

*A superb collection of folklore from the British Isles that celebrates storytelling, culled from great 19th- and 20th-century collections. It is a first-of-a-kind anthology including stories from English, Celtic and Norse traditions.*

A Pisky Changeling, W. A Remarkable Changeling Story, W. The Brewery of Eggshells, T. The mother, of course, blessed it, and the Strathspey lads took no further notice, and soon after set out with their goods. They had not gone far when they found a fine healthy child lying all alone on the road-side, which they soon recognized as that of their friend. They saw at once how the thing was. The fairies had taken away the real child and left a stock, but, owing to the pious ejaculation of the mother, they had been forced to drop it. As the urgency of their business did not permit them to return, they took the child with them, and kept it till the next time they had occasion to visit Glenlivat. On their arrival they said nothing about the child, which they kept concealed. In the course of conversation, the mother took occasion to remark that the disease which had attacked the child the last time they were there had never left it, and she had not little hopes of its recovery. As if to confirm her statement, it continued uttering most piteous cries. To end the matter at once, the lads produced the real child healthy and hearty, and told how they had found it. An exchange was at once effected, and they forthwith proceeded to dispose of their new charge. For this purpose they got an old creel to put him in and some straw to light under it. Seeing the serious turn matters were likely to take, he resolved not to await the trial, but flew up the smoke-hole, and when at the top he cried out that things would have gone very differently with them had it not been for the arrival of their guests. Bohn, , p. Scottish Changelings Sir Walter Scott, "On the Fairies of Popular Superstition" The most formidable attribute of the elves, was the practice of carrying away and exchanging children, and that of stealing human souls from their bodies. In the increase of the March moon, withes of oak and ivy are cut, and twisted into wreaths or circles, which they preserve till next March. After that period, when persons are consumptive, or children hectic, they cause them to pass thrice through these circles. In other cases the cure was more rough, and at least as dangerous as the disease, as will appear from the following extract: There is a small hill N. When children happen to be sick, and languish long in their malady, so that they almost turn skeletons, the common people imagine they are taken away at least the substance by spirits, called Fairies, and the shadow left with them; so, at a particular season in summer, they leave them all night themselves, watching at a distance, near this well, and this they imagine will either end or mend them; they say many more do recover than do not. Yea, an honest tenant who lives hard by it, and whom I had the curiosity to discourse about it, told me it has recovered some, who were about eight or nine years of age, and to his certain knowledge, they bring adult persons to it; for, as he was passing one dark night, he heard groanings, and, coming to the well, he found a man, who had been long sick, wrapped in a plaid, so that he could scarcely move, a stake being fixed in the earth, with a rope, or tedder, that was about the plaid; he had no sooner inquired what he was, but he conjured him to loose him, and out of sympathy he was pleased to slacken that wherein he was, as I may so speak, swaddled; but, if I right remember, he signified, he did not recover. According to the earlier doctrine, concerning the original corruption of human nature, the power of demons over infants had been long reckoned considerable, in the period intervening between birth and baptism. During this period, therefore, children were believed to be particularly liable to abstraction by the fairies, and mothers chiefly dreaded the substitution of changelings in the place of their own offspring. Various monstrous charms existed in Scotland, for procuring the restoration of a child which had been thus stolen; but the most efficacious of them was supposed to be, the roasting of the supposititious child upon the live embers, when it was believed it would vanish, and the true child appear in the place, whence it had been originally abstracted. Even that which is prescribed in the following legend is rather too hazardous for modern use. A certain woman having put out her child to nurse in the country, found, when she came to take it home, that its form was so much altered that she scarce knew it; nevertheless, not knowing what time might do, took it home for her own. But when, after some years, it could neither speak nor go, the poor woman was fain to carry it, with much trouble, in her arms; and one day, a poor man coming to the door, "God bless you, mistress," said he, "and your poor child; be pleased to bestow something on a poor

