



Bodleian Libraries

UNIVERSITY OF OXFORD

This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

<http://www.bodleian.ox.ac.uk/dbooks>



This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.

EGYPTIAN
FAIRY TALES

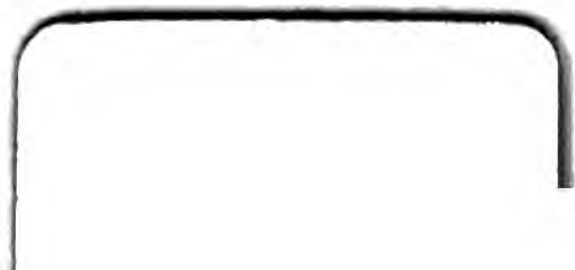
TOLD IN ENGLISH
BY
SIR E. A. WALLIS BUDGE, M.A., LITT. D.

934.
f. 2.

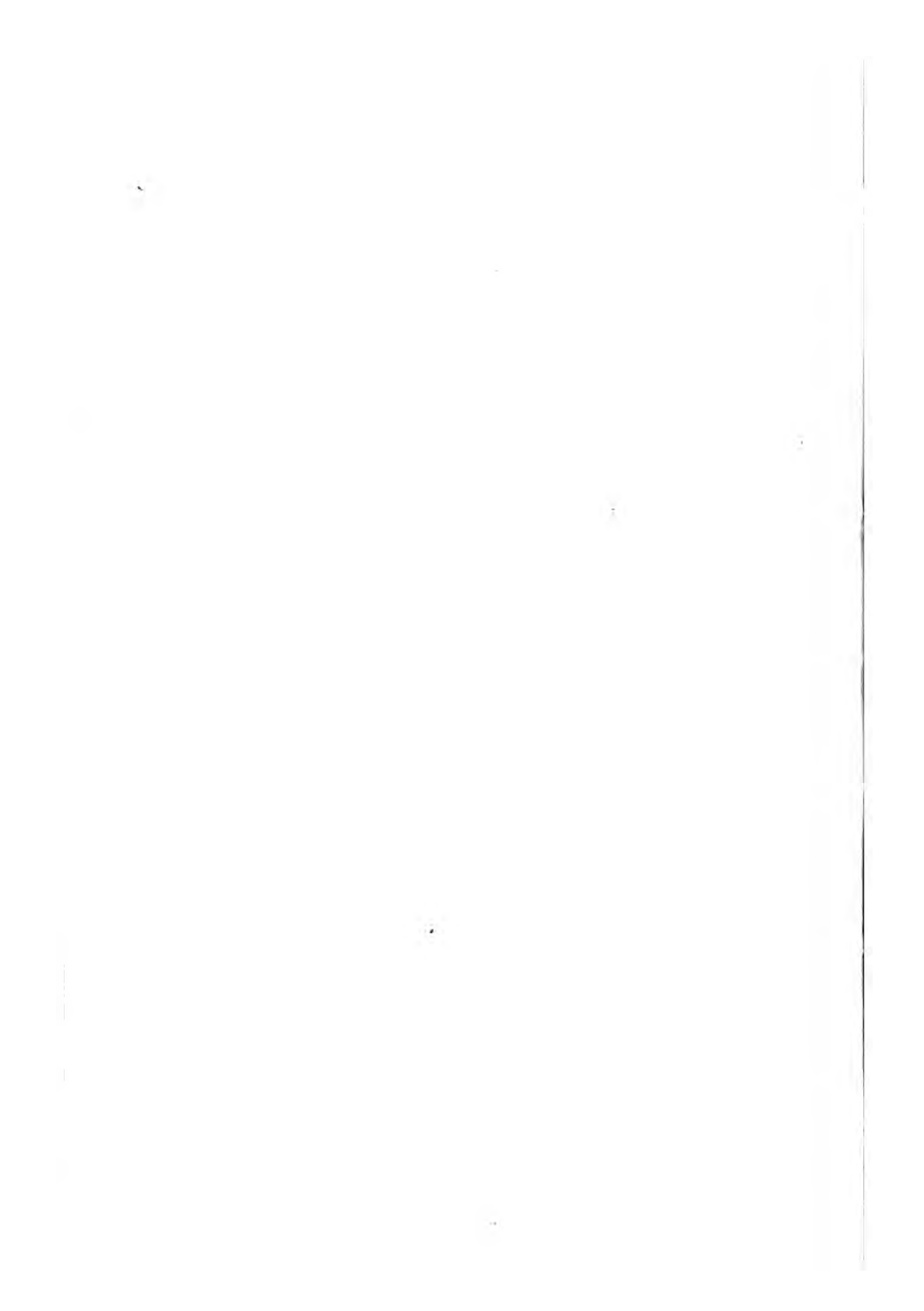
Clayton Mackenzie

DON & GLASGOW GOWANS & GRAY LTD

934 f. 2



EGYPTIAN FAIRY TALES



EGYPTIAN FAIRY TALES

TOLD IN ENGLISH BY
SIR E. A. WALLIS BUDGE, M.A., LITT. D.,
*Keeper of Egyptian and Assyrian Antiquities
in the British Museum*

GOWANS & GRAY, LTD., LONDON & GLASGOW
LEROY PHILLIPS, BOSTON, U.S.A.

1923



The **EGYPTIAN FAIRY TALES** printed in the following pages are derived from papyri written in the hieratic character of ancient Egypt. The stories of the Magicians are taken from the Westcar Papyrus at Berlin, the story of the Shipwreck is taken from a papyrus at St. Petersburg (Petrograd), and the tale of The Two Brothers is found in the D'Orbiney Papyrus in the British Museum. The English renderings given herein have been made direct from the texts, and only such words have been added as are necessary to make the scribe's meaning clear, or to give completeness to passages of which the texts in the papyri are broken. A few coarse passages have been modified to suit modern requirements.

E. A. W. B.

THE MAGICIAN AND THE CROCODILE

FIVE thousand years ago the great King Khufu (who built the Great Pyramid at Gizah) was seated in one of his halls surrounded by his nobles and the members of his council, and among them were his sons. After the affairs of state had been discussed, the conversation turned upon the marvelous things that had happened during the reigns of Khufu's predecessors, and story after story was told to the king, who was interested, amused, and astonished. After a story about some wonderful things that had been performed by a magician during the reign of Tcheser had been told, Prince Khafra rose up and related the following tale.

One day King Nebka went to the temple of Ptah in Memphis, and His Majesty stopped at the house of Ubanir, the great scribe and magician, in order to discuss with him some matter connected with the temple. Now Ubanir was the priest-in-chief in charge of the sacred rolls of the temple, and he was skilled in all the mysteries of magic, both black and white, and was a very learned man. And when the king and his train stopped at the house, the wife of Ubanir looked out, and saw among the king's escort a certain man whose appearance pleased her greatly, and as soon as she saw him she fell so madly and violently in love with him that she hardly knew what she was doing. She

6 EGYPTIAN FAIRY TALES

called one of her servants who could be trusted, and she sent a message to the young man, together with a box containing a fine suit of clothes, and she bade him put on the clothes and come to the place where she was, so that they might hold converse together. And the young man accepted the box of clothes and followed the servant to the place where her mistress was.

