

to certain ritual performances on the part of the lover; the snatching, for instance, of a handkerchief from the beloved, of which the preservation is tantamount to the permanence of the subsequent union. He has a curious case, too, of a peasant who married a nymph and gave her a child but could not make her speak to him. He consulted a wise woman who advised him to threaten her with the fire for the baby if she would not talk. He did it and the charm worked. The Nymph spoke fiercely to him, "You dog, leave my child alone," she said, and seized it from him, and with it disappeared. That is parallel to my case where love made Mabilla speak. It was love for her husband, to be sure; but she had then no children.

Mr. Wentz gets no evidence of fairy-wives from Ireland, but a great number out of Wales. One of them is the beautiful tale of Einion and Olwen (p. 161) which has many points of resemblance with mine from the Border. Einion also seems to have met the King of the Wood. Like Andrew King he was kissed by the nymphs, but only by one of them; but unlike him he stayed in their country for a year and a day, then went back to his own people, and finally returned for his fairy-wife. Taliesin was their son. No conditions seem to have been made.

So much for fairy brides, but now for fairy grooms.