man. The old man, whom years had rendered more prudent in such matters, told her, to find out the truth, she should make a clear fire, sweep the hearth very clean, and place the child fast in his chair, that he might not fall, before it, and break a dozen eggs, and place the four-and-twenty half-shells before it; then go out, and listen at the door: The woman, having done all things according to these words, heard the child say, "Seven years old was I before I came to the nurse, and four years have I lived since, and never saw so many milk pans before. Ballantyne, , vol. Less perilous recipes were sometimes used. The Editor is possessed of a small relic, termed by tradition a toad-stone, the influence of which was supposed to preserve pregnant women from the power of demons, and other dangers incidental to their situation. It has been carefully preserved for several generations, was often pledged for considerable sums of money, and uniformly redeemed from a belief in its efficacy. This man had an only child, a boy of about thirteen or fourteen years of age, cheerful, strong, and healthy. All of a sudden he fell ill, took to his bed, and moped whole days away. No one could tell what was the matter with him, and the boy himself could not, or would not, tell how he felt. He was wasting away fast; getting thin, old, and yellow; and his father and all his friends were afraid that he would die. At last one day, after the boy had been lying in this condition for a long time, getting neither better nor worse, always confined to bed, but with an extraordinary appetite,--one day, while sadly revolving these things, and standing idly at his forge, with no heart to work, the smith was agreeably surprised to see an old man, well known to him for his sagacity and knowledge of out-of-the-way things, walk into his workshop. Forthwith he told him the occurrence which had clouded his life. The old man looked grave as he listened; and after sitting a long time pondering over all he had heard, gave his opinion thus-- "It is not your son you have got. He had not been long at work before there arose from the bed a shout of laughter, and the voice of the seeming sick boy exclaimed, " I am now years of age, and I have never seen the like of that before. Get rid as soon as possible of this intruder, and I think I may promise you your son. If it is your own son you have got, he will call out to save him; but if not, this thing will fly through the roof. The "Sibhreach" gave an awful yell, and sprung through the roof, where a hold was left to let the smoke out. On a certain night the old man told him the green round hill, where the fairies kept the boy, would be open. And on that night the smith, having provided himself with a Bible, a dirk, and a crowing cock, was to proceed to the hill. He would hear singing and dancing and much merriment going on, but he was to advance boldly; the Bible he carried would be a certain safeguard to him against any danger from the fairies. On entering the hill he was to stick the dirk in the threshold, to prevent the hill from closing upon him; "and then," continued the old man, "on entering you will see a spacious apartment before you, beautifully clean, and there, standing far within, working at a forge, you will also see you own son. When you are questioned, say you come to seek him, and will not go without him. Sure enough, as he approached the hill, there was a light where light was seldom seen before. Soon after a sound of piping, dancing, and joyous merriment reached the anxious father on the night wind. Overcoming every impulse to fear, the smith approached the threshold steadily, stuck the dirk into it as directed, and entered. Protected by the Bible her carried on his breast, the fairies could not touch him; but they asked him, with a good deal of displeasure, what he wanted there. He answered, "I want my son, whom I see down there, and I will not go without him. The fairies, incensed, seized the smith and his son, and, throwing them out of the hill, flung the dirk after them, and in an instant all was dark. From that day the young man wrought constantly with his father, and became the inventor of a peculiarly fine and well-tempered weapon, the making of which kept the two smiths, father and son, in constant employment, spread their fame far and wide, and gave them the means in abundance, as they before had the disposition, to live content with all the world and very happily with one another. Walter Scott Publishing Co. How to Find Out a "Fairy Changeling" Walter Gregor, Notes on the Folk-Lore of the North-East of Scotland If the child became cross and began to dwine [waste away], fears immediately arose that it might be a "fairy changeling," and the trial by fire was put into operation. The hearth was piled with peat, and when the fire was at its strength the suspected changeling was placed in front of it and as near as possible not to be scorched, or it was suspended in a basket over the fire. If it was a "changeling child" it made its escape by the lum [chimney] throwing back word of scorn as it disappeared. One mode of bringing back the true child was the following. A new skull [an oblong basket] was taken and hung over the fire from a piece of a branch of a hazel tree, and into this basket the suspected changeling was laid. Careful

