
A new work from an author who has at his command such a knowledge of ancient Egyptian literature and such ready access to the original materials as has Mr. Budge must be heartily welcomed. The fact that he adds to this equipment a discerning insight into the beliefs and rituals of this ancient people as expressions of natural development and growth gives his books a special interest and value for psychoanalysis. His material in these volumes is drawn directly from the Book of the Dead as inscribed in earlier Pyramid and Coffin Texts and in later papyri.

He first gives a brief history of the Book of the Dead proving its great antiquity, its beginnings reaching back farther than the earliest copies yet discovered. It is the later form in use in the eighteenth to the twenty-first dynasties to which the Papyrus of Ani belongs, the Theban Recension, an outline and description of which is given. Then after a discussion of the important beliefs revealed in general in the Book of the Dead, with descriptive lists of the gods and places mentioned in it and an extract from an early "Liturgy of Funerary Offerings," the Papyrus of Ani is given in full. Mr. Budge has indeed spared no pains in making this available in most attractive and instructive form. A supplementary volume contains a facsimile of this papyrus in thirty-seven plates consisting of the text, the accompanying vignettes and the rubrics where they are found. A detailed explanation contained in the first volume renders these plates fully intelligible to the reader and adds to the interest with which he follows the translation of the text, which following along with the hieroglyphic rendering, forms the third volume.

Whether in the author's exposition of their beliefs as he has discovered them for us or whether in the very texts and vignettes themselves, to which he has given us the key, there is abundant material here for that comparative study of the beliefs and fancies of this ancient people in connection with the phantasies still found in those who because of neurasthenic conditions have retained their infantile ideas, which have strong compulsive power toward similar beliefs and ceremonials.

Such creation and birth phantasies, for example, abound in the Book of the Dead. The mouth and the eye, preeminently the indispensable Eye of Horus, are the sources of creative life as well as of the continuance of life to the dead. As in infantile sexuality the Egyptian ideas of Life-giving and procreative sources are widely diffused. The celestial waters and those of the Nile, the spoken word, tears, emissions from the divine bodies all represent these sources and from these is obtained everlasting life for the dead by the faithful use of the magic Book of the Dead. The many gods, even the greatest, according to varying legends came into existence by these methods of creation and men, too, came into being in such ways.

There is but a thin veil of symbolism over the formation of the hieroglyphic for rain, which represents a falling sky with four pillars projecting through it, a symbolism more complete, however, in later times, when the pillars came to represent the four cardinal points guarded by the four sons of Horus, the son of Osiris, the god of death and resurrected life.

The birth and the constant re-birth of the sun were connected with the mouth, the eye or the celestial waters; or the sun as the course of life was
identified with the ball of excrement which the beetle rolls along as food for the young, the ancient sun-god himself being identified with the beetle. The darkness of night, when the life-saving sun-god had disappeared, was filled with wild fancies revealing the libidinous strivings crudely sublimated in their concrete beliefs concerning the god's nightly journey through the kingdom of darkness, the terrors of which the deceased, too, must meet in his journey to Osiris. It was the vital character of these beliefs, the fact that they were an expression of the compelling, instinctive power within that drove them to such elaborate and time-consuming rites and ceremonies for the dead, and made the Book of the Dead one great amulet or series of amulets to deliver them from these vaguely threatening forces and preserve them for the pleasures of the life in the other world.

The Book of the Dead explained to us as it is here and given to us at first hand in so large a portion of it, forms a valuable source of comparative study for the further understanding and mastery of these phantasy forms in the mental conflict of the neuroses.

Jelliffe.


This volume well illustrates how futile it often may be for a non-trained worker in medicine to center into a foreign field with the hope of giving something of value. Out of seven case histories, given from their purely superficial and anecdotal formulations, the author has attempted to erect a nosological entity which he calls morbid consciousness.

He juggles with a group of words, verbal imitations of things, and never penetrates beyond the analysis of their acquired meaning. The real patients, their behavior, the motives actuating their conduct, these are only seen in the light of a library desk hypothesis.