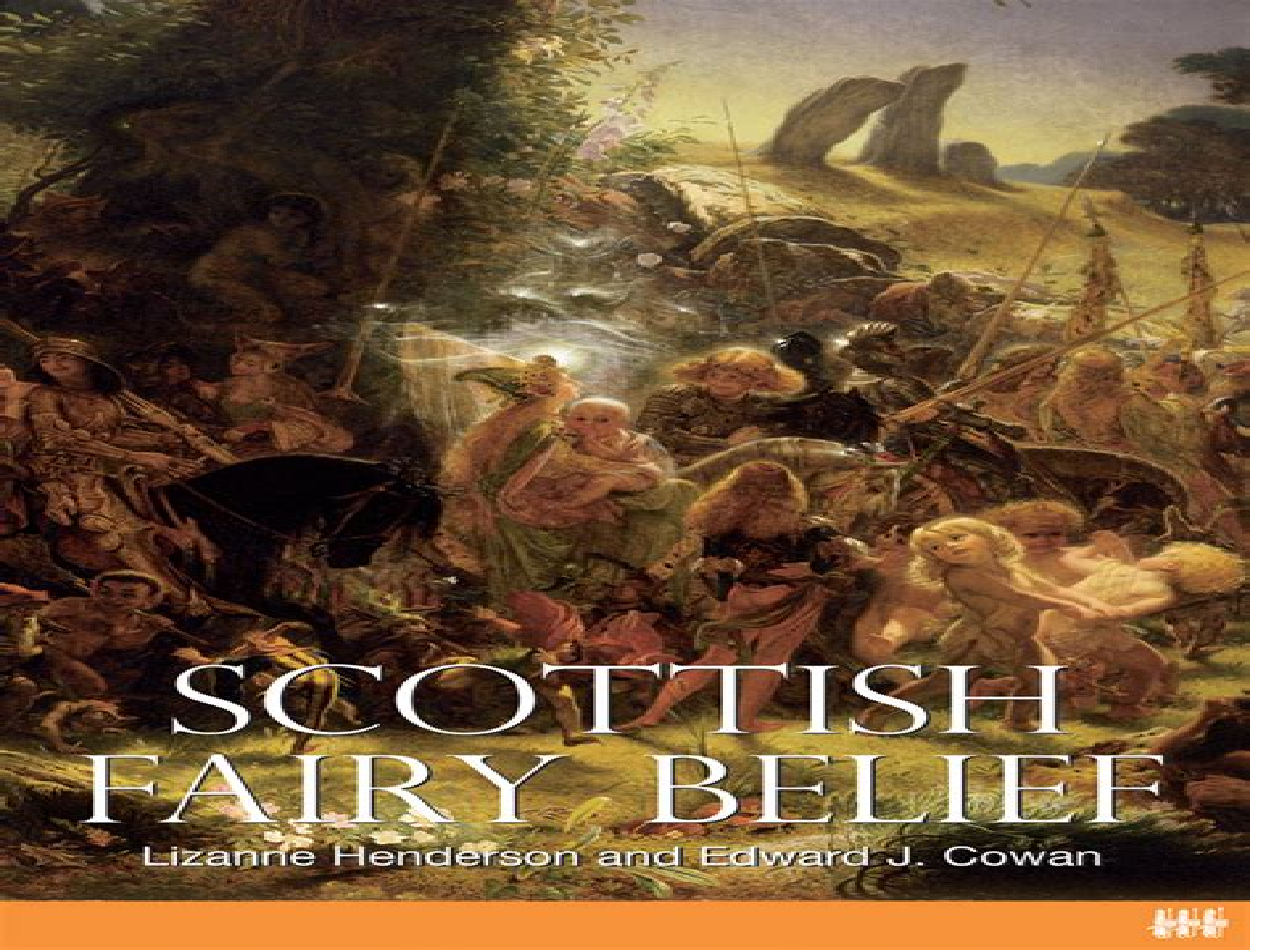




SCOTTISH FAIRY BELIEF

Lizanne Henderson and Edward J. Cowan



Scottish Fairy Belief

Julian Goodare, Martha McGill



Scottish Fairy Belief:

