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Alaric Hall

Folk-healing, Fairies and Witchcraft: The Trial of Stein Maltman, Stirling 1628

Introduction

Our first extensive and detailed insights into the traditional beliefs of Scotland's ordinary people concerning illness, health and healing come with the witchcraft trials which took place in the sixteenth and seventeenth centuries. Our records of these are patchy, but with early modern Scotland seeing a high per capita rate of accusations—the recent *Survey of Scottish Witchcraft* project counted 3,837 (Goodare–Martin–Miller–Yeoman 2003), and was not quite complete (cf. Hall 2005, 25–26)—a large and important body of material has nonetheless come down to us. A reasonably large number of trials, moreover, include mentions of *fairies*.¹ A tradition has grown over the last two centuries that fairy-beliefs are characteristically ‘Celtic’ cultural elements in Western Europe, which is not an assumption to which I subscribe (not least because very few of our witchcraft trial records come from Highland, Gaelic-speaking regions; see Hall 2004, 91–92, 158, cf. 168–89; 2005, 20–21). But the similarities between the fairy-beliefs attested in our Scottish witchcraft trials and those both of later Highland cultures and medieval Ireland nonetheless establish the Scottish witch-trials as a crucial early glimpse of beliefs relevant to both sides of the Highland-Lowland divide (cf. Henderson–Cowan 2001, *passim*; Hall 2004, 162–65).

This article is the first full publication of a trial record which is particularly valuable in the history of Scottish popular belief, that of Stein Maltman, of Leckie, about twelve kilometres to the west of Stirling. Its importance was recognised by a scholar who published a detailed paraphrase and partial transcript in *The Stirling Sentinel* under the initials R. M. F., with the title ‘The Witch Doctor of Leckie’. This was reprinted in W. B. Cook’s collection *The Stirling Antiquary* (1893–1909), from which I cite here. R. M. F.’s article, however, is today hardly more accessible than the manuscript from which he took his material: Stirling, Stirling Council Archive Service, Stirling Presbytery Records CH2/722/5, which volume covers the period February 22nd 1627 to April 2nd 1640. R. M. F.’s text furnished some material for the *Dictionary of the Older Scottish Tongue*—including, in one case, a

¹ The *Survey of Scottish Witchcraft* gave 113 cases a ‘fairies’ characterisation (though most cases offer too little evidence to be useful; see also Hall 2005).

misreading which seems to have provided the dictionary with a spurious record of a spelling variant (*boidilie* for *bodilie*)—and the case has also attracted some recent commentary, so full publication seems desirable.²

The text runs from page 18, line 11, to page 28, line 25, being part of a series of texts on pages 16–40 all copied in the same clear and tidy hand, possibly in one stint. My transcription preserves the original lineation and punctuation of the original, representing also a series of large, marginal notices of the different parishes to which accusations in the text pertain. Divergences from R. M. F.’s quotations are noted in footnotes. Abbreviations which are marked as such in the manuscript by the use of superscript letters or flourishes and similar marks are expanded in *italic* type. Although it is common in transcriptions of early modern material to replace the letters *b* (identical in form in the manuscript with *y*) with *th*, *β* with *s* or *ss*, and *z* with *z*, *y* or *g*, I have preserved *b* and *z* in my transcription, to preserve whatever textual and linguistic evidence which they may offer.

The *Register of the Privy Council of Scotland* (Burton *et al.* 1877–1933, second series H353) records for July 3rd 1628 a

Commission under the Signet to the Sheriff deputes of Stirlin, or any of them, and the Lairds of Keir and Powmais, or either of them, with two of the said deputes, as justices, to hold courts and try Stevin Malcome, sometime in Leckie, and Agnes Hendersoun in the parish of St. Ninians, who are prisoners in the tolbooth of Stirlin on a charge of witchcraft, and of whose guilt “there is now ane cleere discoverie,” by several confessions and depositions given in against them.