Now the chief reader Ubanir possessed an estate near Memphis, and on it was a lake, or a piece of ornamental water, by the side of which he had built a booth or summer-house which was covered with vines and creepers, and here he was in the habit of going for rest and coolness. When Ubanir's wife and the young man met, he reminded her of the existence of this summer-house, and suggested that they should meet there if she were so disposed. This suggestion pleased her, and she at once sent instructions to the steward who had charge of the summer-house and garden to prepare the house, as she was about to visit it. The steward obeyed her commands, and there on a certain day went the wife of Ubanir with the young man. They talked together the whole day long and drank wine there until sunset, and when the night fell the young man went down into the lake and performed his ablutions and departed. But the steward, though they knew not, had been watching the wife and her friend, and he knew everything that they had said and done.*

And on the following day the steward sought out his master Ubanir, and reported to him that his wife and the young man had passed the previous day together in the summer-house. When Ubanir

heard what had taken place in the summer-house he said to the steward, "Fetch me my little gold-plated ebony box which contains my Book of Magic." And when the steward had brought the box to him, he took some wax and made a model of a crocodile seven fingers broad and, having recited over it incantations from his Book of Magic, he said to the wax crocodile, "When the young man comes down to the lake to bathe, seize him and drag him down under the water, and keep him there." And he gave the wax crocodile to his steward and said to him, "When the young man comes down to bathe in the waters of the lake according to his habit, throw the crocodile into the water behind him." And the steward departed, taking the wax crocodile with him.

And the wife of Ubanir sent a message to the steward who had charge of the lake and the summer-house, saying, "Make ready the summer-house which is by the side of the lake, for I am coming to spend some time there." Now the summer-house was beautifully furnished, and Ubanir's wife came there and amused herself in the company of the young man. And when the evening was come, the young man departed from the summer-house, and as usual went down to the lake to bathe, and the steward threw the wax crocodile behind him. And straightway the wax crocodile turned into a living crocodile seven cubits long (about nine feet), and he seized the young man and dragged him along by the lake, and pulled him down under the water. And the chief reader Ubanir tarried with Nebka, the King of the South and the North, the truth-speaker, for a period of seven days, and

8 EGYPTIAN FAIRY TALES

meanwhile the young man lay under the water at the bottom of the lake without being able to breathe. When the seven days were past, the king made ready to go to the temple of the god Ptah of Memphis, and as he was going Ubanir, the chief reader, came into the presence of the king and said to him, "Will Thy Majesty be pleased to come with me and see the most wonderful thing that has appeared in Egypt during Thy Majesty's reign? it concerns a certain young man who is one of Thy serfs." Then His Majesty went with Ubanir. And the chief reader Ubanir cried out to the crocodile, "Bring the young man up out of the water." And the crocodile came up out of the lake, bringing the young man with him. And Ubanir said, "Let him stand still;" and he adjured the crocodile and made him stand still before the king. And Nebka, the King of the South and the North, the truth-speaker, said, "I cry you mercy! This crocodile is a terrifying beast." Then Ubanir kissed the crocodile, and laid hold upon him, and behold, there was only a wax crocodile in his hands! And Ubanir told Nebka, the King of the South and the North, the truth-speaker, the story of what the young man had done in his summer-house with his wife, and His Majesty said to the crocodile, "Take away that which is thine." And straightway the crocodile seized the young man and carried him to the lake, and dragged him down to the bottom, and no man knew what became of man or beast afterwards. And His Majesty King Nebka caused the wife of Ubanir to be taken to a place to the north of the palace, and there she was burnt and her ashes were cast into the river.

MAGICIAN AND CROCODILE 9

And when King Khufu had heard from his son Khafra this story of what had happened during the reign of King Nebka through Ubanir, the chief reader, he commanded that a number of funerary offerings be made at the tomb of King Nebka.

THE MAGICIAN AND THE MAIDEN'S MALACHITE FISH

ONE day Seneferu, the King of the South and of the North, the truth-speaker, was dispirited, and he had lost his interest in the affairs of his people; and he summoned the members of his household in order to ask them if any one of them could suggest an entertainment that would comfort and cheer him. And when he found that there was no one among them able to charm away his melancholy, he said to a servant, "Go and tell some one to bring hither the chief reader Tchatcha-em-ânk; and immediately one went and brought him into the king's presence. And His Majesty said to him, "O Tchatcha-em-ânk, my brother, I summoned the members of my royal household, so that one among them might discover something that would comfort and cheer my heart, but I have found none of them of use." And Tchatcha-em-ânk said to the king, "Prithee, let Thy Majesty go to Pharaoh's Lake, and have a barge brought out, and put in it a crew composed of all the most beautiful women in the palace. The heart of Thy Majesty will be filled with gladness when thou seest them bending forwards and straightening themselves in rowing. And when Thy Majesty sees the leafy thickets of thy lake, and when thou dost cast thine eyes over the beautiful scenery which lies along its verdant banks, the heart of Thy Majesty shall be filled with joy.

And behold, Sire, the plan which I propose for performing the rowing. Cause thy servants to bring me twenty oars made of ebony and banded (or decorated) with gold, and let the stakes be made of sycamore wood, decorated with gold enamel. Then let them bring to me twenty of the most beautiful women that can be found, with beautiful bodies and alluring figures, and lovely hair, and they shall be virgins and unmarried. And then let them bring to me twenty pieces of network, and give them to the twenty women to serve as apparel." And His Majesty gave the order, and his servants did all that he commanded.

And the king and the women got into the barge, and the women bent forward, and straightened themselves in coming back, and the heart of His Majesty was filled with joy as he watched them rowing. And whilst he was looking on, the handle of the oar of one of the women caught in her hair, and struck the new malachite fish which was in it, and it fell into the water. And the woman sat still and ceased to row, and her companions on the bench sat still also and ceased to row. And His Majesty said to the women, "Ye are not rowing," and they replied, "Our companion is smitten with grief, and she cannot row." And His Majesty said to the woman who had lost her fish, "Why dost thou not row?" And she said to him, "My new malachite fish has fallen into the water." And His Majesty said to her, "Go on rowing, and I will make good thy loss." And she said, "I want my own ornament back, and not one that is like it." Then His Majesty said, "Let us go on and let some one fetch me the chief reader Tchatcha-em-

ānkh;" and immediately one brought him. And His Majesty said to him, "O Tchatcha-em-ānkh, my brother, I have done according to what thou didst say, and the heart of My Majesty was filled with joy as I watched the women rowing. But behold, the new malachite fish which was in the hair of one of the women has fallen into the water. And she is smitten with grief, and not only has she stopped rowing but all her companions likewise. I said to her, 'Why dost thou not row?' and she replied, 'My new malachite fish has fallen into the water.' I said to her, 'Go on rowing, I will make good thy loss,' but she answered, 'I wish for my own ornament back and not one like it.'"

Then Tchatcha-em-ānkh, the chief reader, recited certain incantations from his Book of Magic. And he lifted up all the water which was on one side of the lake and set it down on the water on the other side. And the boat dropped little by little until it rested on the mud at the bottom of the lake. And Tchatcha-am-ānkh found the malachite fish lying on a potsherd, and he took it up and gave it to its owner. Now the water was twelve cubits deep, and after the one half of it had been lifted up on the other half, it became twenty-four cubits deep. Then the chief reader recited some more incantations from his Book of Magic, and he lifted the half of the water of the lake back into its former place. And the water in the lake was everywhere twelve cubits deep as it had been formerly. And His Majesty made a feast for all his household that day, and he bestowed upon Tchatcha-em-ānkh, the chief reader, gifts of all kinds of beautiful things. Behold, this is the miracle that happened in the

reign of Seneferu, the truth-speaker, and this is one of the marvellous things that the chief reader performed. And the king ordered gifts to be made in the funerary chapel of Seneferu, and his servants did as he commanded.