Scottish Fairy Belief Lizanne Henderson, Edward J. Cowan, 2001 The authorities told folk what they ought to believe but what did they really believe Throughout Scottish history people have believed in fairies They were a part of everyday life as real as the sunrise and as incontrovertible as the existence of God While fairy belief was only a fragment of a much larger complex the implications of studying this belief tradition are potentially vast revealing some understanding of the worldview of the people of past centuries This book the first modern study of the subject examines the history and nature of fairy belief the major themes and motifs the demonising attack upon the tradition and the attempted reinstatement of the reality of fairies at the end of the seventeenth century as well as their place in ballads and in Scottish literature *Scottish Fairy Belief* Lizanne Henderson, 2007-02-27 The authorities told folk what they ought to believe but what did they really believe Throughout Scottish history people have believed in fairies They were a part of everyday life as real as the sunrise and as incontrovertible as the existence of God While fairy belief was only a fragment of a much larger complex the implications of studying this belief tradition are potentially vast revealing some understanding of the worldview of the people of past centuries This book the first modern study of the subject examines the history and nature of fairy belief the major themes and motifs the demonising attack upon the tradition and the attempted reinstatement of the reality of fairies at the end of the seventeenth century as well as their place in ballads and in Scottish literature *Witchcraft and Folk Belief in the Age of Enlightenment* Lizanne Henderson, 2016-04-08 Taking an interdisciplinary perspective *Witchcraft and Folk Belief in the Age of Enlightenment* represents the first in depth investigation of Scottish witchcraft and witch belief post 1662 the period of supposed decline of such beliefs an age which has been referred to as the long eighteenth century coinciding with the Scottish Enlightenment The late seventeenth and early eighteenth centuries were undoubtedly a period of transition and redefinition of what constituted the supernatural at the interface between folk belief and the philosophies of the learned For the latter the eradication of such beliefs equated with progress and civilization but for others such as the devout witch belief was a matter of faith such that fear and dread of witches and their craft lasted well beyond the era of the major witch hunts This study seeks to illuminate the distinctiveness of the Scottish experience to assess the impact of enlightenment thought upon witch belief and to understand how these beliefs operated across all levels of Scottish society *Witchcraft and belief in Early Modern Scotland* J. Goodare, L. Martin, J. Miller, 2007-12-04 This pioneering collection concentrates on witchcraft beliefs rather than witch hunting It ranges widely across areas of popular belief culture and ritual practice as well as dealing with intellectual life and incorporating regional and comparative elements **Fairies, Fractious Women, and the Old Faith** Regina Buccol, 2006-07 Fairies unruly women and vestigial Catholicism constituted a frequently invoked triad in late sixteenth and early seventeenth century drama which has seldom been critically examined and therefore constitutes a significant lacuna in scholarly treatments of early modern theater including the work of Shakespeare Fairy tradition has lost

out in scholarly critical convention to the more masculine mythologies of Christianity and classical Greece and Rome in which female deities either serve masculine gods or are themselves masculinized i e Diana as a buckskinned warrior However the fairy tradition is every bit as significant in our critical attempts to situate early modern texts in their historical contexts as the references to classical texts and struggles associated with state mandated religious beliefs are widely agreed to be fairy rebellious woman quasi Catholic trio repeatedly stages resistance to early modern conceptions of appropriate class and gender conduct and state mandated religion in A Midsummer Night s Dream The Merry Wives of Windsor Cymbeline All s Well That Ends Well and Ben Jonson s The Alchemist

Witches of the North Liv Helene Willumsen,2013-06-13 Witches of the North Scotland and Finnmark is a comparative study of witchcraft persecution in Scotland and Finnmark Norway A wide range of quantitative and qualitative analyses based mainly on legal documents shed light on the witch hunts in the two regions during the seventeenth century Statistical analyses give information about tendencies in the source material in total The qualitative chapters contain close readings of trial documents wherein the various voices heard during a trial are analysed the voice of the scribe the voice of the law the voice of the accused person and the voices of the witnesses The analyses combined provide a broad view of the historical phenomenon in question as well as in depth studies of individual witchcraft cases

Travelling the Fairy Path Morgan Daimler,2018-09-28 An in depth and experiential look from the inside at practicing Fairy Witchcraft This unique form of spirituality is one that melds the traditions of the Fairy Faith with neopagan witchcraft creating something that is new yet rooted in the old In this third book in the series the reader is invited to travel down the path to Fairy with the author and see how their journey has unfolded over the last twenty five years weaving together practical experience and academic study Looking at this form of witchcraft with an eye that is both serious and humorous Travelling the Fairy Path offers insight and suggestions for practices shaped from the source material and lived in daily life to help as the reader moves from beginner to experienced practitioner

The Shaping of Ulster Presbyterian Belief and Practice, 1770-1840 Andrew R. Holmes,2006-11-02 A historical study of the most influential and important Protestant group in Northern Ireland the Ulster Presbyterians Andrew R Holmes argues that to understand Ulster Presbyterianism is to begin to understand the character of Ulster Protestantism more generally and the relationship between religion and identity in present day Northern Ireland He examines the various components of public and private religiosity and how these were influenced by religious concerns economic and social changes and cultural developments He takes the religious beliefs and practices of the laity seriously in their own right and thus allows for a better understanding of the Presbyterian community more generally