As in so many other cases, the trail of evidence for Agnes Hendersoun appears to stop here. But although the difference of names between our records introduces an element of doubt, the *Survey of Scottish Witchcraft* record for Steven Malcome noted that ‘this is the same as Steven Maltman from Leckie who was investigated for charming and healing by the presbytery in 1628’, and is surely correct (being mistaken only in characterising the presbytery records purely in terms of charming and healing, when Stein in fact stood accused of ‘charming and wther pointes of witchcraft’, including some clear examples of *maleficia*). Moreover, Stein had already appeared before the Gargunnock kirk session in May 1626 over the healing of a cow (Henderson–Cowan 2001, 131, citing Stirling County Archives CH2/1121/1). The opening of the 1628 presbytery record concerning Stein Maltman indicates that the material which it contains derives from proceedings on March 6th and April 3rd, 10th and 17th, so it presumably reflects the written material which was sent to the privy council in order to get a commission for Stein’s criminal trial.

The Stirling record is not itself the original notes concerning Stein’s case; moreover, it shows at least a degree of editing. The text does not indicate which

² *Dictionary of the Older Scottish Tongue*, s.vv. *Belyve*, *Bodily*, *Borrow*, *Dure*, *Codware*, *Elf-arrow*, *Fary*, *Hope*, *Kebbok*, *Langsattil*, *Particularlie*, *Pöll*, *Quhin*, *Schot*, *Score*, *Sekenes*, *Set*, *Unerdly*, *Wicht*, *Well* and *Wyndo*. Henderson–Cowan 2001, 131; Miller 2002, 99; Hall 2005, 26–28.

³ *other* F. 185.

parts originate on which of the dates given for the proceedings against Stein. Rather, the material is organised by the parish from which witnesses came, and since five parishes are mentioned (Stirling, St Ninians, Logie, Kippen and Gargunnoch), there cannot be a one-to-one correspondence between date and place. Moreover, page 23 records that

it seames the said Stein transferred the said Jonet Chrysteis deseas vpon the *said* agnes davidsoune as will moir cleirlye — appeir in the said agnes her depositioun in maner efter following .

AT Logye the first of aprile Mvi^c twentie and aught zeirs in *presens* of M^r Henry Schaw minister thair david leischmane and Thomas Chrystie twa of the Eldars and Malcolme Towar Reidar at the said kirk. Agnes davidsoune in spittall ane publick spectacle to the hail parochin blind of her sight tyed to her bed in ane heavie agonie of seiknes not *commoune*, deponit...

it seems that the aforementioned Stein transferred the illness of the aforementioned Jonet Chrystie onto the aforementioned Agnes Davidsoune, as will more clearly emerge in Agnes's deposition, as follows.

At Logie, on April 1st 1628, in the presence of Mr Henry Shaw (the minister there), David Leischmane and Thomas Chrystie (two of the elders [of the Kirk]), and Malcolme Towar Reidar at the aforementioned kirk. Agnes Davidsoune, in the *spital* [defined by the *Dictionary of the Older Scottish Tongue* as 'a house or place of refuge for the sick and destitute'], in public view to the whole parish, blind of sight and bound to her bed in a great, agonising bout of illness which was not usual, testified...

It is clear at this point at least that our existing text represents a conflation of sources—one of which is from an occasion not listed at the beginning of the record—which have been shaped to produce a cohesive final text.

Despite these limitations, however, our text remains of considerable value. Stein's investigation for witchcraft shows none of the hallmarks of a witch-craze: there is no hint that Stein was pressed to name accomplices, and the only other trial in the county that year seems to have been Agnes's. There is no mention of the Devil. In early modern witchcraft-trials, prosecutors' use of torture, leading questions and other devices to shape the confessions of suspects is infamous; such practices are well-attested for Scotland (cf. Larner 1981, 108–9; Goodare 2002; Levack 2002, 173–77), and our text's claim at one point that Stein 'Confessed frielie' gives no assurance that these devices were not used. But there is no hint that Stein's prosecutors were in search of evidence of diabolism rather than simply *maleficia*. This point is potentially important for our understanding of the attestations of fairy beliefs in the text. Mentions of fairies in Scottish witchcraft trials can usually be taken to at least some extent as attempts by accused witches to draw on their personal knowledge of folklore to provide satisfactory responses to interrogators keen to hear of their interaction with demons. Accordingly, Henderson and Cowan argued that 'in the case of Steven Maltman ... it was the all-important detail that he had acquired his skills of healing from the fairies that led to the more serious accusation of witchcraft, rather than the lesser crime of charming' (2001, 131). This is possible, but not certainly so. Stein was asked 'quhence he had his

