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## 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*.<sup>1</sup> 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 22<sup>nd</sup> 1627 to April 2<sup>nd</sup> 1640. R. M. F.’s text furnished some material for the *Dictionary of the Older Scottish Tongue*—including, in one case, a

<sup>1</sup> 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.<sup>2</sup>

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 II 353) records for July 3<sup>rd</sup> 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 6<sup>th</sup> and April 3<sup>rd</sup>, 10<sup>th</sup> and 17<sup>th</sup>, 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

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

<sup>3</sup> *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 dauidsoune as will moir cleirlie — appeir in the said agnes her depositioun in maner efter following .

At Logye the first of aprile Mvi<sup>c</sup> twentie and aught zeirs in *presens* of M<sup>r</sup> Henry Schaw minister thair david leischmane and Thomas Chrystie twa of the Eldars and Malcolme Towar Reidar at the said kirk. Agnes dauidsoune in spittal ane publick spectacle to the hail parochein 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 1<sup>st</sup> 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 unearthy 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*<sup>r</sup> 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 wther<sup>3</sup>  
pointes of witchcraft, Confessed frielie  
that those<sup>4</sup> 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 bodilie<sup>5</sup> schapes in sindrie places

[p. 19]

Quhat<sup>6</sup> 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 betuix<sup>7</sup>  
this man that aught this sark and all evils<sup>8</sup>

<sup>4</sup> *these* F. 185.

<sup>5</sup> *boidilie* F. 185.

<sup>6</sup> *What* F. 186.

<sup>7</sup> *betwixt* F. 186.

<sup>8</sup> *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  
directioun<sup>9</sup> to wasche his body in southe  
running well water And commandit that the  
water wherwith<sup>10</sup> the *said* adam wes wasched  
should be cast furth in some desert place  
*quhair*<sup>11</sup> 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 of<sup>12</sup>  
it should be cast wnder the *said* adames<sup>13</sup> bed  
for the *quhilk* cuire he confesses he ressavit  
ane furkatt of meale from Jhone<sup>14</sup> Gurlay  
in Glenturen.

The *quhilk* day adam neilsoune depones þ<sup>t</sup> 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 þ<sup>t</sup> he wold not have his seiknes

[p. 20]

casten on any body or Christen creatur<sup>15</sup>  
bot vpon<sup>16</sup> 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...<sup>17</sup> he confessed þt he

<sup>9</sup> *directioun* F. 186.<sup>10</sup> *wherewith* F. 186.<sup>11</sup> *where* F. 186.<sup>12</sup> *eftir that he had made his use of it* F. 186.<sup>13</sup> *under the said Adam's* F. 186.<sup>14</sup> *Johne* F. 186.<sup>15</sup> The *r* added in different ink.<sup>16</sup> *upon* F. 186.<sup>17</sup> MS smudged; dots represent three obscured letters.

caused sett furth the *said* James glen his alon  
 betuix<sup>18</sup> nyne and ten in ane winter night  
 and bad draw ane compas about the *said*  
 James with ane drawin<sup>19</sup> sword and that þe  
*said* Stein went out his allon into the 3aird  
 to hold affe the fairye from þe *said* James  
 for<sup>20</sup> the *quhilk* he barganed<sup>21</sup> to have ressaved  
 fyve merks money grof<sup>22</sup> he gave him the  
 half þerof only and the *said* Stein meitting  
 with the *said* James glen vpon<sup>23</sup> the last fair  
 of Stirling and seiking the rest of the mo<sup>ey</sup>  
 the *said* James ansored he had gotten overmuch  
 for any gud he had done him qrwpon<sup>24</sup> the  
*said* Stein tuik the man be þe hand and *said*  
 he should put him in his awin place and  
 so it seimes<sup>25</sup> it fell out for that<sup>26</sup> same  
 night the man hangid<sup>27</sup> 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*<sup>24</sup>  
 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

<sup>18</sup> *alone betwix* F. 187.

<sup>19</sup> *drawn* F. 187.

<sup>20</sup> *from* F. 187.

<sup>21</sup> *bargained* F. 187.

<sup>22</sup> *gross* F. 187.

