

My time is too limited. Would welcome help with this one. Credits will be posted Write dmackay@nbnnet.nb.ca

#### ADDLER

E. addle, verb, ME. adlen (to gain, acquire), from Ice. oodlask (to acquire property), akin to oodal (property), c.f. allodial, Dial. Eng. 1. to earn through labour, 2. to thrive, ripen, yield fruit, e.g. "Kill ivy, else tree will addle no more." Tusser. Noun, AS. adela, akin to G. addel, urine, O Sw. manure, liquid filth, Dial. Eng., earnings, wages. Adverb, having lost the power of development and become rotten, as eggs; putrid. Hence, unfruitful, or confused, brainless, addled, muddled. Addle-brain, a stupid fellow. Addle-pate, a dull witted person. AS. menter, from Obs. F. menterie, lying.

#### AEGIR

Old Norse, Teut. Myth. One of the three immortal "elder gods", personifying the sea. A giant, he was married to Ran, the goddess of death for those lost at sea. The nine daughters of this pair represented the surf and the turbulent waves. The halls of Aegir were lit with gold from plundered ships, and at the time of each flax harvest the mortal gods of the land were invited to banquet there. In parts of Germany this god was called Hler, from which the surname Himmler. In England he was Eagor, which is confluent with Llyr, the Welsh god of the sea, and Ler, who had control of Gaelic western ocean.

#### AGUANE

Teut. Myth. An alpine species responsible for assuring the purity of mountain streams and meadows. Although they were good-natured, it used to be thought proper to ask permission before passing through their territory. Men caught muddying their streams were captured and raped by these female spirits, or were entangled in their long hair and dragged to the river bottom where they were drowned. Italian members of this tribe were said to cannibalize those who offended them. On the other hand they often cultivated human company and would help men and women with their haying and farmwork. They were mated to the Salvani and could be identified by their long breasts which they threw backwards over their shoulders to nurse children which they carried in wicker baskets tied to their backs. In some sections of Europe the males and females were respectively known as: Vivani and Vivene, Pantegani and Pantegane, or Bregostani and Bregostene. Much

less is known of the males except that they were protectors of the deep forests of the lower alps and preferred the cold of winter to any association with human kind.

#### ALFAR

Scand. form for Elf (which, see)

#### ALLERUNKEN OR ALRAUNE

Teut. See Mandragora. Northern German spirit similar to the Kobold.

#### ANGAKOK

Innu. A medicine man, conjurer, priest, poet or prophet of the north.

#### ANGEL

ME. angel, aungel; OF. angele, F. ange; from L. angelus, messenger. Cf. AS. aengel, engel, possibly related in this connection to the mortal god Ingvi or Engvi-Frey. In Jewish, Christian and Muslim theology, a messenger of the God. These god-spirits appear to be the equivalent of the pagan Fylgie (which, see) which were born to individual men and were their protectors. Because Saint Patrick was unusually important he had two angels, who he consulted when making decisions. Keightley says that "After the introduction of Christianity, "Engel" was employed for "Alp" (in Scandinavia)", thus the origin of proper names such as Englerich instead of Alprich and Engelhart, replacing Alphart.

#### AOIFE

Celt. The goddess sorceress with the golden wand. Jealous of her stepchildren she changed them into swans for 900 years and was punished by being made a "demon of the air".

#### APOPA

Innu. The "puck" of the barren-lands of Canada. A misshapened dwarf who plays malicious tricks on people after the fashion of the Norse god Loki. Since is occasionally benevolent he is usually regarded with tolerance unless

his "humour" goes a too far.

#### ARDNAINIQ

Innu. A legendary people of the central Canadian Arctic believed to live in the north-west. The women were of ordinary stature but their husbands were little men, so small they could be carried in the hoods of their mates.

#### ASA, ASS

Old Norse, Teut. Myth. A god, the plural being Aesir, the gods of the north lands. The original company included Odin or Woden, Thor or Donar, Tyr or Tiu, Balder, Forsetti, Heimdall, Loki, Hoenir, Villi, Ve, and Bragi. The Vana, which included Niord, Frey, Freya, Nerthus, became sharers in the Aesir's rule by force of arms. The Aesir were associated with goddesses called the Asynjur numbering eighteen in all. The singular form was sometimes used to designate Odin, king of the gods.

#### AITHECH TUATHA

G. aithech, rent-paying; tuatha, people, and currently, either northerners or farmers. The Tuatha danaan were a semi-historic people who took control of Ireland from the Firbolgs, whose capitol was Tara and from the Fomorian sea-giants, whose major land base was on Tory Island. At the height of their power these bronze-age people were regarded as warrior-magicians. They were defeated by the Milesians about the year 1000 B.C. and were afterwards termed the "rent-paying people" or the Danann sidh, "the seed people". They were banished "under the hills" by their conquerors creating the nucleus for the Gaelic "little people". Their reality was shown in a rebellion which returned them, briefly, to power in the second century B.C.

#### ALLFATHER

Old Norse, Teut. Myth. The immortal creator-god, "dimly conceived, uncreated, and unseen", but the mover of all things in that "whatever he willed came to pass." Also known as the Orlog. The name was afterwards usurped by Odin, who was not an immortal although he did originate the Nine Worlds of the North.

#### ALVEN

Low Teut. Myth. Light elves with bodies which were translucent. They slept during the day and were active at night, when their power over bodies of water was pronounced. They lived within hills and beneath ponds which were not populated by fish. They were spoken of as shape-changers who could shrink to a size which allowed them to drift on the wind or travel within air bubbles in water, but could also represent themselves as glowing monsters crowding half the morning sky. Their favoured plants were the night-wort and the elf-leaf, their attachment being so strong they would blight humans or animals who trod upon them.

#### AN TIGHERNAS

Gaelic Myth, The One God, applied by the Christians to both the Almighty and to Jesus Christ. When the adjective was dropped the meaning changed, thus "Tigherna nan Eileanan" became the Lord of the Isles, a designation given the Clan Macdonald who were rulers of the Western Isles during the Middle Ages.

#### ANGUR-BODA

Old Norse, Teut. Myth. One of the race of frost-giants, whose name translated as "promise of anguish", she coupled with the elder god Loki, producing the giant wolf Fenris, Hel, who later became goddess of death, and Jormungandr, the world-serpent, whose contractions create earthquakes. Also known as Iarnsaxa (long iron knives), she was banished with her husband to Niflheim, where she lives in the Ironwood feeding the wolves with the bones and marrow of adulterers and murderers. Her wolves are destined, at the end of time, to be unbound and will pursue and swallow both the sun and the moon.

#### ALBION

Celtic Myth. A giant son of Lady Albine, who gave the name Albion to early Britain. These men of "gigantick stature and great strength" encountered a group of invaders led by Brut and were defeated being forced to flee to Cornwall.

#### ALFAFOLK

Ice. "genii or semi-gods" of that land, who some said were created by god

without the intervention of parents. They possessed "spiritum", or immortal breath, but were held to be without souls. Two viceroys ruled Alfa, one attending the local subjects, the other representing their case before the high-king of the Alfa, who was said to reside in Norway. Unless provoked or angered, these little people were no hazard to men, but when provoked or injured they fell upon their enemies "with dreadful curses and punishments. As elsewhere the Alfa stole unbaptised children often leaving Umskiptinga, or changelings, in their place. "They use rocks, hills, and even the seas for their habitations. They sometimes invite men home and take especial delight in the converse (conversion) of Christians, some of whom have intercourse with their daughters or sisters, who are no less wanton than beautiful." Marriages were sometimes contracted between the Icelanders and the Alfa but these usually had "an ill or tragical conclusion." These little people wore red clothing and were not restricted to the underground, but were rarely seen as they were as invisible as their cattle. New Year's Night was moving day for these people and at that time Icelanders would not shut their doors, and lit the keeping room where they placed food for these invisible spirits. If the alfs accepted this offering prosperity was expected in the coming year. According to Keightley this tradition remained in force in 1880.

## ALP

E. alp, noun, from L. alpe, from Celtic alp, a high mountain, from Ir G. ailp, any huge lump or mass, c.f. F. Alpes. 1. A very high mountain, 2. mountain pasture land. Teut. Folklore, a devil or tormenting witch, the equal of the Roman incubus and succubus, and the English Night Mare. Obs. or Local English, bullfinch or elf. Alpeen (Ir G. ailpean, a cudgel (rare and dial.), Elf, (plural elves, rare elfs), from AS aelf or ylf, akin to MHG, alp, G. alp (a nightmare creature), an incubus; Ice., alfr, elf, akin to MHG alp, G. alp, incubus, akin to SW., elf. cf. Skr, rhus, skilful, artful. cf, auf, oaf. Resembles: elephant; Lincetti of Tuscany; Buffardello; the Finnish Painajainem (Presser); Stendel; Waalruter; Cauchemar; Nachtmart; Pandafeche; Shishimora; shratteli; Togelli; Calcatrapole; Engue; Quelderytterinde; Nachtmannle; Schreksele.

## ALPA LUACHRA

G. alp, a large piece + luach, price. E. The Joint-Eater or Just-Halver, "feeding on the Pith or Quintessence of what man eats; and that therefor he continues Lean like a Hawke or Heron, not withstanding his devouring

appetite." Robert Kirk 1691.

#### AMADAN NA BRIONA (THE FIERY FOOL)

G. amadan,m., a fool + The most feared Celtic sidh next to Mebd or Maeve. Also called the Vivacious Fool. Perhaps akin to Mider god of the underworld? Almost certainly a counterpart of the English fairy, Merry Andrew and Loki, the Norse elder god. In the north, Loki was originally a personification of the hearth fire, which represented the spirit of life. As such he is supposed to have helped in animating man by gifting him with blood. He was often referred to as Loki "Playman" because of his interest in practical jokes, unfortunately this led him to selfishness, malevolence and greed, and he was eventually named "the arch deceiver" and "the prince of lies" and was banished from Asgard, the home of the gods.

#### AMERGIN

Gaelic Myth. A mortal-god of the Milesians, who took Ireland from the Tuatha danann. When thirty ships of Milesians arrived at Kenmare Bay on the southwest coast, the Tuathan defenders complained that they lacked preparation time and could not mount a reasonable defense. In the interest of fair-play the argument was put to the druidic bard, Amergin, who decided against his own people, after which the fleet withdrew "nine waves from shore" while the inhabitants made ready. The Tuathan wizards used the postponement to raise a magical wind which blew no higher than the masts of the ships, but was sufficient to scatter the enemy and wreck most of the sailing ships carrying five of the sons of Milesius to their death. In reaction Amergin chanted a wind charm which quieted the elements and allowed the remaining forces to get ashore. After two battles had been fought it was obvious that the iron weaponry of the newcomers was superior to brass and magic. In the treaty that followed Amergin gave the Tuathans claim to all territory beneath the earth, under the sea, and on islands beyond the sight and knowledge of mortals. Thus the Tuatha danaan were reduced to the status of "sidh" or "little people" and were banished from human commerce.

#### AMMAZZAMAREDDU

Roman. Myth. Italian wind spirit activated at the sight of an assassinated man. Also known as the Mazzamariddu they were said responsible for earthquakes as well as intense wind and snowstorms. They were special

antagonists of the saints Filippo and Giacomo with whom they warred each year. This wind was known to have the upper hand if it blew on either saint's day, at which farmers chewed garlic hoping to drive these folletti away.

#### ANCHO

Roman. Myth. Spanish equivalent of the Salvani. Human sized protectors of the forests, hairy and strong with large claw-like fingers, clothed in the skins of wild animals. Perpetually hungry.

#### ANNEQUIN

Roman. Myth. One of numerous French names for the Will O' The Wisp.

#### ANU, ANNA

Gaelic Myth. The ancient fire goddess, whose male form is Aod. Perhaps confluent with Annar daughter of the Scandinavian giantess Nott (night), and a sister to Jord (earth). Among the Celts she was generally identified as a goddess of fertility and prosperity, sharing these causes with Brigit and Danu, being frequently confused with the latter. She was held to be an elder-goddess, the ancestress of latter-day gods such as Cu Chullain and Ferdiad.

#### AOD, AODH, AOIDH

Gaelic Myth. The ancient male fire-god, whose name is pronounced as "Y", "Kay" or "Kai", according to local tradition. An elder god possessing little history and personality, although he is credited in medieval romances with possession of the gift of "long" or telescopic sight and a "hot temperament" which caused rainfall to boil away from his person. In addition he was known to be capable of surviving for a period of a week beneath the waters of the ocean without the use of a breathing-device.

#### AOG

G. a contraction of Aonghas Og, the Gaelic god of youth.

Mary L. Fraser, Folklore of Nova Scotia, p. 51. The Aog of Cape Breton was a weasel-like animal, "a spirit of evil attendant at wakes". If it was seen those responsible for the food would pass a steel knife through the flour, meal, and

yeast, otherwise these materials would be useless in preparing food. This would have been considered a great misfortune since each mourner had to be treated in respect to the dead. While the coffin was under construction the body was laid on rough elevated planks and was covered with a white sheet. All the windows and doors were closed and a plate of salt was placed on the chest of the dead, all to prevent the Aog from capturing the soul of the deceased.

#### AONGHAS OG, AENGUS OG, ANGUS OG

Gaelic Myth. The Celtic god of youth, free love and instrumental music. He was a son of Dagda (father of day), the patriarchal ancestor-god of the Tuatha daoine who occupied Ireland before the year 1000 B.C. His mother is variously given as Boann, Danu, or Anu, and his sister was Brigit. Two of his brothers were Ogma and Midir. He co-operated with the latter in retrieving his father's "Harp of the North" from the giants, but later assisted the Milesian conquerors in uprooting his brother's underground palace at Bri Leth, in Longford. At the conquest Angus Og (the young one) took part of his people "to earth" within a mountain called the Brugh of Angus, near the River Boyne. The sidh-people of the Brugh were supposed to have supplied the virgins who were ritually de-flowered by the high-king of Ireland to guarantee the fertility of the earth, cattle, and the people of County Meath. In later times, when Diarmait and his love were pursued by their enemies, Angus Og cloaked the Lady Grainne in invisibility and removed her to the Brugh, while her lover successfully fought off his enemies.

#### ARAIINEES LUTIN

Roman Myth. OF. spider lutin. Countrified designation for the Lutin, which see.

#### ARTHUR, KING

Celtic Myth. Arthur had the meaning of "high or leading bear or wolf". He was a mythical god-king of sixth century Britain, the central figure in a cycle of medieval romances. He is said to have lived in state with his wife at Caerleon on Usk, from which his knights set on chivalrous exploits in many lands. He is supposed to have received mortal wounds from invading Anglo-



Saxons at Camlan, although it was a tradition among the Britons that he did not die but was taken to be healed in a fairyland, from which he would re-emerge to lead his countrymen to eventual victory. The semi-historical Arthur is thought to have assimilated a very early British god-spirit, possibly Gwydion (which, see).

## ASGARDREIA

Scand. Myth. Odin's guards, more literally the defenders of Asa's (Odin's) garden, known as Asgardr in Old Norse. In addition to his other functions, Odin had control of the northern winds of winter, which he rode on his eight-footed horse. His coming was always attended with thunder and lightning and humans considered these manifestations of the sound of his Wild Hunt. The Asgardreia rode particularly on the fiercest winds of autumn and winter, giving preference to the Yule-tide, when the peasants were careful to leave a measure of grain in the fields for his hungry horses and hounds. His company was somewhat uncanny since it was made up of disembodied spirits, which the Teutons identified as "gasts" (ghosts). This ghastly crew was conscripted by the Wild Huntsman as he roared south. The violence of his passage through the air caused the Asgardreia to be called the Raging Host. In England, this quest after the spirits of the dead was known as Woden's Hunt or Woden's Host. Those who mocked the sound of thunder and lightning were made hostage to the Host, and were forced to an eternity of endless riding in left-handed circles. Those who were not carried off were given a small black dog, who cowered and whined upon the hearth for an entire year unless he could be frightened or exorcised away. Those who shouted to the passing god in good faith might be recipient of a quarter from some dead animal, which frequently turned to gold with the rising sun. Even after Christianity, people worried about the Herlathing in England, where the mythical king Herla supplanted Woden as the collector of dead souls. In Scotland the Unsely Court was led on winter excursions by the Cailleach Bheur or Winter Hag.

## ASRAI

E.As+rai: singular form of the Old Norse Aesir (race of the gods); E. plural Ases. Odin was alternately named Asa, thus the race of Odin. ME. asadien (to satiate); AS. sadien (to satiate); cf sad, sated, tired. Fresh-water elves characterized by green hair, webbed feet and captivating beauty. Dwell on lake bottoms in Shropshire and Cheshire, England.

## AUSTRI

ME. est, east; Old Norse, austr; cf. E. aurora. A dwarf, appointed to hold up the dome of heaven in the east.

## BADB, BAOBH

G. bo+abha, cow+river, cow-spirit of the river Boyne or Boann; ba is the plural of bo. cf. bodach, cow-man, an old man; bhuarach, fettered cow, monster; baobh, a hag, a wizard, a carrion crow. This goddess may derive from Bolg, the huge cow, the ancestress of the Forbolgs, the first "human" race to populate Ireland following the Great Flood. Their name corresponds with "fire bolt" or "people of Bolg" their goddess being a female counterpart of Donar, the Teutonic god of thunder, lightning and the north wind. The Firbolgs were conquered by the Tuatha danann and the name Baobh Derg, Robert, or Bob, the Red was assumed by one of their kings at the time of the Milesian invasion in 1000 B.C. When the Tuathans were defeated, the remnants of their race assembled at the mouth of the Boyne. Here, they elected Baobh Derg as their high-king and swore allegiance to the Fomorian sea-giants in exchange for cloaks and hats of invisibility, virtual immortality and homes beneath the sea or under the "hollow hills". Afterwards, the Milesian conquerors used the word "baobh" to identify their enemies. At a much later date the name was given the mature form of the goddess Morrigan, a crow-woman who battled unsuccessfully against Cu Chullain, a hero from Ulster. As such, Badb is identified with Mebd or Queen Maeve of Connaught, a principal in the Irish epic, "Tain Bo Cuailgne", The Cattle Raid of Cualigne. The elder form of this goddess was given the name Macha. It was claimed that the Badb was a shape-changing sidh who flew above battlefields, landing periodically to predict the death of those about to succumb to their enemies.

## BAGANY

Russ. Myth. The Bagan was the protector of farm animals, a creature who lived behind the stove or in the barn, and was only visible on Holy Thursday and Easter Sunday. This spirit had a particular interest in goats and horses and demanded that its colour preferences be considered if the creature was to grow fat and sleek. This was determined by placing a bit of cake baked at Easter, in a rag and secreting it in the stable. After six weeks this was opened and if the maggots were white the Bagan was known to prefer white

animals; if red, red coated creatures.

## BAL, BAAL, BEAL, BELL

G. bal or ball, as a prefix from G. baile, a town (e.g. Bail'a Ghobhainn, the smithy's town); bal, a ball or dance, usually compounded as "bal-dannsaidh", a round-dance; ball, a member of a larger body, society, etc. (e.g. ball Parlamaid, a member of parliament); bail mor, a great town or city; cf. balach, a lad or boy; bail, prosperity; bailim. to gather or collect in a body. A general name given to local pagan god-spirits, invoked twice yearly in hunting-herding communities and quarterly in agricultural regions. Thus, Bail'an-luig, in Perthshire recognized Lugh, the Celtic god of athletics, while Baile-nan-cailleach, in Benbecula identified a town where the Cailleach Bheur, or Winter Hag, was a centre of rites. The Bail'-uaine, a little west of the Manse of Blair Atholl, was the "green town" where the May rituals of Beltane were carried out. The month of May is remembered in Ir. G. as Bealtaine (Scot. G. Ceitean, or fire month), but the ancient fire-festival commenced on the eve of April 31st and concluded on the following day. The rites included the ritual killing of a human representative(s) of the god-spirit, who was reincarnated in the crops and animals born in the summer season. Beal is cf. with E. word mouth and also means "to burst forth" or "flower", activities attributed to the renewed god-spirit present in all organic matter.

## BALDER

Old Norse, Teut. Myth. The son of Odin and Frigga, the god of light and peace, a representative of the good, the eloquent, and the wise. Slain by his blind brother Hoenir with the connivance of Loki, god of mischief. Although Balder, the god of summer was exempt from harm, his health was not pledged by the plant known as mistletoe, and he was cut down by a dart made from this wood. As a result, he was confined to Niflheim for half of each year.

## BALKIN

Scot. Orkneys. An adherent of the god of the upper air (Kari), described as "Lord of the Northern Mountains". Said to have fed only upon air and "having wife and children to the number of twelve thousand, which were the brood of the Northern Fairies." Having the shape and appetites of a goat-man or satyr, Balkin single-handedly populated "Southerland and Catenes and the adjacent islands." Along with his friend Luridan, who perhaps personified the

sea, he raised "companies of spirits that hold continual war with the fiery spirits in the mountain Heckla, that vomits fire in Islandia (Iceland)". In spite of the fact that these spirits were of Old Norse antecedents their speech is recorded as "ancient Irish" and it was said that they resided within "caverns of rock and mountains."

#### BALOR BEIMANN

Gaelic Myth. This day-god was one of the Fomors, or sea-giants, who had his headquarters on Tory Island, north-west of Ireland. He had a single eye capable of turning his enemies to stone. One of his sons, trained in druidism, predicted that he would be killed by his grandson, so Balor kept his only daughter under tight security. When the Goban Saor (smithy-carpenter) and his son built Balor's crystal-palace on the island, Balor paid them with a Glos Gavlen, or magic cow, but failed to give them the magic fetter, which prevented it from wandering. Kian, son of Contje was sent from Ireland to retrieve the animal. The Fomorians ate their meat raw and Kian was an excellent cook, so he soon ingratiated himself and was employed as cook, story-teller and fireman. In his spare time, this spy searched for the Glos Gavlen using the craft of locksmithship which had been given to him by Mananann MacLir, the immortal sea-god. In his travels through the palace he met and impregnated Balor's daughter, and narrowly escaped with the cow and his infant son, Lugh. Assisted by MacLir in regaining the Irish shore, Kian fostered his son to the sea-god for the assistance which had been rendered. Eventually, the prediction of Balor's death was fulfilled.

#### BANNIKI

Russ. Myth. A spirit of the bath-house, not to be disturbed after dark, when it took its own bath and would suffocate intruders. A full bucket of water and a bath whisk used to be left for the Banniki and his after-hours friends.

#### BANSHEE, BEAN SHETH, BEAN SIDH

G. bean+sheth: woman sidh. cf. F. ban; LL. bannum, of G. origin. cf. Dan. ban; Ice. bann; OHG. ban; G. ban, in each case, a public proclamation. an interdiction or excommunication similar to the Greek verb to say; and L. fari, to speak. 1. A public proclamation; 2. In feudal times, the summoning of the king's vassals for military service; 3. Notice of a proposed marriage; 4. A curse bringing evil from some supernatural source. Similar to the E. bane, ,

from ME. bane, a murderer; akin to Ice. bani, death, murderer; OHG. bani, a murderer; Goth. banja, a stroke or wound; OGaelic bath, death, benim, to strike. 1. One who has killed another; 2. That which destroys life; 3. A disease in sheep, commonly called rot.

Padraic Colum notes that the word banshee literally identifies a sidh-woman, "who has no abode but comes near a house to wail for one who is about to die. Those who know how piercing is the "caoine", the people's lament for the dead, will realize what a dread visitant the Banshee would be. In all respects this mysterious creature is like the "keener" for the dead; those who have looked upon her describe her as drawing a comb through her hair; she is probably tearing her hair out in the manner of ancient mourners. The banshee haunts only the families of "the high Milesian race" (actually, the Firbolgs), that is, the families whose names are Gaelic by the "O" or "Mac"... She is a respecter of persons and haunts only those of authentic noble stock."

## BARABAO

Roman. Myth. A two or three foot high Italian shape-changer, rotund, described as wearing a red hat and elegant red clothing. A voyeur he spies on lovers entering their quarters through the keyhole. Often called the "Titty-Toucher" since he often masqueraded as a red thread which made suggestive remarks from the region of the female bosom. Found only in Venice.

## BARGUEST, BARN-GHAIST (BARN GHOST)

ME. bern; AS. bernen, bern; bere+aern, barley + a close place. 1. An enclosed space for the storage of grain, hay, and other productions of the farm; 2. Hence, a building used for the keeping of horses, their hay, and vehicles, etc.; 3. A car barn.

Guest, ME. gest; AS. gaest, perhaps influenced by Scandinavian forms of the word; akin to OS., G., and D., gast, and to L. hostis, an enemy or stranger; cf. host (an army), hostile. 1. A stranger; 2. A person entertained at one's home, or table, without pay or recompense; 3. Any person who lodges or boards; 4. A traveller who takes lodging at an inn; 5. A fellow; a man. cf the E. gast. a soulless individual, a spirit, daemon or corpse. Similar to the Mastiff or kelpie of Scotland. The Barguest was equivalent to the Brownie or Kobold, but was housed with farm animals rather than men. This

creature has been noted as a resident of Yorkshire where it used to appear in the form of a mastiff-dog, or as another farm animal, which terrified people with its unearthly shrieks. A form of Barguest was the Pick-tree Brag (which, see).

#### BARSTUKKEN

Russ. Myth. Tree root elves under the general supervision of the Puschkait.

#### BASA ANDREE

Roman. Myth. lowly, subservient or little Andree. The female equivalent of the Basa Juan, or Homme de Bouc, of the French Pyrennes. Protector of meadows and streams like the Aguane.

#### BASADONE

Roman. Myth. woman-kisser. One of the Italian "wind twirls". or "knots of wind" who rides the noon-day breeze stealing kisses from women as they pass on the road. His subjects are responsible for local "dust-devils" seen twirling in the fields.

#### BASA JUAN

Roman. Myth., little Juan. Also known as the Homme de Bouc, or goat-man, a proterctor of hilly forests similar to the Salvani, which see.

#### BASILISC

Roman. Myth. F. sweet. A snake-like spirit known in France, England, Portugal, Spain and Italy. It lived in the vicinity of sacred springs and fountains and possessed the evil-eye. The man who looked upon it while it hatched from the egg of a magical rooster had to kill it or forfeit his own life. One method of doing this was to call the creature by name and another, to touch it with the sacred oak. The simplest was to place a mirror in iits line of sight so that it effectively committed suicide.

#### BAYARD

OF. baiart, a bay horse; a mock heroic name for any horse; a blindly reckless

individual; a stupid or clownish individual. Similar to a Lutin, a magical horse originating from a breed which belonged to one of the sons of Aymon. He had the ability to expand in length in order to accommodate any number of riders.

#### BEATRIK

#### BELE

Old Norse, Teut. Myth. god-spirit, heir to the throne of Sogn, banished by Jokul, but replaced on this throne by Thorsten, who he assisted in the conquest of the Orkney Islands.

#### BELI

Old Norse, Teut. Myth., one of the storm giants, a son of Kari, god of the wind. Killed in a duel with Frey.

#### BELLCOAT

A spirit equivalent to the German Schellenrock. his coat hung with the bells of the fool. Similar to the Yuletide Fool and Merry Andrew.

#### BENDEGEIT BRAN

Celt. Myth. King Bran was a giant and one of the earliest high-kings of the Britons. Bran betrothed his sister Branwen to King Matholwch of Ireland, who mistreated her starting a war which decimated Ireland.

#### BENDITH Y MAUMAU

#### BEN VARREY

G. Name given the mer-people who occupied waters off the Isle of Man.

#### BERGMANLEIN, BERGMANLI

G. Little hill-man, one of the race of German "zwerge" or dwarfs. These were variously referred to as Stille-volk, the quiet people, or Kleine-volk, little folk.

They were described as quiet and unobtrusive, good friends to those who pleased them. If injured they always vented their anger against cattle rather than men. A subterranean race they never came to the surface except at night

and spent most of their time accumulating gold and precious stones from within the earth. Keightley says they were entirely, "of flesh and bone" and "like mankind, they bear children and die, but in addition...have the power of making themselves invisible, and of passing through rocks and walls, with the same facility as through the air."

#### BERGELMIR

Old Norse, Teut. Myth. Sometimes called Farbuti, Bergelmir was the only frost-giant who survived the war between his people and Odin's gods. When the proto-giant Ymir was cut down, his escaping blood brought on a Great Flood in which most of the giants drowned. Bergelmir and his wife escaped in a ship to the most northern borders of the known world. Here they established Jottunheim (home of the big-eaters) and begat a new race of giants, who renewed conflict with the Aesir (Pillars of the World).

BERG MOONCHE. Knocker

#### BESTLA

Old Norse, Teut. Myth. A frost-giantess who coupled with the immortal god Borr, the first-born of the proto-god Buri. Their offspring were Odin, Vili, and Ve, who assisted the gods in bringing down the giants. While the gods gained the edge this mating of the divine with a mortal giant produced offspring who lacked true immortality. Thus Odin and the Nine Worlds of the North were considered flawed creations destined to be destroyed at a future time distinguished as "The Twilight of the Gods". The Aesir were thus mortal-gods, subject to reincarnation and eventual death.

#### BILBZEL

BILDUKKA, Poltergeist

#### BJERGFOLK, BJERGTROLDE

Old Norse, hill folk. This race dwelt inside hill mounds and hillocks and is



usually considered confluent with Dwarf, Troll, or Trolld (which, see). These folk were ruled by kings and sometimes lived in great societies but sometimes dwelt apart as single families. They were regarded as extremely rich, and on festive occasions, when their hill-tops were raised upon red pillars, people observed hill interiors furnished in crystal and gold and chests full of valuables. They might be obliging and neighbourly, but had a weakness for thievery, which extended to mortal women and children. "They marry and have children, bake and brew", but have an intense dislike for noise, and were supposedly driven out of Scandinavia by the sound of church bells.

#### BLACK ANNIS

ME. blak; AS. blaec; akin to Ice. blakkr; dark, swarthy; D. blaken, to burn with a black smoke; 1. Destitute of light; 2. Enshrouded in darkness; 3. Having dark skin, hair, and eyes; 4. Stained or fouled with dirt, unclean; 5. Dismal, gloomy, or forbidding; 6. Threatening or sullen; 7. Baneful or disconcerting. Annis. Anne, or Ann: ME. anelen, to heat burn or blacken.