watch was kept till it screamed. If it screamed it was a changeling, and it was held fast to prevent its escape. When an opportunity occurred, it was carried to a place where four roads met, and a dead body was carried over it. The true child was restored. Folk-Lore Society, , pp. Till the mothers were "sained" and churched, and the children were baptized, the most strict watch and ward had to be kept over them to keep them from being stolen. Every seven years they had to pay "the teind to hell," and to save them from paying this tribute with one of themselves they were ever on the alert to get hold of human infants. Sometimes they succeeded in carrying off an unbaptized infant, and for it they left one of their own. The one left by them soon began to "dwine," and to fret and cry night and day. At times the child has been saved from them as they were carrying it through the dog-hole. A fisherman had a fine thriving baby. One day what looked like a beggar woman entered the house. She went to the cradle in which the baby was lying, and handled it under pretense of admiring it. From that day the child did nothing but fret and cry and waste away. This had gone on for some months, when one day a beggar man entered asking alms. As he was getting his alms his eye lighted upon the infant in the cradle. He heaped up a large fire on the hearth, and ordered a black hen to be brought to him. When the fire was blazing at its full strength, he took the hen and held her over the fire as near it as possible, so as not to kill her. A strong healthy boy in the parish of Tyrie began to "dwine. A wise woman gave the means of bringing him back. His clothes were to be taken to a south-running well, washed, laid out to dry beside the well, and most carefully watched. This was done for some time, but no one came to take them away. The next thing to be done was to take the child himself and lay him between two furrows in a cornfield. This was carried out, and the child throve daily afterwards. All this was annoying to the "fair folk," and rather than submit to such annoyance they restored the child, and took back their own one. One day a fisherwoman with her baby was left a-bed alone, when in came a little man dressed in green. He proceeded at once to lay hold of the baby. The woman knew at once who the little man was and what he intended to do. She uttered the prayer, "God be atween you an me. At the time there was no one in the house but the housewife and what appeared to be a little child. The child kept tumbling about on the floor and screaming incessantly day and night. The poor woman asked what lad she had there on the floor. The housewife answered that she did not know. After the poor woman left, the housewife went out and brought in a basket of eggs, which she placed in a circle on the floor. While she was thus engaged, the lad kept looking sullenly at her, and said at length, roughly:

*Folk-Tales of the British Isles [Kevin Crossley-Holland, Hannah Firmin] on [www.nxgvision.com](http://www.nxgvision.com) \*FREE\* shipping on qualifying offers. In the folk stories of Britain, the land teems with bogles and boggarts, witches and wolves, ghosts and giants.*

Scholars debate whether the Victorian periodâ€”as defined by a variety of sensibilities and political concerns that have come to be associated with the Victoriansâ€”actually begins with the passage of the Reform Act. The era was preceded by the Regency era and succeeded by the Edwardian period. Victoria became queen in at age Her long reign saw Britain reach the zenith of its economic and political power, with the introduction of steam ships, railroads, photography, and the telegraph. Britain again remained mostly inactive in Continental politics. Using the imperial tools of free trade and financial investment, [15] it exerted major influence on many countries outside Europe, especially in Latin America and Asia. Thus Britain had both a formal Empire based on British rule as well as an informal one based on the British pound. It was well understood that a collapse of that country would set off a scramble for its territory and possibly plunge Britain into war. To head that off Britain sought to keep the Russians from occupying Constantinople and taking over the Bosphorous Straits , as well as from threatening India via Afghanistan. Despite mediocre generalship, they managed to capture the Russian port of Sevastopol , compelling Tsar Nicholas I to ask for peace. Prince Albert was effective in defusing a war scare in late The British people, however, who depended heavily on American food imports, generally favoured the Union. Since support of the Confederacy now meant supporting the institution of slavery, there was no possibility of European intervention. Several of the colonies temporarily refused to join the Dominion despite pressure from both Canada and Britain; the last one, Newfoundland , held out until Having possessions on six continents, Britain had to defend all of its empire and did so with a volunteer army, the only great power in Europe to have no conscription. Some questioned whether the country was overstretched. Germany acquired a number of colonies in Africa and the Pacific, but Chancellor Otto von Bismarck succeeded in achieving general peace through his balance of power strategy. The British imperial vision called for control over these new countries, and the Dutch-speaking "Boers" or "Afrikaners" fought back in the War in â€” Outgunned by a mighty empire, the Boers waged a guerrilla war which certain other British territories would later employ to attain independence. This gave the British regulars a difficult fight, but their weight of numbers, superior equipment, and often brutal tactics, eventually brought about a British victory. The war had been costly in human rights and was widely criticised by Liberals in Britain and worldwide. However, the United States gave its support. The Boer republics were merged into the Union of South Africa in ; this had internal self-government, but its foreign policy was controlled by London and it was an integral part of the British Empire. When potato blight hit the island in , much of the rural population was left without food, because cash crops were being exported to pay rents. While funds were raised by private individuals and charities, lack of adequate action let the problem become a catastrophe. Cottiers or farm labourers were largely wiped out during what is known in Ireland as the " Great Hunger ". A significant minority elected Unionists , who championed the Union. A Church of Ireland former Tory barrister turned nationalist campaigner, Isaac Butt , established a new moderate nationalist movement, the Home Rule League , in the s. The issue was a source of contention throughout Ireland, as a significant majority of Unionists largely but not exclusively based in Ulster , opposed Home Rule, fearing that a Catholic Nationalist "Rome Rule" Parliament in Dublin would discriminate or retaliate against them, impose Roman Catholic doctrine, and impose tariffs on industry. While most of Ireland was primarily agricultural, six of the counties in Ulster were the location of heavy industry and would be affected by any tariff barriers imposed. Queen Victoria , who had reigned since , died in and was succeeded by her son, Edward VII , who, in turn, was succeeded by George V in Home Rule in Ireland, which had been a major political issue since the late 19th century but put on hold by the war, was somewhat resolved after the Irish War of Independence brought the British Government to a stalemate in Negotiations led to the formation of the Irish Free State. However, in order to appease Unionists in the north, the north-eastern six counties remained as part of the U. In December, he decided to abdicate in