Scottish Witches and Witch-Hunters J. Goodare,2013-10-31 This book brings together twelve studies that collectively provide an overview of the main issues of live interest in Scottish witchcraft As well as fresh studies of the well established topic of witch hunting the book also launches an exploration of some of the more esoteric aspects of magical belief and practice

The Scottish Fairy Book Elizabeth Grierson,2011-09-28 There are

roughly speaking two distinct types of Scottish Fairy Tales There are what may be called Celtic Stories which were handed down for centuries by word of mouth by professional story tellers who went about from clachan to clachan in the Highlands and Islands earning a night s shelter by giving a night s entertainment and which have now been collected and classified for us by Campbell of Isla and others These stories which are also common to the North of Ireland are wild and fantastic and very often somewhat monotonous and their themes are strangely alike They almost always tell of some hero or heroine who sets out on some dangerous quest and who is met by giants generally three in number who appear one after the other with whom they hold quaint dialogues and whom eventually they slay Most of them are fairly long and although they have a peculiar fascination of their own they are quite distinct from the ordinary Fairy Tale These latter in Scotland have also a character of their own for there is no country where the existence of Spirits and Goblins has been so implicitly believed in up to a comparatively recent date As a proof of this we can go to Hogg s tale of The Wool gatherer and see how the countryman Barnaby voices the belief of his day Ye had need to tak care how ye dispute the existence of fairies brownies and apparitions Ye may as weel dispute the Gospel of Saint Matthew Perhaps it was the bleak and stern character of their climate and the austerity of their religious beliefs which made our Scottish forefathers think of the spirits in whom they so firmly believed as being for the most part mischievous and malevolent Their Bogies their Witches their Kelpies even their Fairy Queen herself were supposed to be in league with the Evil One and to be compelled as Thomas of Ercildoune was near finding out to his cost to pay a Tiend to Hell every seven years so it was not to be wondered at that these uncanny beings were dreaded and feared But along with this dark and gloomy view we find touches of delicate playfulness and brightness The Fairy Queen might be in league with Satan but her subjects were not all bound by the same law and many charming tales are told of the sith or silent folk who were always spoken of with respect in case they might be within earshot who made their dwellings under some rocky knowe and who came out and danced on the dewy sward at midnight Akin to them are the tales which are told about a mysterious region under the sea far below the abode of fishes where a strange race of beings lived who in their own land closely resembled human beings and were of such surpassing beauty that they charmed the hearts of all who looked on them They were spoken of as Mermaids and Mermen and as their lungs were not adapted for breathing under water they had the extraordinary power of entering into the skin of some fish or sea animal and in this way passing from their own abode to our upper world where they held converse with mortal men and as often as not tried to lure them to destruction The popular idea always represents Mer folk as wearing the tails of fishes in Scottish Folklore they are quite as often found in the form of seals Then we frequently come across the Brownie that strange kindly lovable creature with its shaggy unkempt appearance half man half beast who was said to be the ordained helper of man in the drudgery entailed by sin and was therefore forbidden to receive wages who always worked when no one was looking and who disappeared if any notice were taken of him

The Scottish Fairy Book Elizabeth Wilson Grierson, 2020-09-28 There are roughly speaking two

distinct types of Scottish Fairy Tales There are what may be called Celtic Stories which were handed down for centuries by word of mouth by professional story tellers who went about from clachan to clachan in the Highlands and Islands earning a night s shelter by giving a night s entertainment and which have now been collected and classified for us by Campbell of Isla and others These stories which are also common to the North of Ireland are wild and fantastic and very often somewhat monotonous and their themes are strangely alike They almost always tell of some hero or heroine who sets out on some dangerous quest and who is met by giants generally three in number who appear one after the other with whom they hold quaint dialogues and whom eventually they slay Most of them are fairly long and although they have a peculiar fascination of their own they are quite distinct from the ordinary Fairy Tale These latter in Scotland have also a character of their own for there is no country where the existence of Spirits and Goblins has been so implicitly believed in up to a comparatively recent date As a proof of this we can go to Hogg s tale of The Wool gatherer and see how the countryman Barnaby voices the belief of his day Ye had need to tak care how ye dispute the existence of fairies brownies and apparitions Ye may as weel dispute the Gospel of Saint Matthew Perhaps it was the bleak and stern character of their climate and the austerity of their religious beliefs which made our Scottish forefathers think of the spirits in whom they so firmly believed as being for the most part mischievous and malevolent Their Bogies their Witches their Kelpies even their Fairy Queen herself were supposed to be in league with the Evil One and to be compelled as Thomas of Ercildoune was near finding out to his cost to pay a Tiend to Hell every seven years so it was not to be wondered at that these uncanny beings were dreaded and feared But along with this dark and gloomy view we find touches of delicate playfulness and brightness The Fairy Queen might be in league with Satan but her subjects were not all bound by the same law and many charming tales are told of the sith or silent folk who were always spoken of with respect in case they might be within earshot who made their dwellings under some rocky knowe and who came out and danced on the dewy sward at midnight

