

(1700-1200 B.C.) which, after ten years of labor, was published by M. Edouard Naville in 1886.

In the Theban era no manuscript has been found containing all of the chapters of this book. Indeed, this *Per-n-hru*, "Going out like the Day" or "Coming forth by Day," ought not properly to be called a "book" at all, but a "collection" of religious texts. It was a growth like the Hebrew Psalms and the Prayer-Book of the English Church.

It would seem that it was not until the seventh century B.C. that the chapters were gathered together into one volume, in which each prayer was made a chapter and assigned a definite place. Previous to that epoch there was no such uniformity; although even 1500 B.C. the order of chapters was, in "general outline," always the same in the large papyri.

Naville believes that the systematic order in later times is due to the fact that the priests of the Saitic period issued an authorized version of their scriptures at that time; but Maspero thinks it is due to all of our existing copies coming from a few great centers, where the scribes always copied the same old Theban originals.

That the oldest chapters of this old book reach back to the pyramid times no Egyptologist doubts, while some, as Maspero, believe that the greater number of the chapters "were composed before the reign of Mene" (*Revue l'Historie des Religions, Paris, 1887*).

It is certain that some of these chapters have been found inscribed upon the coffins as early as the eleventh dynasty.

There is considerable difference between the chapters as they appear in the eleventh dynasty (2500 B.C.) and as they afterward appear in the twentieth dynasty (1200 B.C.) or the twenty-sixth dynasty (600 B.C.). This change, however, does not seem the result of wilful falsification, but to be due rather to the mistakes of copyists and to the explanation of obscure sentences. These mistakes and additions were many, because of the difficulties of the hieroglyphic language, and the great changes which took place in it during the milleniums.

To the scribe of Moses' day the mythologic texts of the pyramid era seemed as antique as Anglo-Saxon appears to the American youth.

It must be remembered that the "Book of the Dead" was not a Prayer-Book in the modern sense, for it was chiefly written for use, not in this world, but in the future world.

It was a collection of magical prayers and formulas which would protect the body from destruction, reunite all its members, put the hue of life upon the cold lips and the light of life into the glazed eyes.

It insured, also, protection to the soul during its hard journey to the Blessed Islands: offering information of and protection from every danger that could possibly affright it.

There were also formulas by the use of which the deceased could assume "any form he chose," being able to take the appearance of a bird, plant, animal, or even of some deity, at will.

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