THE MAGICIAN, THE BIRDS, AND THE BULL

WHEN the narrative of the wonderful deeds of the magician Tchatcha-em-ānkh was ended and the king had given his orders about the funerary gifts that were to be made to his predecessor, Hertataf, the son of King Khufu, stood up and said :

Up to the present Thy Majesty has only heard narrated stories of wonderful deeds which only those who are dead and gone have seen, and whether they be true or not no man can be certain. Now I can produce and show Thy Majesty a magician, whom, though living at this moment, Thy Majesty knows not. His Majesty said, "Who is this magician, Hertataf?" And Prince Hertataf said, "He is a certain man of humble station and is called Teta, and he lives at Tetu-Seneferu in a suburb of Memphis(?) He is a peasant and is one hundred and ten years old, and to this very day he eats five hundred bread-cakes with a whole leg of beef, and he drinks five hundred pots of beer. He knows how to rejoin the head of a man or beast to its body after it has been cut off, he knows how to make the lion follow him without dragging him along by a rope, and he knows by heart the contents of all the Magical Books of the Abode of Thoth, the scribe of the gods." Now His Majesty Khufu had been searching a very long time for a copy of the Magical Books of the Abode of Thoth, so that

MAGICIAN, BIRDS, AND BULL 15

he might have them written on the walls inside his pyramid. And he said to the prince, "My son Hertataf, do thou thyself bring him here to me."

Then boats were made ready and manned with crews, and Prince Hertataf set out and sailed to Tetu-Seneferu. And when the boats arrived at the quay he disembarked, and seated himself in a litter made of ebony, and the poles by which it was carried were made of the wood of the jube tree (*i.e.* Christ's thorn), and were banded with gold. And when he arrived at Tetu-Seneferu, and the litter was set down on the ground, he rose up from it to salute the magician. And he found Teta the magician lying upon a padded bed which had been placed by the threshold of his house, and one servant had hold of his head and was scratching it gently, and another one was rubbing his feet and legs. And Prince Hertataf said to him, "Thou livest in a state in which thy age is an asylum for thee. Usually old age brings in its train death, and preparation of the body for the tomb, and reunion with the earth. To lie here in the open air as thou art doing this day, being sound in body, and suffering from no defect of mind, or diminution of wisdom, is indeed a happy state. I have come hither in great haste in order to bring thee greetings from my father Khufu, and to bid thee to visit him. Thou shalt have the very best food which the king can provide, and thou shalt eat of the same meats that are supplied to the members of his court, and so, thanks to him, thou wilt in happiness attain to the state of thy fathers who are in the tomb." And Teta the magician said to him, "Welcome, doubly welcome art thou, O Hertataf, thou beloved prince of thy father.

May thy father praise thee, and assign thee thy place among the elders! May thy double gain the mastery over thine enemies! May thy soul know the difficult roads that lead to the Gate of Him that is swathed in mummy bandages (*i.e.* Osiris)! For thou, son of the king, art a wise man."

Then Prince Hertataf stretched out both hands to him, and raised Teta to his feet, and holding him by the hand led him down to the quay. And Teta said to him, "Let them give me a boat to bring my children and my books;" and they gave him two boats manned with crews, and Teta sailed in the boat wherein Prince Hertataf was. And when they arrived at the place where the king was, Prince Hertataf went into the palace to report his arrival to Khufu, the King of the South and of the North, and he said, "My King and Master, I have brought Teta." And His Majesty said to him, "Bring him into my presence at once." And when His Majesty had gone into the hall wherein Pharaoh gave audiences, Teta was brought into his presence. And His Majesty said to him, "Why is it, Teta, that I have never seen thee before?" And Teta answered, "He who is invited comes; the king has summoned me, and behold, I have come." His Majesty said to him, "Is it true what is said about thee, that thou knowest how to rejoin to its body the head that has been cut off?" And Teta said to him, "My Lord and Master, I do know how to do this thing." And His Majesty said, "Let some one bring to me here from prison a criminal who has been sentenced to death." Then Teta said, "Nay, nay, my Lord the King, I pray thee not to order me to do any harm to such a

MAGICIAN, BIRDS, AND BULL 17

noble animal [as a man].” So they brought in a goose from which the head had been chopped off, and they laid the body on the right hand side of the hall, and the head on the left hand side of the hall. Then Teta recited spells from his Book of Magic, whereupon the body of the goose raised itself up, and waddled along, and the head did the same thing, and when the head and the body had rejoined themselves, the goose began to quack. And after this the body of a larger bird from which the head had been cut off was brought to Teta, and he made the head to rejoin the body, just as he had done in the case of the goose. Then His Majesty had a bull brought in, and the butcher hacked off its head which, with the halter, fell to the ground. Then Teta recited spells from his Book of Magic, and the head of the bull rejoined itself to the body of the bull, but the halter remained lying upon the ground.

THE SHIPWRECKED EGYPTIAN AND THE ENCHANTED ISLAND

THREE thousand years or more ago an Egyptian nobleman was commanded to make an expedition with his subordinate officer to the gold mines to the south of Egypt, and they set out on their journey by boat. On the way back some accident overtook them, and the nobleman seems to have been inclined to blame his subordinate for the mischance. The subordinate, who had evidently had much experience of travelling, was not so much troubled by the accident as his master, and he exhorted him to be of good cheer, for their worst difficulties were overcome and there was every prospect of their reaching their homes in safety. In order to convince him that he was not the only person who got into difficulties when travelling, he related a story of what had happened to himself on a certain occasion in the following words:

Once I had to go to the gold mines in the South which belonged to the King of Egypt, and I had to embark in a boat which was one hundred and fifty cubits (about two hundred and fifty feet) long, and forty cubits (about sixty-five feet) beam. The crew of this ship consisted of one hundred and fifty men who had been chosen from among the best sailors of Egypt. They had seen the heavens, they had seen the earth, and their hearts were braver than those of lions. They

thought that there would be no wind-storm, and that we should not meet with any calamity, but a mighty wind struck us whilst we were out at sea, and before we could make the land it freshened until it blew a gale, and it lashed the surface of the sea into waves which were eight cubits (about fourteen feet) high. The ship broke in pieces and sank, but I seized a plank and saved myself; as for all the rest in the ship they perished, and not one man save myself escaped, but thanks to a wave I was cast up on the shore of an island. For three whole days I was alone, and I had no one with me, except my own heart. During the night I slept in the hollow of a tree and I hugged the darkness, and when the day came I rose up and stretched my legs, and went about looking for something to put in my mouth. I found on that island pigs, and huge leeks, and trees covered with fruit, and grains, and melons in great abundance, and fish and feathered fowl; there was nothing which a man could desire to eat that was not found there. I collected a mass of food and I satisfied my hunger, and I set down on the ground what I did not eat; then I made myself a fire-stick and with it kindled a fire, and I offered up a burnt offering to the gods.