skill of healling and how had learned the prattickes *quhilk* he vsed', which we might reasonably see as a leading question, and to which he 'Confessed þt he had thame of the fairye folk'. But the text shows no explicit attempt to link fairy-beliefs with diabolism, or any subsequent interest in the Devil. Mentions of fairies appear incidentally in witnesses' accounts of Stein's healing practices rather than as points explicitly having great significance in themselves, and while fairies are prominent in Stein's aetiologies of illness, they are only indirectly present in accounts of his *maleficia*. Stein's case, then, is surely representative of endemic rather than epidemic witchcraft-trials, and the mentions of fairies attributed to him and which he is himself recorded to make may closely reflect his professional construction of healing practices.

Besides their attestations of fairy-beliefs, Stein's confessions and the depositions against him provide evidence for a range of healing-practices (for parallels elsewhere in the Scottish witchcraft trials see generally Miller 2002), such as the charming of clients' clothes (e.g. p. 27 of the manuscript), the use of south-running water (p. 19), the transference of illness from people to animals (pp. 19–20), the use of magical words (p. 28), and the use of what the text calls *elf-arrow-stones*—apparently denoting neolithic flint arrow-heads, identified as being of elvish provenance (e.g. p. 22). Culturally meaningful divisions in space are also prominent—particularly when, as we are told on page 21, Stein

caused the said Patrik tak furth his sone being then seik in the night tyme to ane merche dyk at the pow of þe borrow milne of Stirling qr þe said Stein being present him self with the bairne and his father he caused the said patrik to stand on the on syd of þe merche dyk with the bairne in his armes and the said Stein him self on the wther syd of þe dyke and being on thair kneis he tuik the bairne out of his fathers armes over the dyk and *after* that he had prayed to god and to all vnearthliche creatures to send the bairne his health againe he delyvered the bairne bak againe to his father over the dyke.

had the aforementioned Patrik take his son—then suffering from nocturnal illness—out to a boundary ditch at the Stirling borough mill-pool, where the said Stein, himself being present along with the child and his father, caused the aforementioned Patrik to stand on the one side of the boundary ditch with the child in his arms, with the aforementioned Stein himself on the other side of the ditch. And, everyone being on their knees, he took the child from his father's arms over the ditch; and after he had prayed to God and all unearthly creatures to send the child his health again, he delivered the child back again to his father over the ditch.

Perhaps most striking, however, are the detailed accounts arising from a case concerning one Jonet Chrystie in Logie, about four kilometres north-east of Stirling, on pages 21–25 (see further Hall 2005, 26–28). Jonet's husband Andrew Kidstoune originally sent for Stein 'to haill or help' Jonet. Stein identified her illness as 'þe fairies schott'—a unique phrase, providing a parallel for the rare but historiographically prominent noun *elf-schot*, which seems to have had meanings potentially encompassing both the literal sense of 'a projectile from elves' and a more specialised medical meaning of 'a sharp internal pain caused by elves' (Hall 2005, 23–26). The detailed description of Stein's healing of Jonet includes

mention of an *elf-arrow-heid*; the participation of servants in healing and the associated manipulation of domestic space; and the use of cheese in healing, which does not seem hitherto to have attracted comment in an early modern Scottish context, but must relate to the skein of European beliefs linking witchcraft and cheese recently examined by Oates (2003). Moreover, one person in Jonet's house refused to participate in eating the bread and cheese which the household shared as part of Stein's ritual—and, as my quotation from this section above declares, Stein was believed to have transferred Jonet's illness onto Agnes in revenge. This development led to a deposition from Agnes, and a confession from Stein whose implications for the aetiology of Agnes's illness are rather different: Stein said that he 'desyered her to go furthe to ane whine busse *quhe*^r scho had contracted her diseas and thair seik her healthe from god and all vneardly creatures for scho had gotten ane blast of evill wind' ('desired that she go out to a gorse bush, where she had contracted her disease, and there to seek her healthe from God and all unearthly creatures, for she had received a blast of evil wind'), which suggests that Agnes had contracted the disease somewhere other than Jonet's house, and through a supernatural agency other than (or in addition to) Stein's. In this material, we can enjoy detailed insights into the practices and construction of healing in early modern Scottish culture; competing opinions about its place in society; and competing aetiologies of illness involving both members of the community (in this case Stein) and beings from outside it.