The Black Annis is the Anglo-Saxon equivalent of the Scottish Cailleach Bheur, or Winter Hag, and like her personifies this dark season. These goddess-spirits probably represent the earliest deities in the British Isles. Like the Caillwach, who was each summer turned into the beautiful virgin Morrigan, the Annis, who was usually cannibalistic, could at will turn into an attractive woman to satisfy her other tastes.

#### BLANQUETTE. Fee

#### BLOODY CAP, Red Cap

#### BLUNDERBORE

ME. blunderen, to stir, mix, confuse; E. to act in a stupid or clumsy manner, to make serious errors. ME. borien, to penetrate; cf Ice. bora, to plough. E. a tiresome person. A giant strangled and beheaded by Cornish Jack.

#### BOANN, BOYNE

G. bo+ann, cow+fire, the sacred cow goddess, a counterpart of the Belgic goddess Bolg. Described in Irish legend as the wife of Dagda. When she was in labour with triplets, he played upon the "Harp of the North" causing the

instrument to sound in sympathy with her cries of pain. As a result, she found joy and laughter in birthing, and at the conclusion rest when his magical instrument made the sounds of sleep and repose. When she awoke she named her sons Goltaighe (crying music), Geantraighe (laughing music) and Suantraighe (sleeping music) in memory of that unusual time. The province of Meath was cow-country and the river Boyne, which snaked through it was named after Boann. At Newgrange, which is near this river, the mortal bodies of these sons supposedly lie buried.

#### BOB, BOBBIE, BOBBY, BOOBIE

ME. bob, bunch; bobben, to strike; perhaps an imitative sound originally, an attempt to describe a quick jerky motion; cf. OF bober, to trick, mock or deceive; and boback, a conceited arrogant person; obs. E. bobby, a calf less than two months in age; bobbet, to slap, cuff, box; similar to Rob (which, see) and robber.

#### BOCHDAN

G. bochd, bochda, adj., poor. So described because of his poverty-stricken appearance. The bochdan, sometimes referred to as the Follower, in English communities, is a spirit representing the unavenged dead who follows the murderer in the hope of retribution. He never does physical harm to the villain but remains within sight, showing visible signs of the means by which his human counterpart was killed.

Mary L. Fraser, Folklore of Nova Scotia, p. 82. Hugh Maclean, onetime chief of his clan in Old Scotland lost his arm and his life in battle. He afterwards became an attendant spirit who appeared at the death of each member of the clan. In Inverness Co., N.S. an elderly Maclean was unable to die until "a military man with a remarkable small head rode up to his house on a grey horse and tapped three times on the window."

Fraser, *ibid.* Mull River, N.S., p. 83: A murderer named Greve left the Scottish lowlands after committing murder. While in Scotland he was followed by a man and a dog, the former showing a mortal gash in his throat. Fleeing to Halifax, Greve was met at dockside by this Bochdan, and when he settled at Mull River, this uncanny follower stood for many years near his home, wrapped in a grey cloak with a dog at his side. Hundreds saw the

apparation which persisted as long as members of this family remained in the district.

#### BOCKE, BOCKSCHITT, HAUSBOCKE, KORNBÖCKE

Scan. Teut. buck, housebuck, cornbuck. Used in the sense of he-goat, similar to the AS. *buc*, G. *boc*, W. *bwch*. Most bockes live deep in the woods or fields where they take residence in plant life. Their leaders are the Corn King, Corn Queen or Cailleach. At all seasons children were warned to stay clear of crop-land where they might be stolen, or violated by the Bockes. At the harvest most of this race was cut down by the reapers, but the spirit of the corn was preserved in the last sheaf which overwintered in the homes of men in the form of a harvest doll. In some places one sheaf was left uncut to be consumed by Odin's steeds at mid-winter, or to serve as food for the Boche during his winter hibernation. The Scandinavian Julbuk (Yule-buck) lived deep in the woods at mid-summer but approached the homes of men at mid-winter. On Mother Night (December 23) he entered dwellings where food and drink were left for his use. If he felt the reception was lacking he would upset the beer casks in the cellar, add bugs to the flour and blight the grain, causing it to rot. The German Hausbocke was a similar Yule-tide visitor who arrived brandishing a 'klapperbock', which consists of a goat-skin covered staff with a mechanical goat's head mounted on top. Sometimes called Knecht Ruprecht, he had aquiline features and dressed in shaggy clothing, fur, or straw. As a rule he acted civilly in spite of his horns, long beard and acrid smell, but he might use his staff to "bite" at uncouth children and was likely to roar in a frightful manner if angered. In addition to appearing as a buck, this creature could shape-change into a human, a bird, cat, or wolf, or any farm animal. See also Phooka and Urisk, which are British forms of this race of former god-spirits.

#### BODACH (OLD MAN)

G. *bodach*, pl. *bodaich*; also spelled *bodagh*, *bhodaich*, from *bo*+*aich*, cow+field, the person who tends cows. cf *bog*, a soft place; *bhuarach*, the fettered cow-spirit, formerly *Boann*, *Boyane* or *Bolg*; and *boabh* or *badbh*, a hag, crone, witch, or carrion crow, literally the *bo*+*dubh*, black cow. The mate of the *bodach* is usually identified as the *cailleach*, possibly from the *Cailleach Bheur*, or Winter Hag of Celtic mythology. Word corresponds precisely with the E. *bogie* or *bogey* (see following entry). Similar creatures include the German *Kobold*, and the Scandinavian *Tomte*.

Bodachs are domestic sidh who exchange their labour for small offerings of food and a place in the homes of men. They are invisible except for one-time introductions to the male master of the house in each generation. Variants include the bodachan sabhaill, or barn bodach and the bodach na croibhe moire, literally, the bodachs who live at the heart of the great oak. All are of changeable character and on slight offense may become virulent bogies or boo-men, and leave, taking the "luck of the place" with them.

#### BOGGART (BOG GARDEN MAN)

G. bog+gart: bog, soft, tender, moist; gart, perhaps from the Ir.G. bogach, a moor or a marsh and the G. bogan, a quagmire, cf G. garadh, a dyke, wall, or garden and the ME. garden which is of Gaelic origin. Resembling also G. garten, originally a yard or enclosure, later ground used to cultivate plants. It has been noted that bog is used in the sense of "god" in the Slavonic tongue and is equivalent to the English words bug, pug, and puck. Alternate spellings include bogart and bogart. Yorkshire.

Boggarts were sidh-tuathanaich, or rent-paying farmer-fay, who were naturally territorial and did all they could to scare off overly inquisitive humans. Although of Gaelic extraction, the Boggart is particularly associated with Yorkshire, where he is perhaps unfairly equated with the Brownie. While he did reside in the homes of men, "He here caused a good deal of annoyance, especially by tormenting the children in various ways. Sometimes their bread or butter would be snatched away, or their porringers of bread and milk would be snatched away by invisible hands...at other times the curtains of their bed would be shaken backwards and forwards, or a heavy weight would press on and nearly suffocate them." Nevertheless, children often were enormously amused by the sport of inserting objects into Boggart-holes and having them instantly shot back. This sport used to be called "lacking with Boggart, from the Anglo-Saxon "laecan", to play.

#### BOGIE, BOGEY, BOGY OR BOGEYMAN

English and Lowland Scots form of the Boggart. While the G. bogan meant a quagmire, the form was used by the AS to describe a boastful person; cf E. bug from ME. bugge, from W. bwg, bwgan, a hobgoblin, scarecrow, or bugbear. In earlier times a bogger was known as a shoe-maker, while bogging was the act of hawking or peddling goods from door-to-door. The v. boggle

originally meant 1. To hesitate through fear or indecision; but later came to mean, 2. To botch or bungle a job. The ultimate bungler was referred to as a boggle-de-botch. A boggish person would now be described as oafish (i.e. elfish) or boorish (like the god Bor, who drank and bragged incessantly). The "bugger" is not directly related, since it arises from the French form bougre, a sodomite. Like bogan, bug has been used to describe vain, conceited individuals, making it clear that the Anglo-Saxons did not appreciate their Celtic neighbours. The Canadian colloquialism "big-bug" is perhaps a survival of this earlier meaning of the word? The word bug is now used almost exclusively in the zoological sense, but even these creatures are regarded as somewhat repulsive. A bug once defined a totally crazy person, scheme or idea. Presumably the Bogies were little people since the English eventually used that word to describe a low, but strongly-built horse-drawn truck or wagon. Bug-juice was formerly whisky and bugword, threatening language. A number of variants on the form include boggy-bo, bug-a-boo, boo-man, boo-boy, bullbeggar, and bugbear. It is thought that these words correspond somewhat with the Old German "tanherabogus", which describes a devil or goblin.

#### BOGLE OR BOGGLE

G. bog+le, the "le" being a diminutive suggesting a boggart of less than usual power. Usually defined as 1. a goblin, 2. a jug or pitcher shaped like a man. "bogle-de-botch", utterly bungled; E. bogle, bogill, bugill, v., to terrify, from W. bwgwl, threatening, fearful and bwg and bwgan, a hobgoblin; cf. E. bug, a crawling insect or insignificant person.

#### BOHLERS MAANNCHEN, Quiet Folk

#### BOM NOZ, Lutin

#### BORR

Old Norse, Teut. Myth. One of two immortal gods who peopled the Beginning Gap before the creation of the Nine Worlds of the North. His father Buri was licked from a block of ice-crystal by the giant cow Audhulma (the nourisher). Borr, whose name corresponds with the English words bear, bore, and beer, was born asexually and immediately joined his father in a war against the frost giants. The battles were inconclusive until Borr mated with the giantess Bestla, creating Odin and the mortal gods.

BORUTA, Tree Elf

BOUDIGUET, Korred

BRAGI

Old Norse, Teut. Myth. The son of Odin and Gunlod, this god was the patron of music and eloquence, an equivalent of the Celtic gods Lugh and Ogma. The scalds, or bards of the north, were designated as Bragi-men and Bragi-woman because of their abilities with speech and song. At the Yule-tide Bragi was always toasted with mead presented in the Bragaful, cups shaped like a long-boat. After each ruler and household head had made the sign of Thor's hammer over this drink he declared an oath of some great deed of valour to be completed in the coming year, failing which he was considered destitute of honour. Following this example, lesser men made similar vows, drinking freely with every promise which was made. Those far down on the social ladder often made pretentious promises, and thus arose the English verb "to brag".

BRAN MACFEBAL

Celt. Myth. This god-giant took his name from the Gaelic or Cumric word "bran", a raven. An ancient British god of the underworld, sometimes confounded with King Brennius. According to Welsh legend, this over-sized individual gave his sister Branwen in marriage to the king of Ireland. Abuse of her caused him to attack and totally destroy the Irish, but he was poisoned by a dart in the final fight and instructed his followers to behead him. For eighty-seven years afterwards, his uncorrupted head survived giving advice to his people. At the end of this time his tongue was stilled as prophesied when a forbidden door was opened. Following his instructions the head was buried facing east on Tower Hill, at London. Here it served as a magic talisman keeping the Britons secure from the savage Anglo-Saxons. Unfortunately, the lucky head was dug up by King Arthur and the disastrous wars with that people followed.

BREAS, BREASS

Ir.G. breas, fine, pronounced br'a; G. briagha (breagha), beautiful, fine. Originally, Ireland was peopled by the sea-giants, who were termed the

Fomors (people of the sea). They were succeeded by the iron-age Firbolgs (people of the lightning goddess Bolg), who invaded the island from present-day Belgium. The Firbolgs were opposed by the bronze-age warrior-magicians called the Tuatha danann (people of the fire-goddess Danu). In a famed Battle of Moytura (on the Mayo-Galway border) the Tuathans decisively beat the Firbolgs. Preferring to ignore the facts, the Firbolgs suggested a meeting between three hundred heroes from each side. In this combat neither side gained the advantage, and while the Tuathans were able to claim the Firbolg capitol of Tara, they were content to deed the quarter of the island where they had fought (now called Connaught) to their enemy.

In the last encounter, King Eochaid, "the Horseman of the Heavens" had passed over, but not without relieving the Tuathan King Nuada of his hand. Under the law of that time, no high-king could serve if "blemished" in any way, and although Nuada had his missing member replaced with a remarkable mechanical hand constructed of silver, he was retired. His replacement was Breas, "The Fair", whose mother was Tuathan but who had the Fomorian sea-giant named Elathu as his father. Breas managed to hold control of the kingdom for seven years, during which he patronized the ugly giants who had their base on Tory Island. He was finally deposed, not for favouritism but because he was an inhospitable individual,, "lacking an open heart and an open hand". His last extreme was the housing of the bard Cairbre in poor quarters and offering a few dried cakes instead of a banquet. After that the bard composed a stinging satirical ballad which was widely circulated and aroused the people against him. Nuada Airgead Lam (of the silver hand) quickly reapplied for, and was given, his old job. Breas was forced to flee to the Hebrides, where his father ruled. There, he convinced the old man to support his claim to the kingship of Ireland. A fleet converged on north-western island, set troops ashore at Sligo, in northern Moytura and again lost to the Tuathan danann. Here, the slaughter was fearful and according to legend the surviving sea-giants were banished to the ice-caves of the north. In actual fact, some of the Fomorians resettled Connaught at a later date, but for the time the Tuathans were masters of Ireland. Breas is supposed to have retreated to Hi Breas-il, the great island of Breas, somewhere in the middle Atlantic. Here, this immortal god survived, welcoming the Tuathans as the Danann mara after they were defeated by the Milesian invaders.

BREGOSTANI, Salvani

BREGOSTENE, Aguane

## BRIDD, BRIGIT

G. equivalent of AS. *bryd*; D. *bruid*; cf L. *Fruitis*, a name for Venus. 1. A woman newly married or about to be married; 2. A spouse of either sex. Confluent with the following English words, all obsolete: *brideale*, a rustic wedding feast; *bridaler*, a participant in wedding ceremonies; *bridecup*, a cup of ale offered to bridealers and at last to the bridal couple; *brideknot*, a knot of ribbons worn by guests at a wedding; *bridestake*, a post driven into the ground about which the bridealers danced in circles; *bridewain*, a wagon used to transport the bride's preassants, The Bridd has been described as a goddess-spirit, "a woman of wisdom and patron of poetry". Unlike her brother Angus, the Bridd, or Brigit, was only interested in domestic love. This daughter of Dagda was celebrated on the first day of February, which was anciently termed the *Imbolc*, but is now represented in Scotland as Saint Bride's Day. In the Hebrides, this was the day on which "the mistress and servants of each family take a sheaf of oats and dress it up in woman's apparel, put it in a large basket and lay a wooden club by it, and this they call Briid's bed." The ritual which followed was simple, the female members of the family assembling at the front door to incant the charm, "Briid is come; Bridd is welcome!" After that, all the members of the family retired to bed, arising on the following morning to examine the ashes of the previous day's fire., in which they hoped to see some impression of the Bridd's club. This was taken as the presage of a good crop, but the opposite was considered dangerous to the health of the land. Fraser has suggested that, "St. Bride, or St. Brigit, is an old heathen goddess of fertility disguised in a threadbare Christian cloak. Probably she is no other than Brigit, the Celtic goddess of fire and apparently of the crops."

## BRIDE, WHITSUNTIDE BRIDE, MAY BRIDE, MIDSUMMER BRIDE

from the Anglo-Saxon, *bryd*, cf with G. Bridd (above). Whether celebrated on February first, on May Day, at Whitsunday, or Midsummer, the rites of the brideale were overtly sexual demanding the coupling of people who represented fertility god-spirits. These ceremonies survive in water-down versions but the fertility cults of the past are implicit. Thus in some villages of Altmark, Germany, at the Whitsuntide, the boys went about carrying a May-tree or leading a boy entirely attired in leaves and flowers. At the same time a troop of young girls lead about their May Bride, a girl dressed in bridal white with a great nosegay in her hair. Travelling from door-to-door and



singing ballads, they stopped to request a present, promising that they would receive good luck through the coming year in return. In former times the Whitsuntide (white sun time) Bride and her May King met and cohabited in a leaf-covered bower following rites which were certain to "quicken" the soil, man, and beast. In the later times the coupling of these two was suggested in a mock-wedding ceremony, although actual sex took place as peripheral rites. In England, the Whitsun ale is still understood as a rural festival, arranged for amusement or to provide parish funds. This festival was largely pre-empted by the Anglican Church and began with Whitsunday, which is counted as the fiftieth day after Easter. The Whitsuntide originally lasted for a week, but the beginning day along with Whitmonday and Whituesday are now usually referred to as the Pentecost.

#### BROWNIE OR BROWN MAN

E. brown, from the tawny or swarthy colour of this race. AS. brun, cf bruin, burnish, brunette, shades of colour between reddish black and yellow. Similar to the G. bodach and the Germ. kobold.

House spirits, good-natured goblins supposed to perform important household services at night in exchange for food and lodging. The lowland Scots form is occasionally called Wag At the Wa' (Wall). The Brown Man of the Moor apparently corresponds to the Bodach na Croibhe Moire, tending injured animals in an outdoor setting.

#### BODB DERG

Gaelic Myth. The mortal-god elected as high-king by the Tuatha danann when they were forced into lands "beneath the hollow hills" after conquest by the Milesians about the year 1,000 B.C. His name corresponds with the feminine form "boabh", a witch, hag, or carrion crow. According to tradition Bodb Derg, a son of Dagda, ruled his part of the underworld beneath Sliab-na-mban, Ireland. The ostentatious wealth of this king drew the attention of the conquerors, who assailed the Danann sidh (little people) with restrictive laws and heavy "rents".

#### BOOBY (BOO BOY)

E. bo, boo, or booh, an interjection in imitation of the lowing of a cow or the

hoot of an owl, perhaps related to G. bo, a cow. Originally used to express contempt, or startle or frighten an individual. The English boy derives from D. boef, the G. bube, and the Ice. bofi, a rogue, a knave, a rascal, or varlet, or more recently, a male labourer. From these, an immature person, a dunce, one who is stupid, or "an awkward lug." The Boo-man and Boo-boy, variants on the Boggart, are still encountered in Newfoundland.

BUBAK, BOBAK, Polter Geist

BUFFARDELLO, Linchetti

BUG, BUGBEAR, BULLBEGGAR, BUGABOO, BUGLEBOO

From ME, bugge, and the W. bwg, bwgn, a form of hobgoblin, a scarecrow, cf with bogy, bogey (which, see). Bugbear, a goblin of bear-like form. "In Low German the Kobold is called Bullermann from "bullen, bullern", to knock", and a Bullbeggar is a noisy goblin similar to the Germ. poltergeist. A Bugaboo, takes his name from the interjection "boo", a sound used to startle. The ME. bugle, meant a buffalo, thus a Bugleboo was a buffalo-like creature with a startling cry.

BURI

Scand., Teut., Myth. The first god of the north, an immortal licked from a block of salted ice by Ymir's giant cow. The grandfather of Odin and the mortal gods.

BUSHGROSSMUTTER

BUTZEN

BWCA, BWBACH, BWCROID

W. bwca, bwbach, cow-field, an individual who keeps at least one cow, hence a countryman, cf bwg and bwgan, a hobgoblin. cf. Ice. Puki, an evil spirit; E. Pouke and Puck, having similar meaning, and resembling Pug and Bug. In Friesland the Kobold was called Puk, which is phonetically similar to Bwca, and in Germany one once encountered the Putz or Butz. The Devonshire Pishies, or Pixies, the Irish Pooka, and the Welsh Pwcca or Bwca are usually considered descendants of the Old Norse svartalfr (dark elves) but there

has to be as much correspondence between the Bwbach and the Gaelic bodach.

CACCAVECCHA, Linchetti

CALCAR

E. from L. having claw-like spurs on an arm or leg, but not at the terminal end. A creature considered to be derived from the French Cauchemare or their Caucher Calcare, commonly known in England as the Night Mare or Night Horse.

CAILLEACH BHEUR OR GEAMIR

A supernatural hag of Gaelic popular belief, supposed to have come from Lochlann (loch land, or Norway) carrying a creel full of earth and rocks with which she constructed Alba. Some of the contents of her wicker-basket, accidentally fell to the west creating the Western Isles. She was described as one-eyed like the Fomors (which, see), and carried a staff which perpetually shed snow and could generate lightning. She was called the "Geamir" or game-keeper as she was the ultimate goddess in charge of the deer, sheep, and goats of Scotland. Called in English, "The Winter Hag", her special season was "geamhradh", which the Anglo-Saxons named winter. Her domain was the Scottish highlands between Ben Cruachan in Lorn and Ben Nevis in Lochaber, and from there to the remotest islands of the Western Sea. The mate of the Cailleach is given as the Bodach, and she was a shape-changer often appearing as a gigantic Grey Mare, which stepped from mountain top to mountaintop. In winter, she jealously guarded her icy control of the land unleashing her sharks-winds and the wolf-kind against the people of Scotland as her powers declined after February. Finally at the Beltane, she "threw her hammer (symbolizing thunder and lightning and storm) under the mistletoe" and was shape-changed into the Samh, or Morrigan, the youthful mistress of the "samradh" or summer. The Scottish equivalent of the god Odin, having charge like him, of the winter winds and heading the Unsely Host, which rides through the Yule-tide season picking up the spirits of those "nach maireann" (lacking divine fire, no longer alive).

Mary L. Fraser, Folklore of Nova Scotia, p. 108: In Cape Breton it was said that any gathering of large numbers of women indicated a storm. This was believed related to the lore surrounding the Winter Hag, "who brought the

storms of winter". The Gaels claimed that "the myth came originally from Norway", and said that the eccentricities of winter weather followed a feminine mystique. It was generally held that the Cailleach indicated the weather which might be expected in each month of the coming year by paralleling it in that of the twelve days of Yule. In former times, the period between mid-January and mid-February was called the month of the sidh, or wolf. As this month passed, Cape Bretoners said that the Cailleach alarmed at her waning power summoned her wolflings, or storm wolves, which she loosed on the land. By the third week of February her sharks swam on the wind, biting at the people with east winds. There followed the "plover-winged days". which carried fitful freezing rains "that killed the sheep and lambs".

CALCATRAPOLE, Night Mare

CALLICANTZAROI

CANDELAS, Will O' The Wisp

CAOILTE

Gaelic Myth. One of the four bards of the para-military force known as the Fian na h-Eireann, who were annihilated by the Clan na Morna under Aedh in the third century A.D. Along with Oisín, he escaped from the final fray with his life and "is supposed to have lived with the Tuatha De Danann under the hills-until the coming of Saint Patrick". Although he was housed by the Christians he was never converted, although he served Patrick well beguiling him with tales of ancient times.

CAPKIN, Huutchen

CARIKINES, Korred

CARLIN, CARLINE, same as Cailleach

CAS ANDRAS, ANDRASTE

Celt. Myth. Similar to the Agune named Basa Andree. Described by Borrow as "the fury or demi-gorgon of the ancient Cumry (Welsh), to whom they built temples and offered sacrifices out of fear. In continental legend, the Basa-Andree was a female creature found in the French Pyrenees, her male

equivalent, the Basa-Juan. This pair resemble the Aguane and Salvani found in the lowlands of the Alps. The Basa Andree had care and control of meadows and streams, ensuring the fertility of the former and the cleanliness of the latter. The Juan had charge of the woods. Generally these fay were good-natured in their relations with men, but reacted savagely when any part of their dominion was harmed. In older times it was thought advisable to request permission of the goddess-spirit before crossing or bathing in a mountain stream; and it was considered unwise to touch trees let alone cut them. If a stream was muddied by a human, the Cas Andras might appear and at a glance turn the offender to stone.

CATEZ, Cornbuck

CAUCHEMARE

F. The creature called Night Mare by the English.

CAULD LAD

E. cauld, obs. form of cold; +ME. ladde, of uncertain origin, a man of very low station, a varlet. This spirit was generally regarded as some kind of revanter, a midnight walker who screamed at midnight and created cold breezes throughout the house. At night he was heard to "work" in the kitchen, knocking things about if they were organized and arranging them if otherwise. He could be exorcized by offering him new cloak and mantle, the usual means of excluding a Brownie

CEASG

G. fire-gift; similar to Daoine Mara, sea-people and Maigh dean Mara, people of the sea-plain. Terms applied by the Scots to their Sea Trows, which were known in England as the Mer-people, in Wales as the Ben-Varrey, and in Ireland as the Mara-Warra, or Merrows.

CERNU, CERNUNNOS

ME. kernen, to harden or granulate; cf Germ. & D. kern, cf with E. corn, any small hard particle, such as grain seeds. Similar to F. corne, from L. cornus, a horn. Confluent with Ir.G. ceathar, anglicized as kerne, usually used to describe battle-hardened medieval soldiers of Ireland and Scotland. This god-

spirit is embodied in the modern names Cornwall and Cornish. Called Cernunnos by the Roman invaders, the Corn Father had his name shortened to Cernu. This earth-spirit was considered embodied in the corn, a generalized European name for cereal crops. He was the male equivalent of the Corn-mother of Germany and the Harvest-maiden of Scotland. In southern England, he was isolated in each harvest within the last sheaf, which was overwintered or preserved by some other means, so that his spirit might be returned to the soil for the next growing season.

#### CESAIR, LADY

Gaelic Myth. The goddess-leader of a people who fled the Mediterranean followed by flood-waters. Lady Caesair's father, Bith, is supposed to have been a grandson of the Biblical, Noah, so they had prior warning of the World Flood. This race consisted of fifty women-warriors and only three men, but they were given no chance to populate the British Isles since the flood-crest was close on their heels. Bith died at the top of the Irish mountain which bears his name, while Caesair or Cassir was drowned in the vicinity of "Boyle's limpid fountain." (see Finntann).

#### CHANGELING

CHERVAN, Servan or Servant

#### CHEVRE DANSANTES

#### CHIMMEKEN, CHIMKE

The Kobold of northern Germany.

#### C'HORRIQUET, Korred

#### CHRUUGELI, Erdluite

#### CHURN MILK PEG

One of the English tree elves, specifically a nut-sprite; the male equivalent being Melch Dick

#### CINCIUT, Night Mare

## CLAURICAN, CLURICAUNE

G. The Leprachaun of County Cork, Ireland.

## CLOTHO

## COBWEB

AS attorcoppe, poisonous spider; coppe, spider, top or head; cop,v. to catch, strike, to pull the hair or ears; cf. copper, a common metal having a reddish tint, also a cupbearer. AS.v. webbian, to weave, to contrive, to envelope, to entangle; webba, a weaver.

## COBLYNAU OR KLOBERNION

W. cobly, a coarse workman particularly a maker of cobs or the cross-piled timbers used in piers, breakwaters and mine supports; cf G. clabar and the E. cobbler, mud used to fill in cracks, and from this the more traditional, maker of shoes. Welsh gold-mine goblins similar to the German Knicker-Knockers and the English Knockers.

## COCADRILLE

## COLT PIXY OR COLEPEXY

ME. colt, a young horse or wanton human; as suffix, living in.

E. Pixy or Pisky or Pesky or Pisghie, perhaps from F. peste, fatal epidemical disease, the plague. Colpexies fingers, fossil helminites; colepexies heads, fossil echini. A fairy of Dorsetshire and Hampshire, who haunts the woods and forests, "neighs and misleads horses into bogs etc." In these regions "The children, when naughty, are threatened with this "Pexy" who is supposed to haunt woods and coppices".

## CONNLA

God-spirit of the fountain of knowledge in Tipperary. Over it grew nine hazel trees which produced crimson fruits and nuts at the same season. The nuts were filled with information concerning the arts, crafts and poetry. When these dropped into the water they were inadvertently eaten by the salmon of

Connla's Well. Swimming from here, the salmon were taken by men and eaten, at which these lucky individuals became possessors of the world's learning. In former times women were restricted from visiting this circular well; but Sinann, the granddaughter of Ler, god of the sea, approached this place hoping to eat the forbidden nuts. At her approach the magical waters overflowed, drowning her, and sweeping her body to the sea through the Irish river which still bears her name. After this, Connla's Well dried up and men were less learned in the magical arts.

CORICS, Korred

CORNANDONET DU., CONNANDONNET, Lutin

CORRIQUET, Korred

COURETE, Korred

CORMORON OF SAINT MICHAEL'S MOUNT

OF. corp, a raven + moron, cf. L. morosus, surley. A Welsh giant, who with his wife Cormelian, constructed the rocky stronghold now called Saint Michael's Mount.

CORMELIAN

The natural formation called Saint Michael's Mount is constructed entirely of white granite. During the building Lady Cormelian is supposed to have decided to add an occasional greenstone to the pile since this entailed a shorter journey. Unfortunately, her mate awakened while she was attempting to ford her way from the land. He aimed a hefty kick at her and the greenstones tumbled into the water forming the causeway which joins this rock-pile with the mainland.

COURIL

Bas Breton. Same as the Korrid, Crions, Gorics, Korrigan. Defenders of the old standing-stones.

CORN BABY, BULL, CAT, COCK, COW, FOAL, GOAT, PUG, SOW, STEER, WOLF



The British corn or grain crop was seen as a literal embodiment of the corn-god spirit, ritually cut down to the last sheaf. This was usually preserved in the form of a corn mother or corn father, but in some localities the spirit was symbolized as a child or an animal. In this case the over-wintering sheaf might be made up into a puppet resembling a baby or some animal. This figurine was carried home with great rejoicing on the last harvest wagon. In some cases no figure was constructed but the last sheaf simply referred to as the cow-bull, cow-wolf, or hog-of-the-field. In each case the corn which was kept was ritually returned to the field so that the corn-god would be regenerated in the next growing season.

#### CORPSE CANDLE, FETCH CANDLE, GOPHER

E. A spirit which took the form of a travelling light, either by land or sea, and was considered to presage death or disaster. Interviewing a resident of Wales, George Borrow was told, "When a person is to die his candle is seen a few nights before his death." It was also said that the candle would sometimes presage the route taken by the corpse as it moved to the place of final burial. Another Welsh respondent said he wished "there were as few corpse-candles as Tylwith Teg ..." They were, he explained, "very dangerous to meet. If they come bump up against you when you are walking carelessly, it's generally all over with you in this world." He complained that one recently (1862) cut down a friend, "and yet the candle was not abroad to kill the man but to prognosticate the death of a woman who lived near the spot... Similar to Will O'The Wisp.

Trueman, Ghosts, 1975, pp.65: Called John Craig's Light at Shippegan Island, N.B. after a vessel wrecked by storm in the sixteenth century. "...always appears to be a lantern swinging on a visible mast and yard (at sea), a cautionary beacon to sea-farers."