<sup>23</sup> *upon* F. 187.

<sup>24</sup> *whereupon* F. 187.

<sup>25</sup> *seems* F. 187.

<sup>26</sup> *the* F. 187.

<sup>27</sup> *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 vnearthliche<sup>28</sup> creatures  
 to send<sup>29</sup> the bairne his health againe  
 he delyvered the bairne bak<sup>30</sup> 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 ane<sup>31</sup> 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 haill<sup>32</sup> servants to depairt  
 out of the hous<sup>33</sup> for fear they sould<sup>34</sup>  
 ressave skaith of her and particular  
 lie he bad<sup>35</sup> Elspet Steinsoune thair<sup>36</sup>  
 servand being lying bezond the said

<sup>28</sup> *unearthliche* F. 187.

<sup>29</sup> Corrected by the original scribe from *sed*.

<sup>30</sup> *delivered the bairne back* F. 187.

<sup>31</sup> *one* F. 187.

<sup>32</sup> *hail* F. 187.

<sup>33</sup> *house* F. 187.

<sup>34</sup> *should* F. 187.

<sup>35</sup> *had* F. 187.

<sup>36</sup> *their* F. 187.

Jonet Chrystie in ane longsettle cum  
 furth and leave her for said he gif  
 any evill cum on the<sup>37</sup> I will never  
 gett mends for the<sup>38</sup> *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 þerof 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'foir he said

[p. 23]

that the said agnes sould rew the refusall<sup>39</sup>  
 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 depositioun<sup>40</sup>  
 in maner efter<sup>41</sup> following .

AT Logye the first of aprile Mvi<sup>c42</sup> twen  
 tie and aught zeirs in *presens* of M<sup>r</sup> Henry  
 Schaw minister thair david leischman<sup>e43</sup>  
 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<sup>44</sup> parochin  
 blind of her sight tyed to her bed in ane  
 heavie agonie of seiknes not commoun<sup>e45</sup>,  
 deponit that sche wes in androw<sup>46</sup> kidstoune  
 his housß in nether craightoune quhai<sup>r47</sup> Jonet

<sup>37</sup> *thee* F. 187.

<sup>38</sup> *thee* F. 187.

<sup>39</sup> *refusall* F. 188.

<sup>40</sup> *dispositionne* F. 188.

<sup>41</sup> *after* F. 188.

<sup>42</sup> *ImVlc* F. 188.

<sup>43</sup> *Leaschmane* F. 188.

<sup>44</sup> *hail* F. 188.

<sup>45</sup> *common* F. 188.

<sup>46</sup> *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 scho<sup>48</sup> had taken ane great brasche  
of seiknes Stein maltman ansored that  
scho<sup>49</sup> might have bein at her awin home  
gif scho<sup>50</sup> had ony<sup>51</sup> for *perchance* scho<sup>52</sup> 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 and<sup>53</sup> gave  
to everie ilk *persoune* of the housþ with  
ane peace of bread and cutted ane  
peace cheise and bread<sup>54</sup> 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 wtterlie<sup>55</sup> refused *quhe*<sup>wpon</sup><sup>56</sup>  
the said Stein maltman ansored that  
scho<sup>57</sup> wald soir repent the refusall  
of his breid<sup>58</sup> and cheise at her hart  
The *quhilk* repentance as scho<sup>59</sup> alledges  
scho hes fund *sincesyne* and the said Stein  
of her haill<sup>60</sup> greif

<sup>47</sup> *where* F. 188.

<sup>48</sup> *she* F. 188.

<sup>49</sup> *sche* F. 188.

<sup>50</sup> *she* F. 188.

<sup>51</sup> *only* F. 188.

<sup>52</sup> *she* F. 188.

<sup>53</sup> *ang* F. 188.

<sup>54</sup> ‘and cutted ane peace cheise and bread’ omitted by F. 188.

<sup>55</sup> *utterlie* F. 188.

<sup>56</sup> *whereupon* F. 188.

<sup>57</sup> *sche* F. 188.

<sup>58</sup> *bread* F. 188.

<sup>59</sup> *sche* F. 188.