And suddenly I heard the sound of a voice which was like thunder, and I said to myself, "This must be the noise of the waves beating upon the shore;" but the trunks of the trees split and the earth itself quaked. I dropped from my face the cloth with which I had covered it, and I knew then that the noise had been made by a serpent who was coming towards me. He was thirty cubits (fifty feet) long, his body was plated with gold, his eyebrows were

made of real lapis lazuli and his sides were handsomer than his face. And he opened his mouth before me as I lay upon my belly, quaking with fear, and he said to me, "Who brought thee here? Who brought thee here? Who brought thee here, O serf? If thou dost not tell me immediately who brought thee here to this island, I will make thee to know, when burnt to ashes, what it is to be invisible." And I looked at him and felt within myself, "Thou art speaking, but I do not understand thy words, for I am like a senseless log before thee." Then he took me in his mouth, and carried me to his den, and laid me down on the ground, without having done me any harm. I was safe and sound and none of my members had been carried away. And whilst I was lying on my belly before him, he opened his mouth and said unto me, "Who hath brought thee here? Who hath brought thee here, O serf? Who hath brought thee to this island which on both sides is washed by the sea?" And dropping both my hands to my sides before him, I answered and said, "I was travelling on my way to the mines, having been sent by the King. And I embarked in a ship which was one hundred and fifty cubits long and forty cubits beam. It was manned by one hundred and fifty of the finest sailors of all Egypt, and they had seen the heavens and the earth, and they possessed hearts that were braver than those of lions. They thought that there would be no wind, and therefore that no calamity could befall them; each man was braver than his fellows, and there was no sluggard among them. Nevertheless, the wind burst upon us whilst we were on the open sea, and before we could make land, the

wind freshened, and lashed the surface of the sea into waves eight cubits in height. The ship broke up and sank, and of all those that were in it none escaped except myself, and I succeeded in seizing a plank. And now behold, I am before thee, and I only reached this island through a wave which washed me up on the shore."

And the serpent said to me, "Fear not, fear not, O serf, fear not, and let not thy face be downcast. Since thou hast come to me it is God Who hath permitted thee to do so; and it is He Who hath led thee to this Phantom Island, whereon nothing that exists cannot be found. And it is filled with beautiful things of every kind. Behold, thou shalt pass month after month on this island until thou hast been here for four months; then a ship manned with a crew shall come from the country which thou knowest, and thou shalt die in thine own town. It is a great pleasure to tell the story of what one has tasted and enjoyed, for it enables one to abolish the memory of sad things. Once upon a time I lived with my brethren and my children, and was one among them; my children and my brethren were in number seventy-five serpents. I say nothing about a young maiden who had been brought to me as the result of the works of magic. A star fell from heaven and burst into flames, from which she emerged. Those who were there tried to get away, I was not there to see, but when the fire had died out I found her there among the dead bodies. If thou art brave, and if thy heart be strong, thou shalt clasp thy children to thy breast, and thou shalt smell (*i.e.* kiss) thy wife. Thou shalt see thy house again, and, what is best of all, thou shalt

22 EGYPTIAN FAIRY TALES

reach thy native land and live among thy brethren.”

Then I stretched myself out on my belly towards him, and I kissed the ground in front of him, and I said to him, “I will tell my King of thy noble character, and I will make him to know of thy greatness, and I will cause to be sent to thee paint for the eyes, perfumed oil, scented unguent, cassia, and incense, whereby a man obtains the favour of every god. Afterwards I will relate the history of my arrival here, and what has befallen me, and what I have seen through thy graciousness. And people shall worship thee in presence of the lords of all the earth. I will slaughter bulls for thee and make burnt offerings. I will wring the necks of birds for thee. And I will cause ships to come hither laden with the riches of Egypt, as for a god who, in a far-off land which is unknown to men, is a friend of mankind.”

And whilst I was speaking he smiled at me because of what I said, and as the result of what he was thinking, he said, “Look about thee. Dost thou not see much myrrh, and everything that is used in the making of incense? Moreover, I am thinking of the land of Punt, where the myrrh trees grow, and I have myrrh in abundance. But one of the things that thou hast mentioned I have not, that is to say, the magic heken oil; send me some of that, for there is not much of it in this island. But it will come about that once thou art far from this island thou wilt never again see it, for it will change itself into the caves of the sea, and thy messengers will never find it.” And behold, the ship arrived in due course, even as the serpent had foretold. And I went and climbed to the top of a very high tree, and

I saw the ship, and the sailors in it, and behold, they were the men who were drowned when the ship in which I had sailed to the island was wrecked! And straightway I went and told these tidings to the serpent, but I found that he already knew them. Then the serpent said to me, "Good luck to thee, O serf, good luck to thee! Get thee back to thine abode, and see thy children, and may thy name be of good repute in thy town! Such are my wishes for thee."

And I stretched myself out on my belly before him with my hands laid by my side, and he gave me gifts of myrrh, perfumed unguent, scented oil, cassia, pepper, eye-paint, powdered stibium for the eyes, cypress gum, a great heap of incense, tails of hippopotami, elephants' teeth, hunting dogs, dog-headed apes, giraffes, and beautiful and valuable objects of every kind. All these gifts I loaded up on the ship, and then I laid myself flat upon my belly and offered up adoration to the serpent. And he said to me, "Behold, thou shalt arrive in thy native land in two months, and thou shalt clasp thy children to thy breast, and then, in due course, thou shalt go to renew thy youth in the tomb."

And after this I went down to the shore where the ship was, and I cried out to the soldiers who were on it. And I performed acts of adoration and thanks on the shore to the lord of that island, and the men who were in the ship did likewise. Then we set out for the North, for the place where the King dwelt, and after two months we arrived at the palace, according to all that the serpent had said. I went into the presence of the King, and I gave to him all the gifts that I had brought from the island,

and he praised my deeds in the presence of the nobles of all the country. And the King gave me a position at Court, and he gave me as a reward some beautiful slaves. Let thy gaze fall upon me now that I have once again come to Egypt, having seen all that I have seen, and enjoyed the experience which I have gained. And hearken thou to what I say, for behold, it is a good thing for men to hearken.

And the nobleman said to him, "Be not over-cunning, my friend. Who is the man that would give water to the goose the evening before the day on which he must cut its throat?"

Here ends the narrative which, from beginning to end, has been copied from the document in which it was written. The copyist was the skilful scribe Amanni-Amanau.

THE TALE OF THE TWO BROTHERS

It is related that there were, once on a time, two brothers, who had the same mother and the same father. The elder brother was called Anpu, and the younger was called Batau. Anpu was the master of a house and farm, and he had a wife, and his young brother lived with him and performed all the duties that fell to the lot of a younger brother. He wove the flax into cloth for the apparel of the family, he drove his brother's cattle from the farm to their pastures and back again, he did all the work that had to be done in the fields and on the farm; he threshed the grain, and he sowed and watered the crops, and planted and tended the vegetables in the fields. This young man Batau was a most skilled farmer, and there was no man like him in ability in all Egypt, and the might of every god was in him. And thus matters went on for some time. The younger brother continued to drive out his cows to their pastures every day, and when he came back to the farm each evening he carried on his shoulders a load of vegetables from the fields, even as the farm-labourer was in the habit of doing, and he set them down before his brother Anpu, who was sitting in his house with his wife. Then he drank and ate his supper, and went and slept on the straw with his cows in their byre, whilst his brother slept with his wife in the house. Each

morning he rose up at break of day, and lighted the fire and baked the bread-cakes, and when he set them before his brother, Anpu gave him some of them to take with him to eat in the fields during the day. Then he rose up and collected his cows and drove them out to eat in their pastures. And as they went along with Batau behind them, knowing that he understood their speech, they would say to him, "The herbage in such-and-such a part of the plain is very good;" and hearing what they said he would drive them to the places where the herbage was lush, and where they were eager to be. And so it came to pass that the cows and beasts that were herded by Batau became exceedingly large, fat and handsome, and under his skilled direction they calved twice as often as other cows, and they never dropped their calves, and none of the calves died at birth or fell sick afterwards.