Mary L. Fraser, Folklore Of Nova Scotia, Road between St. Andrew's and Hetherton, N.S., p. 87: What appeared to be a barrel floating in the air, with fire shooting from the two ends was observed several times near a salt-water spring. On an adjacent woods-road an elderly man dressed in grey was frequently seen. Fortified with rum, several residents of the area travelled to the edge of Meadow Green intending "to lay the ghost". After hearing cries typical of the Woods Whooper, the foremost saw an air-borne cauldron moving towards him and fled.

Mary L. Fraser, Folklore of Nova Scotia, Antigonish Harbour, N.S., p.50: "The appearance of mysterious lights was looked upon as a warning of death." People frequently observed this corpse candle appear from the water, move up the channel and disappear into the water. A lad was afterwards drowned where the light originated, and after that time it was no longer seen.

Mary L. Fraser, p.50: A round unwavering light indicated the death of a man, a light with a corona of rays or sparks indicated a woman. If the light entered a cemetery, a death was certain, and if the light was seen originating from a particular house, it was known that the death would occur at that place.

#### CREIDNE

Gaelic Myth. When King Nuada was blighted by the loss of an hand during the Tuathan-Fomorian wars (see Breas), he approached the "magician" named Creidne who fashioned for him a mechanical replacement made of silver. This worker is remembered as the formulator of "The Judgements of Creidne", laws dealing with the honest handling of scales, weights, and measures used in conjunction with precious metals. In a very ancient poem it is recorded that this famous craftsman was drowned while returning from Spain with golden ore.

#### CRIARD, LE, Lutin

#### CRION

Bas Breton. Little men between two and three feet in height, who were able to carry enormous loads in their hands. Also called the Korred or Gorics they are sometimes credited with having erected the standing-stones, around which they dance.

#### CROM CRUACH

Gaelic Myth. The day-god of the pagan Milesians. His replica in stone, plated with gold is supposed to have stood at Magh Slecht in Brefni, Ireland at the centre of a circle of twelve lesser gods, who were enveloped in silver. This circular "wheel" is thought to have been a sun symbol. At worship in this place, Tighernas (the seventh king in the Milesian succession) and two thirds of his people were supernaturally killed by some foreign god-force. When

Saint Patrick arrived several centuries after, he claimed that the Christian god was responsible and supposedly used his superior magic to overthrow the lesser stones and sink the main standing-stone to its neck in the earth. The precious metals supposedly flaked away as a worthless carbon.

## CU CHULLAIN

A Milesian god-king-giant of the "heroic" period. His name, "Chullain's hound" derived from the fact that he killed the smithy's dog when it menaced him and took it upon himself to act as a replacement watchdog for a period of one year. After that incident, he went to the island of Scathach (Skye) in Alba to train under the warrior-witch who gave the place its name. There he impregnated and abandoned the Amazonian warrior queen, Aoife, later killing his only son through mischance. While in the Western Isles he trained and became friends with Ferdiad, who became the defender of Mebd (which, see) the queen of Connaught province in Ireland. When a group of exiled Firbolgs returned to Ireland under their King Angus, Cu Chullain went surety for their good conduct in Ulster province. Unfortunately, the north was ruled by King Conor, Queen Mebd's ex-husband as well as a despot. The Firbolgs crossed the border into Connaught by night, leaving Cu Chullain with the duty of standing against them, Connaught, and his friend Ferdiad. Although he was successful in single-handedly holding the pass into Ulster and killing his best friend in combat, he was demoralized by the necessity and was afterwards done in by a massive collection of enemies. At his death he placed his back against a stone and no one dared approach until three days later when the ravens began to pluck at his flesh.

## CULA

CULARD, Will O' Wisp

## DAGDA

Gaelic Myth. The primary male god-spirit of the Irish and the Scots, whose name translates as "the father of day". He has been described as, "famous as a warrior, harpist, and eater of porridge." His time was before the so called "heroic age", and he belonged to the most archaic pantheon of pagan gods. Katherine Scherman has suggested that Dagda was not originally a personal name but a title synonymous with "good". It was supposedly given him when he announced on the eve of an important battle the fact that his

person concentrated all the magic of the various gods. Since the enemy was confounded his people accepted him as being very "good", meaning that he was adept at all things, their chief practitioner of the arts of war and magic. This "giant" carried an invincible club, so heavy that eight men were needed to transport it when it was not in use, and to supply his people possessed an iron cauldron, which fed them by regenerating an endless supply of mead and other foods. The Dagda was not an attractive individual, "...bigger than a house cauldron was his belly...Not easy was it for the hero to move along owing to the bigness of his belly. Unseemly was his apparel. A cape to the hollow of his two elbows. A dun tunic around him as far as the swelling of his rump." Nevertheless, he was styled "the Lord of Knowledge and Sun of All Sciences". According to Irish myths he was the ruler of the land just before the Milesian invasions, ruling for eighty years, a notable span for either man or god.

#### DAME BLANCHE

Norm. A Fee who resembled the English White Women. They lurked within ravines, and at fords and bridges where passers-by could not avoid them. The White Lady required male travellers to dance before she allowed passage. If the visitor was compliant, the Lady afterwards vanished but if not sicked her lutins, owls and cats on the offender.

#### DAME VERTE

#### DAOINE SIDH OR SEED PEOPLE

G. daoine, plural form of duin, a man; hence, people. Sidh (pronounced shee in Ir.G. shay in Scot.G.), seed or little; thus the little people; cf. sith, sithe, peace; in more recent use, sidh, fairy-like, supernatural. An interesting neologism is labhran-sidh, a radio-set. These were formerly the race known as the Tuatha daoine, who ruled Ireland at the time of the Milesian invasions in 1000 B.C. At their defeat these warrior-wizards were renamed the Tuatha aithech, rent-paying farmers, or Daoine sidh to indicate their reduced condition. The surviving Tuathans are supposed to have assembled at the mouth of the River Boyne, elected Boabh or Badb Derg as their High King. Swearing submission to the Fomorian sea-gods led by Ler, they were gifted with long life, caps and capes of invisibility and retired to palaces "under the hill" or to Tir 'an Oig, the land of youth, an undersea kingdom in the mid Atlantic. The sea-kind are distinguished as the Daoine mara. Within this

genus one finds the Lhiannan sidh, females who destroy with their great beauty and vampire-like sexual appetites, the Willy Rua, who is given the first batch of new whisky, and the Stroke Lad who follows at the end of each sidh rade, or parade. Sidh is often represented as she', shia, shaw,shifra, shicare, shee, sheee, sheeidh according to local dialects, but in each case refers to what the English would call the "mound fairies. The word may alternately designate a hag, or a hillock, or a wolf. The term Daoine magh or Deene Mah, good people or neighbours, is sometimes visited on the seed-people in hopes of avoiding their blighting magic.

#### DAOINE MARA

G. The Scottish mer-people. Also called Sea Trows in the islands.

Mary L. Fraser Folklore of Nova Scotia, quoting Mary MacDonald of Cape Breton, N.S., pp 92-93: An elderly man coaxed a sea-woman from the water and snatched a sea-shell from her hands. Because he refused to return it she was bound to follow him and eventually married his son. The older man hid the shell in a hay mow where it was eventually discovered by the children of the household. They took it to their mother who immediately abandoned them and returned to the ocean.

#### DANU

Gaelic Myth, The ancestral goddess of the Gaelic races. This mother of the gods was cognate with the Welsh goddess Don. Identified with the forces for light and knowledge, she was held to be the prime deity of the Tuatha danann, who were named after her. In her day she was considered the head of a fertility cult, whose magic and bronze weapons defeated the sea-giants known as the Fomors.

#### DEKANAHWIDEH

Iroquois. Semi-legendary founder of the confederacy, said to date from 1459. Born of a virgin mother at Kingston, Ont he was fostered to the Mohawks and wandered the west for many years. Returning to the east in a stone canoe he called the first Great Peace of the Five Nations afterwards returning to the west: "Iff men should ever become indifferent to the

League perhaps I shall stand again among your descendents. If the Great Peace should fail, call on my name in the bushes, and I will return."

## DEMON

from L. daemon, an evil spirit, from an earlier Greek word indicating an amoral divinity. A god-spirit having no well-defined personality in the Grecian proto-type. These supernatural creatures were considered intermediate to men and the gods. The Greek forms "daemon" (plural daimones) used to be preferred in identifying spirits which were non-malevolent.

DEMOISELLE BLANCHE, Fee

## DEVIL

AS. deoful; German, teufel (full of Tiu, god of war); L. diabolus, the slanderer; originally from the Greek, to let fall. This god-spirit had nothing in common with the European gods, being the creation of Jewish and Christian theology. In their view, he was the supreme spirit of evil and unrighteousness, the tempter and enemy of mankind, and the adversary of God. He is still represented as the leader of all the apostate angels, as the ruler of hell (which actually belongs to Teutonic deities). In the Middle Ages it was generally agreed that the Devil was subservient to God and only able to act by his sufferance. He was then described as having horns, and a tail (sometimes forked), , and cloven hooves, but was said to be able to assume any form at will. The Hebrew "satan" of the Old Testament was identified by translators with the Devil, but some versions have represented the word as "he-goat, satyr", or "demon". Other names more or less identified with this character have included Beelzebub (Lord of Flies), Appolyon, and Lucifer, although less formal names as: Arch Enemy, Arch Feind, Old Nick, Auld Cloutie, and Old Man or Old Boy have sufficed from time to time. When the word is uncapitalized it is understood that a lesser demon, or even an evil human, was identified. In the Victorian period the title was allowed literary hacks, junior legal counsels working without pay and journeymen printers. Aside from oaths, this name was taken to describe any cookery which used Cayenne peppers, any machine used for tearing, shredding or grinding, instruments for maliciously cutting fishermen's nets at sea, devices which were able to unload grain and machines used to cut wooden screws.

## DEVIL DOG

The representation of the dog as a devil is common throughout Europe, where the animal was once considered to embody the corn, or grain spirit. Thus it used to be said that "the mad dog is in the corn!" or "the big dog has arrived!" When medieval children said that they wished to gather the blue corn-flowers they were discouraged with warnings that, "the old dog sits in the corn and will tear you to pieces". Both the domestic dog and the wild wolf were considered embodiments of the spirit of the corn and in the north-east of France when a worker faltered in swinging his scythe it was considered that "the white bitch has bitten him". In some places the last person to cut grain was called "the dog of harvest" and it was said that he "killed the Dog". The dog, or the corn-wolf, was overwintered like the Scottish Winter Hag, and part of his spirit was returned to the soil in the next season so that the crops would thrive. Dogs were not universally admired, the Gaelic word "cur" having dark connotations. The Great Dane was a Norse invention and these vikings used their attack dogs to good purpose against the the Irish, the English and the Scots. The prototype of this animal was Garm, who cowered in the dark hole known as the Gnipa Cave, but raged forth at the Hel-gate to Niflheim, and would only allow the dead to pass if they brought him Hel-cake. This food was always on the person of those who had been generous while alive, but the greedy were left in serious difficulty. The Gaels were certain that the viking warriors turned their dogs loose as they retreated from Ireland and Scotland and said that these added to the strength of native wolf packs. For this reason, they relentlessly pursued the animal until it was eliminated in the sixteenth century. This was also the case in North America, although Maritime wolves were wiped out at a later date.

#### DEVIL HORSE

DIALEN, Seligen Frauulein

#### DIANCECHT

This Irish god-spirit had a name which meant "vehement power". The god of medicine was the prototypical doctor, a man very proud of his medical skills. When his son Midach appeared able to surpass him, Diancecht killed him, but the grave sprouted 365 herbs of medicinal use. Midach's sister, Airmeda, picked these plants and classified them, but her father scattered her collection so that later peoples had difficulty understanding their use. This

medicine man was associated with the Tuatha danann. When they warred with the Fomors this "leech" made "whole the bodies of the slain, providing their heads had not been cut off nor their spinal marrow severed."

DIAWL

DIMONIS BOYET, Follet

DIVE, Seligen

DIVE ZENY. Lisunki

DOB, DOBBY, DOBBIE

Diminutive of Robert; cf. *dobbin*, a farm horse; a gentle or kind family horse, an animal, old jaded and worn out; sea-sand mixed with gravel; a small drinking cup; *dobby*, *dobbie*, a stupid fellow, a dolt; a god-spirit similar to the Brownie but malicious rather than helpful;

DOMOVIYE

DONAR

Scand. Teut. Myth. Old High German god whose name is the equivalent of the Middle English, *donder*, and the E. *thunder*. Worshipped in Germany as the patron of war, agriculture and marriage, cf. with Thor of Scandinavia.

DRAC, DRACHEN, DRAKE, FIREDRAKE

AS. *draca* or dragon, to look, so called because of its menacing eyes. cf ME *dragga*, v. to pull along by main force, to trail a part of the body, Ice. *dragga*, and E. *draw*. Cf. G. *dreag*, a shooting star. Drake also derives from *draca* and both words have been applied to the luminous gases given off in marshes as well as to the Old Norse longship and meteors. As a verb, to guard.

DROUG-SPERET, Lutin

DRUID

Ir. G. *draoi*, *druidh*, a magician; cf. F. *druide*, L. *Druides*, *Druidae*; and current



G. druid, a starling or thrush; druidh, v., to penetrate, ooze, impress upon after some resistance. A religious order among the ancient Celts, comprising the bards, vates or prophets, and druids proper, who were wonder-workers and diviners.

DRYAD

D'SONOQUA

Kwakiutl. Also seen as Tsonoquoa, or Wild Woman of the Woods. Giantess who wanders the forest seeking children who she carries away in her wicker basket. Her cry is like that of the woods-whooper of Gou-gou, which see.

DUENDE

DUNTER, Red Cap

DUSE

"The Duse take you!" An AS. oath naming a spirit who once had a day of the week named after him (Dusedag) Equivalent to the mortal god Tui or Tyr, "which name we still retain in our hebdomadal (seven-day) calendar like those of several other Anglo-Saxon devils"-Borrow (i.e. as Tuesday).

DUERGAR

Scand. Diminutive beings, dwellers in rock and hill, distinguished for their metal-working skills. Created by Odin "they became partakers of human knowledge, and had the likeness of men and yet abode in the ground. Modsogner was the first of them and then Dyrin." They are sometimes confounded with the Alfar or elves, being very like the Svartalfar, or swarthy elves, who appear to be a separate species. Most closely akin to the Zwerge of Germany and the Dwarf of England.

DWARF

ME. dwergh, dwerf, dwarf; AS. dweorg, dweorh, D. dwerg, MHG. twerc, G. zwerg, Ice dvergr, Sw and Dan. dverg, a spider, all of unknown origin but perhaps after Svartr, the Old Norse fire-giant, whose name is synonymous.

In English legend, the dwarfs are represented as misshapen humans with no supernatural attributes

## EAGOR

The Anglo-Saxon immortal god of the sea, called Aegir, Hler (shelterer) and Gyimir (concealer) in other quarters. The boatmen of Trent used to call out "Look out, Eagor comes!" to warn of a particularly dangerous wave.

## EARTHWIVE

AS. eorde, OS, ertha or urtha; D. aarde; Sw & D. jord, cf with the goddess Urth, sometimes called Wyrð, the Anglo-Saxon equal of the Norn, a Scandinavian earth-goddess who had control of the fates of men and the gods. In later legends, the personality of the Norn was fragmented into three sisters who had control of the past, present and future (see Norns). This race was said to spring from the kind of the giant Norvi, and were first described as residents of Urdar, located near the roots of the World Tree and the fountain of all life. According to some mythologists their job was to warn the gods of impending evil, and to teach them lessons based on the past. The race expanded into many Nornir, and of them, the writer of Hars Lygi (Odin's Lies) said: There standeth a city under the ash near the spring, and out of its halls came three maids...Udr, Verthandi, Skulld (Past, Present, Future). These maids shape the life of men...but there are many other Nornir; those that come to each child that is born, are of the race of the gods; but others are of the race of the alps; and the third of the race of dwarfs."

## ECLAIREAUX, Will O'Wisp

## EASTRE

The Anglo-Saxon goddess Eastre, or Ostara, was the patroness of spring. She is considered identical with Odin's wife Frigga, and her name has survived in the name of the ultimate Christian festival. This gracious goddess was dearly beloved by the old Teutons, who refused to throw over their pleasant recollections of her, but instead transferred her name to a festival for the New Religion. It has long been customary to exchange coloured eggs at this season, the Ygg or egg representing Odin. The early Christians continued this harmless rite but identified the egg as a symbol of the Resurrection of

their mortal-God. In various parts of Germany stone altars are still identified as Ostara-stones. In their day, these were garlanded with flowers and were the focus of fire-festivals, a popular "game" until the middle of the last century in spite of the denunciations of priests and formal edicts against their use.

#### EBER

A mortal-god of the Milesians who took Ireland from the Tuatha danann. Eber and Eremon were the only two survivors of the magical storm raised against the fleet of the sons of Mil. Eber attacked from the south, by way of Bantry Bay, while his brother led his host ashore near the River Boyne. Their forces met in Meath, and the last battle was fought at Tailte. After that the land was divided between the two, Eber receiving the southern realm and Eremon the north. They followed the first of many divisive wars based on differences between these two regions.

#### EISENHUUTEL, Huutchen

#### EIRA

The mortal-goddess Eira was one of Frigga's attendants, a skilful physician who could cure both wounds and disease.

#### EIRE, QUEEN

A mortal-goddess of the Tuatha danann, who lost her life fighting in the south of Ireland against the Milesian invaders led by King Eber. In this same fray, Queen Scotia, a daughter of Milesius was also killed.

#### EKERKEN, Polter Geister

#### ELB

Germ. ell, forearm, bend, with special reference to the winding course of the German river Elbe. The water sprite named the Elb is cf. with elf. His name is taken from Father Elbe, the god-spirit of the river.

#### ELF

AS. aelp or aelpene, from the Dan. elv, pl. elve; Sw. elf, pl. elfvar (m), elfvorf

(f) cf LG. alve and perhaps the G. alp.; the personal name Olof as well as oaf, and the Anglo-Saxon throne-names, Aelfred (Fred of the elves), Aelfric, and Aelprcine (elf fire or sheen). The "Gaelic" Clan MacAlpine may owe its name to these Scandinavian little people. The elves were supposedly created in their present form by Odin, who noticed their presence as maggots in the corpse of the first frost-giant Ymir. Bringing them forth by magic he gifted them with supernatural intelligence and a long life but left them without morals. Some proved dangerous to his realm and these he named the Svartalfar after his nemesis, the fire-giant Surtr or Svartr. These dark-elves were banished to the underworld in Denmark and warned that they were in danger of being turned to stone if they travelled by day. The Liosalfar, or light elves, occupied Alfheim, or elf-home, which was near Odin's capitol in Upsala, Sweden. The little people of England were called aelps or elves until the Norman Conquest in 1066 when the Normans substituted fay or fayre to describe the little people.

#### ELDER GOD

AS. yldra, eldra, ieldra, comparative of eald, old; gods of the greatest antiquity. In all mythology the oldest god is the immortal creator-god, by whose will time has its starting. In the Celtic communities this elder god was called Ner, Nur, Nar, or Nathair, in the Teutonic lands he was the Orlog or Alfadr. Among the Algonquin Indians he was "Kji-kinap, who made the world." A spirit is literally a sub-unit of the prime god, and these elder gods are spoken of as elementals or god-spirits to distinguish them as immortals, as opposed to the god-kings, who dwelt among men, and had to be periodically reincarnated. The elder gods were usually identified as those of the air, water, and fire. As a rule, the earth deities were latter-day gods of goddesses.

#### ELDER FOLK

AS. alder, aldir, aller, cf. D. elo, G. erla, Ice ooir, elir. elri, Sw. al, Dan. elle, leading to the English word elm. In earlier times the Middle English spoke of the Ellenfolk, an obsolescent name for the Elderfolk or Tree-people. These were a Teutonic import, adherents of Frau Holle of Germany, a little people who were "dwellers under trees."

#### ELF FIRE

E. Another name for Will O'The Wisp

ELLYLLDAN, ELLYLLON

W. The Cumric-speakers Will O'The Wisp.

ENFLEBOEUF, Snake

ENGUE, Night Mare

EOCHAID

Gaelic Myth., the god-spirit of the Firbolgs, the first people to inhabit Ireland after the Great Flood. Known as "The Horseman of Heaven", he welcomed the Tuathan hero, Lugh "Of the Long Arm" to his court. Lugh, and others of his race, eventually supplanted the Firbolgs and established their own base at Tara. While Eochaid was displaced, his name was retained as an Irish throne name and he was worshipped as reincarnate go

ERDLUITLE, ERDMAANNCHEN, ERDWEIBCHEN

Swiss. Earth-Folk. Dwarfs who lived underground.

EREMON

Gaelic Myth. The brother of King Eremon and one of the two sons of Milesius who survived the sea passage from Spain to Ireland during the Milesian invasion. After these two defeated the Tuatha danann, they divided the land between them, deeding the underground to their former enemy. At the division, the two kings divided warriors and craftsmen equally but had only one harpist and one bard among them. By lot, the harper was given to Eremon and the north while Eber received the bard. Since that time northern Ireland has been remembered for instrumental music while the south is addicted to song.

FACHAN

Scot. to vex, annoy, bother, trouble, from OF. faschier or F. facher, to vex.; cf. fach, n., vexation, anxiety, care, trouble, Scot. Perhaps cf fach

(pronounced fak), n. G., trade or line of work. Hence, "fachan" a tradesman or peddler. A sidh of the western islands of Scotland, obviously modelled after the Fomorian sea-giants; a destructive creature possessing a single blighting eye, hand and foot. Scherman says that the Fomorian sea-giants battled the Partholons (from which the name Macfarland) before the Great Flood and persisted afterwards "always uncouth and vicious, always seeping in from the shore and being driven back again by more civilized and better equipped newcomers." In the Partholon-Fomorian encounter the early scribes said that the latter possessed "one foot, one hand, and one eye."

#### FADA, FADHAS

France. Fee who took human lovers to their detriment. Those who laid with these beautiful creatures and discovered their secret died, while those who rejected them for human lovers died without consummating the first embrace in the marriage-bed.

#### FAIRY

E. pl. fairies; ME. fairie, faerie; enchantment, the little people of England; OF. faierie, faerie, enchantment, fairy-folk; F. feerie, from LL. fata, one of the fates; ME. fair, fayer, faiger; AS. faerger, akin OS. and OHG. fagar; the Ice. fagr, Sw & D. fager; Goth. fagrs, fit (suitable); also to E. fay; Germ. fugen, to fit, fegen, to sweep or cleanse; also E. fang, peace, or pact; cf with fair, that is pleasing to the eye, handsome, beautiful. Similar to obs. dial.E. arch., Scot., fay, from OF. fei, faith or religious belief. Perhaps to E. fear; ME. fer, feer, fere, AS. faer, danger; akin to Dan. vaar and gevaar, danger; OHG. fara; Germ. gefahr and Ice. far, meaning harm mischief, plague. obs. E. Fearbabe, a boogey or bugbear. All having suspected correspondence with the G.Ir. race called the Firbolg, men of the lightning goddess Bolg, the ancestors of the Scots. 1. The land of the fay. 2. The inhabitants of fairy-land. 3. enchantment, magic, illusion. 4. Any imaginary supernatural being or spirit supposed to assume a small human form, either male or female, and to meddle for good or evil in the affairs of mankind.

FAIRY-WOMAN, An Irish witch-doctor

#### FAIE

FAINEN, White Lady

FAANGGEN, FANGGA

FARISEE, FARISE

E. The usual form for fairy in Suffolk, England.

FARY

E. The common name given the fairy in Northumberland.

FATA

FATHER CHRISTMAS, FATHER YULE

Scand. Teut. Myth. At the beginning the northern month called Yoll, Yell, or Yule was considered sacred to the Finnish god Thor, but he was replaced by Frey. Father Yule is therefore a god-spirit representing Thor, Frey, or in a few instances Odin, whose Raging Host also rides at this season. The festival called the Yule-tide commenced with Mother Night, the longest of the year, and ended twelve days later. This month was once a time devoted to feasting and rejoicing as it heralded the return of the sun. The festival was perhaps called Yule (Noel in France) or Wheel, because the sun was seen as a orb of fire wheeling across the sky. Father Christmas is a more presentable version of Thor or Frey, a character often represented as the superintendent of festivities in medieval England. He appears to have had human counterparts at court, individuals who had real power in making arrangements for the Yule-tide. In northern England he was known as the Lord of the Bean or Bane and elsewhere as the Yuletide Fool. There is suspicion that he was originally a scapegoat for the god, an individual put to death after a brief, but happy tenure over Twelfth-tide festivities.

FATHER MAY

Scand. Teut. Myth. A god-spirit, the summer equivalent of Father Yule. Like many of the gods, Odin was restless and often wandered the earth in disguise. On one of these occasions, his brothers Vili and Ve usurped his throne and Queen Frigga. For those seven months, the gods and goddesses of Asgard were extremely unhappy, but when he finally returned to banish the upstarts, the festival of May Day was instituted to honour their joy and

the return of the real god. In Victorian Sweden a flower-decked Father May (Odin) was part of a procession in which he pelted a fur-enveloped representative of Winter (the Usurpers), putting him at last to flight. In England, the first of May was also a noted festival with May-poles, May-Queens, Maid Marian, or Jack-in-the-Green playing the part of a god-spirit, who was probably cut down and burned, "for the good of the earth" in the earliest rites.

FAYETTE

FAYULE

FEAR DEARG

G. fear, p. fir, man; + dearg, red; cf ME. dere, AS. deore, Dan & SW. dyr, darling, brave, severe, hard, grievous, dire; as adv., bought at a high price; cf. dare (to stare at) and deer. Particularly noted in Munster, Ireland.

FEATHAG, Sleigh Beggey

FEE

OF fei, F. foi, faith, religious belief. Authority, assurance, allegiance, fidelity. A name applied to the little people of Brittany.

FEE DE VERTIGE

FEEORIN, English Fairy

FEETAUD, Fee

FENETTEN, River Woman

FENODEREE

A species of Ferrishyn, the little people of the Isle of Man. This bogey was formerly handsome but one of his kind absented himself from the Samhainn and was banished from the clann and given an unattractive face. This appearance was passed to his offspring, who somewhat resemble the bodach or the Brownie. A field-dweller, the Fenoderee frequently offers his help at



harvest time. His is famed for his thoroughness as a reaper but his great strength and enthusiasm is not matched by intelligence, and the men of the fields often send him on impossible errands.

#### FENRIS

This wolf was one of the spawn of the fire-god Loki, who became a danger to the Aesir because of his great strength and size. He was finally chained with a magic elf-rope by Tyr, god of war, who lost an arm in the effort. The Fenris-wolf is currently confined to Niflheim, but has been promised that he will be allowed to feed upon the sun and the moon at the end of time.

#### FERGUS, FERDIAD

A mortal god of the Irish "Heroic Age", who opposed Cu Chullain at the Battle of the pass to Ulster. (see Cu Chullain).

#### FERRISHYN

The little people of the Isle of Man.

#### FETCH

ME. fecchen,; AS. fecean, probably same as fetian, fet, from Germ. fassen, to seize. The spirit of a living person, a wraith seen just before death. A word still used in Newfoundland to identify a forerunner.

#### FINN MACCUMHAIL, FIONN MACCUMAIL, FINN MACCOOL

Gaelic Myth. The mortal god-giant who lead the Fian, or Fenians of Ireland. It is thought that his prototype may have lived and died in the third century of the Christian era. The gigantic god-spirit co-operated with a number of his Gaelic relatives in creating the Giant's Causeway, part of which is found at the north of the Ireland and the rest south of the Isle called Iona. Finn was once menaced by the "Scottish giant" Cu Chullain, but perceived the threat because he possessed foresight. Disguising himself as a baby, Finn beat his visitor at several minor feats of strength and finally bit off his finger, at which Cu Chullain departed, not caring to meet the father of such a child.

#### FINNTANN

Gaelic Myth. A remarkable god-spirit, the grandson of Bith, who arrived with an unnamed race who came to Ireland hoping to avoid Noah's Flood. The only survivor of this disaster in Britain, Finntann rode above the waters in an air tight barrel anchored to the land at a place still called Dun Tulcha (the flood-barrel). Finntann reappeared afterwards in Irish history as an immortal, who lived on because he had escaped his natural fate. Several thousand years later, in the sixth century, he appeared at Tara where he helped King Diarmuid MacCarroll settle the limits of his royal domain, by referring to his extensive memory of the past. The old man came to Tara accompanied by "nine companies of his own descendants followed by another nine."

FINZWEIBERL, Moss People

FIOLES, Will

FOG MEN, FOG MANNIKINS

ME. fogge; cf. dial. fog, , moss, second growth of grass, aftergrass, dead or decaying grass in winter; cf. Dan. sneefog, snow falling thickly, drifting snow, driving snow; Old Norse, fok, spray, a snowdrift, and laterally a vapour condensed to fine particles which obscures the view of distant objects. The fog men were "earth folk", sometimes referred to as the Ice or Fog Mannikins in Teutonic countries. They appear to have had descent from the "rime cold" storm-giants and possessed much of their craft in control of the storm, floods and avalanches.

FOLATON, Lutin

FOLGIE, Fylgie

FOLLETT

FOLLETTI

FOLLOWER

Maritime Canada. Another name for the Rowing Man, or Old Man of the Sea. These shape-changers were usually restricted or bound to specific regions and would invisibly follow men duplicating their activities at a distance. They

were thought harmless unless they materialized and approached an individual in which case his death was forecast.

#### FOMORIAN

G. fo+mor, people of the sea. The Fomors were sea-giants, shape-changers who were able to assume any organic form. They were said to occupy undersea-kingdoms in the mid-Atlantic but moved from there to locations off the Isle of Man and established a land base on Tory Island, northwest of Ireland. Their enemies described them as being one-eyed cannibals, having the heads of animals. They came into conflict with the Firbolgs, the first "human" inhabitants of the island and later warred unsuccessfully with the Tuatha danann. At that time they were supposed to have been magically bound within ice-caves of the north, but many of them resettled Connaught province after the Tuathans were put down by the Milesians. Their leader was Hler, whose son, Ler Manannan took the oath of allegiance of the defeated Tuathans in exchange for long lives, cloaks and hats of invisibility, and lands beneath the sea or within "the hollow hills".