Text: examinations of Stein Maltman, March and April 1628

[page 18, line 11]

At Stirling the saxt of march
the thrid the tenth and sevin =
tenth of aprile 1628

In *presens* of the bretherein thair
assembled

The *quhilk* day compeired Stein Maltman
in Leckie parochine of Gargannock who
in *presens* of the bretherein their assembled
being accused for charming and wther³
pointes of witchcraft, Confessed frielie
that those⁴ aught or nyne zeirs bygaine
he had sett himself to charming sindrie diseases
and being demaunded quence he had his
skill of healling and how had learned
the prattickes *quhilk* he vsed Confessed þt
he had thame of the fairye folk quhom
he had sein in bodilie⁵ schapes in sindrie places

[p. 19]

Quhat⁶ he did in Stirling

The *quhilk* day the *said* Stein confessed that
Adam neilsoune burges in Stirling being seik
and hevilie diseased sent his sark to him
to be charmed be the said Stein, and that
he charmed it in this forme, God be betuix⁷
this man that aught this sark and all evils⁸

⁴ *these* F. 185.

⁵ *boidilie* F. 185.

⁶ *What* F. 186.

⁷ *betwixt* F. 186.

⁸ *evils* F. 186.

Sterling

in name of the father the sone and the holy
ghost, and put on this sark thryse in name
of the father etc, and that he gave him
directioun⁹ to wasche his body in southe
running well water And commandit that the
water wherwith¹⁰ the *said* adam wes wasched
should be cast furth in some desert place
*quhair*¹¹ no christen saule repaires, and that
he sent to the *said* adam ane napkin to
wype his body efter wasching commanding þt
the *said* napkin efter þt he had mad þis vse of¹²
it should be cast wnder the *said* adames¹³ bed
for the *quhilk* cuire he confesses he ressavit
ane furkatt of meale from Jhone¹⁴ Gurlay
in Glenturen.

The *quhilk* day adam neilsoune depones þt when
he desyred Stein maltman to hail his —
diseas the *said* Stein answered that his —
seiknes behuiffed to be laid on ather
beast or body, To whom the *said* adam
replied þt he wold not have his seiknes

[p. 20]

casten on any body or Christen creatur¹⁵
bot vpon¹⁶ ane beast and promised that he
should pay for the beast and depones þt
these speaches past betuix him & the *said*
Stein in wester leckie in october M =
vic twentie and sevin zeares
The *quhilk* day Stein confesses that he wes
with James glen in abbay zunger about sax
zeir since and promised to cuire him being
lunatik for the *quhilk* s...¹⁷ he confessed þt he

⁹ *directioun* F. 186.¹⁰ *wherewith* F. 186.¹¹ *where* F. 186.¹² *eftir that he had made his use of it* F. 186.¹³ *under the said Adam's* F. 186.¹⁴ *Johne* F. 186.¹⁵ The *r* added in different ink.¹⁶ *upon* F. 186.¹⁷ MS smudged; dots represent three obscured letters.

caused sett furth the *said* James glen his alon
 betuix¹⁸ nyne and ten in ane winter night
 and bad draw ane compas about the *said*
 James with ane drawin¹⁹ sword and that þe
said Stein went out his allon into the zaird
 to hold affe the fairye from þe *said* James
 for²⁰ the *quhilk* he barganed²¹ to have ressaved
 fyve merks money grof²² he gave him the
 half þerof only and the *said* Stein meitting
 with the *said* James glen vpon²³ the last fair
 of Stirling and seiking the rest of the mo^{ey}
 the *said* James ansored he had gotten overmuch
 for any gud he had done him qrwpon²⁴ the
said Stein tuik the man be þe hand and *said*
 he should put him in his awin place and
 so it seimes²⁵ it fell out for that²⁶ same
 night the man hangid²⁷ him self .