<sup>60</sup> *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 Jo<sup>n</sup> Garrows housß in cornetoune and *quhe*<sup>n</sup>  
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 vneardlie 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* heavellie diseased with her brother M<sup>c</sup>colls  
davidsoune and desyered her to go furthe  
to ane whine busse *quhe*<sup>r</sup> scho had contracted  
her diseas<sup>61</sup> and thair seik her healthe  
from god and all vneardly<sup>62</sup> creatures  
for scho<sup>63</sup> had gotten ane blast of evill  
wind

<sup>61</sup> *buss where sche had contracted her disease* F. 188.

<sup>62</sup> *uneardly* F. 188.

<sup>63</sup> *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 fray<sup>64</sup> in the night to tak the bairne  
out in þe nyt at ellevin or twell houres<sup>65</sup>  
and lay his hand vpon<sup>66</sup> the bairnes head  
and directed him to draw his sword  
and schaik it about the bairne for  
said Stein the fairye wold not cume  
*quhar*<sup>r</sup> they saw drawin<sup>67</sup> 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*<sup>r</sup>wpon the said Stein tuik the said Stein<sup>68</sup>  
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 drawin<sup>69</sup> sword<sup>70</sup> and that thairefter  
he went from thame and certaine<sup>71</sup>  
space and prayed to god and all wnearth=

<sup>64</sup> *frae* F. 189.

<sup>65</sup> Final *s* damaged.

<sup>66</sup> *upon* F. 189.

<sup>67</sup> *where they saw drawn* F. 189.

<sup>68</sup> Crossed out by original scribe.

<sup>69</sup> *drawn* F. 189.

<sup>70</sup> *s* corrected by original scribe from *d*.

<sup>71</sup> *certain* F. 189.

lische 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 convaescit, and the said Jhone seamed to be somthing vnkyndlie to him that in menassing forme said that the wand that struik<sup>72</sup> 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 awin<sup>73</sup> 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 meale<sup>74</sup> 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

<sup>72</sup> *struck* F. 189.

<sup>73</sup> *ain* F. 189.

**Gargonnok**

Quhat he did in Gargonnok  
 The *quhilk* day Stein maltman confesses  
 that James Stewarts sark<sup>75</sup> in the tyme<sup>76</sup>  
 of the said James his seiknes wes brocht to  
 to<sup>77</sup> him in Gargannok<sup>78</sup> be Thomas Stewart  
 and þt he charmed the sark as he had  
 done wthers<sup>79</sup> .  
 Lykways confesses þt he charmed ane sark  
 of Thomas m<sup>c</sup>leheis his dochter who then  
 wes

p. 28

dumbe wttering<sup>80</sup> these words put it on  
 thryse<sup>81</sup> in the name of god the father the  
 soune and holy ghost<sup>82</sup> I hoip in god the bairn  
 will speak belyve *quhilk* the bairne did  
 accordinglie

Lykways confesses that he said to Jhone Moir  
 in Bochlvyie<sup>83</sup> 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 cumpany<sup>84</sup>  
 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 purpois<sup>85</sup> to wasche þe bairne  
 thairwith

<sup>74</sup> *meall* F. 190.

<sup>75</sup> *s* corrected by original scribe from *S*.

<sup>76</sup> *time* F. 190.

<sup>77</sup> This repetition is evidently a scribal error.

<sup>78</sup> *Gargunnoch* F. 190.

<sup>79</sup> *uthers* F. 190.

<sup>80</sup> *uttering* F. 190.

<sup>81</sup> *thrys* F. 190.

<sup>82</sup> *the Sone, and the Holy Ghost* F. 190.

<sup>83</sup> *Buchlyvie* F. 190.

<sup>84</sup> *company* F. 190.

<sup>85</sup> *purpoiss* F. 190.

Lykways þe said Stein confessed that for  
 helping of ane seik boy in Jhone<sup>86</sup> dune  
 his hous he bad bring to himself twa  
 pecks of meall twa peaces of beif  
 for he behuifit<sup>87</sup> quyetlie some night  
 to cast thame over the Binne craige

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<sup>86</sup> *Johne* F. 190.

<sup>87</sup> *behuifit* F. 190.