

pageantry (between 200 and 300 volumes) to the Society of Antiquaries; his old prints and works on costume to the British Museum.

FAIRIES (Fr., *fée, faerie*; Prov., *fada*; Sp., *hada*; Ital., *fata*; Med. Lat., *fatave*, to enchant, from Latin *fatum*, fate, destiny). In early times, when so much of the energy of man was not, as now, applied to practice, it seems to have found a natural outlet in the imagination. Of all the minor creations of mythology, the fairies are the most beautiful, the most numerous, the most memorable in literature. Like all organic growths, whether of nature or of the fancy, they are not the immediate product of one country or of one time; they have a pedigree, and the question of their ancestry and affiliation is one of wide bearing and weighty side-issues. But mixture and connexion of races have in this, as in many other cases, so changed the original folk-product that it is difficult to disengage and separate the different strains that have gone to the making or moulding of the result as we have it. Certain points, however, in the course and development of the superstition can be definitely placed.

The character of the religion of the people of Gaul was undoubtedly much changed by the Roman occupation, but, in inscriptions and legends, traces are to be found of what the primitive belief was, which faintly shadow out that primitive belief, and it is here that we first find traces of one of the various classes of beings which have in later times received the general name of fairies. Votive inscriptions to supernatural beings, corresponding to the nymphs and fauns of classic mythology, have been found on Gaulish and German soil repeatedly. A passage in Pomponius Mela (*De Situ Orbis*, bk. iii. c. 6) points distinctly to a belief of the Bretons in certain beings having many characteristics of the fairies.

"Sena being situate in the British sea against the country of the Osismyes is renowned with the oracle of the god of the Galles, whose vowesses in number nine, are hallowed to continual virginity. They call them Gallicens, and are of opinion that, through the singular wisdom wherewith they are indued, they raise the seas and winds with their charms, and transform themselves into what beastes they will, and heale such diseases as to others are incurable, and knowe things to come and prophesy of them, but not unto any other than such as sayle thither for the nonce, and come of set purpose to demaund counsell of them."—Golding's translation, p. 78.

The similarity of these beings to the fays that play so important a part in mediæval romances is remarkable. A passage in the romance of Lancelot du Lac is so directly descriptive that it may be quoted:—

"En cellui temps estoient appellees fées toutes celles qui sentermettoient denchantements et de charmes, et moult en estoit pour lors principalement en la Grande Bretagne, et scavoient la force et la vertue des parolles, des pierres, et des herbes, parquoy elles estoient tenue en jeunesse et en beaulte et en grandes richesses comment elles divisoient. Et ce fut estably au temps de Merlin le prophete.—Ed. 1533, p. v.

These fays preside at the birth and influence the destiny of men, taking individuals under their special protection. They take lovers from among men, and are often described as of delicate, unearthly, ravishing beauty. The enjoyment of their charms is, however, generally qualified by some restriction or compact, the breaking of which is the cause of calamity to the lover and all his race, as in the notable tale of Melusine. This fay by enchantment built the castle of Lusignan for her husband. It was her nature to take, every week, the form of a serpent from the waist below. The hebdomadal transformation being once, contrary to compact, witnessed by her husband, she left him with much wailing, and was said to return and give warning by her appearance and great shrieks whenever one of the race of Lusignan was about to die. At the birth of Ogier le Dannois six fairies attend, five of whom give good gifts, which the sixth over-

rides with a restriction. Gervaise of Tilbury, writing early in the 13th century, has, in his *Otia Imperialia*, a chapter *De lamis et nocturnis larvis*, where he gives it out, as proved by individuals beyond all exception, that men have been lovers of beings of this kind whom they call *Fadas*, and who did, in case of infidelity or infringement of secrecy, inflict terrible punishment—the loss of goods and even of life. There seems little in the characteristics of these fairies of romance to distinguish them from human beings, except their supernatural knowledge and power. They are not often represented as diminutive in stature, and seem to be subject to such human passions as love, jealousy, envy, and revenge. To this class belong the fairies of Boiardo, Ariosto, and Spenser.

The etymology traced at the beginning of this article is that generally given, but it is by no means universally accepted. Some fanciful theories that prevailed at the beginning of the century, as, for instance, that adopted by Sir W. Scott in his *Essay on the Fairy Superstition*, which connects the word fairy with the Persian *peri*, are now generally rejected. M. Walckenaer believed the word to be purely Celtic (see his *Letters sur les Contes des Fées*, Paris, 1836). Apart, however, from the question of the origin and varying intention of the term, the kind of beings first signified by it can be fairly connected with creatures of the Greek and Roman mythology.