#### FOOHN

#### FOREST FATHER

The Forest Fathers or Moss Men correspond with the Fog People. It has been said that they lived only in virgin forests so their numbers are greatly reduced. They were between two and three feet in height, and were clothed in moss and foilage, camouflaged so that they were often difficult to separate from forest. The men of the tribe were old and furrowed looking, their bodies hair-covered and their skin bark-grey. The moss-maidens were neither as bad-tempered nor as ugly as their men and would frequently exchange their knowledge of the future and medicinal herbs for the foodstuffs of humans. It used to be rumoured that they were matriarchal, being ruled by a bush-grandmother. Odin's Wrath or Raging Host often hunted these forest people along with the wild creatures of the woods.

#### FORYNIA, Fylgie

#### FOSSEGRIM

#### FOULETOT, Lutin, FOULTA, Servan

FOULTA, Servan

FOUNTAIN WOMAN

FRAIRY

FRATUZZO

FRAU ELLHORN

FRAU GODE, FRAU WODE

Scand. Teut. Myth. The name once given the female equivalent of Wuotan or Odin in Mecklenburg, Germany. She was supposed to have been a great huntress and the leader of the Wild Hunt, but her appearance was generally associated with prosperity and good luck.

FRAU HOLLE, FRAU HOLUNDER

Scand. Teut. Myth. Frigga the queen of the gods bore several names in the provinces of southern Germany, including that of Frau Holle, Hulda or Holda. Like the Scottish Winter Hag, this lady presided over the weather, and people were agreed that it snowed when Frau Holle was shaking out her bed. When it rained they claimed she was washing her dishes, and the clouds were referred to as her linen, which she frequently put out to bleach in the sunlight. She has been represented as a diligent weaver, spinner, and housekeeper, who gave flax to mankind.

FREY

Scand. Teut. Myth. Frey was the son of the Vana, or the sea people, the son of Niord and Skadi. His father was involved in an exchange of hostages with the Aesir, thus he came to live at Asgard rather than on the coast. When he cut his first tooth, Frey was gifted with the domain which Odin called Alfheim or elf land. Later he succeeded to the semi-historical throne at Upsala, Sweden after the deaths of King Odin and his father Niord. At that time he received from the gods a sword capable of fighting on its own accord and from the black-elves a golden-boar which he used to ride the skies. This mortal-god was a personification of the sun and thus an agricultural deity

with minor interests in war and sea-faring. The semi-legendary Ingvi-Frey was the ancestor of the people who settled Britain as the English or English. Under his rule, people experienced peace and prosperity, which they considered reason to elevate him to godhood. When he died, the priests of his cult were unwilling to admit his death and for a time hid his body in a great earthen mound, allowing the people to continue paying their taxes through three tubes which entered the earth. This deception was eventually uncovered but the good times continued and in the north "gone into the mound" is still used as a synonym for dead.

Aside from being the god of sunshine, prosperity, fruitfulness, and peace, Frey was a lover of horses and is considered the patron of horsemen, and the deliverer of all held hostage.

## FREYA, FREJA

Scand. Teut. Myth. The female equivalent of Frey, apparently an invention of the scalds (bards). She refused to remain an inferior deity and here wooden idols stood at the side of, or in place of her brother. In Germany Freya was considered another name for Frigga, the god of Odin, but in Norway, Sweden, Denmark and Iceland she was regarded as a separate goddess. Having been born in the sea-kingdom of Vanaheim, she was sometimes called Vanadis or Vanabride. Although the goddess of love, she was no febrile lady but one with distinctly martial traits. In the form known as Valfreya she was the leader of the Valkys of the battlefield, whose kind claim half of the heroic dead for her kingdom of Folvang, the other half being reserved for Odin's Valhalla. Freya often rode about in the chariot harnessed to the golden boar with her brother Frey, but at other times was carried by her own wagon which was pulled by cats. Frey and Freya were once held in high esteem in the north and their names, in modified form, still mean "master" and "mistress", and the day called Friday is still understood to be Freya's Day. It was customary to drink to Freya's health along with that of the other deities. In the Christian era it was suggested that the toast be directed toward the Virgin Mary or Saint Gertrude, while the Old Freya was banished to the top of the Brocken in Germany and to similar peaks in Norway and Sweden. It was said that she was magically bound here except at Valpurgisnacht, or Midsummer, when she assembled her demon train and swept down over the world of men. The swallow and the cuckoo were other animals which served as totems for Freya but the cat was her particular beast and in medieval times the daemonical attributes of the goddess were passed over to this animal, which explain why witches continue to favour

cats as familiars.

## FRID

G. n.f., pl. Fride. an elf, gnome or pigmy. In current use "fride" indicates an itch or tetter.

## FRIAR OR FRIAR RUSH

ME. rusche, AS. risce, G. rusch, all prob. from L. ruscum, a butcher's broom, akin to Goth, raus, rush of genus *Juncus*, cf. rustle, to move forward with impetuosity, violence, haste, to charge, to destroy. Until the last century rush-bearing was a church dedication ceremony in England. The Friar haunted houses and is called Bruder Rausch in German and Broder Russ in Denmark. His name has been translated by Grimm as "noise" or "wolf" but Von Rauschen associated it with a Germanic word meaning "drunkenness". Sir Walter Scott followed Milton in confounding him with Will-O'-The-Wisp, but the latter is decidedly a spirit of the fields. Nevertheless he was the cause of indoor lights and may be thought of as a cross between Robin Goodfellow and a Jack O' Lanthorn. Reginald Scott described him as the equivalent of Hugin (which, see).

## FRIGGA

Scand. Teut. Myth. The queen of the gods and the wife of Odin. As goddess of the sky she had a variable temperament and was thus represented in snow-white or dark dress according to her mood. She was crowned with heron plumes, the symbols of silence, and was girdled in gold with a chatelaine of keys secured to it. These were a sign that she was patroness of the northern housewife. Although she often appeared at the side of her husband she kept her own palace, called Fensalir, the hall of mists, where she spent her time spinning golden threads used in weaving the bright-coloured clouds. Frigga was the goddess of conjugal and motherly love, and was especially revered by married lovers and tender parents.

## FRO

The name given to Frey in Germany (which, see).

FROHN, Seligen

## FROST GIANTS, RIME GIANTS

AS. hrim; akin to D. rijm; Ice. hrim; Dan. riim; Sw. rim, white frost, hoarfrost, congealed dew or vapour. The legendary frost giants were the first creation willed by the Allfather. The first of this kind was Orgelmir or Ymir, who arose in the Beginning Gap when the rivers of the north plunged over the precipice and fell to the bottom as ice after being breathed on by the god of the upper air. Hearing this commotion the god of fire sent his agent Surtr or Svartr (the dark one) to see what was happening. This guardian of the southern boundary of the Great Gulf brandished his fire-sword over the mists at the bottom. Sparks fell from it and thus air, fire, and water spirits had their part in giving rise to the first life-form, whose name translates as "seething earth". To ensure that Ymir survived the Creator supplied a giant cow who supplied him with rivers of milk. Unfortunately, this cow was drawn to a salt-crystal at the bottom of the Gap and licked from it the form of the immortal god Buri. Ymir and his kin fell into quarrels with this god and his offspring and in the end Ymir was killed and his body parts used to construct Middle Earth, the home of men. In the rush of his blood all of the frost giants were drowned except Bergelmeir and his wife who fled by ship to the far north where they established Jottunheim, the home of the great eaters, who continued their quarrel with the gods.

FUATH

FUDDITTU, FUGLIETTI, FUGETTU, Folletti

FUJETTU

FUOCHI FATUI, Will O' The Wisp

FUUTTERMAANNCHEN, WichtIn

FYLGJAR, FYLGIE

AS. feol; akin to D. vijl; Germ. feile; that which shapes. These were the shadow-race of the Norns (which-see), responsible for setting the individual fates of men. Of them one writer of Sagas noted, "if they direct the future destiny of men, they shape it very unequally. Some have a good life and rich,

but some have little wealth and praise, some long life, some short." Among the Old Norse those born with the sac, caul, membrane, or "fylgia" still in place over the head were considered to have a very attentive spirit at their service. In both Iceland and Norway this god-spirit was called the Flygia. Its function was to dog the steps of its human, taking the form of his animal totem, or acting as his double where this was required. Because the shadow-men and women closely followed their people it was, and is, considered impolite to be too quick in shutting a door behind visitors. Although invisible, the Fylgie sometimes arrived before its human counterpart and announced the imminent arrival by knocking on walls, banging upon and opening doors, and shuffling its feet in the hallways. This creature appeared to those with the second sight just before death, in which case a bloodied or mangled Fylgie implied a violent end, while one which was unmarked predicted a "straw-death".

#### GAEDHAL GLAS, GAODHAL GLAS

Gaelic Myth. The ancestral mortal-god of the Milesians, a man who was supposed to have moved from the Middle East to Egypt where, as a child, he was bitten by a serpent, and cured by Moses, who assured him that the final land of his people would be free of poisonous reptiles. His grandson, Niul, served as an teacher to the Pharaoh and married one of his daughters named Scota. While he grew rich and powerful he was resented and later rulers banished him and his people, starting them on their long journey to their "Isle of Destiny" which was first called Scotia, although it is now referred to as Ireland. The tongue of this people was named Gaelic after the father of the race. This is not the only interpretation of the word "Scot" (see Skuld).

#### GALASHAN OR GOLOSHAN

F. galosh, galoch, wooden shoes, or shoes having a temporary wooden sole to keep them clear of mud. From this any overshoe intended to keep the feet from the weather or a decorative strip of material applied above the sole. Galashan is identified in the medieval Scottish mystery plays as a Celtic king who lost his life to the Roman invaders. The "Glashans" of the Isle of Man are identified as "miniature water horses". the equivalent of the Shetland "Shopiltrees" and the mainland "Kelpies" and "Tangies". In addition to making appearances as "a small foal", the Glashans used to materialize as "a year-old lamb". Although these fay creatures were considered less blood-thirsty



than their larger relatives they were though best avoided, especially since the latter was "a woman-raper".

#### GALGEMANNLEIN

#### GARM, GAMR

Ice. Garmar, the guardian spirit of Niflheim, Hel's dog. It has been divined that he will be released at the end of time to slay, and be slain, by Tyr, god of war.

#### GAUTR

Scand. Teut. Myth. Germanic equivalent of Odin. The word implies one who bullies and blusters.

#### GEIM

G. m. The hunter, an equivalent of the Cailleach Bheur and perhaps Herne the Hunter? The season called Geimhreadb, winter, is literally, the time of the riding out of the hunter.

#### GERI

One of Odin's wolves, the other being named Freki. They were considered symbolic of good luck if met by the way.

#### GHILLIE DHU

G. black camp-follower, sometimes referred to in the lowlands as the Trailgill.

#### GHOST

ME. gast, gost, a spirit or god-spirit, AS. gast, breath, spirit, soul; akin to D. geest, Germ. geist, and the E. ghastly; cf. Goth. usgaisjan, , to terrify; Skr. hedas, to anger. Originally any disembodied spirit but afterwards the spirit of the human dead.

#### GIANE

## GIANT

ME. giant, geant, geant; OF. jaiant, geant; F. geant, LL. gagas, gagantis, L. gigas; cf. gigantic. A legendary man-like being of huge stature and strength having greater magic than men but less than the mortal gods. In early mythology, they are always reported at war with the gods, succumbing to them in the end. In Gaelic and Teutonic tales there was continuing hostility between the gods and the giants. The Jotuns, or hearty-eaters, of Scandinavia are destined to join forces with Hel at the Ragnarok or Twilight of the Gods. Although disliked by the gods, the giants sometimes befriended man and were thought to personify the benevolent forces of nature as often as they represented malignant evil. Celtic myth also has the god-contending Fomors, who are widely remembered in the medieval romances and in fairy tales. In both places their power of assuming animal shapes is recalled, along with their cannibalistic tendencies and their "wild, unsociable character". In the Bible translators have attached this word to prehistoric legendary races of unusual strength and size, and they are frequently recorded as having arisen from the deep sea. Thus in Job it is written, "Behold the giants groan under the water." The Teutonic fire-giants were creatures of Loki who predated the creation of the Nine Worlds, but the frost-giants commenced with Ymir, who evolved at the bottom of the Beginning Gap through the cooperation of the elder god-spirits. Their progenitor, called Ymir, was cut down by the gods and only Bergelmeir escaped the flood of his blood. The Jotuns, who arose from this line were also called Thurses, a word indicating their great thirst for beverages. The Fomors of Britain and the Jotuns of Scandinavia made repeated attempt to defeat the gods but were constantly defeated by their superior magic and their brass and bronze weapons. In spite of this, they were somewhat envied by the gods as they possessed great knowledge relating to the past. In some versions of this past the sea-giants were considered descendants of Hler, the storm-giants and frost-giants, the kind of Kari, and the fire-giants, those of Loki.

## GLAISTIG

G.glaist, to bawl or babble. The glaistig is a water-sidh, her upper body that of a seductive woman, the lower portions that of a she-goat. She usually attempts to hide her satyr-like appearance beneath a long flowing green shift. This creature is fond of dancing with men before feeding on them in vampire fashion. She is perverse in the fashion of her kind, often tending children or elderly humans or herding cattle for farmers without

recompense.

## GLASHAN

G. *glas*, grey, cf. *glassock*, *glassen*, the coalfish of Ireland and Scotland. A Manx creature similar to the kelpie, noted as a rapist. See Galoshan, Galashan.

## GLOOSCAP

Abenaki. Cultural god-giant of the eastern woodlands Indians. He arrived in the Maritime Provinces in a stone canoe, created the Six Worlds of the North, the little people, men, plants and animals. He killed his brother Malsum, the wolf-headed, inadvertently tearing the fabric of the universe and allowing evil spirits to enter the land. He lived at Blomodin, N.S. and after warning the Indians of intrusions by white-men, sailed away to the north-west to prepare an underground wigwam for spirits of the dead.

## GLUKSMAANNCHEN

## GOAT PEOPLE

## GOBLIN GROOM

## GOD, GODDESS,

AS. god, akin to OS & D. god, OHG. got, Ice. gud, Sw. & D. gud; perhaps derived from Skr root word, hu, p.p. huata, to implore, call upon or invoke, or the cf. Skr. hu, to sacrifice and huata, to worship with sacrifices. Cf. goodbye, gospel, gossip. Possibly related to the W. Hu, an agricultural-war deity and the equivalent Gaelic Aod, whose personal form in English was Hugh. The gods, and goddesses were distinguished as all-powerful immortal god-creators, who stand outside of time; as god-spirits, who control individual departments of nature, and are fractions of the creator-god; and as mortal gods. The last class are subject to periodic corruption and re-incarnation and include god-giants whose chief magic was shape-changing and priest-gods, men who obtained their godhood through unusual magic, or skill as warriors or craftsmen. In all cases the gods had more than normal human attributes. Not all gods, even those of the highest skills, were considered useful as objects of worship since many of them were incorruptible and not

influenced by bribery, sacrifice, song or dance. Gods who were replaced by those of a new religion were demoted to the rank of demi-god, godling, demon, or fayre.

## GOGMAGOG

W. gog, a cuckoo, G. gog, a nod; goggle, to roll the eyes, to shake or stagger. In AS. gog appears to have been used in oaths as a corrupt form of "god". Word also appears the equivalent of the G. bog, a quagmire. Maw, from the ME. mawe, Ice. maji, 1. A stomach, 2. The womb. Obs. Scot. G., to cut down, cf. to mow, having the same meaning. Obviously a somewhat addled Celtic creature with a hearty appetite. Perhaps the equivalent of Ogma, or Ogmaw, the "young god with the big mouth", the reputed inventor of ogham characters and the pedantic puzzle-speech which carried this same name. In Anglo-Saxon legend Gogmagog was described as a king of the giants, slain by Corineus, a follower of Brut. Sometimes reference was made to Gog and Magog, who were described as twin giants.

## GOBLIN

ME. gobelin, F. gobelin, a knave, a mischief-maker of "dignified and sinister import", a lout, an ignorant person. G. gob or gog, a mouth, beak, nip, or point; gobha or gabha, a blacksmith, goblach, forked; W. gwp, a bird's mouth, cf. F. gob, a poisonous morsel; gobet, a piece swallowed without chewing or tasting. Hence E. gobble, and gab, to talk. Gob, arch., to boast, talk imprudently or idly, to fill ones mouth full to the point of choking; gobbin, an ignorant lout or lug; goblet, gob-mouthed, open-mouthed. "Household imps or spirits that hide in remote places and under piles of wood. They must be given the most tasty foods, for they will steal for their masters wheat found in neighbouring barns. The Gobelin works in Paris are said to be named for goblins who originally came there to work and taught other workers to make beautiful tapestries." - de Plancey.

## GOMME

Fr. equivalent of E. Knocker.

## GOOD PEOPLE

AS god, D. goed, G. gut, SW. & Dan. god, originally, fitting, belonging together, akin to E. gather, perhaps from Skr root-word huu, huuta, to call upon, invoke, implore, cf. Skr hu, to sacrifice and huta, worshipped with sacrifices, cf. goodbye, goad, good, gospel, gossip. E. god, a being of more than human powers, dominating some aspect of nature and to whom worship is due. Usually the gods were classified as Creator or immortal gods, god-spirits or demi-gods, sometimes referred to as elementals, as mortal gods (all degraded to daemon class in Christian times) and the good people or fay, who, it was hoped, lacked the magic to harm people.

## GORICS

F. See Korrid, Korrigan.

## GOTWERGI

## GOU GOU

Abenaki. Perhaps related to the American slang-word "goo", any viscous or sticky substance, e.g. blood. A sea-giant similar to the Celtic Fomor.

Samuel D. Champlain, Voyages, ca. 1604: When Le Sieur Prevert de Saint Malo sailed by the island of Miscou in Chaleur Bay he heard loud noises which he took to be the voice of a giant. Questioning the local Indians he was told that these were the sounds of the Gou Gou, a giant-woman who controlled their island and the seas for miles around. They recommended caution in navigation as this creature frequently scoured the region for human edibles which she carried away in her huge leather pouch. Champlain, the mapmaker, and Nicholas Deny, the historian of the expedition, were dubious and the latter suspected the noise had something to do with a massive upwelling of ocean waters seen near the shores. Champlain, however, concluded, "This island is the home of some devil who torments the Indians."

## GRANDINILI

## GREEN PEOPLE

Allegheny Mountains and Suffolk England, St. Mary's of the Wolf Pits. Green Lady of Caerphilly, W.

## GRABBIST

E. grab, similar to Sw. grabba, to grasp and OD. grabben; cf. with grasp, grabble. To take hold of through sudden motion, to seize. The Grabbist was a giant resident in Somerset England who was very popular with people who lived along the Bristol Channel because he served as a one-man rescue service for ships floundering at sea.

## GRANT

ME. grant, graunt; OF. graant, creant, n. promises, assurances; v. form from L.L. credentare, to make believe. ME. graunten, to yield or relinquish. A spirit in the form of a yearling foal, which stands erect on its hind legs and has sparkling eyes. Although he frightens people and draws dogs into impossible chases, his coming presages fire and should put people on guard.

## GRIG

## GRIM

AS. grim, obs. n, rage, fury, G. grimm, Dan. grim, Sw grym, G. gram, grief, as an adjective, hostile; also, savage, merciless, fierce, cruel, unyielding, relentless, repellent in appearance, ghostly, sinister; cf grimalkin, a she-cat. Fosse F. from L, a hollow, canal, ditch, trench, cf. fossa, to dig, particularly a pit or grave, similar to grimace, grime. A disagreeable genus excepting the Church Grims, who live in bell towers or locate themselves under the main nave. These elf-creatures are of Scandinavian origin the Kirkgrim being Danish, and the Kirkonwaki, who live under the altar, Finnis

GROAC'H VOR, merpeople

## GRUNNDAIL, GRUNDEL, GRENDEL

G. adj. sensible, careful, frugal, sage, having sound commonsense. A son of Ler or Hler

## GRIG

Found W. Somerset, correspond with Pixies

GUERRIONETS

GULL

"I get on men and women and so lie on their stomachs that I cause them great pain; for which they call me by the name Hagge or Night-Mare, Merry Pranks etc.

GUERRIONET

GURIUZ, Erdluite

GUTER JOHANN

GWAGGED ANNWN OR GWRAGEDD ANNWN

Corn. pronounced gwrageth anoon; gwag, a vacuum or empty place; E. gwag, old mine workings, rubbish. Annwn, land of the blessed, land of the fairies. Relates to Gwydion of Celtic M., cf gwedyd, to say, and to gwawd, poetry: a Cymric deity famous as a magician; the giver of arts, a friend of man and warrior against the underworld. Also, Gwyn, a Cymric underworld deity and magic healer, who revived the dead and conducted them to Annwn. In later tales of Wales and Cornwall, the King of the fay-kind. Gid, ged, or gidd, obs. E from Ice. gedda, a pointed weapon or pike. Similarly, dion, a stone, black or brown with red streaks, which when dissolved in water, prevents drunkenness; all cf AS guden, goddess and the E. giddy, god-like. The mountain fay of Wales were named the Gwyllion.

GWARCHELLS, Quiet Folk

GWARYN-A-THROT

GWAZIG GAN

GWYDION

Celt Myth. A mortal god, whose name derives from the Welsh word for "poetry". This Cumric deity was famous as a magician. He gave the arts of civilization to men and assisted them in their wars against the underworld.

## GWYN,GWYLLION

Celt. Myth. A Welsh underworld deity, thought responsible for conducting the souls of the dead to Annwn. In late mythology he was identified as a king of the little people. Also called Gwyn Ap Nudd, Gwyn son of Night.

## GWR DRWG

W. gwr, man; drwg, bad. The Devil.

## HAAF FISH

## HADA

## HAG

ME. hagge, witch or old woman, cf. haggard; G. hexe, D. heks, Dan. hex, Sw. haaxa, ME. hagge. First portion of word same as haw, a hedge; second part from G, of the earth, or a woman; thus, a wild woods' woman. A malicious female elf, a personification of vice, a witch, sometimes regarded as human but definitely attached to the fay. Often identified with the Incubus, the Succubus and the Night Mare, hence the expression "hag-ridden". In France the, the Hag was the "Cauchemare" from the same root as Calcar (which, see).

## HAKELMANNER

## HALOGE

Scand. Teut. Myth. The Norwegian god-spirit of fire, the equivalent of Loki. He is supposed to have come to the north with King Odin and reigned the land called Halogaland. This god had two lovely daughters who were carried off by bold suitors. Thus Haloge's grandson, Viking, was born on Bornholm an island in the Baltic Sea, rather than on the mainland.

## HAM

AS. ham, a home or group of buildings. May identify pasture land or an individual living in a remote place. The legendary Ham was one of two witches, the second named Heid, summoned by Helge to raise a storm in an



attempt to sink "the god-given vessel Ellida" which contained Frithiof and his crew. Frithiof spotted the witches riding whales and rammed them after which the weather changed for the better. In Norway the Fylgia were called the Ham, while in Iceland they were the Hamingia.

#### HAMINGIA

#### HARDMANDLE, HARDMANDELENE

Swiss. The dwarf of earth man of Switzerland, who drove home stray lambs and placed wood and berries in the paths of poor children. They also gave cheese which had regenerative properties providing that some was always left after eating. They were principally a herding people who lived under the hill.

#### HAPYXELOR

Local Legend, Cobden, Ontario. Name given the monster of Muskrat Lake, sometimes affectionately called "Mussy". Silver-green in colour, three eyes, two ears, one large dorsal fin, one huge tooth. Twenty-four feet long, subsists on fish, not known to be dangerous.

#### HAUSBOCHE

Scand. Teut. house buck. One of the goat-people, satyr-like in appearance.

#### HAVFOLK

Scand. The havfrue (mermaid) and havmand (merman, which, see).

#### HEDLEY KOW

ME. hed, AS heafod, head, leading or foremost; kow, variation of cow, but usually interpreted as an unreal creature, a phantom. A bog elf described by Henderson (1879) as residing near Ebchester. Distinguished by having a horse-like laugh.

#### HEINZELMANN

Kobold of Lunenburg, Germany. Heinz is abbrev. for Heinrich (Henry)

HEL

Scand. Teut. Myth. AS. hell; akin to D. hel; Germ. holle; Ice. hal, and to As v. hela, to conceal; cf. heel, conceal, high, hall. helmet, hole, occult. The northern goddess of Niflheim, one of the children of the union of the god, Loki, and the giantess Angurboda. She was banished to the underworld by Odin, where she was given charge of the spirits of the dead until their release at the Twilight of the Gods.

HERLATHING

An Anglo-Saxon form for Wuotan's Asgarderia or Wild Hunt, supposedly name for Herla, a mythical king of their realm.

HERRWISCHE, Will O' The Wisp

HEIDENVOLK

HEIZELVOLK

HEJKADLO, Hey Hey Men

HELWAYN

HEMANNER, Hey Hey Man

HERNE THE HUNTER

AS. hyrne, a corner or nook; cf. corn and horn. In popular legend, the malevolent keeper of Windsor Forest, who formerly took a counterclockwise stroll about a huge oak which bore his name at midnight.

HEY-HO MEN

Written hey-hey, ey, he, heo, hi, or hei, all derived from ME. hei, cf. D & G. hei, an exclamation of joy, surprise, or interrogation., obs. equivalent of E. hay, high and heythan, or heathen.

HILL OR HOG MEN

Manx G from Scan. Hogfolk, or hill-folk

HILLE BINGLE

HINZELVOLK

HITTE HATTE

HLER

Scand. Teut. Myth. The elder god-spirit of the sea, a brother of Kari and Loki. Omnipotent in his realm. Generally represented as a gaunt old man, with a long white beard and hair and clutching claw-like fingers which longed to bring all things within his dominion. With his sister-consort Rann he pursued and overturned vessels, dragging them to the sea bottom.

HLODYN, same as Nerthus

HNIKAR, same as Odin and Nikkur

HO HO MEN OR HEY HEY MEN

ME. hey from Dan. & Germ. hey, an exclamation of interrogation, joy, surprise, or encouragement. Obs. E. hey, hay, high; hence, heyday, high day, noon; a person at the peak of health and vigour; cf with eye, he, heo, hie, hi; hey go bet, ob. phrase used in the hunt; hey pass, obs. phrase used by jugglers. ho, ho, ho, current phrase used by Santa Claus (see also Nis, Brownie, Bodach, all of which are related). The original Teutonic Ho-Ho Men were forest dwarfs, small men with large face-covering hats and red mantles who always carried whips. These shape-changers were practical jokers who frequently led men astray, afterwards crying out "Hoy! Hoy! Hey! Hua!" An traveller following this cry was certain to lose his way, and those who mocked the sound were eventually killed.

May L. Fraser, Folklore of Nova Scotia, p. 12: "The Micmacs had great veneration for the sun. They saluted its rising and setting with the triple cry: "ho! ho! ho! Then after making profound salutations and waving their

hands above their heads, they asked for what they needed."

#### HOB, HOBBY, HOBBIE, HOBGOBLIN

E. Hob, a common nickname for Robert or Robin, altered by local dialect. See also "goblin". Other diminished forms include Rob, Dob, Bob and Gob (which see). The hobgoblin is thus recognized as a hob-gob, hob-thrush, goblin groom, robin round cap, hobby, nobbie, doobby, dobbie, or variants of the same. The E. dob once identified a flesh-eating crow. In general this spirit was identified as a elf resembling the Brownie but malicious and stupid. In more generous descriptions the hobgoblins are identified with Puck and are given as "impish sprites". In the dialectic language of England and Scotland a hobbit was a dunce or clow (clod or lout), while the hobbidance was the country Morris Dance, which is supposed to have been given to men by this race.

Several interesting phrases are based on this word, e.g. AS habben and nabben, to have and to have not; hob nob, to drink together; hob lob, a poor person or lout; hob man, a hooded man; hob bub, which led to the word hunnub; and hobble, to fetter creating an uneven pattern of walk.

#### HOB GOB, HOBGOBLIN

#### HOB THRUSH

#### HOB-WITH-LANTHORN

E. Another name for Will O'The Wisp.

#### HODUR

Scand. Teut. Myth. A son of Odin, who was blind from birth, thus personifying the darkness. His brother Balder, representing the light of summer, was innocently killed by him through the subterfuge of Loki. While Mid-winter was Hodur's season, the fire-festivals of Midsummer remembered Balder's death and his descent into Niflheim.

#### HOGFOLK

Scand. Teut. Hill-people. Little people who lived in caves and small hollow hills, showing themselves in a handsome human form. "The common people connect them with a deep feeling of melancholy, as if bewailing a half-quenched hope of redemption." The elf-hills were referred to as "Elfvehogg", and were occasionally the source of sweet singing on summer nights.

HOI HOI MEN

HOLDA, same as Frigga

HOLLER, same as Uller

HOMME CORNUS, Korred

HOMME DE BOUC, Salvani

HOMME VELU

HONGATAR, Tree Elf

HOOTERS, Hey Hey Men

HOPFENHUTEEL, Huutchen

HORN, same as Freya

HOUGGAA MA, Vodyaniye

HOUPOUX, Hey Hey Men

HOUSE SPIRITS

ME. hous,hus, house; AS. hus; D. huis; OHG. huus; Sw. hus; D. huus; Goth. gud huus, house of god (see also, god). Cf. E. hide, hussy, husband, hoard, hustings. God-spirits reduced to seeking their board in the homes of men. They performed menial tasks in return for a place in the chimney corner, and rations of food and drink. Although humble they were short-tempered in the face of anything resembling charity and could become malignant bogies. In England they were termed Brownies in Wales the Bwbach, in Scotland a Bodach, in Germany, a Kobold, and in Scandinavia the Tomte.

## HRYMTHURS

Scan. Teut. Legend. The name given Ymir because he was born from the rime-frost.

HUAMANN, Hey Hey Men

HUCKEPOTEN, Will O' The Wisp

HUDGIN OR HODEKEN

HU GADARN, HEUS, HUGH

Celtic Myth. W. huan, the sun; gadarn, mighty. The mortal god Hu is recalled in Gaelic myth as Aod (pronounced Y or Kai). The personal anglicized equivalent is Hugh. According to legend he removed his people from "The Garden Country", thought to have been some part of the Near East, when pressured by enemies and the collapse of soil productivity. Coming at last to Britain he found the country populated by a "few savage Gauls". In those ancient days just after the Great Flood, he taught men the agricultural arts and showed them how to domesticate the bison and the ox. He also showed them how to construct boats using wicker and the skins of animals, as well as beekeeping, wine and mead-making, and the means of fusing metals to construct bronze weapons and tools. The first land developer he eradicated the efyns, or giant crocodiles, drained their swamps to prevent them from staging a come-back, hunted down the wolves, and cut down the forests so they no longer hide human or animal enemies. Recognized as a god for the benefits he had bestowed Hu was worshipped, cajoled, bribed, and praised throughout the land. After his death, this mortal god continued to be recognized as the local god (see also, god) of agriculture and war by the Cumry, the Gaels and the Gauls. On his trip westward Hu had stopped off in Germany where the people paid him divine honours under the name Heus. The province of Hesse, which bears his name, had a mighty temple devoted to him. The Scandinavians remembered a very similar individual in Gautr or Odin.