One season, when the time for ploughing the fields and sowing the grain had arrived, the elder brother said unto the younger, "The waters of the Nile-flood which have covered the land have subsided, and the earth is once again showing itself in the shallows. This is the proper time for turning up the earth with our ploughs, and for dropping the seed into the furrows. Make the beasts ready for ploughing, collect our tools, and let us set ourselves to plough without delay. Then get thee out into the fields, taking the seed with thee, and we will begin our work at daybreak to-morrow morning." These were the orders that Anpu gave to his younger brother, and Batau took care to do everything that his elder brother had told him to do. And on the following day, as soon as the dawn

appeared they set out for the fields, having with them their ploughs and tools, and they began to work. They rejoiced in their toil exceedingly, and their hearts were glad, and they continued to plough for hour after hour throughout the day.

A few days later whilst they were working in the fields and sowing the grain, their supply of seed corn came to an end, and the elder brother said to the younger as he sent him back to the farm, "Run to the farm, and fetch some grain for sowing from the granary." Then the younger brother did as he was bid, and when he arrived at the farm he found Anpu's wife plaiting her hair. And he said to her, "Rise up quickly and give me some seed corn that I may run back with it to the fields, for when my brother sent me here he said to me, 'Idle not by the way.'" And she said to him, "Go thyself and open the bin and take as much seed corn as it pleases thee to take, for if I go I cannot finish plaiting my hair." Then Batau went into the byre, and taking a very large jar, for he wanted to carry away a large quantity of seed corn, he filled it with wheat and barley, and hoisting it up on his shoulders he came out, carrying the load. And Anpu's wife said to him, "How much seed corn hast thou on thy shoulders?" And Batau said, "There are three bushels of barley and two bushels of wheat, in all five bushels of grain; that is the amount which I am carrying on my shoulders." This is what he said, and Anpu's wife looked at him and said, "What a mighty load to carry! But for some time past I have been observing thy strength." Now she did not know that the power of every god was in him. And as she looked at him her heart

became filled with a great love for him, and leaping up she rushed at him, and clasping him in her arms she said, "Tarry with me and comfort me for an hour or two. If thou wilt do what I am asking thee to do I promise to make thee some very handsome apparel." When Batau heard the shameful words which she addressed to him he was filled with rage, and became like a wild cat of the Sûdân, and the woman looked at him with fear and trembling. And Batau turned to her and said, "I swear that I have always looked on thee as a son looks on his mother, and I have always regarded thy husband as my father. To my brother, who is older than I am, I owe the food on which I live. But these words which thou hast spoken to me are abominable indeed, and thou must never say the like to me again. As for me, I shall not utter them to anyone, and none shall hear them escape from my mouth." Then he took up his load of seed corn and departed for the fields. And when he came to the place where his brother Anpu was, they renewed their labours and continued the work of sowing.

And later in the day, when the evening was about to fall, the elder brother made ready to return to his house; and the younger brother collected his beasts and, having loaded himself with a load of vegetables from the fields, drove them before him in order to bring them to their byre in the buildings of the farm. Meanwhile the wife of the elder brother, who was in a state of great fear because of what she had said to Batau, struck blows on her body, and then with a piece of rag she rubbed grease over the bruises, so that it might appear that

she had been beaten by some evil man, and had rubbed grease over the weals which his blows had raised up. Now she did this so that she might be able to say to her husband when he saw her, "Thy brother Batau has treated me in this manner."

And when her husband came back to the farm in the evening, which was the time when he usually returned, and entered his house, he found his wife stretched out on the floor and moaning with pain as if some one had beaten her sorely. She did not rise up and pour water over his hands according to her custom every day. She did not light the lamp and set it before him; but the house was in total darkness, and his wife was lying on the floor dirty and bedraggled. And her husband said to her, "Who has been here holding converse with thee?" And she said to him, "No one except thy brother Batau has been here talking to me. When he came to fetch the seed corn for thee he found me here by myself plaiting and combing my hair. And he said to me, 'Come, put on thy beautiful apparel, and let us sit down and enjoy ourselves together for a time.' These are the very words which he spake to me, but indeed I would not listen to him for a moment. And I said to him, 'Am I not thy mother, seeing that thy brother treats thee as if he were thy father?' These were the very words I spake to him. Then he was seized with fear, and he beat me sorely in order to make me promise not to tell thee anything about the matter. If thou dost allow him to remain alive I will kill myself. For remember that, when he comes back this evening and finds out that I have made a complaint to thee

about the shameful words which he spake to me, it is quite certain that he will kill me."

Then the elder brother became like a wild-cat of the Sûdân, and he seized the large knife with which he used to cut the reeds, and he sharpened it, and made its edge very keen, and held it in his hand ready to strike. And he went out to the cow-byre, and took up his position behind the door, and he waited there until the late evening when his brother would come there to bring his cattle into the byre, when he intended to kill him. And when the sun had set, and the younger brother, who was carrying a heavy load of vegetables on his shoulders according to his wont each day, came towards the byre, the cow that was walking at the head of the cows and was about to enter the byre said to Batau, "Behold, thy brother Anpu is standing waiting for thee with his knife in his hand to kill thee; flee and save thyself." Batau heard what the cow that was leading said, and when the cow coming next said the same thing, he looked under the door of the byre, and he saw the feet of his brother Anpu, who was standing behind the door with his knife in his hand. Then he set his load of vegetables down on the ground, and betook himself to flight, and ran away as fast as his legs could carry him, and his brother, grasping his knife, set out in pursuit of him. And the younger brother cried out to the Sun-god Râ Her-em-aakhuti (*i.e.* Râ-Harmakhis), saying, "O my fair lord, thou Judge between the just and the unjust!" And Râ hearkened to all the words of Batau's complaints, and he caused a wide canal to come into being, and it separated him from his brother, and it was full of crocodiles; and

Anpu was on one side of the canal and Batau was on the other. And Anpu smote his hands together twice in anger because he had failed to kill his brother. Even so did he. And his young brother cried out to him on the bank of the canal and said, "Stay where thou art until daybreak. When the disk of the Sun shoots up in the sky I will discuss the matter before him so that I may make the truth concerning what has happened clear to thee. For I will never live with thee again, and I will never be with thee again in any place where thou art. I will go to the valley where the Acacia Trees grow."

And when the dawn came on the following morning, and Rā Her-em-aakhuti had mounted in the sky, Anpu and Batau were able to look each on the other. And the younger brother spake to Anpu, saying, "Why hast thou pursued me to kill me wrongfully, without hearing what my mouth can declare to thee? Now, I am indeed thy younger brother, and thou art to me as a father, and thy wife is to me as a mother. Is not this so? When thou didst send me back to the farm to fetch seed corn thy wife said to me, 'Come, let us sit down together for a space and let us comfort each other,' but in fact she has told the story in a wholly wrong manner." Then Batau related to Anpu, from the beginning to the end, the whole story of what had passed between him and the wife. And Batau took an oath by Rā Her-em-aakhuti, saying, "I swear to thee that thy pursuit of me with thy knife in thy hand to slay me was a foul and treacherous act and a most infamous deed." Then Batau seized the knife with which he cut the reeds, and

inflicted a terrible wound on his person, and swooned away from loss of blood, and sank down on the bank of the canal.