The supernatural in early modern Scotland Julian Goodare,Martha McGill,2020-12-08 This book is about other worlds and the supernatural beings from angels to fairies that inhabited them It is about divination prophecy visions and trances And it is about the cultural religious political and social uses to which people in Scotland put these supernatural themes between 1500 and 1800 The supernatural consistently provided Scots with a way of understanding topics such as the natural environment physical and emotional wellbeing political events and visions of past and future In exploring the early modern supernatural the book has much to reveal about how men and women in this period thought about debated and experienced the world around them Comprising twelve chapters by an international range of scholars The supernatural in early modern Scotland discusses both popular and elite understandings of the supernatural

Satan and the Scots Michelle D. Brock,2016-05-26 Frequent discussions of Satan from the pulpit in the courtroom in print in self writings and on the streets rendered the Devil an immediate and assumed presence in early modern Scotland For some especially those engaged in political struggle this produced a unifying effect by

providing a proximate enemy for communities to rally around For others the Reformed Protestant emphasis on the relationship between sin and Satan caused them to suspect much to their horror that their own depraved hearts placed them in league with the Devil Exploring what it meant to live in a world in which Satan's presence was believed to be and indeed perceived to be ubiquitous this book recreates the role of the Devil in the mental worlds of the Scottish people from the Reformation through the early eighteenth century In so doing it is both the first history of the Devil in Scotland and a case study of the profound ways that beliefs about evil can change lives and shape whole societies Building upon recent scholarship on demonology and witchcraft this study contributes to and advances this body of literature in three important ways First it moves beyond establishing what people believed about the Devil to explore what these beliefs actually did how they shaped the piety politics lived experiences and identities of Scots from across the social spectrum Second while many previous studies of the Devil remain confined to national borders this project situates Scottish demonic belief within the confluence of British Atlantic and European religious thought Third this book engages with long running debates about Protestantism and the disenchantment of the world suggesting that Reformed theology through its dogged emphasis on human depravity eroded any rigid divide between the supernatural evil of Satan and the natural wickedness of men and women This erosion was borne out not only in pages of treatises and sermons but in the lives of Scots of all sorts Ultimately this study suggests that post Reformation beliefs about the Devil profoundly influenced the experiences and identities of the Scottish people through the creation of a shared cultural conversation about evil and human nature

The Visions of Isobel Gowdie Emma Wilby, 2010-06-04 The confessions of Isobel Gowdie are widely recognised as the most extraordinary on record in Britain Using historical psychological comparative religious and anthropological perspectives this book sets out to separate the voice of Isobel Gowdie from that of her interrogators

Airy Nothings: Imagining the Otherworld of Faerie from the Middle Ages to the Age of Reason, 2013-11-07 Ever since the Middle Ages the Otherworld of Faerie has been the object of serious intellectual scrutiny What science in the end dismissed as airy nothings was given a local habitation and a name by art This book presents some of the main chapters from the history and tradition of otherworldly spirits and fairies in the folklore and literature of the British Isles and Northern Europe In eleven contributions different experts deal with some of the main problems posed by the scholarly and artistic confrontation with the Otherworld which not only fuelled the imagination but also led to the ultimate redundancy of learned perceptions of that Otherworld as it was finally obfuscated by the clarity of an enlightened age Contributors include Henk Dragstra John Flood Julian Goodare Tette Hofstra Robert Maslen Richard North Karin E Olsen David J Parkinson Rudolf Suntrup Jan R Veenstra and Helen Wilcox