HULDRA, same as Holda or Frigga

HULDRAVOLK

In Norway this name was given the people of the goddess Huldra, these folk being the equivalent of the elves, except that they were special protectors of cattle. They were not a little people in a physical sense being frequently found fraternizing with human-kind. They differed only in having hollow backs and the tails of cows. The music of these people was called "Huldraslaat", which was played in a minor key and had a dull and mournful sound. The mountaineers of Norway used to play this music which they said was learned by listening to Huldrafolk as they played beneath the hollow hills. Some of these Scandinavians claimed knowledge of "The Elf King's Tune", which they never played, for as soon as it was begun all humans felt impelled to dance, and the player could not be halted unless he was able to play the air backwards.

HULTE, Skogsra; Woods Trolls

HURLEYWAYN

ME. hurklen, imitative, cf. Fries. hurrel, a gust of wind; hurlen, to gust; E. hurry, whirl, and hurl, to throw with violence, to wheel or drive, to twist or turn; cf. hurly-burly, tumultuous, confused; obs. hurliwind, whirlwind, hurlpool, whirlpool, and hurricane. ME. wayn, a carriage pulled by a horse or horses. This elf of the waysides and hedges specialized in frightening horses and riders by jumping into their path or pulling uncanny and unnerving stunts.

HURNEN SIFRIT

Germ. Myth., Horny Siegfred who slew the dragon and bathed himself in its blood thus making himself invulnerable except where a linden leaf prevented complete coverage. He is similar to Balder, who had a similar defect at his heel and the Celtic hero Ferdiad who was protected by horn armour. Probably the source for Hern the Hunter of England and related to Cernu, the Celtic god of the corn, whose name corresponds with corn.

HUSBUK

HUUTCHEN

HUTZELMANN

HYLDEQVIND, Tree Elves

HYTERS, HYTER SPRITES

Obs. E. *hyte*, a variation of *hait*, cf. *hate*, *height*, *hot*; used an interjection to urge on a farm animal. In Scotland the word was used as the equivalent of *mad*. The Essex Hyters were usually described as shape-changers who preferred the form of green-eyed sand-swallows.

IARNSAXA

Scand. Teut. Myth. AS. *iren* + *seax*, a short very hard iron dagger; cf. Irish G, *iarann*, fire-hardened; W. *haiarn*. Thor was twice married; first to the giantess *Iarnsaxa* (*irin* stone) who bore him two sons, *Magni* (strength) and *Modi* (courage), both destined to survive their father and the Twilight of the Gods. From the ashes of the Nine Worlds it is predicted that a new world will arise, free of the defects of the old. A mortal, this lady now resides in Hel's realm where she diligently feeds the progeny of the Fenris wolf with the bodies of murderers and adulterers.

ICE MANNIKENS

IDA, same as Odin

IDISES, same as Norns

IDUN

Scand. Teut. Myth, the goddess personifying spring and eternal youth, who was unborn and not destined to taste death. An outlander she was brought to Asgard with Bragi and won the affection of the mortal gods by giving them magic apples which warded off old age. While her husband was abroad, Idun was once abducted by the storm-giant *Thiassi*, who hoped to taste her apples. Because Loki was implicated in her loss, he was forced to rescue her through the use of Freya's shape-changing falcon-skin.

IGOPOGO

Local Legend. The sea-serpent of Lake Simcoe, Ontario, a "dog-faced animal with a neck the diameter of a stove-pipe."



IGNUS FATUUS, Will O' The Wisp

INGVI-FREY

Scandinavian Legend. The semi-historical counterpart of the god Frey, a king of Upsala, Sweden, whose descendants were the Inglings or Ynglings, now known as the English.

INUA

Innu. The spirits of the animate and inanimate objects. Distinguished as Inua mikikuni (little spirits) and the Inua angkuni (great spirits). The latter were considered dangerous since they were often survivals of men who had not been ritually buried after death, or those who had committed a heinous crime. Forced to walk the barrens the Inua might seize upon a traveller in order to return to the land of the living and transact unfinished business.

IORMUNGANDR

Scand. Teut. Myth. The World-Serpent, one of the progeny of Loki and Angur-boda. Loki fancied his hideous children and tried to hide them, but they were discovered by Odin who banished Hel to the underworld, arranged the chaining of the Fenris wolf and threw the Great Serpent into the ocean of Middle Earth. There the creature is supposed to have attained world-circling size, so that when he bites his own tail earthquakes are caused.

IRRBLOSS, IRRLICHTER, Will O' The Wisp

IRMIN

Saxon Myth. A god who corresponded with Odin, his last statue having stood at the Irminsul until destroyed by Charlemagne in 772. Irmin rode the skies in a ponderous bronze chariot along the sky-path we call the Milky Way, which was anciently known in England as Irmin's Way. This chariot whose sounds are perceptible to human ears as thunder is parked as the constellation of the Great Bear. In the north this is still called Odin's Wain (wagon) but was as often named Irmin's Wain. After Irmin's overthrow, the wagon was renamed Charles's Wain.

ISKRZYCKI, Dormoviye

JACK IN IRONS

A Yorkshire giant who haunted lonely roads seeking the heads of humans. He carried the locks and chains of a one-time confinement and the rattling sound which they made announced his presence before he was seen.

JACK IN THE GREEN

An equivalent of the May Lord.

JACK O'LANTHORN

Lanthorn was an archaic spelling of lantern, which originally referred to any variety of torch. Also known as Will O' The Wisp (which, see).

JASTESME, Nereides

JEAN DE BOLIETA

JEANNOT, Servan

JENNY GREENTEETH

A Yorkshire water-spirit with a taste for young children.

JETIN, Korred

JEZINKY, Vily

JIMMY SQUAREFOOT

A creature possessing the head of a boar, but innocuous in his actions.

JIIPIKA'MAQ

Micmac Legend, the kin of the horned serpent. These shape-changers parallel the Scottish Nuckalavee and the marine monsters known as the Ness. Although they could walk the earth as human kind they were able to

sit beneath the water and breathe after the fashion of the Celtic god Kai. In the ocean deeps it was claimed that they encamped in the same fashion as surface dwellers. If they willed it they could assume sea-serpent shape, and by sexual liaisons could create others of their kind. All Jipijka'maq had a red and a yellow horn, which were objects of great sexual power, sought in both North America and Asia as an aphrodisiac. These creatures might swim in either fresh or salt water but, like the German dwarfs, they had the ability to pass through layers of rock, their passing creating earthquakes at the surface. They frequently left land trails gouged in the surface of the earth, and one could become one with them by laying for a time in the groove.

Trueman, Ghosts, 1975, Saint John Reversing Falls, N.B.: A log caught in the eddy of a great whirlpool at this location was considered a manifestation of a water-demon. The Maliseets used to shoot arrows bearing tobacco pouches into the log before launching their canoes on the River.

Trueman, Ghosts, 1975, Deer Island, N.B.: The "Old Sow" the world's greatest tidal whirlpool. (This is a natural occurrence off the southwestern shore of the island in the channel separating the Island from Eastport, Maine. The Old Sow is caused by specific tidal conditions at the deep end of Passamaquoddy Bay and is not a constant phenomenon. Those who have seen it have said that it makes an eerie sound as it is generated, opens the ocean so that the bottom is visible, and requires the full power of a fishing boat to back away. The Indians regarded it as a physical manifestation of a sea-demon. Rod Mackay, 1989.)

JOAN IN WAD

JOHANNES

JOKUL, JOTUN

Scand. Teut. Legend., "hearty-eaters", the race of frost giants which sprung from Bergelmeir, the only one of his kind to escape the Great Flood.

JOLABUKKAR

JORDAN

JUUDEL

JUDYS, Rusalky

JULBUK

KABOUTERMANNIKIN

KALLRADEN, River Women

KAILA

Innu Myth. The creator-god of this people, a particular deity of the sky and weather. "Kaila is not a moral force (but) essential power (present in) all things." Mowat, People of the Deer (1952).

KARI

Scand. Teut. Myth. The elder god of the upper air. His descendants were the storm giants of the far north. In Britain he is remembered in the surname Carey.

KASERMANNER

KATAJATAR, Tree Elves

KAQTUKWAQ

Micmac Legend. The thunder people. These shape changers are very much like the Old Norse storm-giants, and control the same forces. They may live in human form or as great birds, the beating of their wings creating the noise and the winds of storm.

KAUKAS, Quiet Folk

KAY, KAI, CEI

W. cae, a hedge or enclosure; Bretton, kae, a hedge, wall, embankment, quay. It has been suggested that the Gaelic form is an obsolete equivalent of "teine" the current word for "fire" but it seems likely that it was actually a means of containing or bounding the fires set at Samhainn and Beltane. In

these cases the fires were set on islands, on isolated pinnacles, or on the heath with a circular pit dug about. The word is cf. with the W. huan, sun, which is, of course, an example of "bound-fire". In AS. the word was written as caeg, and the key is still regarded as a means of binding locks. We are suspicious that the old god Hu or Kai may correspond with the northern Loki, whose name translates as "bound fire", and whose adherents continue to bear the English names Lock, Locke, Lockwood, and the like. The Mackays of Sutherlandshire are bearers of the Gaelic surname. Ceitean (bound-fire) is the name given the month the English call May, because the first day of that month was the Bealtaine, the principal fire-festival of the Celtic races.

#### KELPY, KELPIE

G. kelpie, cailpeach, calpeck, colpart, a heifer, steer, calf. Similar to the Shopiltree of Shetland and the Galashan of Manx (which see).

#### KEPETZ, Quiet Folk

#### KEPOOCHIKAWN

Cree Myth. Deity worshipped in the tops of tied willow branches. Sir John Franklin (1823) noted that the god was treated with "considerable familiarity" threats of neglect being made if he failed to meet expectations. Thought to represent animal spirits, which were the object of the hunt.

#### KERION, Korred

#### KIELKROPFE, changeling

#### KILLCROP

The function of this English elf is apparent in the name.

#### KILLMOULIS

The killmoulis is a bogie who haunts mills. He is characterized by having an enormous single nostril but no mouth. The expression "Stuff it up your nose!" may refer to the eating habits of this elf. Although the Killmoulis probably regards himself as a Brownie, and does have good work habits he is something of an alcoholic and delights in practical jokes so that on net he is

apt to kill the mill, as his name suggests.

#### KINAPAO

Micmac Legend. Humans who exercise supernatural power, physical or otherwise.

#### KINOSOO

Local Legend. Sea Serpent of Cold Lake (Saskatchewan-Alberta border). Described by Indians as "a white hump-backed creature, like a serpent, the size of a whale. Keith Bellows, Weekend Magazine, Nov. 6, 1976.

#### KIRKGRIM

#### KIRKONWAAKI

#### KIT WI'CANSTICK, JACK O' LANTHORN

ME. kiton, fr. an OF dial. form of F. chanton, from chat, cat. Word may have reference to a young hare or any other young animal, or a girl of loose morals. The personal names Kate, Catherine and Christopher relate to the word. See Will O' The Wisp.

#### KJI-KINAP

Micmac Myth. The Creator of the world. "Kji" is a suffix meaning great while "kinap" indicates a power-user. Like most creator-gods Kji-kinap has a very brief history although he is seen to raise Kluscap and compete with him in games using magic.

#### KLABAUTERMANNIKIN

#### KLATO

Local Legend. Also called Klematosaurus. The sea-serpent of Oyster River, British Columbia.

#### KLAUBAUF

## KLINTKONGER

Literally the Cliff-Kings. Danish elle-folk who occupied the promontories, keeping this first-watch over their country. Whenever war threatened it could be divined by noting that these companies of elves were drawn up on the cliffs in battle formation. Other traditions hold that the promontory kings rode their chariots on the water in threatening times. As the pass the sea blackened and was thrown into turmoil. In peace-times, these kings were less formal and were sometimes seen rolling in the sunlit grass. All were unbound on New Year's eve, at that date might travel from one smithy to another exacting a tribute of horseshoes and nails for their steeds. In general the Klintkongers were jealous of their dominions and would not allow human monarchs to approach or remain within their bounds.

KLOKAMAN, Scandinavian witch-doctor.

KLOPFERLE. Poter Geist

## KLUSCAP

Micmac Legend. The mortal-god, whose name translates as "liar", an interesting parallel with Odin, "Oath-Breaker". In the legends of the Passamaquoddies, Kluscap existed before the creation as an sentient but inanimate pile of earth raised through the magic of Kji-kinap the earth-creator. In other cases this giant is described as arrival from the eastern ocean, one apart from the Lnu'k or People, who resembles Hu or Kai (which, see) in having access to supernatural powers and unusual information. He taught the Micmacs the art of canoe and snowshoe construction, assisted them in making pottery, cleared the rivers of obstructions, warned them of coming intrusions by the whites, and left for the north-west promising he would return to lead them into gold-encrusted caverns beneath the hollow-hills. This seems more than a bit Celtic And Ruth Holmes Whitehead has said that mention of Kluscap was first made in 1850. After that he went from being an unremarkable minor player to the central position of spirit-helper for the Creator-god. This starring role was enlarged by 1930 to include the Christ-like attribute of raising his people from the dead.

Creighton, Bluenose Magic, from Rev. D. Macpherson, Port Hood, a long-time missionary to the Micmacs, pp 86-87: "He was the Master and at his dawn he lay on his back, prone. head to the rising sun and feet to the setting sun, left

hand to the south and right ahnd to the north." He was not Nikskam, Father of Us All, nor Kesoolkw, Our Maker, nor Espae Sakumow. the Great Chief..."He was coexistent with creation." "The Master...retained the monopoly in stoneware, the toboggans, knowledge of good and evil, pyrotechnics and all other commodities until the time when the plentious others (white men) had arrived. He shaved the stones into axes, spear points, and other forms, but the braves preferred plucking the beard to scraping with one of his razors. He got fire by rubbing two sticks together...He towered over the animals and the elements...

Mary L. Fraser, Folklore of Nova Scotia, p. 20-21: His residence was at St. Anne's Bay a short distance north of Sydney Harbour. At the entrance to the bay are two small islands marked "Hiboux" on maps, which the Micmac call Kluscap's Ogtol (Kluscap's Canoe). His "cabin" is a cave on the mainland, opposite these islands, a little north of Cape Dauphin.

Father M.S.H. MacRitchie of Englishtown (St. Anne's) quoted by Fraser, p. 21: "On the mainland, the nearest part to the Islands is a cave known as Fairy Hole. The inside of the cave or underground passage has never been reached, for when a certain distance is reached the air gets bad and no lights will burn." Once five Micmacs entered the cave with fourteen torches. They walked some distance along level ground and then mounted a great many natural steps to a higher cavern where they continued for some time. With their seventh torch spent, the eldest in the group reminded them they would need the others to return to the surface and they left without reaching the last extremity of the place. "Since then no one has visited the interior of the mysterious cave." 1920.

Mary L. Fraser, p. 16: Glooscapweek, or Kluscap's wigwam was sited on Cape Blomidon. Here alo is the "Witch's Stone" or "The Eye of Kluscap", which flashes with extraordinary radiance from the dark face of this bluff. Whites have sought and found the source in a huge amythest which has always brought bad luck to the holder. By some sorcery, as yet not understood, the stone always finds it's way back to the face of the mountain.

Trueman, Ghosts, 1975, pp. 8 & 9: The "Cannsoos" a strange tribe from afar who "vanished into the earth". Perhaps Norse settlers who settled "Straumey", a legendary place on Passamaquoddy Bay.

KNECHT RUPRECHT



KNOCKERLING

KNOCKER

KNOCKY BOH

KOBOLD

Germ. from the Greek, a knave. The Kobold is sometimes named Hinzemann, Chimmeken, or Wolterken. First mentioned in the thirteenth century, the Kobold is an exact counterpart of the Danish Nis, the Scottish Brownie, and certain of the English Hobgoblins. Before coming to live with a family, the Kobold threw dirt in their milk vessels and scattered wood-chips about the house, and expected them to ignore it. If they did so, drinking the milk without comment, he would come to live with them and stay as long as any descendant remained. Maid servants were expected to take charge of the minor needs of the Kobold, otherwise they would be harried from the place. In exchange for minor amounts of food and drink, the Kobold performed minor household chores while the family slept.

KORNBOCKE

Scand. Teut. Corn Buck, one of the field-goat tribe, which look like satyrs.

KORNIKANED, Korred

KORN KATER, Poleviki

KORRED

KORRIGAN

The Bas-Breton Korrigan or Korrigwen are said to be equivalent to the Gallicenae of ancient Gaul. Of them the Roman Pomponius Mela said, "Sena in the British sea, opposite the Ofismician coast, is remarkable for an oracle of the Gallic god. Its priestesses, holy in perpetual virginity, are said to be nine in number and are called Gallicenae, and are thought endowed with singular powers to raise the winds and seas, to turn themselves into what animals they will, to cure wounds and diseases incurable by others, to know and

predict the future; but this they do only for navigators who go to consult them." It is, elsewhere stated that the fay kind are able to move from place to place instantaneously without being seen, are physically no more than two feet in height, "but their proportions are the most exact" (that is they are not malformed). They dressed only in a long white veil which they wound about their body. Seen at night, or in the dusk they appeared beautiful, but by day their eyes were seen to be red, their hair white, and their faces wrinkled. They were fond of music, but not much interested in the dance, spending their time by magic wells and springs where they sat and combed their long hair. Like most faies they stole children and often had sex with young men in order to regenerate their gene pool. In Brittany it is generally considered that these were the spirits of unrepentant pagans since they abhorred the Holy Virgin, the clergy and church bells. It must be noticed that their breath was deadly. They are related most closely to the Korid-gwen of Wales (which, see) as well as the Elle-folk and the Trolls of Scandinavia. Other forms of the name include: Crion, Couril, Gouric, Korrig, Korr, and Korred.

#### KORID-GWEN

W. gwen, woman. While the Korrigans are thought to have derived from the Galliceanae of Mela, the Welsh bards stated that they once revered a Korid, who was assigned nine virgin attendants, and given charge of a magic vase, the edges of which were adorned with pearl and contained the water of poetic inspiration and universal knowledge. These fountain women thus resembled the Scandinavian giant Mimir, who tended a similar well in the far north. All of the Korid kind had a beauty which was illusion, their age being extreme. Careful observation showed that their hands housed claws like that of a cat, while their feet were horny, like the goat. They were however expert metal-workers and were said to keep treasure beneath the stone tables or dolmens of Cornwall and Devon. Wuoton's day, or Wednesday, was their holiday and the first Wednesday in May the time of their annual gathering when they round-danced at the standing stones. Their night dances were considered a danger to humans, who would be compelled to join their circle dying of exhaustion on the morn. The Korid always carried a leathern purse on his belt, which appeared full of gold; but if one succeeded in getting it from him, it always contained nothing more than a bit of hair and a pair of scissors. From the resemblance of the Korid and Korrigan to the Elle-maids and Trolls it is assumed that they came originally from Scandinavia, perhaps by way of Normandy.

## KNOCKER

ME. Knockken, knocken; AS. cnocian, cnucian; G. cnoc, cnuic, a hill. The word has imitative meaning and represents the sound of any hard sharp blow, such as those heard issuing from the hollow-hills. This spirit was called A Tommy-Knocker in England, the prefixed word indicating any individual who worked for payment in kind as opposed to cash. He obviously bears some relationship to the Germanic Poltersprites called the Knocky Boh and the Nicker Knocker. While these creatures occupied houses, Tommy Knocker lived in mines where his kind were sometimes seen incessantly at work although they never appeared to move ore. The individual knock of this creature has been known to lead human miners to rich deposits, but three consecutive sounds presage death and the mine was unusually emptied immediately.

Trueman, Ghosts, 1975, Bellisle Bay, N.B.: quoting Harold G. Bond, p. II: At the age of fifteen Bond, his sister, and a friend named Ned Dixon, were awakened by three loud knocks on the door and two later sets of three knocks "from outside the house". On this October night, Ned noted that the time was exactly eleven, and the next day, Harold's parents who had been absent in Saint John returned to tell them that Charles Odell, his mother's brother had died in the City at exactly that hour. (The Banshee performs a similar duty but wails rather than knocks).

Trueman, *ibid.*, Alma, N.B.: "Old lumberjacks tell of a strange forerunner about four decades ago (1935). A fiddler laid down his violin and to everyone's astonishment three notes came from it loud and clear...(The) next day a lightning flash knocked down a tree fatally injuring a logger."

Trueman, *ibid.*, p. 150, near Moncton, N.B.: The Reinsborough House, now levelled by fire was the subject of continuous foot-stamping and exuberant singing, which drove the occupant to ask for an exorcism. The initial attempt failed, but a priest was later able to confine this noisy spirit to a single room.

Trueman, *ibid.*, p. 150, near Moncton, N.B. The house of a professed Satanist named Mr. Fisher was left empty after his death. Not knowing the history of this place a group of U.S. campers sought refuge from a storm and were chased off by heavy immaterial footsteps.

Trueman, *ibid.*, p. 152, The Earl Stevenson House, Moulies River, 12 miles

from Richibucto, N.B., 1955: House jarring crashes followed his seven-year old daughter Joan almost constantly, except when she slept. If they started as she slept, the noises continued until she was awake. Her mother said, "They were as loud as plane crashes I heard back in England during the Second War." When anyone knocked on the walls they were answered by an exact number of sounds.

KORRIK, Korred

KORRS

KOURILS

KOUTSODAIMONAS

KRAKEN

Norse Legend. Sea-snakes, now thought to correspond with the giant squid. One was washed ashore at Conception Bay, Newfoundland in October 1873.

KRAT. Drake

KROSNYATA

KYRKOGRIM

KULU'K

Micmac Legend. The Kulu'k were shape-changers who might appear human or take the shape of giant birds. They sometimes attached humans, but because they were able to fly between the Six Worlds they were valuable spirit-helpers for shamans and other human magicians. In one tale these creatures are said to have transported animals to Earth World from Sky World thus allowing the People to live there.

LACHESIS

LAKE COWICHAN MONSTER

Local Legend. Sea-serpent spotted in 1960 in Lake Cowichan, on Vancouver

Island, British Columbia.

#### LAKE DUCHENE MONSTER

Local Legend. Sea-serpent spotted in waters adjacent to the Ottawa River, 1879 and 1880. "They could see about three feet of its back (exclusive of the head) and it appeared to be about three times that length...in thickness its body seemed to be about the size of a small telegraph pole. It was dark green in colour."

#### LAKE KATHLYN MONSTER

Local Legend. Sea serpent of Lake Kathlyn (formerly Chicken Lake), Buckley Valley, British Columbia. Known to the Indians and last sighted in 1934.

#### LAKE POHENEGAMOOK MONSTER

Local Legend. Sea-serpent seen northeast of Montreal near the New Brunswick border. First sighted 150 years ago, it is double humped, and between twenty-five and forty feet in length.

#### LAKE UTOPIA MONSTER

Local Legend. Sea-serpent of Lake Utopia, Charlotte County, New Brunswick. Micmac lore identifies this creature before it was spotted by lumbermen in 1867. Said to be at least thirty feet in length and ten feet in width.

#### LAMIA

#### LAMIGNAK

#### LAURIDAN

Nor. Master of the sea. The Book of Vanagastus which treats with the Vana or sea-people said. "It is his nature to be always at enmity with fire; thus he wages war with the fiery spirits of Hecla (a volcano in Iceland); and in this contest they do often anticipate and destroy one another, killing and crushing when they meet in the air and upon the sea. At such times, many of the fiery spirits are destroyed when the enemy hath brought them off the mountains to fight upon the water. On the contrary, when the battle is upon

the mountain itself, the spirits of the air are worsted, and then great moanings and doleful noises are heard in Iceland, Russia, and Norway, for many days after."

#### LAURIN

One of the best known leaders of the dwarfs, known in various places as Andvari, Alberich, Elbegast, Gondemar, Laurin, or Oberon. His people fashioned golden hair for the goddess Sif, the giant ship Skidbladnir, the invincible point for Odin's spear, the ring of power named Draupnir, Frey's golden bull, Thor's hammer, and Freya's golden necklace.

#### LAURU

#### LEBRAUDE

#### LER, LIR, LLYR, HLER

The northern sea-god. The first two forms are Gaelic, the third Cumric, and the last Germanic-Scandinavian. Ler is confluent with Aegir and the Anglo-Saxon god, Egor. He belonged to the elder dynasty of gods which included Loki and Kari. His kind came ashore as the Fomorian giants who battled the land peoples (and the "gods") of Ireland but were ultimately defeated and banished to the ice-caves of the north. In Scandinavia he had more pleasant relations with the mortal-gods of the Aesir, being entertained by them and returning the favour at the harvest feast in Hlsey. Among men Hler and his wife Rann were considered perverse and treacherous, swallowing the ships of the vikings along with their warrior crews.

#### LEPRECHAUN

Ir. G luparacan, lugharcán, lobaircín, lubarkin, earlier form luchrupan, cf. E. lubberkin or lubrican, sim. D. Lojemand (Playman, one of names given Loki, god of fire). Known currently as Logheryman in Ulster; Claurican in Cork; Lubricaim in Kerry, and Lurigadaun in Tipperary. One of the few cases where little people can be distinguished as demoted pagan gods, in this case Lugh, god of free love, music and athletics, whose day is August 2, which used to be called the Lughnastain in Gaelic parts. In Teutonic lands he was Laugar, thus the presence of Leprachaun-like beasties in England. Detractors of this elder god found interesting use for his name eg. lubber (as in land-lubber) cf.

lug (as in that stupid lug). Looby, and Lob are now obs. but a few may know the meaning of loo. In general, all of these names were forced on awkward, clumsy, or stupid Englishmen or their visitors, and in mining the lob was the useless clay or slime which was washed from the ore in dressing it. All cf Fries, lobbe, a short thick hanging mass of fat, sometimes seen just above the waistline, but also in butcher's shops. To lob was to make an awkward throw and to lug, was to pull with protracted effort, or to move heavily in a jerking fashion. A lugger was a burden to others and the word luggard came before sluggard. See also next entry.

#### LESHIE, LESHIYE

Russian Folklore. A sylvan spirit having the ears and beard of a goat, but a human body from the waist up. Below, this creature had the extremities of a he-goat. The Leshie approached uttered terrifying screams and approached the size of the tallest trees in the forest but in grasslands his height automatically adjusted to hide his presence beneath their blades. He had the ability to mimic voices of well-known acquaintances, thereby misleading travellers to his caves, where he tickled them to death.

#### LESNI MUZOVE

#### LESNI PANY

#### LHIANNON SIDH

#### LIDERCZ

#### LIGHT ELF

The Liosalfar of Teutony and Scandinavia brought into existence by Odin and given the land of Alfheim, located near Upsala, Sweden. In legend they were ruled by the mortal-god Frey and were beneficent beings who became models for the creatures the English renamed fairies or the fay.

#### LIMNIADES

#### LINCHETTI

#### LIP

LISUNKI

LITTLE BUTTERFLIES, Folrtti

LOB, LOBBY, LUBBARD, LUBBER OR LUBBERKIN, LUBBER-FIEND

An English elf possibly descended from the Teut. god Lobber or Lubber, to whom the bones of animals were offered in propitiation at Mansfield in Germany. Similar to the Celtic Lugh and the Scandinavian Loki, the lob is a demoted god-spirit like the French Lubin. In OLG. a lobbe had the meaning of an ungainly lump, and in Norway, a lubb, was any creature who was rotund. In Denmark, the fleshy-fish known as the lug, is here called a pollack. Aside from being a ungainly elf, the Lob, which relates to the Hob (which see), defines as 1. A lugworm; 2. a pollack, 3. any dull heavy person, 4. a verb, meaning to droop. "Ard" is the German "hart", and like it, depreciatory." Apparently the equivalent of the English word dull and the Gaelic "dul". Lugh bore the alternate name "Dul Duine", the slow one. In legend one of this kind is referred to as "Lob-Lie-By-Fire", and it will be remembered that Loki was, at first, the god of the hearth fire, rather than the deity of underground or bound fire? In the most diminished form confluent with Hob, Bob, Rob, Dob (which, see).

LODUR,same as Loki.

LOOFVISKA, Tree Elves

LOHJUNGFERN, Moss People

LOKI, LODUR, LAUGAR

Scand. Teut. Myth. Literally, bound-fire. The oldest of the elder gods, later invited to join Odin's Aesir. Initially this god was a personification of the hearth fire and supplied blood. "the fire of life" to men. He is confluent with the god Lugh of Britain. While Thor was represented as representing activity of serious intent Loki, the blood-brother of Odin soon evolved into what the Micmacs would call the "trickster" a spirit of fun and play (He was often referred to as "Loki Playman"). Unfortunately these high spirits carried him beyond the limits of good taste, so that he mated with the giantess Angurboda producing Hel, Fenris-wolf and the World-Serpent. Loki's first wife was



Glut (glow) indicating his place as a hearth god and his last, Sigyn, who accompanied him when he was thrown out of Asgard. Although Loki made numerous intermediate slip-ups, his last crime was to induce Hodur to throw a mistletoe dart at Balder, who he hated as the representative of sunlight and the summer season. As Loki became the embodiment of evil, the northern races feared this god who travelled on and controlled the south wind. No temples were built to him, no wooden idols erected, and no sacrifices made, his name being attached to the most noxious weeds. The overheated atmosphere of summer was said to betoken his presence, and people remarked that it was then that Loki sowed his "wild oats". When the sun appeared to be drawing water they said that Loki was drinking. Loki was always without remorse and became entitled "the arch deceiver" and "prince of lies" and thus, in Christian times was confounded with the Hebrew god Satan. Pursued in the end by his former companion Thor, Loki was bonded in Niflheim with the entrails of his son Narve. The giantess named Skadi, a personification of cold mountain streams was delighted at the binding of her old foe, who represented subterranean fire. Loki now lies chained by thongs magically altered into adamant iron his face exposed to the venomous drippings of an underworld serpent. His only respite lies in the fact that Sigyn attempts to keep the burning drops from his face and the fact that "every dog must have his day". With Loki, it is implicit that release will come at the Twilight of the Gods, when he will lead Hel and her cohorts in the destruction of the Nine Worlds.