And when Anpu saw the proof which his younger brother had given of his innocence, he heaped many bitter curses upon himself and stood there weeping for him. He rushed down to the canal, wishing to go to the other side where his brother was, but he was unable to swim across because of the crocodiles. Then, recovering from his swoon, his brother cried out to him, saying, "Thou art very ready to keep in mind one bad deed which thou thinkest I have committed, but thou failest entirely to remember my good deeds, or even one of the many services which I have rendered to thee. Very good. Get thee back to thy house, tend thy cattle thyself, for I will never again dwell in any place where thou art. I will go to the Valley where the Acacia Trees grow. But there is something which thou canst do for me when thou hast gone back to the work on thy farm; take heed now to what I say about the things that are going to happen to me. I am going to pluck out my heart so that I may set it upon the flower of the Acacia Tree, and when the Acacia shall be cut down, and my heart shall fall to the ground, thou shalt come to seek for it. Thou shalt spend seven years in searching for it without finding it, but desist not in thy search, for thou shalt find it. When thou hast found it, lay it in a vessel of cool water; then shall I live again, and I will deal with him that hath wronged me. And this shall be a sign to thee. A man shall give thee a pot of beer that shall send up foam, and a man shall give thee a pot of wine that shall become turbid; tarry not in

thy search when thou seest these things come to pass." Then the younger brother departed to the Valley where the Acacia Trees grow, and the elder went back to his farm, bedaubing his head and face with his hand as he went, in token of his grief. And when Anpu arrived at his house, he killed his wife and threw her body out for the dogs to eat. And he continued to mourn bitterly for the loss of his younger brother.

And thus the days passed, and the younger brother, who was living in the Valley of the Acacias by himself, passed his time in hunting the beasts in the desert; and at night he slept under the Acacia Tree, on the top of the flower of which his heart was placed. Later he built with his own hands a house in the Valley of the Acacias, and it was furnished with beautiful objects of every kind, for he wished to establish a house. Coming out one day from his house he met the Company of the Nine Gods, who were walking about through Egypt in order to regulate the affairs of the country. And with one voice the Nine Gods said to him, "Alas, Batau, thou Bull of the Nine Gods! having fled from thine own country through the wife of thy brother Anpu, art thou not here living by thyself? Behold, his wife is slain, and thou hast avenged thyself on him for all the evil which he has done thee." And the hearts of the Nine Gods grieved for him, and they were exceedingly sorry for his lonely state. And the Sun-god Râ Her-em-aakhuti said unto Khnemu, the god who fashioned the earth and human beings, "Prithee, fashion a wife for Batau" (and turning to Batau he said), "that he may not be obliged to live alone." Then Khnemu fashioned

a woman to live with Batau, and she was more beautiful in her person than any woman in all Egypt, for the essence of every god was in her. And the Seven Hathors, the divine godmothers of Egypt, came to see her, and with one voice they said, "Assuredly she will die a violent death." And Batau loved her exceedingly, and she lived in his house. And when he went out to pass the time in hunting wild beasts to bring back and lay at her feet, he said to her, "Do not go outside the house lest the river seize thee, and being a woman thou wilt not know how to deliver thyself from it. As concerns myself, my heart rests upon the top of the flower of the Acacia Tree, and I shall have to fight him that finds it." And then he told her everything concerning his heart.

Some days later, when Batau was out in the desert hunting wild beasts as usual, the young woman went out to walk under the Acacia Tree which was near the house, and she saw the river sending out its waves towards her, and she fled from before them and went back into her house. And the river cried out to the Acacia Tree, saying, "I am filled with longing for her;" and the Acacia Tree gave the river a lock of her hair. And the river carried it to Egypt, and cast it up on the strand where the launderers were washing the linen of Pharaoh. And the perfume of the lock of hair entered into the linen of Pharaoh, and the launderers quarrelled among themselves and said, "There is a smell of unguent in Pharaoh's linen." And they quarrelled among themselves daily, and at length their disputes became so violent that they did not know what they were doing. And

the chief of the launderers came to the place of washing the linen, and his heart was very sad because of the quarrels that went on and the complaints that were made to him daily. And when he came to the washing place he stood still immediately opposite to the lock of hair as it lay in the water: and finding that it emitted a very strong perfume, he made one of his men go into the water and bring it out. And he took it to Pharaoh.

And when Pharaoh showed the lock of hair to the scribes and magicians, they said to Pharaoh, "This lock of hair belongs to a daughter of Rā Her-em-aakhuti, who hath in her the essence of every god. It is a greeting to thee from a foreign land. Let messengers be sent by thee to every foreign land to seek for this maiden, and let an escort of soldiers be sent with the messenger whom thou shalt send to the Valley of the Acacias, so that they may bring her back." And His Majesty Pharaoh said, "Good, exceedingly good is that which ye have spoken;" and forthwith he sent messengers to every foreign land to seek for the maiden. And when several days had passed, all the messengers who had been sent forth to a foreign land came back and made their reports to His Majesty, with the exception of those who had been sent to the Valley of the Acacias. These came not back to report to His Majesty, for Batau had slain them all save one. Then His Majesty sent out a great company of men, with archers and charioteers, to bring back the maiden; and there was with them a certain woman who carried in her hands all kinds of beautiful adornments suitable for a woman. And this woman came back to Egypt

with the maiden, and there were rejoicings over her throughout Egypt. His Majesty loved her exceedingly, so greatly in fact that he gave her the title of "Great (or Chief) Favourite."

And His Majesty talked to her about her husband, and asked her about his condition, and she said to him, "Let some one cut down the Acacia Tree, and he will be made an end of." And His Majesty sent men and bowmen, and the tools for cutting down the Acacia Tree, and they cut off the flower on which the heart of Batau was placed, and at that same moment he fell down dead.

And on the following day, after the Acacia Tree had been cut down, Anpu, Batau's elder brother, went into his house and sat down. And when he had washed his hands, his servant gave him a pot of beer, from which foam flew out, and after that a pot of wine, which the dregs made turbid. Then Anpu took his staff, and his sandals, and his apparel, and his weapons, and he set out to go to the Valley of the Acacias. And when he arrived there he went into the house of his younger brother, and he found Batau lying dead upon his bed; and when he saw his young brother lying there on his bed, and knew that he was really dead, he wept. And he went forth to seek for the heart of his young brother under the Acacia Tree, under the shadow of which Batau had been in the habit of sleeping every night. Now Anpu passed three years in seeking for his brother's heart, but he found it not. And when the fourth year of his search began, his heart was inclining to go to Egypt, and he said to himself, "I will depart to-morrow." And on the following day he walked about under

the Acacia Tree, and passed the whole day in searching for the heart, but he found it not. And when he was coming away from it, and was looking about him to see if there was anything that he had not seen before, he saw a shrivelled seed, which he took away with him, and behold, it was the heart of his younger brother. And he fetched a bowl of cool water, and threw the heart into it, and then he sat down according to his wont. And when the night came, and the heart had absorbed all the water, Batau shivered in all his limbs, and whilst his heart was still in the bowl he fixed his gaze upon his brother. Thereupon Anpu seized the bowl which contained his brother's heart, but the heart had absorbed all the water, and Batau assumed the form which he had originally, and his heart took its rightful place in him. And each brother embraced the other, and each held converse with the other.

