monument as yet found, any recognized Christian formula. "The inscriptions being almost exclusively sepulchral, the legends are of that short simple expressive type usually found on the Archaic monuments of the most ancient peoples." It may be mentioned that the form of the characters and the formula of the inscriptions are identical on the monuments found in Ireland, England and Wales. On the Lunnasting stone from Shetland we find an inscription resembling some of the forms of character given amongst the scales from the Irish manuscript Book of Ballymote; its purport is still unknown.

The kindred forms of character and systems branching like trees, open up a wide field of inquiry. The investigation of Captain R. F. Burton seems to confirm the conjecture hazarded as to the eastern home or origin of the Ogam character, and some of Ibn Wahshih's characters. Whether it will confirm Mr. Brash's conclusions and identify the tribe of the Gaedhil that introduced this system to our Islands readers must judge for themselves.

The work is published as a tribute of affection, prompted by the loving and laudable wish of Mr. Brash's widow, that no part of his labour should perish. The preface gives all details necessary to form an opinion on the life and aims of the author. The plates will be found useful, and will afford others facilities for comparison. Although much has been written on this subject, each new find opens up a field for fresh inquiries, so that the subject may be said to be as yet only in its infancy.

THE SOLUTION OF THE PYRAMID PROBLEM, OR PYRAMID DISCOVERIES: WITH A NEW THEORY AS TO THEIR ANCIENT USE. By Robert Ballard, M.I.C.E., &c. (New York : Wiley and Sons, 1882.)

The grammar of the title page promises something rather unusual in the contents, and the promise is well fulfilled. The three pyramids of Gizeh are here boldly called by their builders' names, and we read of "a line due east from Mycerinus," and of "building Cheops." After this we are hardly startled at reading that "The Pentangle or five pointed star . . . has been a blazing pointer to grand and noble truths, and a solemn emblem of important duties." But what duties?

The pith of the theory involved may be most characteristically given in the author's words. "I declare that the pyramids of Gizeh in all their polished glory, before the destroyer stripped them of their beautiful garments, were in every respect adapted to flash around clearly defined lines of sight upon which the lands of the nation could be accurately threaded." In fact the author supposes that the pyramids were all built for land surveying marks, and were observed on by means of a cumbrous apparatus, or, as he modestly says, "a reasonable sized model occupying a circle of six or seven feet diameter, such as a couple of men could carry."

The disproportionate labour of building such piles for merely surveying purposes does not seem to have struck his mind; for a very elementary calculation would have shewn, that the materials of the three pyramids would suffice to cover all the cultivated land from which they were visible, with piles of masonry 10 feet each way, at the rate of 3000 to the square mile. Hence a thousandth of the labour if spent in land marks would have secured the supposed requirements with infinitely more accuracy. The common idea is accepted of the effacement of boundaries by the high Nile; this is far from true, as the rudest marks are undisturbed by the imperceptibly slow rise and fall of the water over the broad valley.

The theory of the positions of the pyramids here stated is moreover incompatible with the actual facts; and a cubit is assumed to have been used, that is absolutely unknown in any part of the pyramids; all of them being built with the ordinary cubit of 20·6 inches.

It is unfortunate that so much elaboration and geometrical ingenuity should have been spent on another of the family of baseless theories; and without consulting the standard works which describe the pyramids, Howard Vyse's 'Pyramids of Gizeh,' Lepsius' map in the "Denkmal," or Professor Smyth's second volume of "Life and work at the Great Pyramid."