LOUP GAROU, LE

"In Quebec, any parishoner who failed to perform his Easter Duties (may) change into a werewolf on the night when there was a full moon." Columbo, Book of Marvels, p. 104.

LORD NANN

LORD OF THE FOREST

LORD OF MISRULE

Another name applied to the Lord of the Bean, Father Yule, the Yultide Fool, the Bishop of Unreason, which were all represented in the old morality plays of medieval times. Originally he appears to have been a god-spirit allowed great liberties during the twelve days called Yuletide and ritually killed at the

end of his reign. He was represented in other days by a human who had charge of festivities of that season, possessed briefly powers equal to the king, and might expect actual death when his duties were complete.

LORD OF THE MOUNTAINS

LORGGEN, Norggen

LOUMEROTTES

LUCIFER

L. burning light, the morning star. From lux, lucis, burning + ferre, to bring. The Latin rendering of the Hebrew helel, day-star, metaphorically applied to Isaiah, a king of Babylon. Satan, as identified before his fall from grace. According to Semitic belief a morning star which was once easily seen in the daylight fell from heaven, paralleling the losses of the King of Babylon. The Talmudic legend of the fall of certain angels coupled with such Biblical passages as Luke x, 18 and Revelations ix, 7-10 led to confluence between Lucifer and Satan in classical literature. This widespread misconception was fostered in English by the poetry of John Milton.

LUCHTENMANNIKEN

LUNDJUNGFRUR

LUPEUX

LURICAN, LURIGADAUN, LURIKEEN

LUTIN, LUTEY

F. luth, a staff, wood, a lute. The Celtic Korrigans of Brittany are said to "differ in nothing from the Fays of Romance" (as opposed to those of popular belief). In Normandy they were the Lutins also known as the Gobelins (which, see). This creature hardly differs from the Brownie, Bodach, or Kobold being a house-spirit fond of children, horses, and young maidens. He "caresses the children and gives them nice things to eat, but also pinches and whips them when they are naughty. He takes great care of the horses, gallops them at times, and "lutines" their manes, i.e. elfs or plaits and twists

them in an inexplicable manner." He also used to lutinize the hair of young maidens so that it had to be cut to be unbound. He frequently used to take the form of a young man in which case the villagers were careful to address him as "Bon Garcon". At other times he shape-changed into a horse, which could only be ridden with the promise of a ducking in a stream at the conclusion of the ride.

Mary L. Fraser, Folklore of Nova Scotia, Antigonish, nd., pp. 70-71: A peddler with a wagon-load of goods and a grey horse visited the night with Mr. MacNeil of Castle Bay, C.B. In the morning the horse's mane and tail were found braided. The peddler explained that this was a nightly occurrence and that the lutinized hair could not be separated by normal means. He placed a silver coin in water which was given the horse after which "the plaits unravelled themselves". The surprised host admitted, "I didn't think we had any of the little people in this part of the world."

LUTIN NOIRS

LYGTE MAN, LYTGUBBE

LYSGUBBAR, Poleviki

MAANVAAKI, Mound Folk

MAB, MEDB, BADB, BAOBH

G. Medb, In Irish legend, a queen of Connaught province, who waged war against Ulster and their hero, Cu Chullain (dog, servant of the dog). In folklore, she became one of the sidh (which, see), and was the model for Queen Mab. Mab is remembered as the "faery-queen", a mid-wife who delivers men of their dreams. Frequently confounded with Badb, the mature goddess-spirit of a trinity which included Morrigan, representing youth, and Macha, old age. cf. "baol", danger and "baobh", n.f., a hag, a witch, a wizard, a flesh-eating crow. The Badb often took the form of a gigantic crow, which surveyed battlegrounds and divined the fate of individual warriors, appearing to them just prior to death. Keightley supposes that "The origin of Mab is very uncertain; it may be a contraction of (OF) Habundia..." It is our guess that the W. "mabinog", the apprentice of a bard, is more closely linked

## MACHA

G. cf. machnamh, to reflect. The goddess-spirit of the future, an old crone similar to the Cailleach Bheur. This lady is considered the elder part of the trinity in which Morrigan represents youth and Mebd, female maturity. A shape-changer, Macha had the ability to become a beautiful if wanton female. The northern city Emain Macha in northern Ireland was her seat. It was here that Macha married a peasant, who convinced her while pregnant to race against the king's horses because he had bet on her running skills. The mortal-goddess attempted to forestall this contest but when she it could not be managed ran and beat the animals out by a quarter track. This brought on a difficult labour and after her twins were born, she abandoned the north promising them evil for nine times nine generations of men. Thus commenced the legendary difficulties between the north and the south of Ireland. Because of this act, Macha was considered a horse-goddess and was often seen in that form.

MACIE, Massarioli

MACIEW, Nissen

MACINGHE, Folletti

MAERE

MAGNI, Thor's son

MAHONE BAY MONSTER

Canadian Legend. Sea-serpent seen in 1833: "neck...like that of a common snake, in the act of swimming, the head so far elevated and thrown forward by the curve of the neck as to enable us to see the water under and beyond it...we judged its length to be about eighty feet."

MAHJAS KINGS, Skogsra

MAID MARIAN, same as May Maid

MAIGHDEAN MARA, Sea Maiden

## MAIN DE LA GLORIE

French-Canadian Legend, the Hand of Glory, a sometime designation of the mandrake plant. Magloire is also a name attached to a virulent race of fairies. In Quebec lore it was suggested that the severed hand of a criminal executed for murder could be used to point to the place of buried treasure.

## MALIENITZA, Quiet Folk

## MAMALIC

## MAMUCCA

## MANANANN MACLIR, MANANAUN MACLER

G. The immortal sea god, the son of Ler, the principal god of the sea. He is supposed to have lived in an undersea kingdom adjacent to the Isle of Man, which he once described as, "that happy plain with the profusion of rose-coloured flowers... Sea horses glisten in the sunshine...speckled salmon leap from the womb of the white sea...they are as calves; they are coloured lambs." Although a Fomorian sea-giant he was allied with the Tuatha danann and served as foster-parent to Lugh of the Long Arm.

## MANDRAGORA

Good natured spirit said to appear in the shape of beardless little man with thin hair. This spirit was thought to reside within the plant which bears the name, and to scream on being uprooted. The ancient Teutons referred to them as Alrunes, "wooden figures that they worshipped, supposed to protect houses and people who lived in them..." Anyone who possessed a Mandragora, or Mandrake, expected good health, automatic cures for diseases which usually resisted treatment, and general good luck. The ancients attributed remarkable powers to the plant which was supposed to have promoted fertility among women. According to De Plancey "the best roots were those that had been soaked in the urine of one who had been hanged." As for the figurines, they had the power of divining the future, and could reveal information to humans by nodding the head, by speaking out after the fashion of puppets, or by materializing into little men.

## MANIPOGO

Canadian Folklore. A fabulous sea-monster said found in Lake Manitoba, Lake Winnipegosis and Dauphine Lake. First reported by Valentine McKay in 1909: "a huge creature travelling at a speed of about two miles per hour. It had a dark upper surface which glistened, and part of the body projected into the air, vertically."

## MANITOU

Algonquin Confederacy Myth. Also seen in the Abenaki forms "mntu" and "mentoulin". A synonym for spirit. "Gitchi manitou" indicates "great spirit" and Mitchi Manitou". "evil spirit). The home of the Great Spirit, or creator-god of the Obibway was identified as Manitoulin Island, in Georgian Bay, Ontario. Corresponds with the Holy Ghost or Holy Spirit of the Christian Trinity.

## MANTELLIONI, Folletti

## MARA

Scand. Legend. The troll women were said to have the ability to shape-change into the Mara, which the English called the Night Mares. The Mara sat upon sleeping people and tormented them, but if the opening through which they entered a room could be found and sealed after their entry they became powerless in the hands of the tormented.

## MARANTULE, Night Elves

## MARATEGA

## MARA WARRA

## MARDEL, same as Freya

## MARGOT LA FEE

## MARKOPOLEN, Tree Elves

MARMAELER, Mer Women

MARTES, Fees

MARUI, Night Mare

MASSARIOLI

MASTER JOHANNES, Ruubezahl

MATER HAMMERLING

MAY VAE, MAEVE, MAY MAID, MAY QUEEN, MAY BRIDE

Germ. voe, Ice vogy, an inlet, bay or creek, a word used in the Shetlands and Orkneys. Ve, one of the brothers of Odin, the other being Vili, who helped in overcoming the giant race of the north. Demands presents at weddings, where she appears clad in green with rushes plaited into her hair.

MAZAPEGOLO

MAZZAMARELLE, MAZAMARIEDDU

MEAN MONK

A legendary spirit who roamed the streets practicing legerdemain and twisting off the heads of those who peered at him from their windows. Maids and nurses used to frightened children by promising a visit from the Mean Monk, a duty now given to the Bogey Man.

MERPEOPLE

ME. mermayde and mermen. cf. ME. mere, a lake. The Mer- or sea-women were mistresses of the ocean and are spoken of as residents of Hler's court. In the far north they were called the Havfrue and were known to be as changeable in temperament as the sea itself. The mer-women tended to be more mature than these river kin, but were nevertheless very beautiful. The Mermaid was often seen on remote islands of the north driving her snow-white cattle before her. At other times she was seen in the water especially when a light mist pervaded. Her appearance was taken by fisherman as a

prognostication of both storm and ill fishing. In the worst case these sea-women might shape-change into an entire female appearing at the fires of fishermen to beg their mercy. If she was accepted into that circle she frequently enticed a seaman to death by drowning. People who were drowned, but no body retrieved, were considered to have become permanent residents of the undersea world of the Fomorians or the people of Hler. These ladies had great skill at foretelling the future and were said to have predicted that Christian IV of Denmark would be a male. As we've suggested elsewhere, the husbands of these creatures were Odin-like father-figures who sat on the cliff tops and was considered to presage good luck. They were also seen in a youthful form, which was handsome except for the disconcerting green hair and beard and the pointed teeth. For two Canadian sightings see Columbo, Book of Marvels, p. 115-117.

MEERVOLK, MEERMINNEN, MEERWEIBER

MEISTER HAMMERLINGE

MELCH DICK, Tree Elf

MENTER

obs. AS. from F. menterie, lying

MERROW

G. The Irish equivalent of the Mer-people, sometimes named the moruach, or sea-maid, there being no equivalent of mer-man. While mer-people must refit themselves with sea-suits after a sojourn on land, the Merrows must wear their cap named the Cohuleen Driuth before they can breathe the waters of the ocean. As with the mer-people there have been frequent matrimonial unions between land and sea-people and many of the clans of Ireland and Scotland claim decent from the ancient Fomors.

MERRY ANDREW

The equivalent of the Yule-tide Fool, the King of the Bane and his ilk. See also Cas Andras and Bas Andree.

MERRY DANCER, Will O' The Wisp



MERYONS

METTON

MICKELEENS. Name given the sidh at Seabright, Cape Breton.

MIDACH

G. a mortal god of Celtic people who was killed by his father Diancecht, the god of medicine, who envied his growing skill at these arts. In the ground his body sprouted 365 healing herbs, which his sister Airmeda collected and classified and used to the benefit of men.

MIDDLE EARTH SERPENT

Scand. Myth. One of the children of Loki and Angur-boda. See Iorungandr.

MIDER, MIDIR

G. A mortal-god of the Tuatha danann forced to occupy an underground retreat at Bri Lith, Longford, Ireland after his people were defeated by the Milesians. Mider assisted his brother Anugus in reclaiming Dagda's magical harp from the Fomors, but his own people turned against him after the affair with Etain. Etain, the wife of Midir, was shape-changed into a dragonfly by Midir's second wife, and blown from the palace on a magical wind. She found temporary refuge in the mound of Angus Og at the Brugh on the River Boyne, but was pursued by her jealous rival. Again she was sent aloft on a whirlwind and fell from the sky into the wine-glass of the wife of Etar. This lady, thus impregnated, gave birth to the reincarnate Etain. When Etain was again adult she wed King Eochaid Airem, but Midir noting her rebirth came to claim her and spirited her away to his "happy hill". This created the situation in which the Milesians allied themselves with kings of the Danaan sidh to ravage Midir's underground retreat.

MI'KMWESU'K

Micmac Legend. The little people, the first creations of Kluscap, those who "live under rock". Although small, this race predates men and its kind were said to be both beautiful and strong. The males and females of the

Mi'kmwesu'k were consummate flute players and their music was often heard by those who travelled the woods. The frequently appeared to humans who were lost and had the power to reshape them after their own fashion if they wished.

Mary L. Fraser, Glooscap's cave was known to the whites as the "Fairy Hole". Micmacs were able to penetrate the outer apartments, but others would have their lights extinguished by a supernatural gust of wind.

MIODRAG

MIRI

MISTASENI ROCK

Cree Legend. Huge "medicine rock" similar to the Stone of Mineota of the Abenaki tribes, which see. Dynamited to make way for the South Saskatchewan Dam Project in 1960.

MISSHIPESHU

Algonquin Legend. The great lynx, a spirit of troubled waters. Pictured as a horned beast, bearded with a long tail and spikes growing from its back and tail. See the Jip...., or horned-serpent people who are similar.

MN'TU'K, MENTOULIN

Micmac Legend. Mn'tu, power or spirit. The Mn'tu'k were entities which might take the form of humans. It was said, "The worlds shimmer with their presence."

Mary L. Fraser, Folklore In Nova Scotia, p. 13: The Micmac once worshipped a spirit named Mentou "chiefly by juggling, fortune-telling, and "medicine".

MOB

MOCKING LAKE MONSTER

Canadian Legend. Seen for more than 100 years in the waters of Mocking Lake, Quebec. "...between twelve and eighteen feet long, brown or black in

colour, with a round back two or three feet wide and a sawtooth down the back..."

MODI

Scand. Teut. Myth. Modi and Magni, Thor's sons, are fated to be joined by other survivors after the Twilight of the Gods, including Vali and Vidir, Hoenir, and Balder, to create a new world beyond time.

MOERAE

MOESTRE YAN, Lutins

MOINE TROMPEUR, Lutins

MONACHETTO, MONACHICCHIO

MONACIELLI

MONOLOKE, Kobold

MOOINJER VEGGEY

MOOSWEIBCHEN

MORA, Night Elves

MORGAN, MORVERC'H, MORRIGAN

Celt, from W. Morgant, and morgant, the shore of the sea or those generated by the sea, seamen and women. Originally a masc. proper name although Morgan is feminine. The first form of the word is shared with the Bas-Breton speakers, and the last two are Gaelic. These are confluent with the Groa'ch Vor of Brittany, the Ben Varrey of the Isle of Man, the Daoine mara of Scotland, the Mara warra of Ireland and the Mer-people of England.

MOSS PEOPLE, MOSS MANNIKINS

ME. mos, AS. mos, a marshy place; akin to D mos, Germ moos, Ice. mosi, Dan. mos, Sw. mossa, cf. mire, or mud. A bog, morass, swamp, or peat bog.

MOSWYFJES

MOTHER GOODY

Maritime Canada. ME. moder; AS. modor; akin D. moedir; Germ. mutter; G. mathair, a female parent + goody, AS. god; akin to D. goed; fitting or belonging together, cf E. gather. Goody is probably a contraction of goodwife, a civil address formerly reserved for married women of "low station". This was not always the case, as she seems to derive from Frau Gode or Wode, the female equal of the German god Woden. In ancient times she was "considered the harbinger of great prosperity". Her time was the twelve days of Yuletide, when she mounted her white stallion, transformed her attendants into wild beasts, and led the Wild Hunt in its search for the souls of dead mortals.

Rod Mackay, from Lois Muriel Guptill (Gubtael) Mackay, Grand Manan, N.B.: Mother Goody attended the last day of Christmas, supplying very young children with goody-goodies (small gifts and sweets). This dwarf seems to have come to the island with lowland German people and been the equivalent of the Kobold.

MOTHER NATURE

MOTHER'S BLESSING

MOUND FOLK

MOUNTAIN MONKS

MUNINI'SKW

Micmac Legend. The Bear Woman, correspondent with the Gaelic Cailleach Bheur, a woman at once a bear and a woman, as capable of singing lullabies, sewing mocassins, living in a wigwam and making fire and food as hunting lesser game.

MUUNTZCHEN

MURYAN, Ant-sized sidh of Cornwall

NACHTMAANNLE

NACHTMART

NAACKEN

NAAKKU, Mer People

NAIADES

NAIN, NAIN ROUGES

Residents of Brittany, the equivalent of the Lutins.

NAL, mother of Loki

NANABOZHO

Algonquin Legend. The trickster hero who stole fire for man, raised the Canadian Sheild, refashioned the world following the deluge, fought the cannibalistic wendigos, created the Ojibway and invented rock art. At the end of his time he fell into a deep sleep at the Giant's Tomb, which faces on Thunder Bay, Ontario. Similar to Glooscap of the Abenakis; Coyote, of the Salish and Wisekedjak (anglicized as Whisky Jack).

NAPF-HANS, Germ. Kobold.

NATHAIR

G. a negation, that which is most remote, that which is not; currently, nathair, nathrach, nathraichean, a serpent. cf with the Welsh Ner, the Creator-god and with nerth, strength or power. Possibly correspondent with Odin, who was not the Allfather although he presumed upon the powers of the one god. Nathair is the synonym for "one who is not the father". Like Odin the Nathair, "whose name is best left unspoken" was thought to dwell at times in the Pole Star, which appeared immobile in the night sky. He was obliquely referred to by the Scots as the "Lord of the North Star" and his symbol was three silver stars on a blue-black ground, which was adopted by

several norther clans, including the Mackays. Perhaps not by chance, the three stars were also used on the banners of the sidh. This "Great Bear of the North" also appears to have attachments to the Scandinavian Borr, the god who "sinned" in mating with a giantess, thus spoiling the immortality of the gods. There is an interesting Micmac attachment here, for these people also referred to the Pole Star as Muin, the First Bear. Among them Odin's Wain was three Indians in canoes attempting to overtake and damage this animal. Nathair seems to have been regarded as an anti-Allfather, the Old Gaelic equivalent of our Devil or Old Nick.

NATROU, MONSIEUR, Lutin

NECK, NECKAR

ME. necke, AS hnecca, akin to D. nek, nape of the neck, Germ. nacken, Ice. knakki, Sw nacke, Dan. nakke; cf. knack, nick, necktie, neckerchief and obs. neckland. a region almost isolated by the sea or the last sheaf of grain cut at the harvest. In Iceland the forms Nickur, Ninnir, Hnickur are all Eddaic names given Odin. Associated with Nickur are the ME. & AS. ne, not, and ic, I. Thus the Middle English "nick", or "not I" was a denial, a nay-saying, which is now obs. Similarly nickacave is no longer used as a term of abuse. cf. E. neck, originally to score, slit, or cut, to give bad measure by adding a false bottom. to catch off guard, to cheat, defraud, or steal. Other meanings in English include Nickle, the Devil, and in Lowland Scot's dialect Nickie ben, the Devil's Mountain. The Neck (in Danish Nokke) was a river-spirit, sometimes represented as a "pretty little boy" sitting on the surface of the water, his golden hair arranged in ringlets with a red cap on his head. Others said that he appeared to them as a handsome young man above the water but as a stallion beneath. Some saw him resting on the sea-cliffs, where he appeared as an old man with a long beard, a form cognate with Odin. The Neck was always a lover of human females and could be an attentive suitor, but was severe in his treatment of haughty females. Although he only reacted against those who deserved it, country people who travelled upon the water were careful "to bind the Neck", and when they went to sea always plunged an iron knife into the keel of the ship, supposing that this would spread a net of invisibility over the craft.

NEDD, NETH, NITH, see Gwyn ap Nudd

NER, NUR

Cumric Mythology, The almighty creator-god as distinguished from Duw, the Christian mortal-god.

NEREIDES

NERTHUS

Scand. Teut. Myth. A mortal-goddess, equivalent of Frigga.

NIAGRUISAR

Scand. Faeroe. God-spirit resembling the Bodach or Brownie. These little men always wore red hats and brought luck wherever they settled.

NIBANABA

Chippewa Legend. "...half human, half-fish (they) dwell in the waters of Lake Superior." Anna Brownell Jameson, Winter Studies and Summer Rambles in Canada (1883).

NICKELMAANNER

NICKER KNOCKER

NICKUR, NINNIR, HNICKUR

Ice. The Eddaic name for Odin. This god-spirit was always seen as a "fine apple-grey horse on the sea-shore." He could easily be distinguished from a common animal since his hooves were all reversed. If one was foolish enough to mount him he could only be controlled with an ingeniously made magic bridle, and most rides ended with a plunge into the ocean. Corresponds with the Neck or Kelpie.

NIDHUG, NIGHTHOG

Scand. Teut. Myth. The penultimate monster which continually gnaws at the roots of the World-Tree, helped in his work by countless worms, acting by the sufferance of the Allfather. His aim is to destroy the Yggdrasil and bring on the Twilight of the Gods.

NIGHT, daughter of Norvi

NIGHT ELF

NIKANI-KJIJITEKEWINU

Micmac Legend. "The one who knows in advance". A part of the magic of the Six Worlds was possession of foresight, enabling the diviner to warn against dangers in the future. Similar to the two sights spoken of in Celtic myth, except that the latter also suggests an ability to view events which had passed.

NIKAR

Scand. Faeroe. The Neck, who inhabited streams and lakes and delighted in drowning people.

NIKKISEN

NIKKUR

MIBLE FOLK, Will O' The Wisp

NION NELOU

NIP THE NAPPER

NIS OR NIX, NISKEN, NISSEN

E. Nix m., Nixe f., Nixes, pl.; from G. where pl. is Nixen. Anglo-Saxon form of Niss, a proper name commonly found throughout Scandinavia and Germany; variants include Niels, Nielson, Nelson, Nicolaus, Niclas, Klaus, and Claus. This water-spirit takes the form of a small man or woman, but may appear as to be part fish. The nix is fond of music, and soothsaying, likes to mingle with men and is not normally treacherous being identified with the Tomtegutt of Sweden, the Bodach of Scotland and the Brownie of England. In Jutland the Nis is named Puk, Niss-Puk, Huis-Puk, Nise-Bok, or Niss-Kuk, relating their kind to the Hu-creatures as well as the English Puck. He is also called Pulter-Claus, or Knick-Knocker, because he tends to be noisy, and is thus equal to



the German Poltergeist. Claus, or Klaas is an abbreviation of Nicolaus, as is Nick, thus Nick-Knocker, a natural corruption of Pulter (or noisy) Claus. Santa Claus, or Saint Nicholas, derives from this race of water-beings. Keightley says this race is "of the dwarf family" having "the command of money and the same dislike of noise and tumult". The land-dwellers of this species were described as being the size of a year-old child, but having the face of an old man. His usual costume was grey in colour and he wore a pointed red cap, except at Michaelmas day when he wore "a round cap like those of the peasants." It was said that no farm prospered without a Nis. The maid-servants who offered him small portions of food and drink arose in the morning to find "the kitchen swept up, water brought in, and the horses in the stables well cleaned and curried." A diligent Nis would actually transfer corn (grain) from a neighbour's barn. The Nisses of Norway were said to be fond of the moonlight, and in winter, were seen sliding on the ice in the yard. They were skilled musicians and would give music instructions (like the Stromkarl) in exchange for a grey sheep. The Niss who occupied churches were known as Kirkegrims.

NIXEN, NIXIES

NODDENS

The Anglo-Saxon god-giant of medicine.

NOOKKE

NOON WOMAN

NOORKE

NORDRI

Scand. The dwarf who supports the dome of heaven in the north.

NORGGEN, NORGLEIN

NORN

The immortal goddess who the Anglo-Saxons called Urth or Wyrð.

## NORTHERN LIGHTS

## NORVE

A son of Odin.

## NORVI

The father of night, male ancestor of the Norns

## NOSE

## NOTT

The Scandinavian goddess of night

## NUADA

Celtic Myth. A god-king of the Tuatha danann, who lost his hand to the Firbolg champion Sreng. "Blighted" he was forced to relinquish the kingship to Breas, who was of mixed blood. When Breas was rejected because he proved "inhospitable" to strangers, Breas solicited help from his father Elathu, thus fusing the war between the "gods" and the "giants".

## NUCK OR CNOC

G. *cnoc*, pl. *cnuic*, and hence E. *nuck*, a hill, a nose, a pointed object; cf. *nokke* from ME. *knokken*, *knoken*; from AS *cnocian*, probably an imitative sound-word; cf. Ice. *knoka*, cf. E. *knack*, originally to strike a sharp blow or blows. E. to *nock*, ME. *noke*, cf. SW. *nokk*, to notch. Similar to Sw. *nok*, to tip the end of a sail or yard on a ship. German *nock* may mean a notch but has special reference to the split in the behind. Obs. the E. notch was a small metal hook, cf. obs. *hocky* or *noke*, a ninny or simpleton. Also cf. AS. *naes*, *nes*; akin to Ice. *nes*; and E. *nose*, a promontory facing on the sea, a nose of land. The Nuck or Ness is sometimes spoken of as "a psychotic marine shape-changer stuck in the body of a sea-serpent". Many of the Scottish sea peninsulas, such as Durness, take their names both from their landform and the one-time presence of marine monsters. The best known Nuck is the Loch Ness monster. In Scotland the largest Nucks are referred to as the Nuckalavee, or Nucks of the Sea.

## NUCKALAVEE

G. sea-nuck. The most ferocious form of sea-serpent sometimes referred to as a "psychotic Fomor stuck in the act of shape-shifting." It is presumed that his bad humour arose from his inability to change into a land form, and he is known to be bound to salt water.

## NYMPH

### OAF OR AUF OR AULF

Of Scandinavian origin, cf. Ice. alfr, elf; akin to E. elf. Originally the child of an elf, a changeling left by elves, a deformed or foolish human child, a simpleton, an idiot. Similar to the Germ. ouph.

## OCHALL OICHNE

G. Ochall of the Night. The chief lieutenant of Bodb Derg at the time of the Tuathan banishment. He resided under the hill called Cruachan in Roscommon, Ireland.

## ODIN

Odin, Wuotan, or Woden the leader of the mortal-gods called the Aesir, one of the sons of Borr. Although he was not the creator-god, he pre-empted the name Allfather, and occupied the highest seat in Asgard. Odin was represented as a vigorous man of fifty, with dark curling hair, or with a long grey beard and a bald head. He normally dressed in grey, but wore a blue hood and a mantle of the same material flecked with grey. He was one-eyed having surrendered one of them to Mimir at the giant's well in return for knowledge and wisdom. For this reason he wore a slouch hat when travelling abroad, reserving his eagle helmet for formal occasions. In drinking from Mimir's Well, Odin gained unwanted knowledge that his creation, the Nine Worlds of the North, would be lost in the Twilight of the Gods, consequently he was always a serious and somewhat depressed god. Odin was considered the inventor of runes, the first alphabet of the north and gave his people a code of laws for conduct. Odin had historic precedents in a king who invaded the north about the year 70 B.C. This chief of the Aesir came out of Asia Minor and conquered Russia, Germany, Denmark, Norway, and Sweden, leaving

a son on each throne. He built the town of Odenso in Denmark but his chief seat was at Sigtuna, Sweden, where he founded a religion based on his personal godhood. At the end of his life he committed ritual suicide through carving "Geir odds" in his chest. Departing, he explained to his followers that he was retiring to Asgard to await their coming when they would share the feasting, drinking and fighting of Valhalla. Odin and Frigga had seven sons who founded the Anglo-Saxon heptarchy. Odin was worshipped in numerous temples but one of great size stood at Upsala, Sweden, where annual sacrifices were made. The victim was usually a horse, but in times of pressing need humans were offered and kings of the realm were sometimes killed to turn aside famine or drought. The first toast at every festival went to Odin, and aside from his annual festival at the first of May, every Woden's Day, or Wednesday, was held sacred to him.

#### OENNERBANSKE

Fries., underbank people. cf. dwarf.

#### OGOPOGO

Chinook Legend. Known to the Indians as Ookookmisachie coupa lake (wicked one in the lake). Fabulous sea-serpent of Lake Okanagan, British Columbia. The English name is a fanciful palindrome invented in 1926. Described as "dragon-like" it is thought to be twenty feet in length, have a snake-like body and the head of a horse. Ogopogo has a long tongue, goat-like beard and arches its body while swimming.

#### OGMA

G. og+ma, young and mouthy. The "honey-mouthed" son of Dagda, the god of bound-language and equivalent to Odin in his creation of the "pedantic puzzle speech" termed Ogham, which was represented by cumbersome symbols which had little use aside from burial stones or commemorative markers. Ogham was supplanted by Odin's runes and the Roman alphabet. Ogma has been described as the consummate politician "drawing a willing crowd of people, fastened to him by slender golden chains, the ends of which pass through his tongue." His devotees were the filids of Ireland, men of "poison in satire and splendour in praise", who even kings feared to cross.

#### OGRE

F. but of uncertain origin. A fearful monster who lived upon the flesh of humans after the fashion of the eastern Ghoul. Any frightful giant, a hideous or cruel person.

OLD BOY, OLD MAN, OLD DONALD, AULD COOTIE, AULD REEKIE

Various British names synonymous with the Devil or more antique pagan deities of bad reputation. Old Donald received his name from the Macdonalds, who were Tighernan nan Eileanan (Lords of the Western Isles) in medieval times. These men were once considered mortal-gods (An Tighernas identifying God Almighty or Jesus Christ) and their failure to hold power put them in a class with the Old Boy, the Old Man, and the Old Woman. A coot was a low-flying stupid duck-like bird, easily killed. The Scot's sod-houses "reeked" for the simple reason that they had no chimney, but a simple smoke hole. Auld Reeky was pursued by a similar smell of brimstone and partially burnt "objects".

OLD DAVY

"The sailor's familiar name for Death

OLD NICK

Hobgoblin belonging to the Nisse of Scandinavia. This diminution suggests a roguish, sportive spirit living in a part of England which was generally dry and free of massive bog-holes. In Christian times the name has become attached to the Devil, who is a less admirable spirit. See Keightley

OLD WOMAN

Female equivalent of Old Man, see above.

OLLER

Scand. Myth. Another name for Uller.