[p. 21]

Quhat he did in S' ninianes

**Sanct=
 ninianes**

The *quhilk* day the *said* Stein confesses þt
 he had bein in Patrik wrights hous
 in calsey syd, and that he caused the *said*
 Patrik tak furth his sone being then
 seik in the night tyme to ane merche
 dyk at the pow of þe borrow milne
 of Stirling qr þe *said* Stein being *present*²⁴
 him self with the bairne and his father
 he caused the *said* patrik to stand on
 the on syd of þe merche dyk with the
 bairne in his armes and the *said* Stein

¹⁸ *alone betwix* F. 187.

¹⁹ *drawn* F. 187.

²⁰ *from* F. 187.

²¹ *bargained* F. 187.

²² *gross* F. 187.

²³ *upon* F. 187.

²⁴ *whereupon* F. 187.

²⁵ *seems* F. 187.

²⁶ *the* F. 187.

²⁷ *hanged* F. 187.

him self on the wther syd of þe dyke
 and being on thair kneis he tuik the
 bairne out of his fathers armes over
 the dyk and efter that he had prayed to
 god and to all vnearthliche²⁸ creatures
 to send²⁹ the bairne his health againe
 he delyvered the bairne bak³⁰ againe to
 his father over the dyke.

Quhat he did in Logye .

Logye

The *quhilk* day þe said Stein *confesses* þt he
 wes send for be androw kidstoune
 in nether craig to haill or help the said

[p. 22]

Androw his wyfe Jonet Chrystie being þen
 hevellie diseased that he brocht in some
 south running water seathed it in ane
 pan and put ane³¹ Elff arrow stone
 in the water becaus it wes ane remedie
 against þe fairies schott that he gave
 to the said Jonet Chrystie ane drink
þerof and Immediatlie efter the said
 Jonet had drunk *þerof* the said Stein
 caused þe haill³² servants to depairt
 out of the hous³³ for fear they sould³⁴
 ressave skaith of her and particular
 lie he bad³⁵ Elspet Steinsoune thair³⁶
 servand being lying bezond the said

²⁸ *unearthliche* F. 187.

²⁹ Corrected by the original scribe from *sed*.

³⁰ *delivered the bairne back* F. 187.

³¹ *one* F. 187.

³² *hail* F. 187.

³³ *house* F. 187.

³⁴ *should* F. 187.

³⁵ *had* F. 187.

³⁶ *their* F. 187.

Jonet Chrystie in ane longsettle cum
 furth and leave her for said he gif
 any evill cum on the³⁷ I will never
 gett mends for the³⁸ *after* that the said
 Stein having gone out of the housß
 for ane certaine space he came
 in againe and cutted some cheise &
 gave ane peace *perof* to the *people* in the
 housß Bot it is alledgit that agnes
 davidsoune being thair *present* refused
 to tak ane pairt thairof from
 the said Stein maltman q^rfoir he said

[p. 23]

that the said agnes sould rew the refusall³⁹
 so as it seames the said Stein transferred
 the said Jonet Chrysteis deseas vpon the *said*
 agnes davidsoune as will moir cleirlye —
 appeir in the said agnes her depositeioun⁴⁰
 in maner *after*⁴¹ following .

AT Logye the first of aprile M^vi^c42 twen
 tie and aught zeirs in *presens* of M^r Henry
 Schaw minister thair david leischmane⁴³
 and Thomas Chrystie twa of the Eldars
 and Malcolme Towar Reidar at the said
 kirk. Agnes davidsoune in spittall ane
 publick spectacle to the hail⁴⁴ parochin
 blind of her sight tyed to her bed in ane
 heavie agonie of seiknes not *commoune*⁴⁵,
 deponit that sche wes in androw⁴⁶ kidstoune
 his housß in nether craightoune *quhai*⁴⁷ Jonet

³⁷ *thee* F. 187.

³⁸ *thee* F. 187.

³⁹ *refusall* F. 188.

⁴⁰ *dispositionne* F. 188.

⁴¹ *after* F. 188.

⁴² *ImVlc* F. 188.

