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brought offerings, and placed a repast on the offering table, of which, after the living had departed, the double was supposed to partake. But those recently dead were found to engross most of the attention of the living, and when action was taken, similar to that our forefathers used to take in our own Christian times by establishing foundations to have such ceremonies performed by the priesthood, it only put off a little further the day of forgetfulness and consequent annoyance to the dead, whose double might, it was thought, through such neglect, be reduced to seek food from the garbage of the town. To obviate such a calamity recourse was had to painted and sculptured representations of offerings in lieu of the offerings themselves. At first decorations were confined to the chapel of the tomb, but afterwards on the vaults pictures were painted and passages were inscribed from the Book of the Dead and from other works, intended to strengthen the soul during its probation in the other world. This practice goes back to the time of the early dynasties. The inner walls of some of the pyramids are covered with inscriptions. At a later date such texts were written upon sarcophagi, and on some of the early tombs whole chapters from the Book of the Dead are inscribed. Later on still, in the fifteenth and sixteenth centuries B. C., these books of the dead were written on papyri attached to the person of the mummy, placed between the folds of the bandages, or laid near the coffin.

A fair general view of ancient Egyptian literature may be obtained from the "Records of the Past," a series of volumes published in London and edited by Birch, Renouf, Sayce and other scholars of reputation. The Book of the Dead is, however, the most interesting volume of Egyptian literature as yet discovered. As early as 1805 M. Cadet published "A figured copy of a roll of paper found at Thebes in the tomb of a King," and made some curious speculations concerning its contents. Other copies followed, the chief of which was "*Das Todtenbuch der Aegypter nach dem hieroglyphischen papyrus in Turin, 1842.*" The edition by Lepsius contained 165 chapters, and he was likely the first modern editor who understood the text. Every museum of note in Europe has now a copy of the Book of the Dead, and numerous *fac similes* have been published. But no single papyrus hitherto found contains all the chapters of the book, and the Congress of Orientalists, held at London in 1874, commissioned M. Naville, a distinguished scholar, to prepare a com-