Living with Religious Diversity in Early-Modern Europe Dagmar Freist, 2016-12-05 Current scholarship continues to emphasise both the importance and the sheer diversity of religious beliefs within early modern societies Furthermore it continues to show that despite the wishes of secular and religious leaders confessional uniformity was in many cases impossible to enforce As the

essays in this collection make clear many people in Reformation Europe were forced to confront the reality of divided religious loyalties and this raised issues such as the means of accommodating religious minorities who refused to conform and the methods of living in communion with those of different faiths Drawing together a number of case studies from diverse parts of Europe *Living with Religious Diversity in Early Modern Europe* explores the processes involved when groups of differing confessions had to live in close proximity sometimes grudgingly but often with a benign pragmatism that stood in opposition to the will of their rulers By focussing on these themes the volume bridges the gap between our understanding of the confessional developments as they were conceived as normative visions and religious culture at the level of implementation The contributions thus measure the religious policies articulated by secular and ecclesiastical elites against the lived experience of people going about their daily business In doing this the collection shows how people perceived and experienced the religious upheavals of the confessional age and how they were able to assimilate these changes within the framework of their lives

Body, Soul, Spirits and Supernatural Communication Éva Pócs, 2019-01-17 This book provides a nuanced picture of the notions of body and soul held by the peoples of Europe through the soul concepts associated with the Judeo Christian tradition and other religions and denominations and the alternative traditions preserved alongside Christianity in folklore collections linguistic and literary records The studies also emphasize the connections between these notions and beliefs related to death and the dead as well as questions of communication between the human world and the spirit world The essays here focus on the roles notions of the soul and the spirit world play in the everyday life religion and mentality of various communities their folklore and literary representations as well as the narrative metaphors motifs topoi and genres of ideas about the soul and about supernatural communication along with questions of the relationship between narratives and religious notions This book will appeal to researchers and students of religion mythology folklore and the anthropology of religion as well as general readers interested in the humanities

Possessed By the Devil Andrew Sneddon, 2013-05-15 County Antrim Ireland 1711 Eight women were put on trial accused of bewitching and demonically possessing young Mary Dunbar amid an attack by evil spirits on the local community and after the supernatural murder of a clergyman's wife Mary Dunbar was the star witness in this trial and the women were by the standards of the time believable witches they dabbled in magic they smoked they drank they had disabilities A second trial targeted a final male witch and head of the Sellar witch family With echoes of the Salem witch hunt this is a story of murder of a community in crisis and of how the witchhunts that claimed over 50 000 lives in Europe played out on Irish shores It plunges the reader into a world where magic was real and the power of the Devil felt with disastrous consequences

Elizabeth I Carole Levin, Jo Eldridge Carney, 2017-05-15 This interdisciplinary collection by historians cultural critics and literary scholars examines a variety of the political social and cultural forces at work during the English Renaissance and beyond forces that contributed to creating a wealth of artistic literary and historical impressions of Elizabeth her court and the time period named after her the

Elizabethan age Articles in the collection discuss Elizabeth's relationships investigate the advice given her explore connections between her court and the arts and consider the role of Elizabeth's court in the political life of the nation Some of the ways Elizabeth was understood and represented demonstrate society's fears and ambivalence about early modern women in power while others celebrate her successes as England's first and only unmarried queen regnant This volume will be of interest to scholars and students in a wide range of disciplines including literary cultural historical and women's studies as well as those interested in the life and times of Elizabeth I

The Oxford Handbook of Witchcraft in Early Modern Europe and Colonial America Brian P. Levack, 2013-03-28 The essays in this Handbook written by leading scholars working in the rapidly developing field of witchcraft studies explore the historical literature regarding witch beliefs and witch trials in Europe and colonial America between the early fifteenth and early eighteenth centuries During these years witches were thought to be evil people who used magical power to inflict physical harm or misfortune on their neighbours Witches were also believed to have made pacts with the devil and sometimes to have worshipped him at nocturnal assemblies known as sabbaths These beliefs provided the basis for defining witchcraft as a secular and ecclesiastical crime and prosecuting tens of thousands of women and men for this offence The trials resulted in as many as fifty thousand executions These essays study the rise and fall of witchcraft prosecutions in the various kingdoms and territories of Europe and in English Spanish and Portuguese colonies in the Americas They also relate these prosecutions to the Catholic and Protestant reformations the introduction of new forms of criminal procedure medical and scientific thought the process of state building profound social and economic change early modern patterns of gender relations and the wave of demonic possessions that occurred in Europe at the same time The essays survey the current state of knowledge in the field explore the academic controversies that have arisen regarding witch beliefs and witch trials propose new ways of studying the subject and identify areas for future research

Scottish Fairy Belief Book Review: Unveiling the Magic of Language

In an electronic era where connections and knowledge reign supreme, the enchanting power of language has are more apparent than ever. Its capability to stir emotions, provoke thought, and instigate transformation is truly remarkable. This extraordinary book, aptly titled "**Scottish Fairy Belief**," compiled by a highly acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound affect our existence. Throughout this critique, we will delve into the book is central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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