And Batau said to his brother Anpu, "Behold, I am going to take the form of a huge bull with a beautiful hide and hair, the nature of which no man shall be able to understand. As soon as the sun has risen thou shalt mount on my back, and when we arrive at the place where my wife is I will make an explanation. As for thee, thou shalt lead me into the presence of Pharaoh, who will give thee beautiful gifts of all kinds, and thou wilt be loaded with gold and silver because thou hast brought me to Pharaoh. For I shall prove to be a most marvellous thing, and the people will rejoice in me all over Egypt, and then thou shalt return to thy village." And when the dawn came and a new day broke, Batau changed himself into the form of

which he had spoken to his brother, and Anpu, his elder brother, mounted upon his back early in the day, and they went to the place where His Majesty was. And the servants told Her Majesty about the bull, and she looked at him and was greatly pleased with him; and she made a great feast in his honour, saying, "A most marvellous thing has come to pass." And all the people throughout the whole country rejoiced greatly. And the King loaded the elder brother with gold and silver, and he returned to his village and settled down there. And the King appointed a great number of men to minister to the bull, who was Batau, for Pharaoh loved him exceedingly, and more than he loved any man in the country.

Now several days after the arrival of the bull at the palace, the animal made his way into that part of it which was set apart for the Queen and her women, and standing still at the place where the Queen was he began to talk to her, and he said, "Behold, I am still alive notwithstanding all that has happened." And the Queen said to him, "Who art thou?" And the bull replied, "Who am I? I am Batau. Thou didst know full well when thou madest the King to cut down the Acacia Tree, that it would be so serious a calamity for me that I could not live any longer. But behold, in spite of this I am still alive, and I am a bull." Then the Queen was terribly afraid, for she remembered what she had told the King about Batau; and the bull went out from the chamber of the Queen. And His Majesty came to the Queen's apartments to spend a happy day with her, and she sat at meat with him, and he treated her with great

love and affection. And she said to His Majesty, "Swear to me an oath by God, saying, 'I will hearken to whatsoever thou requestest, and will do thy will.'" And when he had set himself to hearken to her, she said to him, "Grant that there may be given to me to eat the liver of this bull, for he is a useless animal." These were the words she spake. And the King was sorely distressed because of her petition, and the heart of Pharaoh was exceedingly heavy and sad because of it.

And on the following morning a proclamation was sent forth ordering that a great festival should be celebrated in honour of the bull, and His Majesty sent an overseer of the slaughterers to cut the throat of the bull, and he did so. And afterwards, when the carcase of the bull was being carried along on the shoulders of the assistants, the bull shook his neck, and two drops of blood spurted out and dropped on the doorway of His Majesty. The one fell on one doorpost on one side of Pharaoh's gate, and the other fell on the other, whereupon each shot up, and became two persea trees, each tree being very handsome and remarkably beautiful. And the servants went and told His Majesty, saying, "During the night two magnificent persea trees have shot up in a most marvellous manner by the side of His Majesty's royal gate;" and all the people throughout the whole country rejoiced over them, and made offerings to them as divine objects.

Several days after the slaughter of the bull, His Majesty put on his lapis-lazuli crown, and hung garlands of flowers about his neck, and going up into his chariot, which was inlaid with gold and

precious stones, he went forth from his palace to see the persea trees. And the Queen followed Pharaoh, seated on a chariot drawn by two horses, and when they came to the trees His Majesty went and sat down under one of them and the Queen sat down under the other. And when the Queen was seated, the persea tree spake to her, saying, "O thou treacherous woman! I am Batau, whom thou hast foully ill-treated. Thou didst know that by causing the Acacia Tree to be cut down thou wouldst bring calamity upon me, and when I became a bull thou didst cause me to be slain." Now many days after these events the Queen was seated at meat with His Majesty, and when she saw that he was pleased with her, she said to him, "Swear an oath to me by God, saying, 'I will hearken unto whatsoever the Queen requests, and will do her will'; speak." And the King did so, and she said, "Have these two persea trees cut down, and let the carpenter make handsome clothes-chests out of the wood of them." Then His Majesty sent some skilful woodmen to cut down the trees, and the Queen stood close to them and watched them whilst they worked. And whilst she was there a small chip flew up from the tree and entered the mouth of the Queen, and she perceived straightway that she had conceived. And the carpenters made the clothes-chests, and the King did everything that she wished.

Many days afterwards the Queen gave birth to a man-child, and they told His Majesty that a son had been born to him; and he had the child brought to him, and he appointed nurses for him, and servants to put him to bed. And all the

people throughout the country rejoiced, and the day whereon he received his name was proclaimed a day of festival. And forthwith the King loved the child exceedingly, and he bestowed upon him the title of "Viceroy of Kesh (Nubia)," and in due course His Majesty made him heir of all Egypt. And many days after this, when the child had been heir of all Egypt for several years, the King flew up to heaven, and the young prince became King of Egypt. And he caused all the nobles and chiefs to be summoned to his presence, saying, "I will inform them of everything that has happened to me in the past." And when he had done so, they brought his wife to him, and he passed the death-sentence on her, and the nobles confirmed his decision, and she was burnt. Then they brought his brother Anpu to him, and he made him his heir. And when Batau had reigned for twenty years he departed this life, and on the day of his funeral his elder brother Anpu became king in his stead.

Whosoever speaketh evil of this book shall find Thoth (the god who invented letters and writing) to be his antagonist.



GOWANS'S INTERNATIONAL LIBRARY, I-10

Neatly Printed, and in Pretty Parchment Covers.

Price, 1s. net per Volume. Post Free 1s. 1d. Each.

1. **THE HAUNTED AND THE HAUNTERS**, by Lord Lytton, has been called, and probably is, the best ghost-story in the world.
2. **THE HEAVENLY FOOTMAN**. By John Bunyan. A sermon, but one which the picturesque, racy, and thoroughly original style of its great author raises far above the common, and makes as interesting as "The Pilgrim's Progress."
3. **THE MARRIAGE RING**. By Jeremy Taylor. The famous treatise on marriage and its duties, by one of the very greatest writers of English prose.
4. **THE LADY OF LYONS**. By Lord Lytton. This famous play has held the stage since it was first acted.
5. **THE TOWER OF NESLE**. A Play by Alexander Dumas the Elder. The first translation.
6. **EVERYMAN**. The famous morality play which is performed so often nowadays.
7. **GOBLIN MARKET AND OTHER POEMS**. By Christina Rossetti. A reprint of the first edition of 1862. Contains some of the most beautiful lyrics in the language.
8. **LES CHEFS-D'ŒUVRE LYRIQUES DE RONSARD ET DE SON ÉCOLE**. The selection has been made by the well-known French poet and critic, M. Auguste Dorchain. *Also in cloth, 2s net, and in leather, 3s. 6d. net.*
9. **THE BIRDS OF ARISTOPHANES**. The most charming comedy of antiquity.
10. **LES CHEFS-D'ŒUVRE LYRIQUES D'ALFRED DE MUSSET**. This selection has also been made by M. Dorchain. It contains Musset's best poetry. *Also in cloth, 2s. net, and in leather, 3s. 6d. net.*

GOWANS'S INTERNATIONAL LIBRARY, 11-20

Neatly Printed, and in Pretty Parchment Covers.

Price, 1s. net per Volume. Post Free 1s. 1d. Each.