OENNEREESKE, OENNERBANSKE, Friesland and islands.

ONNERBAANKISSEN

ORAUNLE

ORCHI

ORCULLI

OREADES

ORGELMIR

Scand. Myth. Another name for the first giant, Ymir.

ORENDA

Iroquois Myth. Their word for spirit. Equivalent of the Abenaki "mentou" and the Siouian "wakanda".

ORLOG

Scand. Teut. Myth. The "logger of the hours", the Allfather by whose will the sun and moon began their progressions.

OSSIAN, OISIN

G. (pronounced Isheen) Along with Cailte, Ossian's cousin, the only survivor of the legendary Fianna, an Irish para-military force. A bard, the son of Fiann, who founded the movement, Ossian was spirited to safety by the little people. After a 150 year stay at Tir-'an-Og he returned to Ireland and rejoined

Cailte, who had "gone to earth". These two giants soon met the Christian named Saint Patrick, who was dismayed at their size and the "legion of demons" hovering over them. He banished this unwelcome sidh by sprinkling them with holy water but could do nothing about their size, the largest man of his company reaching "but to the waist." Patrick invited them to rest and listened to their tales of adventure with unease at his pleasure in the telling. Consulting his own guardian angels on the truthfulness of these aged warriors, he was told, "Holy cleric, no more than a third part of the truth do

they recount, because of forgetfulness...but by thee be it written on the tablets of the poets, for to give ear to these stories will be a worthwhile pastime."

OSTARA

Germanic version of the Anglo-Saxon goddess Eastre.

OWD LAD

PAIJA

Innu Legend. A one-legged female spirit, a giantess clothed only in flowing black hair. She stalked the winter nights, the twisted impression of her foot often being seen in new snow.

PAINAJAINEN

PAMARINDO

PAN

PANDEFECHE

PANES

PANTEGANE, PANTEGANI

PARA

Finn. derived from Sw. bjara. Also called the Tontuu. In Norway, Tomtevatte, in Sweden, Tomtra and in the Faeroes, Niagruiser. These correspond with the Germany Niss and the home sprites such as the Kobold, Brownie and Bodach. Like the others, he often "borrowed" milk from the cows of neighbouring people. This he carried as a coagulant in his stomach disgorging it into the churn of his mistress.

PARCA

Scand. Teut. Myth. Same as the Norn.

PARZAE

PATRE, LE

PAUL BUNYAN

A legendary giant lumberjack, whose exploits were recounted in New Brunswick and Main lumbercamps in the late nineteenth century. With the help of the giant blue ox named Babe, Bunyan created the Bay of Fundy, hollowed out the Great Lakes, inadvertently raised the Rocky Mountains, etc. Similar to the French-Canadian Ti-Jean and the Abenaki, Glooscap.

PAVARO

PAWKEY

ME. pawe; OF. poe; D. poot; Germ. pote, the hand or foot of an animal, to strike, to stroke, to fondle in a clumsy manner, to fondle rudely. E. pawk, a clever device or way, trick or wile, impertinent person, cf pawkey, arch, cunning, sly, shrewd, bold, forward. cf. OE Puckle, akin to the Bogle and the Puck and E. Pouke, the Christian Devil as represented in the Mystery Plays.

PECHMANDERLN, Wichtlin

PEG POWLER

The River Teed is home to the water-spirit bearing this name. Her chief interest in life is the drowning and devouring of naughty children. Closely related to the Bogies.

PENDA

Canadian Legend. Female sea-monster, a resident of the Dtrait of Georgia and Pender Island, British Columbia. Has horns, antennae, whiskers, flippers and flukes on her snake-like body. Her colour has been reported as varying from white to black. She makes whale-like sounds.

PENETTE. Lutin

PEOPLE OF PEACE



PERSEVAY, Servan

PETIT JEANNOT, Lutin

PHOOKA

PICK-TREE BRAG

A Barguest which took the form of a little horse which might be persuaded to transport a human passenger but always ended by throwing him into a stream.

PILATUS BERG

PILLYWIGGINS

Dorset flower fairies.

PILWIZE

PINGEL

PITZLN. Wichtln

PIXY, PEXY. PISGY, PISKY

E. derived from Pucksy, the endearing diminutive "sy" being added to Puck after the fashion of Betsy, Nancy, or Dixie. Pexy probably represents a difference of dialect as does Pisgy and Pecksy. According to Devon peasants, the Pixies were the spirits of unbaptized infants, but others said they were a separate fairy, very small but of handsome form. In southern England, Pixies were offered a basin of water for which they would exchange money of the realm. They frequently stole children and often "Pixy-led" travellers. Like Poltergeist they generated uncanny sounds between the walls in order to frighten people. They were less serious than their German kin frequently blowing out candles on courting couples or producing obscene kissing sounds which were always misinterpreted by parents. The Pixy-Light which led people from the path was exactly like that of the Will O' The Wisp (which, see). See also Colt-Pixy.

## POAKE

E. The Worcestershire Pixy or Puck. "People of those parts sometimes say that they are Poake-ledden, that is they are occasionally waylaid in the night by a mischievous sprite...who leads them into ditches, bogs, pools, and other such scrapes. and then sets up a loud laugh and leaves them quite bewildered in the lurch."

## POLEVIKI

## POLTER GEIST, POLTERSPRITE

## POLUDNITSY

## POPPLE, Polter Geist

## POOKA

Ir. G. The equivalent of the English Puck, and like him somewhat evil. Described in remote times as "wicked-minded, black-looking, bad things that would come in the form of wild colts with chains dragging about them. They did great hurt to the benighted traveller". When blackberries began to decay and Irish children were warned from eating them, it was with the warning that the Phooka-horse had shit upon them. It is still common to use the expression "play the Phooka" in the sense of "play the deuce, or play the Devil".

## POLTER GEISTER

Germ. noisy-ghost or spirit. The equal of the English Knocker and the Puk. These creatures were shape-changers who might help with household chores if they felt benevolent but who were largely devoted to making noise. They often took the form of pigs, cats, squirrels, hares or other animals knocking about the house in visible or invisible form, knocking dishes from the shelves and vibrating silverware on the table. They liked to throw objects down stairways, vibrate tables. throw rocks at the roof, thump softly on the wainscotting, and swing on creaky doors. When any individual in a family was destined to die the movemwnt of objects, seemingly without cause became most violent. This elf is called the Knocky Boh in England and the Knicker-

Knocker or Pulter Klass in Scandinavia.

## PORTUNES

E. "It is their nature to embrace the simple life of comfortable farmers, and when , on account of their domestic work, they are setting up at night, when the doors are shut, they warm themselves at the fire and roast frogs on the coals." They were said to look like miniature old men, but "being quite half an inch high." They were said to have a compulsion to serve but no wish to do harm. Like most of the fay he was a practical joker, who sometimes took the lead of a horse from his master, leading both into a neighbouring slough.

POULPIKANS, Korred

POVODUJI

POWRIES

PREINSCHEUHEN

PUCK

Also represented as Pwcca, Phooka, Poake, Pug, Pucker, Puckle, Puckfist.

AS poecan, to seduce or deceive; LS picken, to gambol; pickeln, to play the fool; Ice. pukra, to murmur, to be a cat burglar; D. pukke, to scold; Sw. poika, a boy; AS. piga, a boy and pige, a girl. Similar to ME. pouke and AS. puca; Ice. puka; W. pwca, an evil spirit or hobgoblin (which see). cf poke, poker, pug, bug, obs. meanings for these words were a blow or a butt, or to strike. cf. Germ. pokem, to prick, pierce or thrust; pok, a dagger, puc, to push; hence to poke or prod a person with any pointed object. Also to bag, or carry a bag or pouch. Obs. E. poke pudding, a glutton; cf. pocket and pucker. This hobgoblin "walked about at midnight, on heaths and desert places, drawing men out of their way and leading them all night a by-way." At times this creature might appear as a horse which barred people in their travel.

PUCK-HAIRY

Also described as Pawkey, Puckle, or Pickle, all related to the common Puck and akin to the Bogle.

Germ. Pickleharin (the hairy Puck), a German term for a zany, or merry-andrew. He is said to have worn hair or leaves and have had a rough skin surface like the Brownie and kindred types.

## PUK

Fries. Equivalent to the Nis of Jutland. Like him he wore a pointed red cap, a long grey or green jacket, and slippers. His usual place was under the roof, from which he exited using a broken window or opening left for his convenience. A bowl of porridge was left for him each evening and he became angered if it was not buttered. When well-treated he was useful addition to the house, cleaning the floors and tending the cattle. He sometimes amused himself by playing tricks on the servants, tickling their nose while they slept and yanking their bed coverings away. The Puk is also represented as Nis-Puk, Huis-Puk (relating him to the god Hues (see Kai and Hu), as Niske, Niske-Puk, Nise-Bok, Niss-Kuk, all compounds or corruptions of Nisse and Puk. He is sometimes noisy, in which case he is referred to as the Pulter-Class (noisy Nicolaus, Class being a contraction of the latter). In Germany this kind of Nicker Nocker is called the Poltergeist (noisy spirit).

## PULTER KLAES

PUMPHUT, Huutchen

## PUNDACCIO

## PUOINAQ

Micmac legend. Those possessing the power to heal; the curers, the shamans. The word "puoin" indicates power (as do kinap and mn'tu). Because their power could destroy, the Puoinaq were often feared and abandoned or driven out by their own people. These god-spirit-people could be killed by others of the calling and were shape-changers, experts at manipulating reality.

## PORTUNES

E. from F. and L. portunus, from portus, a harbour. The Roman god of harbours was the god Portunalia, whose day was August 17.

PURZINEGELE

PUSCHKAIT, Tree Elves

PUTZEN, Butzen

PUU HALIJAD

PYSSLINGER VOLK

QUAELDRYTTERINDE, Night Mare

QUERXE

QUIET FOLK

QWARCHELLS

W. The Cumric-speaking Quiet Folk (which, see). Similar to the Yartkins of England.

RAGING HOST

Odin's Wrath, Odin's Asgardreia, the Wild Hunt.

RANN

Scand. Teut. Myth. The goddess of the sea, the sister-consort of Hler or Aegir. Known in the north as "The Flame of the Sea" because of her greed for gold. The goddess of death for those lost on the ocean. Those who built ships placed gold under the main-mast so that they might bargain with the sea-queen if their vessel happened to be lost. Individual sailors also carried gold to the same purpose.

RARASH

RATATOSK

Scand. Teut. Myth. The personification of gossip. A busy squirrel constantly

moving through the World Tree, which connected the Nine Worlds, delivering his version of the "news".

RAVEN

RED OR BLOODY CAP, RED COMB

Scot. Lowland Legend. One of the most delinquent border bogeys. He preferred ruined castles, particularly those with a history of hate and maliciousness. So called because he was in the habit of dyeing his cap in the blood of human victims. Also known as Redcombs, Bloody Caps, Dunters, and Powries, these creatures in addition to their hobby, used to foretell disaster by making a sound like that of flax being beaten. These short, elderly, but powerful elves with grey hair, stood about four feet high, had bucked teeth, fiery red eyes, eagle-taloned fingers, wore heavy boots and always carried a staff.

RERIR, son of Odin

REVANTER, REVENDIR

obsolete, L. revendir, to return. The undead, people who have been committed to the grave but are seen again. Unlike vampires, they have no taste for blood. Frequently their spirits take the form of animals or appear as bogies.

Mar L. Fraser Folklore of Nova Scotia, Bochdan Brook, C.B., N.S.: At Margaree a man famous for heavy drinking was found dead in a field and was buried in unhallowed ground as being a suicide. His place was on a small island just opposite the mainland and a small brook. Soon "ugly noises" issued from the island and a man with the two-sights began to see visions at the place later named Bochdan Brook. A villager claimed to have wrestled at that place with "a wicked Bochdan" throughout a night, but refrained from raising his unholy assailant's voice, knowing that "the Bochdan could not speak unless addressed. A priest exorcized the spirit of the island and the troubles ended although the name remained attached to the brook. (The name Bochdan is used loosely in the above account since the spirit of the dead man did not follow a murderer.)

RHAGNA, Tree Elves

RHIWALLON

RINDA, wife of Odin

RIVER PEOPLE

This race corresponds with the German Nixen, the Seemannlein, Hakelmanner and the Nickelmanner as well as the Scandinavian Soetrolde. They frequently appear as young men with golden hair and red caps and are consummate musicians. They can always be recognized on land by the wet tips of their shirts and their teeth which are either green or resemble those of fish. They can change into half-fish, into horse-men, or into bulls or stallions. The Manx Nikkisen parade on nights of the full moon when they lead the drowned on processions across the strand.

ROANE

ROB, ROBBY, ROBBIE, ROBIN GOODFELLOW, ROBIN ROUND CAP

E. Robin, F. dim. of Robert, cf OF. robon, a short tunic or trimming for a garment; a bumpkin or lout; cf. robert, robard, robber, from the OF robeor; ME. robben, a robber, of Germ. origin from rauben and the OHG roub, to obtain booty or take by force.

This is the creature used by Shakespeare as a model for his character Puck. Robin was the offspring of a lusty wench and a "hee-fayrie". A shape-changer he could represent himself as "a walking fire" but frequently invaded farms in the guise of a typical Brownie. The Goodfellow was frequently left a bowl of milk for his night of grinding malt and mustard and for sweeping the house at midnight. While he was normally invisible he had the disconcerting habit of displaying his nakedness at unexpected times and frequently ended his service by sleeping with the farmer's wife. He was a great prankster and ended ever sort of debauchery with the words, "Ho, ho, hoh!" If Robins needs were left untended "the pottage was burned the next day, the cheese would not curdle, or the butter would not come, or the ale in the fat would never have good head." At Easter the farmer was expected to leave a "Housle-egg" and on Good Friday a "Peter-penny" or some supernatural disaster would follow.

ROBIDOO

A mysterious formless creature said to lurk in the woods of the Northwest where it frightens the native inhabitants, Coumbo, p. 154.

ROSTERUS, Odin as blacksmith

RODODESA

ROGGENMOHME

ROJENICE

ROOSTER

ROPENKERL, Hey Hey Man

ROUGHY, ROUGHBY

One of the water people. "A great rough hurgin bear"

ROWING MAN, LITTLE MAN OF THE SEA

Maritime Canada. ME. rowe, rawe, rewe, akin to D. rij, a line or stroke. Cf. raw and rough. An elf, who is usually invisible, but makes his presence known by following a human and duplicating his actions. Not the Shadow Man or Fylgie, who is born to each individual and dogs his steps, but an independent elf usually bound to a portion of the coast. This spirit is not obvious in European legend although he superficially resembles the dwarf of the island of Rugen, in the Baltic Sea. "These dwell chiefly on the coast-hills, along the shores between Ahlbeck and Monchgut, where they hold their assemblies, and plunder the ships that are wrecked on the coast." There, the Neck is still called Rugen Nickel, who may bear a resemblance, since these creatures are widely reported from the Passamaquoddy Isles which were settled by descendants of the Teutons. The best remembered trick of this Nickel was the placement of a fishing dory in a high beech-tree. When fishermen returned the next day, one asked, "Who the devil put the boat in the tree?" and a voice responded, "No devil, my son, but myself the Rugen Nickel."

Stuart Trueman, Ghosts, Pirates and Treasure Trove, 1975, page 154:



Teteagouche Falls, N.B. An elf who sunbathed at roadside..."a creature two and a half feet tall, with a huge head and shoulders". Some found him friendly, others thought he was a malevolent ghost who haunted the shafts of a nearby manganese mine. He often spoke with people explaining that he was an "earthbound old man of the sea". One hiker, who offended him, had the Old Man (which, see) jump on his shoulders and insist on being carried, in spite of the fact that his weight was enormous. His favourite diversion was to run in the woods parallel to passing teams of horses and suddenly leap out frightening both men and beasts, panicking the latter into a gallop. One night he is said to have accidentally tumbled between the traces and been trampled, after which, his spirit disappeared from those parts.

Stuart Trueman, *ibid.* pgg 95 & 96: Whale Cove, Grand Manan, N.B. A herring fisherman Named Lyman Lorimer was pursued by an invisible little man when he went to check his weir in the Cove. Footsteps paused with him, and when he snapped a twig, the process was repeated a short distance away. When he sat down on the cobbled beach, he saw beach-stones displaced a short distance away. When Lyman skipped a stone on the surface of the water an invisible little man lobbed his own flat rock across the waves. Walking home the fisherman paused at the home of Leaman Wilcox and noted the unwanted company. His uncle said that the water-spirit was bound to this place on the coast and could not follow. "Whereupon there was a great angry shaking of a clump of little fir trees..." but Lorimer was able to pass on without further aggravation.

Stuart Trueman, *ibid.* pp 95 & 96: Ghost Hollow (between Seal Cove and Whale Cove), Grand Manan, N.B. A little man was often seen on foggy nights in the early days of automobile transport. He ran beside cars, sometimes throwing himself beneath them.

Stuart Trueman, *ibid.*, pp. 99 & 100: Little Dark Harbour, Grand Manan, N.B. Floyd Brown and two co-workers heard a Rowing Man while camped for lobster hauling. It was the winter season and Floyd's father had gone to North Head for supplies. On the following night thinking they heard his dory moving in on the ebb tide, the three men went to the shore intending to pull up the dory with rope and windlass. "But nobody showed up...my father didn't come till the next day," Brown noted that this happened four times in that season and noted, "It happens every year, somewhere between November nineteenth and twenty-fifth, on a calm still, moonlit evening..."

Stuart Trueman, *ibid*, page 100: Campobello Island, N.B. Mrs. Mary Gallagher: "They used to tell of a ghostly dory coming in through the darkness and the fog. Kids would gather on the shore in the hope of hearing it, The legend is that you could hear the oarlocks and voices, and even the crunch of the bow running up on the gravel, but no one was there."

RUBEZAHN

RUDGE PULA, LE

RUPRECHT, Shrove Tuesday, see Fraser

RUSALKY

SAGA, wife of Odin

SAINT ELMO'S FIRE, Will O' The Wisp

SAINT NICHOLAS

SALVANELLI

SALVANI

SALAMANDER

SALBANELLI

SALTCHUCKOLUK

Chinook Legend. The salt-water serpent of the Pacific Ocean.

SAMH

G. f. The moon-goddess, akin to Morrigan. When the Winter-Hag threw her "hammer (representing storm) beneath the mistletoe on the eve of May 1 (Beltane) she was transformed into this beautiful virgin-deity of summer. Summer, in Gaelic, is Samhradh, the riding out time of Samh.

(My grandfather, Wesly Hanson Mackay, frequently employed the mock-oath

"By Sam Hill", without realizing its origin or implications. Rod Mackay).

SAMOVILY, Vily

SANDMAN

E. Also known as the dustman. A personification of sleep. These are synonyms for a garbage collector in England.

SANTA CLAUS

SASQUATCH

Also known as the Bigfoot, Stenwyken and Wild Mountain Men.

SATAERE

Scand. Teut. Myth. Literally, "the thief in ambush", a god of agriculture, possibly a personification of Loki. The last day of the week, once held sacred to Loki, was known to the Norse as Laugardag (Loki's Day), but in English it was called Saturday.

SATAN

Hebrew, the adversary, from the verb, satan, to be adverse, to persecute. In Christian myth, the foe of man, the Prince of Darkness, the arch-fiend. The name commonly given the Devil in the Bible, in poetry, and folklore. According to the Jewish Talmud, he was barred from heaven for disobedience and pride. John Milton, aware of this tradition followed it in writing Paradise Lost and Paradise Regained.

SARVAN

SATYR

SAUVAGEON

SAXNOT

AS. sax, a sword + not, the opposite of white. Identical with Tyr, god of

war, and with Er, Heru, and Cheru, the chief divinity of the Cheruski, a god of the sun, whose shining sword represented its rays. Saxnot's sword was fashioned by dwarfs, those who also fashioned Odin's spear. Although carefully guarded it was stolen. A druidess said that the Norns had decreed that the man who bore it would conquer the world but come to death at its edge. Vitellus, a Roman prefect was given the magic sword at Cologne and was elected Emperor of Rome. The new ruler indulged himself and did not notice the fact that a German soldier substituted a rusty weapon for the saxnot. Shortly after Vitellus lost his place, and his head, to a mob. The possessor of the true sword ending active service in his army buried the weapon on the Danube, building a hut over its resting place. After many years this iron weapon was unearthed by Atilla the Hun. A princess of Burgundy violated by this new king fulfilled the prophecy by killing him with the weapon. The weapon again surfaced in the hands of the Duke of Alva, who fought successfully for Charles V at Muhlberg. The Franks won, but renounced the sword because they were converts to Christianity. It was claimed that possession of this sword was transferred to Saint Michael, who has wielded it ever since.

#### SCATHACH

G. The witch-goddess who gave her name to the Isle of Skye. She trained Cu Chullain and Ferdiad, the Irish heroes of Ulster and Connaught.

#### SCAZZAMURIEDDU

SCHACHT ZWERGEN, Shaft Dwarfs

SCHLORCHEL, Hey Hey Man

SCHNEEFFRAULEIN, Seligen

#### SCOTA

G. Latin, Scotta, Scotti, pl.; AS. Scotta, Scottas, pl. A Gaelic people of Ireland who settled Scotland in the 5th century. The word may relate to the Ice, skot, or OF escott, from LL scottum, scotum, akin to AS. scot and the English, shot. A tax assessment. Cf. with scat, scatter, scathe. The Scots believe themselves to be descendants of the Belgic Firbolgs, who were conquered by the Tuatha dannann and the Milesians in turn, and were

therefore a rent-paying people. If the Scandinavian connection hold then these may be the people of the giantess Skadi (which-see). The Milesians sometimes contended that the Scots were a fraction of their race, the offspring of Niul and Scotá, the former a grandson of Gaodhal Glas, the latter a daughter of a Pharaoh of Egypt.

#### SCATI.SKADI

Scand. Teut. Myth. A giantess, the daughter of Thiassi, who was killed by the Aesir after abducting Idun. She is also represented as one of the numerous mates of Odin, and the goddess of winter, who dressed in silver armour worn over a short hunting dress, worn with white fur leggings and broad snowshoes. She travelled with a wild dog bow and arrows and a glittering ice-crystal spear. Demanding satisfaction for her father's death she received Niord as her bridegroom. As personifications of summer and winter Skadi and Niord spent alternate seasons in the north and the south but having incompatible tastes they separated. Skadi returned to her former habit of hunting the waste-lands leaving this pursuit long enough to bear Odin his son, Saeming, the first king of Norway. Eventually Skadi settled upon Uller, the winter-god and left for other parts. It has been suggested that her final abode may have been the islands north of Scotland where hamlets are still called skatholds. The Isle of Skye is in Gaelic, Scathach, which is a variant of the name. Skadi seems to be the equivalent of the Cailleach Bheur, who has the capacity to shape-change into a beautiful young woman, and who controls the season called Yuletide.

#### SCRAT, SCHRAT, SCHRETEL, SCHRETLIN

ME. cracchen, from ME. scratten, to scratch; of Scan. orig.; cf Sw. krasta, to scrape; kratta, to rake or scratch; Dan. kradse, to scrape; Ice. krotá, to engrave; Germ. kratzen, to rub or grate. Also the Ice. skralli, a goblin, wizard, devil or hermaphrodite; ME scratten, a scratch, drudgery, something mean, hastily assembled, or insignificant. "...perhaps the origin of Old Scratch, a popular name of the devil." - Keightley. Sometimes identified as a House-spirit, and in other places, as a Wood-spirit.

#### SCROGFOLK

Scand. See Woods-People

SEA TROW

SEAL PEOPLE

SEDNA

Innu Myth. Goddess of the depths of the ocean. Sometimes called "The Woman of the Sea". She disobeyed her father and married a dog-husband. Noting this her father threw her from his boat and when she tried to re-enter cut her fingertips from her hands. These became seals and walruses.

SEEMANLEIN

Germ. little water-man. A water-brownie who used to assist people with their work in return for breakfast, dinner and a clothing, but "never too much and not too little" or he became hot tempered and knocked things about.

SELIGEN FRAULEIN

SELKY, SELKIE OR SILKY

ME. seely, sely; AS. saelig, E. silly, cf. seel, good fortune. Originally identified a happy, fortunate, but weak and helpless rustic. Similar to AS. sellic, a strange or supernatural being. The Selky was a Sea Trow which had the usual water-form of a seal. These creatures were able to breathe the waters of the deep but had to assume their seal-skins to make use of the oxygen in intermediate waters. On the shore they could lay aside their seal-skins and breathe the air in the form of normal looking humans. The sea-people could be recognized by the slight webbing of their fingers, the roughness of their palms, an abnormally slow respiration, and a fondness for swimming. They could interbreed with men and were exceptionally fertile. They had an unusual knowledge of medicine and mid-wifery and could divine the future. Although they made good spouses, they would always return to the sea as long as their sea-skins were available for transformation. These sea-people are still seen in Scotland, the Orkneys, Shetlands, and Ireland. The Highland selkies known as the Roane are gentle and retiring and do not normally appear on land.

SERVAN, SERVANT

Swiss. The Brownie or Kobold of Vaudois province. Sometimes named Jean de la Bolieta, or Jack of the Bowl, from the habit of leaving a bowl of cream out for him each evening. He tended the cattle of men in exchange for small favours.

#### SHADOW MAN

The English equivalent of the Scandinavian Fylgie.

#### SHAMAN

#### SHELLYCOAT

Also known as the Shellenrock or Chaffinch  
ME. shelle; AS. scell, scyll, akin to D. schel; Ice skel; cf. scale, shale, skill.  
Having a hard outer covering. A lowland Scot's elf, related to the bogie, the Shellenrock haunts fresh-water streams and is entirely covered with shells which clatter when he moves. He takes extreme pleasure in creating noises which lead travellers from their intended path.

#### SHISHIMORA, Night Mare

#### SHOOPILTIE

E. shoo, an interjection meaning begone! away! E. pilt, obs. knock or push; ME. pilten, cf. E. pelt, to put in place by force.  
The kelpie or water-horse of the Orkney Islands.

#### SIBILLE, White Lady

#### SIDH

Ir. G. shia, a spirit. Derivations include shifra, shicare, shee, sheee, sheeidh, all denoting the Celtic little people. The term also signifies a hag, a side-hill or mound, and is cf. with the E. seed. In Irish Gaelic the word is pronounced as she, but the Scots call it shay. These are the descendants of the warrior-magicians once called the Tuatha danann of Ireland. At their defeat by the Milesians they swore allegiance to the sea-giant-gods, assumed cloaks and hats of invisibility along with extended lives and hid themselves within the "hollow hills". According to legend some of this race retired to the mid-Atlantic undersea world termed Tir-'an-Og. An interesting neologism is

"labhran-sidh", literally the noisy faeries, which represents a radio-set in the Gaelic language.

SIF, wife of Thor

SIGI, son of Odin

SIGYN, Loki's faithful wife.

SILENTI

SILVANUS, SILVANE

SIOCHDAIRHEAN OR SIOCHDAIREAN

G. dwarfs, cf. siachaire, a worthless fellow, a spineless wretch.  
The Gaelic name for foreign little people.

SIREN

SISSE, the dairy-maid

SKIALF, same as Freya.

SKOGSFOLK, SKOGSJUNGFRU, SKOGSNUFVAR, SKOGSRA, SKOGSRAT

Scand. The wood-elves or Woods-people (which, see). The appearance of the Skogsfroe at the fires of men was considered unlucky since she aimed at the seduction of young men.

SKOUGMAN

SKULD, SKULLD

Scand. Teut. Myth. One of the triumvirate goddesses known as Norns. She had charge of the futures of men and the gods.

SKRAELINGS



Old Norse Legend. Usually translated as the "skriekers" and interpreted as the native peoples of eastern North America. Columbo renders the word as "earth dwarfs", those who harassed the viking sailors who attempted to colonize the coast about the year 1000 A.D.

#### SLEIGH BEGGEY, MOOINJER VEGGEY

G. The fay of the Isle of Man. Similar to the Twlwth Teg. These were horse-thieves as opposed to their Welsh cousins who took children. The Beggey had most of the restrictions of the Sidh, being bound to the hollow hills and only allowed to travel at certain times along absolutely straight paths. They hated salt, artificial light, horseshoes, silver and all yellow flowers except Broom. The Beggey resented the practice of strewing Hallowe'en ashes to divine the future, and their wrath could be expected if the homeowner found crow-like footprints on his hearth.

#### SMOKEY JOE

Maritime Canada. A one-eyed "interloper" who wandered into turn-of-the-century lumber camps as an itinerate worker. While he remained, there were "erratic happenings", horses' halter ropes coming unbuckled, and unusual accidents and deaths, although there was never enough evidence to connect this seemingly human individual with the events. In most instances, the Joe would leave with the fall of snow, but his footprints were not found.

Stuart Trueman, Ghosts, Pirates and Treasure Troves, 1975: In the Kilmarnock Woods one of this kind seriously contended that he had done battle under the command of Oliver Cromwell, three centuries in the past.

Stuart Trueman, *ibid*: Boisetown on the Miramichi. Jim, a pipe-smoking caretaker of a lumber-camp was found dead in a circle of cut plug tobacco. Later lumbermen said they saw his spirit holding an empty pipe in appeal to passers-by. Those who complied by tossing "him" a portion on the way out of camp noticed that it was gone on the return trip.

#### SNAKE

SOOEDOUEN, SOOETROLDE, Sea Troll

SOEURETTE, Fee

SOLTRAIT

SORCIERES, LES

The present Ile d'Orleans was called Ile des Sorcieres in the eighteenth and nineteenth centuries because the inhabitants were said to be skilled in weather lore. "You apply to them it is said, if you want to know the future, or find out what is going on at a distant place." Pierre-Francois de Charlevoix (1720). One of them, Jean-Pierre Lavallee was credited with wrecking eight British warships with a magical fog.

SOTRET, Lutin

SOUFFLE

SPIRIT

OF. esprit from L. spiritus, from spirare, to breathe or blow. The life force. In pagan times, any subdivision of the creator-god, whose breath was found in the elder-gods, giants, elves, mortal-gods, and men.

SPOORN

E. See Calcar

SPRIGGAN

G. The Cornish equivalent of the Korred, the guardians of standing-stones and pirate treasure, responsible for controlling the wind in their part of the country. Able to give the illusion of huge size in order to scare humans. Spriggans were infamous as skilled thieves and were given credit for whirlwinds which destroyed the crops. Like the Korrids, they were capable of moving huge weights of stone. While they would protect the sanctity of stones erected to honour men's heroes they would not tolerate memorials placed for those who died by suicide.

