

εὐδος μηδέ δέ μέντος ἔγει, τούτο πολλὰ μαργάρα,
βρύσιν εἰσερχόμενος εἰς παρθένον γυναικαν,

and of his disguise, when Athisa

ἔπειτα εἰς εργαλητὴν θάλατταν κατεῖσθαι ποιεῖ, οὐκέτι
πατερίστηρα μελέστηρα παλαιόντα πατέρα ποιεῖ,
πενίσσων δέ οἱ θεοὶ πάντες περιελθοῦσιν
μηδὲ μηδέποτε πόλλα κακοῖν βάλεν οὐδὲν.
μαργάρα περιεστά, κακὸν πεμπαργύραν κατέστη.

and lastly of his recognition by his old mother when she saw the wound made by the tusks of the boar who slew Adonis? So in the vengeance of Chandra we see the punishment of the suitors by Odysseus, an incident still further travestied in Grimm's legend of the 'King of the Golden Mountain.' So again we read of the body of Chundun Rang, which remained undecayed though he had been dead many months, or of Sadevi Bai, who a month after her death looked as lovely as on the night on which she died, when reminded of the body of Heron, which Aphrodite anointed with ambrosial oil and guarded day and night from all unclean things.

But though the doom of which Adonis mournfully complained to Thetis does not cover almost all of these bright beings, they cannot be held in the grasp of death, for the power which has laid them low. Parvati and Surya Bai start from their slumber at the magic touch of the lover's hand, and even when all hope seemed to be lost, this being provides an antidote which will bring back life to the dead. In the story of Phul Rani and Surya Bai these benevolent jackals who converse together like the crows of Luxman or the crows in the tale of Fair-fair John. 'How can see this tree?' said the jackal to the crow. 'Well, if some of its leaves were to be put into the eyes and upon the upper lip of a man, and his temples also, and some drops of water were to be applied to his wounds, he would recover again and be as strong as ever.'

Let us now reappear in Grimm's 'Three Snakelaves, in which we find the part of the jackals. It was a snake who was buried alive with his wife, and was approaching her when he heard her groans. Presently another snake came along from the corner near the other lying dead, and soon returned with three green leaves in his mouth, and laying the parts of the body together so as to join, put one leaf on each wound, and the dead snake was alive again. The prince restoring the leaves to his wife restored her to life. The following are the words of Apollodorus in relating the legend as told by Alcian of Glaukos and Polydoros:

'When Minos said that he must bring Glaukos to life, Polydoros was shut up with the dead body; and being sorely perplexed how to do this, he saw a dragon approach the prison. Then he armed with a sword; and another dragon came, and taking the first out dead, went away, and brought some grass which it placed on the body of the other, which immediately rose up. Polydoros having beheld this with astonishment, put the same grass on the body of Glaukos, and restored him.'

We sought to prove the absolute identity of the great mass of Hindoo, Greek, Norse, and German legends, we surely need go no further. Yet we cannot resist the temptation of adding a few words on the story of Tarn Bai, whom the disguised wife of Loge, the Deccan gods on a gold and ivory throne, and of a commanding aspect; and of which hair was bound by long strings of pearls. Her dress was of fine spun gold, and round her waist was clasped a zone of resplendent light-giving diamonds; her arms were covered with a profusion of costly jewels, but brighter than all else, were her bright eyes, which looked full of gentle beauty.'

But Tarn Bai is the star of the sky, or maiden, the Asteropaios of the Greeks, over whom the Greek myth says only that she was the tallest of all the men, and that she was slain by Achilles. This is, in fact, one of the many phases assumed by the struggle between the powers of light and darkness. This child in the Deccan stories is known only as Gaurra Bai, but as Panch Jyoti Bai, or Surya Bai, as the wife of the fish or frog-sun.* These daughters of a gardener or a milkman, whom we see the image of Laxmi, the bountiful earth, who lavishes on her children in her treasures of fruit, milk, flowers, &c.

The past is visiting little girls up and down all over the world. This is a good opportunity for the study of Indian literature, but especially for those who care to study the development of the human mind. Miss Elizabeth Muller, the German author of the 'Fairy Tales of Grimm,' has written to Mr. Edgar Taylor, 'I do not know what to do with a genuine and valuable collection of this charming branch of literature. We are grateful to Miss Muller for her kind, and, as we trust, fair derivation of these Hindoo tales, which are written in an English style of admirable

* See Mrs. Muller, 'Chips from a German Workshop,' vol. ii. p. 248.

