

or grey. The Oreads or Spirits of the hills vary. In winter their vesture is yellow, in summer it is ash-green. The Dryad whom I saw was in grey, the colour of the lichen on oak-tree out of which she gleamed. The fairies in a Norman forest had long brown garments, very close and clinging, to the ankles. They were belted, and their hair was loose. But that is invariable. I never saw a fairy with snooded or tied up hair. They are always barefooted. Despoina is the only fairy I ever saw in any other colour than those I have named. She always wears blue, of the colour of the shadows on a moonlight night, very beautiful. She, too, wears sandals, which they say the Satyrs weave for her as a tribute. They lay them down where she has been or is likely to be; for they never see her.

But this matter of vesture is really a digression: I have more important matter in hand, and that is to consider the intercourse between fairy and mortal, as it is governed by appearance. How does a man, for instance, gain a fairy-wife? How does a woman give herself to a fairy-lover? I have given a careful account of a case of each sort in answer. Young King gained his wife by capture; Lady Emily Rich followed her lover at a look.

But this does not really touch the point, which is, rather, how was Lady Emily Rich brought or put