⁴³ *Leaschmane* F. 188.

⁴⁴ *hail* F. 188.

⁴⁵ *common* F. 188.

⁴⁶ *Andrew* F. 188.

Chrystie his spous tuik ane great brasche
of seiknes and Stein maltman being
present with her the said agnes davidsoune
desyred androw kidstoune to cum to his
wyfe for scho⁴⁸ had taken ane great brasche
of seiknes Stein maltman ansored that
scho⁴⁹ might have bein at her awin home
gif scho⁵⁰ had ony⁵¹ for *perchance* scho⁵² might
rew it *þerefter* her being thair . And
thairefter the said Stein maltman

[p. 24]

wes going to his bed tuik ane kebbock of
cheise and cutted ane peace and⁵³ gave
to everie ilk *persoune* of the housß with
ane peace of bread and cutted ane
peace cheise and bread⁵⁴ and gart lay
it on the duir head and window head
and desyred the said agnes davidsoune
to tak ane peace cheise and breid
also *quhilk* scho wtterlie⁵⁵ refused *quhe*⁵⁶wpon⁵⁶
the said Stein maltman ansored that
scho⁵⁷ wald soir repent the refusall
of his breid⁵⁸ and cheise at her hart
The *quhilk* repentance as scho⁵⁹ alledges
scho hes fund sinesyne and the said Stein
of her haill⁶⁰ greif

⁴⁷ *where* F. 188.

⁴⁸ *she* F. 188.

⁴⁹ *sche* F. 188.

⁵⁰ *she* F. 188.

⁵¹ *only* F. 188.

⁵² *she* F. 188.

⁵³ *ang* F. 188.

⁵⁴ ‘and cutted ane peace cheise and bread’ omitted by F. 188.

⁵⁵ *utterlie* F. 188.

⁵⁶ *whereupon* F. 188.

⁵⁷ *sche* F. 188.

⁵⁸ *bread* F. 188.

⁵⁹ *sche* F. 188.

⁶⁰ *hail* F. 188.

The *quhilk* day the *said* Stein maltman
confesses he wes in James Chrysties housß
in cornetoune and thair charmed
ane seik bairne of his in the forme &
maner he had done with Patrik —
wrights in Calsey syd befoir

The *quhilk* day þe *said* Stein confessed þt he wes
in Joⁿ Garrows housß in cornetoune and *quhe*ⁿ
the *said* Jhon wes seik he caused sett him out
in þe night his allon in þt place quhair
he thocht he tuik seiknes and bad the *said*
Jhone pray to god & all wneardlie wights
to send him his health againe

[p. 25]

The *quhilk* day Stein confessed þt he send word
to agnes davidsoune in spittall being for þe
present hevellie diseased with her brother M^ccolls
davidsoune and desyered her to go furthe
to ane whine busse *quhe*^r scho had contracted
her diseas⁶¹ and thair seik her healthe
from god and all vneardly⁶² creatures
for scho⁶³ had gotten ane blast of evill
wind

⁶¹ *buss where sche had contracted her disease* F. 188.

⁶² *uneardly* F. 188.

⁶³ *sche* F. 188.

The *quhilk* day Stein confessed þt he counselled
 david Ewin in west grange for helping of
 his sone who was then seik and had taken
 ane fray⁶⁴ in the night to tak the bairne
 out in þe nyt at ellevin or twell houres⁶⁵
 and lay his hand vpon⁶⁶ the bairnes head
 and directed him to draw his sword
 and schaik it about the bairne for
 said Stein the fairye wold not cume
quhair they saw drawin⁶⁷ swordis .

Quhat he did in kippen .

Kippen .

The *quhilk* day the said Stein confessed that
 being in Jhone forresters housß in kippen
 who being heavellie diseased desyered the
 said Stein to help him give he could
 to whom he answered that the said Jhone
 behuifed to go to the place *quher* he had
 contracted the seiknes and ask his health

[p. 26]

quhe^rwpon the said Stein tuik the said Stein⁶⁸
 Jhone foster and his brother Thomas foster
 twa severall nights about midnight to the
 place *quhair* the said Jhone had gottin his seiknes
 and when they wer cum to the place quhair
 the said Jhone had gottin his seiknes he
 caused the said Jhone and Thomas sitt
 doune on the grund wpon thair kneis
 and drew ane scoir about thame with
 ane drawin⁶⁹ sword⁷⁰ and that thairefter
 he went from thame and certaine⁷¹
 space and prayed to god and all wnearth=

⁶⁴ *frae* F. 189.