11. ALLADINE AND PALOMIDES. By Maurice Maeterlinck. Translated by Alfred Sutro. One of the famous author's most characteristic plays.
12. THE KING OF THE GOLDEN RIVER. By John Ruskin. A pretty little fairy tale.
13. JAPANESE FAIRY TALES. Told in English by Prof. B. H. Chamberlain, Tokyo, and others. Among the most charming fairy tales in existence.
14. EEKENHOF. By Theodor Storm. The first translation of a beautiful story by the author of the world-famous "Immensee."
15. HŌ-JŌ-KI. NOTES FROM A TEN FEET SQUARE HUT. A famous Japanese Classic. The "Simple Life" in Japan 700 years ago.
16. LES CHEFS-D'ŒUVRE LYRIQUES D'ANDRÉ CHÉNIER. Selected by Auguste Dorchain. A fine selection from one of France's very greatest poets. *Also in cloth, 2s. net, and in leather, 3s. 6d. net.*
17. A CHAPTER IN THE HISTORY OF GRIESHUUS. By Theodor Storm. Also the first translation. A story "of old, unhappy, far-off things."
18. LE CID. Corneille. This famous play with introduction and notes (all in French) by Auguste Dorchain. *Also in cloth, 2s. net, and in leather, 3s. 6d. net.*
19. MADEMOISELLE DE SCUDÉRY. By E. T. A. Hoffmann. A translation of a story of a very rare kind, at once highly sensational and of surpassing literary merit.
20. INTERIOR. By Maurice Maeterlinck. Translated by William Archer. Another play.

GOWANS'S INTERNATIONAL LIBRARY, 21-30

Neatly Printed, and in Pretty Parchment Covers.

Price, 1s. net per Volume. Post Free 1s. 1d. Each.

21. and 22. DIE LYRISCHEN MEISTERSTÜCKE VON GOETHE. Zwei Bände. Selected by Prof. Dr. R. M. Meyer, one of the best German critics, with introduction and notes (all in German). *Also in cloth, 2s. net, and in leather, 3s. 6d. net each volume.*
23. RENATE. By Theodor Storm. The first translation of an affecting tale.
24. and 25. LES CHEFS D'ŒUVRE LYRIQUES DE MALHERBE ET DE L'ÉCOLE CLASSIQUE. Deux Tomes. Selected by Auguste Dorchain. Contains the masterpieces of French Lyric Poetry from the time of Ronsard to that of André Chénier. *Also in cloth, 2s. net, and in leather, 3s. 6d. net each volume.*
26. THE DEATH OF TINTAGILES. By Maurice Maeterlinck. Translated by Alfred Sutro. The author's favourite play.
27. A FESTIVAL AT HADERSLEVHUUS. By Theodor Storm. A splendid love story, and a particularly good example of the author's wonderful gift.
28. THE SEVEN PRINCESSES. By Maurice Maeterlinck. Another of the plays of the famous author of "The Life of the Bee." Translated by Wm. Metcalfe.
29. MANON LESCAUT. Par l'Abbé Prévost. Introduction d'Auguste Dorchain. A neat edition of this great French classic. *Also in cloth, 2s. net, and in leather, 3s. 6d. net.*
30. DIE MEISTERSTÜCKE DES DEUTSCHEN VOLKS- UND KIRCHENLIED. Selected by Prof. Dr. R. M. Meyer. *Also in cloth, 2s. net, and in leather, 3s. 6d. net.*

GOWANS'S INTERNATIONAL LIBRARY, 31-40

Neatly Printed, and in Pretty Parchment Covers.

Price, 1s net per Volume. Post Free 1s. 1d. Each.

31. DIE MEISTERSTÜCKE DER VORGOETHISCHEN LYRIK. Selected by Prof. Dr. R. M. Meyer. *Also in cloth 2s. net, and in leather, 3s. 6d. net.*
32. LES CHEFS D'ŒUVRE LYRIQUES DE MARCELINE DESBORDES-VALMORE. Selected by Auguste Dorchain. *Also in cloth, 2s. net, and in leather, 3s. 6d. net.*
33. AQUIS SUBMERSUS. By Theodor Storm. Translated for the first time. Another fine tragic history.
34. and 35. DIE LYRISCHEN MEISTERSTÜCKE VON SCHILLER. Selected by Prof. Dr. R. M. Meyer. *Also in cloth, 2s. net, and in leather, 3s. 6d. net each volume. (In preparation.)*
36. CHINESE MORAL MAXIMS. Translated by Sir John Davis. The forms into which these proverbs are cast are very quaint.
37. THE HISTORY OF KING RICHARD III. By Sir Thomas More *(In preparation.)*
38. CHINESE FAIRY TALES. Told in English by Prof. H. A. Giles. Quite as charming as the Japanese Fairy Tales (No. 13), and quite as characteristic of the genius of the nation, which is entirely different from that of the Japanese.
39. TALES FROM CHAUCER. Retold by R. Brimley Johnson. A better introduction to Chaucer for the young could hardly be found. An admirable school reader.
40. COLERIDGE'S WRITINGS. By Walter Pater. The first reprint of any work of Pater's at a price within the reach of all.

GOWANS'S INTERNATIONAL LIBRARY, 41-50

Neatly Printed, and in Pretty Parchment Covers.

Price, 1s. net per Volume. Post Free 1s. 1d. Each.

41. LES CHEFS-D'ŒUVRE LYRIQUES DE VICTOR HUGO. Selected by Auguste Dorchain. *Also in cloth, 2s. net, and in leather, 3s. 6d. net.*
42. WINCKELMANN. By Walter Pater. An essay on the great historian of ancient art.
43. THE INTRUDER. By Maurice Maeterlinck. Another one-act play.
44. LES CHEFS-D'ŒUVRE LYRIQUES D'ALFRED DE VIGNY. Selected by Auguste Dorchain. *Also in cloth, 2s. net. and in leather, 3s. 6d. net.*
45. LES CHEFS-D'ŒUVRE LYRIQUES DE ALPHONSE DE LAMARTINE. Selected by Auguste Dorchain. *Also in cloth 2s. net, and in leather, 3s. 6d. net. (In preparation.)*
46. THE INTERLUDE OF YOUTH. With an Introduction by John Drinkwater. A beautiful old morality play like "Everyman."
47. A DAY OF THE FATES. A DREAM DIVIDED INTO TWO SITTINGS. From the French of Le Sage, author of "Gil Blas." A grim little masterpiece in which The Three Fates dispose of the lives of the inhabitants of this earth.
48. EGYPTIAN FAIRY TALES. Told in English by Sir E. A. Wallis Budge. The treatment of magical practices as everyday occurrences gives these tales a strange charm.
49. MODERN GREEK FAIRY TALES. Told in English by William Metcalfe. *(In preparation.)*
50. TWO WIVES EXCHANGE SPIRITS, AND OTHER TALES. From the Japanese of Bakin. *(In preparation.)*

DRAWINGS FROM THE OLD MASTERS

THESE artistically got up little books are uniform in size with Gowans's Art Books, and will be found of absorbing interest by every student of Art.

FIRST SERIES.—Containing Sixty reproductions of Drawings by famous Artists in the Albertina Gallery, Vienna.

SECOND SERIES.—Containing Sixty reproductions of Drawings by great Japanese Artists in the British Museum, London. Selected by Laurence Binyon.

THIRD SERIES.—Containing Sixty reproductions of Drawings by Dutch and Flemish Masters in the State Museum, Amsterdam.

FOURTH SERIES.—Containing Sixty reproductions of Drawings by famous Artists in the British Museum, London. Selected by Sidney Colvin.

FIFTH SERIES.—Containing Sixty reproductions of Drawings by Claude Lorrain in the British Museum, London. Selected by Laurence Binyon.

Prices :

Paper Cover, 1s. net each. Cloth, 2s. net each.

Postage, 2d. each.

LONDON & GLASGOW : GOWANS & GRAY, LTD.