The Gauls had no doubt a populous pantheon. The peasants seem to have offered worship to, and peopled the old hills, trees, rocks, streams, and springs with, beings similar to the nymphs and fauns of antiquity. And each little locality seems to have had its protecting deities, female, and generally three in number. The coming of Christianity only changed slightly the way of regarding these creatures—did not by any means overcome the superstition. It is most likely to the similarity in character and function of these local deities to the Parca or Fates of antiquity that we owe the name generally given to all the different beings, a great part of whose functions it was to preside at the birth and rule the destiny of man. It seems probable that among the people generation after generation of nurses changed these topical divinities into those fairies, the tales of which Perrault and his successors made so popular. The fairy tales in the *Piacevoli Notte* of Straparola (1550-54) and the *Pentamerone* of Basile (1672) are also, no doubt, the results of genuine tradition. By this time, however, the influence of Eastern stories had been brought by travellers and crusaders to bear upon the traditions of the West, as well as that of the superstition next to be mentioned. To the elves and duergar of the northern mythology we must go for the origin of those little creatures that dance in the woods and meadows. The elves are divided into two classes, the light and the dark. It is related in the prose Edda that the gods reflected how the duergar animated the clay below the earth like maggots in flesh; and certainly, under different names, as brownie, cluricaune, kobbold, nisse, lutin, hobgoblin, beings of this kind, whether of the hill or wood, of the rock or stream, or of the household, have played a great part in the life of the peasantry of many countries. They are represented as of very various characteristics and propensities. Their appearance and power are sometimes propitious, at other times baleful. "He that looks on them shall die," says Falstaff, and hides his face accordingly. Perhaps the leading features of their character with relation to man is a desire for fair human children, which, substituting abortive creatures, they practise many tricks to obtain. They are often represented as animated by a spirit of malicious mockery towards men, which is not, however, altogether malignant. In connexion with their fabled abode underground, it is to be noted that Chaucer makes Pluto and Proserpina king and queen of faery.

Besides scattered allusions, we owe to this superstition many fair products of our poetry. Works of Drayton, Ben Jonson, Fletcher, Randolph, and Herrick will at once suggest themselves. Its influence is of course very marked in the youthful works of Milton. Of the *Midsummer Night's Dream*, that perfect rose among all these flowers of fancy, it is unnecessary to speak, even were it possible to do so adequately.

For an elaborate account of fairies in general, see Keightley's *Fairy Mythology*, where the legends of different countries are collected. (W. HE.)

FAITHORNE, WILLIAM, a painter and engraver, was born in London, at what date is uncertain, but most probably either in 1626 or 1627. He was apprenticed to Robert Peake, a painter and printseller, who received the honour of knighthood from Charles I. On the outbreak of the civil war he accompanied his master into the king's service, and being made prisoner at Basinghouse, he was confined for some time to Aldersgate, where, however, he was permitted to follow his profession of engraver, and among other portraits did a small one of the first Villiers, duke of Buckingham. At the earnest solicitation of his friends he very soon regained his liberty, but only on condition of retiring to France. There he was so fortunate as to receive instructions from Robert Nanteuil, by which his style was greatly benefited. He was permitted to return to England about 1650, and took up a shop near Temple Bar, where, besides his work as an engraver, he carried on a large business as a printseller. In 1680 he gave up his shop and retired to a house in Blackfriars, occupying himself chiefly in painting portraits from the life in crayons, although still occasionally engaged in engraving. He died of a lingering consumption, May 13, 1691; and it is said that his life was shortened by the misfortunes, dissipation, and early death of his son William. Faithorne is especially famous as a portrait engraver, and among those on whom he exercised his art were a large number of eminent persons, including Sir Henry Spelman, Oliver Cromwell, Henry Somerset, the marquis of Worcester, John Milton, Queen Catherine, Prince Rupert, Cardinal Richelieu, Sir Thomas Fairfax, Thomas Hobbes, Richard Hooker, Robert second earl of Essex, and Charles I. All his works are remarkable for their combination of freedom and strength with softness and delicacy, and his crayon paintings unite to these the additional quality of clear and brilliant colouring. Faithorne is the author of a work on engraving, which was published in 1622.

FAITHORNE, WILLIAM (1656-1686), a mezzotinto engraver, son of the former, was born in 1656. He had the advantage of his father's instructions, and devoting his attention chiefly to mezzotinto, at an early age gave promise of attaining great excellence, but became idle and dissipated, and it is said involved his father in money difficulties. Among persons of note whose portraits he engraved are Charles II., Mary princess of Orange, Queen Anne when princess of Denmark, and Charles XII. of Sweden. He died in 1686.

The best account of the Faithornes is that contained in Walpole's *Anecdotes of Painting*. A life of Faithorne the elder is preserved in the British Museum among the papers of Mr Bayford, librarian to Lord Oxford, and an intimate friend of Faithorne.

FAIZÁBÁD, a division or commissionership of Oudh in British India, now under the jurisdiction of the lieutenant-governor of the North-Western Provinces. It lies in 26°-28° 30' N. lat. and 81° 5'-83° 15' E. long., and comprises the three districts of Faizábád, Gondá, and Bharáich. It is bounded on the N. by the independent state of Nepál, on the E. by Gorakhpur district, on the S. by Azimgarh and Sultanpur, and on the W. by Bára Banki, Sitápur, and Kheri. Population, according to the census of 1868—Hindus,

3,028,502; Mahometans and others, 350,760; total, 3,379,262, of whom 1,747,411 were males and 1,631,851 females. Number of villages or townships, 8452. Area, 7671 square miles.