⁶⁵ Final *s* damaged.

⁶⁶ *upon* F. 189.

⁶⁷ *where they saw drawn* F. 189.

⁶⁸ Crossed out by original scribe.

⁶⁹ *drawn* F. 189.

⁷⁰ *s* corrected by original scribe from *d*.

⁷¹ *certain* F. 189.

liche wights to send the said Jhone his health againe, lykways that in these nights foirsaid he bad the said Jhone fosters wyfe steik boith dore and windo and fear nothing and speak nothing *quhat* ever scho hard or saw till they returned againe for nothing wold aill her . Lykways confessed that efter the said Jhone wes something convalescit, and the said Jhone seamed to be something vnkyndlie to him that in menassing forme said that the wand that struik⁷² him befoir wes ȝet to the foir *quhilk* seames to be accomplished for within few days the said Jhone cumming out
of

p. 27 of his awin⁷³ hous in the morning and being in gud health at his awin doore he lay downe and presentlie died

The *quhilk* day the said Stein confessed þt he wasched nicole campbell in kippen being seik, and þt he gott ane codwair with ane peck of meale⁷⁴ for his paines

Lykways confesses that he wes at Walter millar in Glentirren þt he tuik him furth in the night to the place *quhair* he gott his seiknes and prayed to god and all vnearthlich wights to send him his health, and efter þt, laying his hands on the *said* walter he rubbed his breist and his bak with ane Elffarrow stone

⁷² *struck* F. 189.

⁷³ *ain* F. 189.

Gargonnok

Quhat he did in Gargonnok
 The *quhilk* day Stein maltman confesses
 that James Stewarts sark⁷⁵ in the tyme⁷⁶
 of the said James his seiknes wes brocht to
 to⁷⁷ him in Gargannok⁷⁸ be Thomas Stewart
 and þt he charmed the sark as he had
 done wthers⁷⁹ .
 Lykways confesses þt he charmed ane sark
 of Thomas m^cleheis his dochter who then
 wes

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dumbe wttering⁸⁰ these words put it on
 thryse⁸¹ in the name of god the father the
 soune and holy ghost⁸² I hoip in god the bairn
 will speak belyve *quhilk* the bairne did
 accordinglie

Lykways confesses that he said to Jhone Moir
 in Bochlvyie⁸³ þt he wes able to cuire þe
said Jhone his soune gif he gott truble be þe
 fairie, and þt he tuik out the bairne
 in the night saying he had some cumpany⁸⁴
 to meit with þt he drew ane compas about
 the bairne being þerout with ane sword, and
 efter he returned to the hous, and he had
 not mett with his companie the fairies
 As also that þt he caused the bairnes mother
 to sett on þe fyer ane pann full of water
 and that he cuist ane Elffarrow stone
 thairin of purpois⁸⁵ to wasche þe bairne
 thairwith

⁷⁴ *meall* F. 190.

⁷⁵ *s* corrected by original scribe from *S*.

⁷⁶ *time* F. 190.

⁷⁷ This repetition is evidently a scribal error.

⁷⁸ *Gargunnock* F. 190.

⁷⁹ *uthers* F. 190.

⁸⁰ *uttering* F. 190.

⁸¹ *thrys* F. 190.

⁸² *the Sone, and the Holy Ghost* F. 190.

⁸³ *Buchlyvie* F. 190.

⁸⁴ *company* F. 190.

⁸⁵ *purpoiss* F. 190.

Lykways þe said Stein confessed that for
 helping of ane seik boy in Jhone⁸⁶ dune
 his hous he bad bring to himself twa
 pecks of meall twa peaces of beif
 for he behuifit⁸⁷ quyetlie some night
 to cast thame over the Binne craige

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⁸⁶ *Johne* F. 190.

⁸⁷ *behuifit* F. 190.