Trueman, Ghosts, 1975, pp. 50-53, interviewing Stirling Lambert, Lambertville, Deer Island: John Hooper committed suicide, May 5, 1840 by

attaching a weight to his feet and walking into a pond behind his home on Deer Island. His body was easily found as he had the foresight to buoy it with a loaf of bread tied to his head. Hooper had said that he wanted no marker, but loving relatives provided him with a tombstone placed above his grave in the unhallowed pasture-land he had owned. In all the stone was tipped over three times before it was set in concrete. Only a few days after the stone was found split horizontally, the upper section lying on the earth. Much later, Lambert tried propping up the felled portion but he noted that afterwards both parts were found lying on the ground. When a community dump was established on the site the locals played a perverse game with the spirit which tended the stone, setting it up against a tree in the daylight, but always finding it horizontal the next day. This continued for several weeks until the spirit of the stone lost patience. The next morning Hooper's memorial was found pulverized. This was blamed on mischievous teenagers, but most people continue to shun the Deer Island dump after dark.

SPUNKY, SPUNKIE, Will O' The Wisp

STENDEL

STILLEFOLK, STILLEVOLK

Germ. The Quiet Folk. A peaceable tribe who lived in the depths of the earth where they sought the gold and minerals. A northern species the equivalent of the southern Erdluite.

STOICHEIOI, Snake

STRASHILA

STRASZYLDLO, Polter Geist

STRAY SOD

E. An elf which has the appearance of an animate earth sod. Anyone who stepped upon the creature was lost in the wilds even if he happened to be in a familiar place.

STROKE LAD

## STROMKARL

Sw. Waterfall-Grim. Similar to the Norwegian Fossegrim and the German Nixen. Human-sized elves, they loves to sing and are harpists and fiddlers, beyond compare. The Stromkarl wears a red cap and cape, red stockings and blue breeches while the Fossegrim is similar in appearance but dresses in grey. When gifted with the sacrifice of a black lamb on Thor's Day, the Stromkarl will teach a human "to play in such a masterly manner that the trees dance and waterfalls stop at his music."

## SUDRI

Scand. Teut. Myth. The dwarf who supports the southern dome of the heavens.

## SURTR, SVARTR

Scan. Teut. Myth. The fire-giant of Muspellheim, whose sparkling sword contributed to the animation of the first frost-giant. An agent of Loki, god of bound fire, Surtr will pour his vial of fire upon the Nine Worlds at the Twilight of the Gods. His name interprets as "dark" and is used as a prefix to name the Svartaflar, or dark elves.

## SUMASCAZZO, Folletti

## SLEIGH BEGGEY

G. Also called the Mob or Mooinjer Veggey. Supposed original inhabitants of the Isle of Man in the time before the arrival of the Fomorian giants.

## SPOOK

E. from Sw. spoka, D. spoge, Germ. spuken; a general expression for god-spirits or ghosts, and their apparitions.

## SPOORN

E. spurn, ME. spurnen, to kick against or stumble over, AS. spurnan, to offend; akin to Ice. spyrna, to despise; cf. spur, to strike with the foot, to kick, to scratch, to reject with disdain, ob. spurgall, a sword wound; E. spurn,

the main root of a tree, an embedded support of any kind.

## SPRIGGANS

E. Cornwall similar to the Korr of France.

## STOUT

ME. stout from OF estout, bold or strong, proud, foolish; E. stout originally indicated a foolhardy person; cf. D. stout, bold; Germ. stolz. proud, firm, stubborn persistent, lusty, tough; afterwards, having a bulky body; AS. stut, a gnat or midge, to bully or annoy, cf AS. stouth, to commit theft, to obtain stolen pleasure; cf. stealth,

## STRAY SOD

E.

## STROKE LAD

E. The fay creature who came at the tag-end of each fairy parade and who carried the supply of elf-stones or elf-arrows. These weapons were triangular pieces of poisoned flint which the elves flicked from their fingertips after the fashion of crokinole pieces. In the AS. they were called "arrows of the gods" as frequently as "arrows of the elves". They used these to "shoot the cattle of those who offended them; the wound being imperceptible to common eyes..." In earlier days it was commonly thought that the paralysis caused by cerebral thrombosis was actually a product of wounding with an elf-arrow.

## SWETYLKO

SYN, goddess of truth

SWYNWR W. a wizard, a sorcerer

## TAIBHSE

G. a spectral appearance or vision. The "taibhsearachd" or the two sights "is of Lowland Scotch origin and first made its appearance in Martin's book

(Description of the Western Isles of Scotland, 1703)." It was formerly thought that the possession of the "gift" depended upon the help of this god-spirit.

Mary L. Fraser, Folklore In Nova Scotia, p. 33: If a child had eyes of mismatched colour they would possess the two-sights if these colours eventually blended.

Charles W. Dunn, Highland Settler, p. 47: "They believed in the an da shelladh, a power which caused those who possessed it to see uncomfortable visions of events which had not at the time taken place." Even those not normally endowed might occasionally see a "forerunner" (taibhs).

TAMHASG

G.spectre, spirit, apparition, ghost; cf. tannsg

TAM LIN

TAN NOZ

Fr. fire nose. Will O'The Wisp.

TANGIE, TANGYE

Scot. Lowland Legend.of Scand. origin from Dan. tang, a species of seaweed; cf. Sw. tang; Ice. pang; similar to word tangle. Also, a projecting prong, fang, tongue, sting of an insect, any pointed weapon, that which pricks. Use of word restricted to Shetland and the Orkneys, where tangfish identifies the harbour seal. cf. tang, tongs, tongue. The Tangie is confluent with the Shopiltee of Shetland and the Kelpie of mainland Scotland. The Tangie is a creature peculiar to the Orkneys, a small pony with the legs of the horse and enormous testicles, "seaweed dripping from his back". This fay creature also appears in human form.

TEIGUE OF THE LEE

Resembles the Heinzelmännchen of Germany.

County Cork, Ireland

TEUZ

THANATOS, same as Hel

THIASSI

THOK, Loki as giant.

THOR, the god of Thunder, the ultimate god of the north, whose power was usurped by Odin.

THRUD, daughter of Thor

THRUNG, same as Freya

THUMBLING

THUSSER

TIDDY OR TITTY, OR TIDDY ONE

Lincolnshire and Newfoundland

TOGGELI

TOMTEVATTE

TOMMY KNOCKER

E. The equivalent of German Polter Geister, but a creature of the mines rather than households.

TOMTEGUBBE, TOMTE

Sw., Old Man of the House. The equivalent of the Nis, Brownie or Kobold. One of the dwarf family whose presence spelled prosperity for any farmer, but whose departure took away "the luck of the place". "Anyone who treated the industrious Tomte with respect...became rich, and neatness and regularity prevailed in his household." On Yule morning the peasantry used to give this

house-spirit his wages: a piece of grey cloth, tobacco, and a shovelful of clay.

TOM TIT

TONTUU

TORNGAK

Innu Legend. plural Tornit, "devils". The giants who were defeated by the Innu. They raised stone mounments called Inukshuks to symbolize their victory and as guardians against future incursions of evil spirits.

TREE ELF

TROIS MARIES

TWM SHONE CATTI

W. personal and surname, literally, "Tom Cat".

TREE ELVES

E. In Britain, the elm, oak, willow, fir, holly, pine, ash, cherry, laurel, apple, birch, cypress, yew, and nut trees were the homes of elf-spirits, who were born of these trees, and shared characteristics with them. The Oak Bodach of the Highlands, for example was as gnarled and stout as his birth tree, while birch trees were populated by skinny white female spirits. Because the lives of these elves were tied to their trees they were very protective of them. It is still considered wise to propitiate the tree spirits before cutting a tree, saying: "Give thee of thy wood and I will give mine when it returns to the forest floor." Spitting three times makes this a solemn pledge. The consequences of mistreating a tree were once considered very serious since the tree people might avenge themselves by blinding a individual with a stray whiplash from a branch. More often they simply blighted his health or that of hs children, cattle, or chickens. If a child was at hazard, the mistaken individual could offer wool and bread at the roots of the tree saying, " Here, to eat and to spin, forget thou my child." The man-kind are, significantly, regarded as offspring of the trees. In Norse mythology, Odin animated man from ash driftwood, and woman from a similar piece of elm. The Micmacs



also claimed that men arose from trees, explaining that Kluscap liberated them from the ash by firing magic arrows which split their bark.

## TROLL OR TROLD

Scand. Teut. Legend. This name was formerly applied to the Gothic nation by their Vandal neighbours. Some folklorists identify the Trolls with the Dark Elves but most say that they are, properly, the Dverge (dwarfs) of Scandinavia. Keightley has noted that the prose Edda speaks of "Ghosts, Dwarfs and the Dark Elves. Currently the word dverg is undertood to represent either a spider or a human weaver. In general the Dverge were spoken of as Bjergfolk, or Hill-people. They were said to live within mounds or hillocks, as single families or societies. Of personal beauty it was agreed that "they had not much to boast" having immoderate humps on their small backs and long crooked noses. They dressed in grey jackets and long pointed red caps which were called tarnkappes in the far north but hel-kaplein in the case of German dwarfs. If they were not beautiful, they did "have children, and bake and brew just as the peasant does." Against this misfortune, they could shape-change as they wished and had the capacity to go about invisibly as long as their caps remained on their heads. They could divine the future, perform physical feats beyond that of men and convey good fortune, or ill-luck, upon men as they saw fit. Best of all, they were extremely rich, a fact noted whenever their hills were raised on pillars for their festivals. While the Svartafar or Black Elves had a nasty disposition the trolls or trolds were not innately evil, although the word originally implied an evil spirit, giant monster, or human magician. The Trolls, like the Stille-folk of Germany preferred quiet. and the peasants of Zealand are agreed that "there are now very few Trolls in the country, for the ringing of bells has driven them away." Near Bota in Sweden, "in which formerly dwelt a Troll" one of the kind was heard to say: "Pleasant it were in Botnahill to dwell, Were it not for the sound of that plaguey bell."

## TROW

Scot. variant on the Scand. word troll employed in the northern islands. Especially noted in Shetland where they were described as "of a diminutive stature and usually dressed in gay green garments. When travelling from place to place they may be seen mounted on bulrushes and riding through the air." Parties of them in this land are frequently preceded by a piper. The

Trow are fond of dancing and possess infallible remedies against disease. They have the stealing propensities of the northern Trolls and will bring down cows with their elf arrows substituting an apparition for it while they butcher and carry off the meat. This uncanny animal will afterwards meet with a sudden and violent "death" making the "meat" unpalatable for men. Pregnant women and "unchristened bairns" were considered lawful prey by these people. The Shetlanders also held that Sea Trows occupied a place at the bottom of the sea off their island. Here they were able to extract oxygen from the water. "When they visit the upper world they are obliged to don the skin of some animal capable of respiring in the water." One of their shapes was that favoured by mer-people, human from the waist up, fish from there down, but they preferred to travel as the Haaf-fish, elsewhere known as the Larger Seal. On shore they had to take special care of their sea-skins, as each Trow had but one, and could not re-descend to the deep without it.

TSMOK

TUCKE-KOBOLD, TUCKEBOLD, Will O'Wisp of Hanover, denotes a vicious being

TUATHA DAOINE, TUATHA DANAAAN

TUOMETAR

TYLWYTH TEG

W.Pronounced terlooeth teig. Credited with construction of the Tolmen Bala, which stands north of the town bearing this name. "It is apparently formed of clay, is steep and of difficult ascent. In height it is about thirty feet and in diameter at the top about fifty."

TYR, Scand. Teut. Myth. God of war. Tuesday named after him.

TZARTUS SAURUS

CAndian Legend. Sea-serpent that inhabited waters of Tzartus Island, Barkley Souns, Nanaimo, British Columbia. A horse-headed monster, with a barrel-like body, up to sixty feet in length. A similar creature has been pictured in the rock art found on Effingham Island in 1947.

## UISSUIT

Innu. Dwarfs of the Canadian central arctic believed to dwell in the depths of the sea.

UMSKIPTINGA, changelings

UNNERS-BOES-TOOI, Quiet Folk

UNTERENGADIN, Seligen

## URCHIN

ME. urchon, hedgehog; cf. E. horrid. "The only hypothesis we have met with is in the hitherto unexplained "Orcneas" in Beowulf...if, as we have supposed, the Anglo-Saxons sometimes pronounced "c" before "e" and "i" in the Italian manner, we should have the exact word", Keightley. This folklorists identifies the Urchins with the Black Elves of Teutony.

## URD

## URISK

G. ur, fire. A small satyr-like sidh, the offspring of mortals and the little people, he used to haunt lonely pools and a keen desire to make contact with humans, who were usually repulsed by his peculiar appearance.

UNNERORSKE, Holstein

## UNSELY COURT

Lowland Scot. unsely, the equivalent of the E. not silly. Those who were sely, or silly were counted as blessed, honest and hard-working if a bit naive. A collection of bogies and other undesirables probably led by the Winter Hag. The equivalent of Odin's Raging Host, a body of ne'r-do-wells who went about collecting the souls of the dead and occasionally carrying off the living on a circular tour of the heavens. When returned to earth, these individuals were aged and had a short life expectancy.

## UTOPIA MONSTER

VAK, Odin

VALA, name given the Norns

VALFATHER, same as Allfather

VALI, son of Loki, slayer of Hodur, survivor in the last days

VALKYRS, attendants of Odin

VANADIS, same as Freya

VANA

Scand. Teut. Myth. The sea-gods, adherents of Hler who came to land and established Vanaheim. They battled to a draw with the land-gods called the Aesir and declared a truce in which they exchanged hostages. As a result, Niord of the Vana, and his son Frey succeeded Odin as the King at Upsala, Sweden.

VAETTIR

VAIRY

VARDIVIL, VARDOOGL, VARDOOIEL, VARDYGR, Flygiar

VATTAR

VAZILY

VECHA, Odin

VEGTAM, Odin

VERDANDI, one of the Norn, goddess of the present

VIHANS, Korred

VILENACI

VILENIKI

VILI CESTITICE

VILY, VILI

VIVANI, VIVENE

VODNI MOZ

VODYANIYE

VOUIVRE

VYATHA

WAALRUUTER, Night Mare

WAG AT THE WA'

Scot. A Lowland Brownie with crooked legs and a long tail, who lived on the pothook in the fireplace and nursed a perpetual toothache. Said to be a fervent teetotaller.

WAINOEMOINEN

Finn. The equivalent of Odin, Hu, Cai.

WALDEWEIBCHEN, Moss People

WALDZWERGEN

WANDERER, Odin

WATER-LEAPER

W. A flying frog-like animal with a venomous tail, who preys on Welsh fishermen.

WATERMOOME, Water mother

WAYLAND, VOLUND

AS. Weland, akin to OHG Wielandt and the Ice. Volunder and their word vel, an art or craft, and vel, to trick. An invisible smith-spirit of English legend complete confluent with the Old Norse Volund. A standing-stone in Berkshire is named Wayland Smith's Cave, and here it was said a traveller might leave a wage on the stone, tie his horse, and return in the morning to find it shod.

WECHSELBAALGE

WEEG

Chippewa Legend. The spirit of sleep. His kind were believed to tap on the skulls of people "knocking" them to sleep.

WEISSE FRAUE, White Lady

WENDIGO

Algonquin Legend. The word means a cannibal. A personification of hunger that stalked the winter woods gathering the souls of both living and dead men and animals. It was described as a flame-breather with the head of a crow and a heart of ice. A shape-changer it often frightened victims to death, but could attack as a wild beast. Those who escaped his attention returned soulless. The equivalent of Odin or the Winter Hag of Scotland.

WEREWOLF

AS. werewulf; were, late As. form for man + wulf, a wolf; cf. Germ. warwolf, wharwolf, wherwolf; MHG. werwolf. A human magically transformed into a wolf, complete with the appetites of that animal. The shape-change, sometimes permanent but more often temporary, was at first considered a diabolical bewitchment, but it was suspected that others sought the secret of this craft through a desire for human flesh.

WESTRI

Scand. Teut. Myth. The dwarf who supported the western dome of heaven.

## WHITE WOMAN

ME. whit, AS. wiht or hwit, to make bright; cf D. wit. Germ. weiss, Ice. hvitr, white in colour; obs. E. white, wife. A shape-changing crone who frequented ravines, blocked the path of travellers and entreated males to join her in the dance. If thwarted changed into an animal form and tormented those who crossed her. Corresponds with the human witch.

In parts of Germany, Frigga, queen of the Teutonic gods was called Holda, Ostara, Brechta, Bertha, or the White Lady. She was especially known under the last title in Thuringia, where she was supposed to dwell in a hollow mountain, keeping watch over the Heimchen, or souls of the unborn and those who died unbaptized. The White Lady and these adherents were spirits of the land supposedly uprooted by the advent of Christianity. At that time, she and her train of spirits departed with their water-cans and ploughs "and settled elsewhere to continue her kind ministrations". Bertha has been described as the mythic mother of Charlemagne and the ancestress of the old imperial house of Germany. The White Lady was seen to materialize in the palace whenever there was death and misfortune in the family, and as late as 1884, a news-report quoted a sentry as having seen the lady flit past him in a corridor.

Bertha was especially renowned for spinning and was regarded as patroness of that art. At Yule-tide, in the twelve days between Yule-day and January 6, she was supposed to pass from home to home inspecting the spinning done in each household. Those who were adept were rewarded by her with a few threads of golden flax or a distaff of extra-fine flax; but the careless spinner could only escape her wrath by eating a surfeit of the oat-cakes baked at that season.

In Mecklenburg, this goddess was known as Frau Gode, or Wode, making clear her association with the king of the gods. Here she was said to be a great huntress, leading the Wild Hunt on a great white stallion. She rode out during the twelve days of Yule collecting the souls of the dead, her attendants being changed for this time into hounds and other savage beasts. In other places the coming of this Raging Host was considered to presage bad times, but here she was considered a harbinger of great prosperity.

In the low lands of the Teutons she was Vrou-elde, and the Milky Way is known among the Hollanders as Vrou-elden-staat (street of the elder Vrou). In parts of northern Germany she was called Nerthus (the Earth Mother) her sacred car being kept on the island of Rugen. There an image of the goddess carved from wood was placed on a wagon and drawn through the land behind two cows, with a following of priests. At this annual procession the residents had to cease all warfare and avoid quarrels while the goddess was at large. She was kept carefully veiled from the public and back at the Lake of Schwartze See, her image was bathed by virgin slaves, who afterwards "swallowed up" by the goddess. In Scandinavia, this same goddess was known as Hukdra, and she boasted a train of woods-elves, sometimes joining humans at their dances on the green. Members of this race were very beautiful, but easy to detect since they always wore whiter, had hollow-backs and trailed the tails of cows. See also: Huldravolk.

#### WIGHT, WICHTLEIN, WICHTLN

Also known on the Continent as the Wicht, or Wichtlein (Little Wights). Word corresponds with E. white, see entry above.

One of Zwerge or dwarf races of Germany, the females being called the "wichtelweib", corresponding with the English "witch-woman". these Little Wights were given as beings "about three quarters of an ell high". Their appearance was uniformly that of older men and women, and they frequently haunted mines, dressing like miners, but with hooded white shirts and leather aprons, each carrying lanterns, mallets and hammers. They sometimes amused themselves by pelting the workers with stones but rarely hurt them except when they were themselves cursed or abused. The miners were usually glad to see them as their presence often indicated rich ore beds, but when they knocked three times a death was expected. In Austria the miners provided them with a daily ration of food and at special seasons presented them with little red coats. At times the Wights made a great deal of noise as if working with a vengeance but little was accomplished from their apparent digging and hammering, The Bohemians called them Haus-Schmiedlein (little house-smiths) because of their infernal noise-making and they are the equivalent of the English Knockers (which, see).

#### WILDE FRAUEN

Germ. Wild Women. These spirits of the woods dressed in iridescent white and had long blonde hair and bright blue eyes. They were about five feet in



height and could only be distinguished from humans by their unusual beauty. These were fierce protectors of the chamois and deer and were the enemies of hunters, although they might help farm women with milking, herding, spinning and weaving. They would rescue lost travellers and teach the art of herbal-healing to those who asked. The celebrated Wunderburg (under hill) on the moor near Salzburg is identified as having been the chief home of the Wild Women. This race included little men who had charge of great treasures such as the Oldeburg Horn, which was stolen from them by Count Otto in 967. These maidens had some quarrel with this noble and presented him with a cup full of liquid assuring him that he would benefit if he drank. Instead, the mounted man threw the liquid over his shoulder and where it wetted the flanks of his horse, hair was lost. He spurred quickly away carrying the horn with him, and it is currently in the collection of the King of Denmark.

WILD HUNT

WILD HUNTSMAN

WILD MEN, WILDE MANNER

Germ. Wild Men. These were not the mates of the civilized Wild Frauen but storm-giants who were overtaken by a destructive frenzy during the spring. They would then roar through forest-lands uprooting trees and plants and raping the innocent Wild Frauen, who could only escape them by climbing onto the stump of a tree on which three crosses had been cut. Men who cut such symbols or helped these fraulein in other ways were richly rewarded.

WILD WOMEN, WILDE FRAUEN, WILDEN FRAULEIN

WILL O THE WISP

WILLY RUA

E. William + G. rua, red. Red-nosed Bill, the sidh who was given the first few drops of whisky in each batch.

WIND FOLLETTI

WINTER, AS. Myth. Wyn Tyr. The mortal-god of wind and war.

## WITCH

ME. wicche; AS. wicce, fem.; wicca, mas.; cf. Freis. wikke, a witch; LG. wikken, to predict; Ice. vitki, a wizard; vitka, to bewitch, probably akin to the E. wicked. Cf with E. white, willow, withe, wither, weather, wit, from which the derogatory nit-wit, witless, etc. Wich or wick is an obs. spelling of witch, also anciently used to indicate a village. The word seems to derive, ultimately, from AS. wic, a creek or bay, and from this those who lived by the water. It may derive in turn from the Ice vik, which has exactly the same meaning. In Scot and dial. E. the word was expanded to mean a bend in a river, or lake, in addition to the earlier locations. A secondary meaning refers to the fact that these locations were often angular land-forms; thus a wic came to mean a corner, especially of the eye or mouth. In final form the modifier wick, or wicke came to mean 1. something or someone bad; 2. obs. a feeble, powerless, contemptible individual; 3. obs. foul, mean, wretched; 3. also obs. difficult. Before the Norman Conquest, when the Anglo-Saxons ruled England the wita were particularly skilled politicians who formed the witan, a legislative body which assisted the king in his judicial and political functions. When they were defeated by the Normans, who were French-base descendants of the Old Norse, the names wicca, wicce, and wita were given unpleasants or derogatory connotations by the conquerors. Currently a witch is regarded as one who consults with spirits and uses information gained from them in the practice of witchcraft, which is now usually called magic.

Trueman, Ghosts, 1975, quoting Samuel G. Baxter of Avondale Kings County, who had information from his grandfather, James Baxter, a son of "Widow" Baxter, Tennant's Cove, N.B., ca 1815-1820: Elderly witch named Mrs. Tennant was killed by sympathetic magic while boarding at the home of Widow Baxter. "The old lady was put in the middle of the floor in her cahir, a line drawn around her cahir on the floor with red chalk, and every three inches a brad awl was stuck in the line all around the circle." Those trying her sat in a semi-circle holding hands before an open-hearth fireplace. After scripture readings and chanting a horseshoe was placed in the flames. "At once the old woman began to twist in her chair, then began to scream, "Oh you are burning me up, Oh my God, I'm burning!" " In spite of some second thoughts, the rite continued until Mrs. Baxter knocked the shoe out of the fire. Although no burns were seen "she...moaned and lamented over her poor burned and scorched body." After four nights of suffering she died.

WITTE JUFFERN

WIVES OF RICA

WOLTERKEN

WOODS FOLK, WOODS TROLLS

WOODS WHOOPER

Maritime Canada. A woods-spirit whose horrible screams have been frequently heard by lumbermen and the Indians. Similar to the Iroquois creature known as the Wendigo, and perhaps related to the North-Eastern Bigfoot (which, see). This legendary fay has been described as being emaciated and constantly hungry for the souls of men. He was sometimes represented as having the head of a crow and bone spurs after the fashion of the English Calcar. He travelled in random anti-clockwise circles through the fores leading his Host of disembodied spirits. Those who mocked his cry were thought slated for instant death, or it was thought they would soon be misled from a forest trail by a female voice promising sexual favours or by the fragrant smell of cooking bacon. His counterparts were Odin and the Cailleach Bheur of Europe.

Trueman, Ghosts, 1975, pp 41-49: The Dunvargon Whooper of the Miramichi was first reported from Clearwater Brook, a river tributary to the Southwest Miramichi in the winter of 1869-70. At the sound of it, "horses snorted, neighed, stomped, and reared in fright." After 1874, it became quiet for fifteen years reappearing as a screaming woods-walker which "broke into empty logging camps in summer and made off with the flour, pork, and salt cod stored for the winter. The Whooper caused woods-men to lose control of their horses, extinguished candles and lights through his invisible presence and frequently left huge humanois foot-prints in the snow. Whenever he succeeded in seriously inconveniencing anyone he laughed derisively from a distance. "The old-timers said it was always at the same time, sundown, and it rarely continued for more than ten minutes." Nevertheless, workers considered it a bad omen and counted heads to reassure themselves. Some attached the activities of this spirit to the ghost of a murdered cook named Ryan, supposedly exorcised by Rev. Edward S. Murdoch in the 1920's. (Either this was not the case, or Murdoch failed,for

this elf has been intermittently active to this day.)

Mary L. Fraser, Folklore of Nova Scotia, Meadow Green, edge of Dagger Woods, Antigonish Co., N.S. p. 86-87: A region of varied manifestations, the most usual being cries of anger or fear. Usually the Woods-Whooper was heard first at a distance, and then twice more at a lesser distance. The third cry usually terrified listeners since it was "human, but a hundred voices could not produce its volume." One unhappy passer-by thought that the sound issued from a nearby road-side drain and noted "It was so terrifying that his horse fell down and poured sweat."

WOLTERKEN, Kobold of N. Germany

WUOTAN, WODEN, German and AS. spellings of Odin.

WYRD, AS. Mother of the Norns.

#### WOODS PEOPLE

E. Sometimes called Moss-people, Wood Trolls, Timber People, or Wild-people (see Wild Frauen and Wild Manner, above). These elves were of Teutonic origin being the size of three year old children, grey, old-looking, hairy and in the case of males, wearers of natural clothing such as moss and leaves. The females were recognized as more even-tempered, lived closer the cleared lands of men, and wore green clothes faced with red and cocked hats. The females frequently begged baking or minor services for the repair of their pots and pans and wheelbarrows. In some cases these ladies would give a chip of wood which changed overnight to gold, or gift knitters with an endless ball of thread. Their lives were entirely dependent on the existence of trees, which were their birthright and their ancient English enemy was the Cailleach Bheur, or Herla, in the guise of the Wild-Huntsman. As these gatherers of human souls, who rode with their Host on the wind, represented the god Odin, it may be assumed that the Woods-people were one-time human enemies of the Norse people.

#### WILL O' THE WISP

E.Also called Jack O'Lantern, Kit Wi' Canstick, Hoban' Lanthorn, Joan In Wad, the fire carried being called elf-fire, or the corpse-candle. The flames themselves, sometimes attributed to decaying swamp matter, were not considered elves, but merely lights carried by them. Humans have often been misled by these moving lights which have led them into bogs or marshes, or over cliffs.

Stuart Trueman, Ghosts, Pirates and Treasure Troves, 1975: "Many a hunter plodding through the deep woods has known the eerie sensation of coming face to face with a cold "bluish" ghost, hovering above a tree stump...It's foxfire, a luminescence resulting from the fine fibrous roots of fungi...infiltrating the entire stump structure." Miss Hattie E. Worden of Gondola Point, N.B. observing this illumination in her firewood said it was intense enough that she could see her hands in the dark. "My father", she added, "often told that as a young man going courting, he was sure he saw a ghost standing before him in the forest path. He swung a jackknife at it, and nearly broke his wrist. It must have been foxfire." (In Charlotte County, as elsewhere, it was considered that meeting a "ghost" indicated the individual would die shortly after, but Hattie's father disappointed his contemporaries by living to the age of ninety plus.)

WURM

Teut. Myth. The great dragon of Germany, opposed by the giants.

WRACH (HAG)

YAN GANT Y TAN

A spirit who roamed by night in Finistere, France. He carried five lighted candles instead of fingers and spun about like a fire-wheel. His sighting was considered a bad omen.

YARTHKIN

E. The English equivalent of the Quiet-Folk.

YGG, a name for Odin, in English Egg.

YMIR

Scand. Teut. Myth. A giant created in the Beginning Gap through the will of Allfather and the combination of water, air, and fire. Killed by the god-spirits and the mortal-gods his body was salvaged and reformed to make Middle Earth.

ZINSELMAANNCHEN, Quiet Folk

ZIU, same as Tyr

ZMAJ

ZTRAZHNİK

ZUIBOTSCHNIK

ZWERGE

Teut. The dwarf of Germany. Species are; Bergmanlein (little hill men), Erdmanlein (little earth men), Stille Volke (still people) Gorzoni (hill folk) and the Kleine Volk (quiet folk). Another term for them is Wichtlein (little Wight), which corresponds with the Scandinavian "vaettr" and the Anglo-Saxon "wiht" from which the E. wight and white, signifying a person, originally a bayman or costal-dweller, cf. witch. The Zwerge are given something of the character of the Scandinavian elves, since their own Alfs have disappeared from their folklore. The individual names given the dwarfs are regional and they are similar in character. Generally these silent, beneficent little men and women were willing helpers of mankind and the mortal-gods, and even when angered vented their ill-will on cattle rather than humans. A subterranean race they usually dwelt apart in apartments decorated with every kind of precious stone and metal. Their visits to the surface were by night after the fashion of the Svartalfar, who they resemble, but who represent a separate race. The hill people are more closely allied with men, bearing children and dying on short cycles. The powers that they did possess those of invisibility and an uncanny ability to move through rocks and walls. In some places, such as the Hatz mountain region, these people were accused of theft and were harried away, "and it is only now and then that a solitary one may be seen." In other cases, these little people simply announced, "our time is now up and we must go to another land" after which they departed