FAIZÁBÁD, a district of British India in Oudh, under the lieutenant-governor of the North-Western Provinces, in 26°-27° N. lat. and 81°-82° E. long., is bounded on the N. and E. by the Gogra river, on the S. by Azimgarh district, and on the W. by the Gumti river. The area, according to the latest estimate in 1877, is 1649 square miles, and the population 1,024,092 souls. Faizábád forms a very historical district, lying between the two great rivers of Oudh, and is interesting alike for its calamities and its ruins. Ajodhyá, the capital of the ancient kingdom of Oudh, which plays so conspicuous a part in the Sanskrit epics, lies in its northern angle, close to the present city of Faizábád. In more modern times the district was the centre of the nawáb vizier's influence, and contained his capital until the removal of his court to Lucknow in 1775. In 1857 it became the scene of the disaster described below. Since the mutiny, the district has settled down into a peaceful part of the British empire, with an increasing population. It is penetrated throughout its length from north to south by the Oudh and Rohilkhand railway, and does an important trade with the great cities of the north-west. The growth of its population has been the more marked, owing to the previous desertion and decay in the last century on the transfer of the nawáb's court to Lucknow. The population, classified according to religion, is—Hindus, 922,360, Mahometans, 100,410, Christians, 1322, of whom 1267 represent the European soldiers; total, 1,024,092; the density of population averaging 621 per square mile. The five largest towns, containing upwards of 5000 inhabitants, are—Faizábád, population, 37,804; Tánda, 13,543; Ajodhyá, 9949; Jalálpur, 6275; and Sajauli, 5614. The railway stations are the following:—Málipur, Akbarpur, Kánurpur, Gosáinganj, Tandauli, Belarghát, Darsinagar, Ajodhyá, Faizábád, and Sajauli. The estimated cultivated area in 1875 was 628,690 acres, of which rice was returned as occupying 162,562; wheat, 162,895; other food grains, 248,837; oil-seeds, 6888; sugar, 27,800; cotton, 492; opium, 4982; indigo, 6900; fibres, 202; tobacco, 3957; and vegetables, 3522. The total value of the trade of Faizábád in 1874-75 was exports £425,115, and imports £122,511, the chief articles of export being food grains, oil-seeds, country cloth, and silk, and cotton; and of imports, sugar, spices, European piece goods, &c. The revenue of the district in 1874-75 was £151,856, of which £133,243, or 85 per cent., was derived from the land-tax. The machinery for protecting person and property consisted of 15 magisterial and 15 civil and revenue courts. The regular police force consisted of 552 officers and men, maintained at a cost of £8363 out of the imperial revenue; a town and cantonment police numbering 237, and costing £1402 from local sources; and a village police numbering 2277 men, maintained by the villagers or landholders at a cost of £5524. The average daily number of prisoners in jail in 1875 was 791, or one to every 1294 of the population. The schools in the same year numbered 98, attended by 4461 pupils. Four charitable dispensaries afforded medical aid to 13,463 patients; and a poorhouse furnished assistance to 6752 paupers in the shape of food, clothing, and shelter.

FAIZÁBÁD, the chief town and administrative headquarters of the district of the same name, situated on the right or south bank of the Gogra, in 26° 47' N. lat. and 82° 15' E. long. Adjacent to Faizábád on the E., and now forming a suburb of the town, is Ajodhyá, the ancient capital of King Daswratha, the father of Ráma, the hero of the Rámáyana. Of this ancient city, said to have covered

an area of 48 *kos*, now hardly a trace remains. The modern Ajodhya contains several Jain and Hindu temples. The city of Faizábád was founded about 1730 by Sa'adat Ali Khán the first nawáb vizier of Oudh, who made it his capital. The place rapidly grew in importance until 1775, when the court of Oudh was removed to Lucknow. It then rapidly decayed, all the leading merchants, bankers, &c., abandoning the place. In 1839, Butter estimated its population at 100,000 but fast diminishing, owing to the exactions and oppressions by the native officials of the nawáb's Government. At the time of the census in 1869 Faizábád contained only 37,804 inhabitants; but it is now again advancing in prosperity, and is rapidly becoming an emporium of trade. At the time of the annexation of Oudh in 1856 Faizábád was made, and still continues to be, a large military station. On the outbreak of the mutiny in

1857, the cantonment contained two regiments of infantry, a squadron of cavalry, and a light field battery of artillery—all natives. Owing to their threatening demeanour after the Meerut massacre, many of the European ladies and children were sheltered by one of the great landholders of Oudh, and others were sent forward to less disturbed parts of the country. The troops rose, as was anticipated, and although they at first permitted their officers to take boats and proceed towards Dinapur, a message was afterwards sent to a rebel force lower down the river to intercept the fugitives. Of four boats, one succeeded in reaching Dinapur safely, having passed the rebels unnoticed. Of the occupants of the other three boats, one person alone escaped. Faizábád is now a station for European as well as for native troops.

FAKIR. See DEEVISH, vol. vii. p. 113.

END OF VOLUME EIGHT.



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