order to be able to marry Simpson, and his brother George VI was crowned king. For the first time, civilians were not exempt from the war, as London suffered nightly bombings during the Blitz. Attlee created a Welfare State in Britain, which most notably provided free healthcare under the National Health Service. By the late s, the Cold War was underway, which would dominate British foreign policy for another 40 years. In , Churchill and the Tories returned to power; they would govern uninterrupted for the next 13 years. Labour returned to power in under Harold Wilson , who brought in a number of social reforms, including the legalisation of abortion, the abolition of capital punishment and the decriminalisation of homosexuality. Tensions between Protestants and Catholics in Northern Ireland came to a head in the late s, when nationalist participants in a civil rights march were shot by members of the B Specials , a reserve police force manned almost exclusively by unionists. In , Diana was killed in a car crash in Paris, leading to a mass outpouring of grief across the United Kingdom, and indeed the world. On the international stage, the second half of the 20th century was dominated by the Cold War between the Soviet Union and its socialist allies and the United States and its capitalist allies; the U. During this period, the U. In contrast, the Republic of Ireland remained neutral and provided troops to U. Blair won re-election in and , before handing over power to his chancellor Gordon Brown in After a decade of prosperity both the U. In polling suggested a hung parliament was the most likely outcome in the General Election; however the Conservatives secured a slim majority. After the September 11 Attacks , the U. London was attacked in July In a referendum in , the U.

### Chapter 3 : Editions of Folk-Tales of the British Isles by Kevin Crossley-Holland

*DOWNLOAD FOLK TALES OF THE BRITISH ISLES folk tales of the pdf MEXICAN FOLK TALES The Smiling Rabbit An old man and his wife lived in a little house made of straw.*

Search above Show all articles Capturing native animal folk tales of the British Isles What animal stories are uniquely British? What mythological beasts call Britain home? Before I could start writing I had to answer these questions and make a lot of difficult choices. First of all, what counts as the British Isles? How is that different to the UK or GB? Should I include Ireland? I thought about this for a bit and decided to exclude Eire because it is a whole different culture and deserves a book to itself. You could argue that Welsh and Scottish stories are equally as foreign but I did decide to include both, although the ones I used were probably from the English language tradition rather than Welsh or Gaelic. Once I had decided on geographical parameters I let the stories choose themselves. In addition, several stories from the Isle of Man, which is often overlooked entirely, found their way in. At the end of the last Ice Age Britain was empty, so we, and our stories, are all immigrants. We gradually moved here at different times from different places and brought our stories with us. Whose stories should I include? Are some of them still identifiably Scandinavian or French? And what about tales brought by even more recent immigrants? Where do we draw the line? It comes down to a gut feeling of what fits rather than a scientific definition. What animals best represent the British Isles? As well as a wide geographical range I was also aiming for as wide a range of creatures as possible. At first I thought there must be hundreds of animal stories native to Britain. But once I started researching I became more cautious. However, these popular stories are not British in origin: As might be expected there are quite a few tales about favourite British pets like cats and dogs and even a tortoise and a parrot! There are the familiar animals of the countryside – cows and bulls, hares and foxes. Another thing to ponder: Well, the British have always been great travellers! The result of answering each of these questions and then inviting stories in they are quite like cats!

### Chapter 4 : The History Press | Capturing native animal folk tales of the British Isles

*In this collection, Kevin Crossley-Holland tells a number of folktales from across the British Isles including areas which have primarily Norse, Celtic, and Anglo-Saxon heritage.*

It is generally supposed to be larger than a normal dog, and often has large, glowing eyes. It is a common feature of British Isles and Northern European folklore. Boggart – A boggart is, depending on local or regional tradition, either a household spirit or a malevolent genius loci inhabiting fields, marshes or other topographical features. The household boggart causes things to disappear, milk to sour, and dogs to go lame. Always malevolent, the boggart will follow its family wherever they flee. In Northern England, at least, there was the belief that the boggart should never be named, for when the boggart was given a name, it would not be reasoned with nor persuaded, but would become uncontrollable and destructive. Brownie – In folklore, a brownie is a type of hob, similar to a hobgoblin. Brownies are said to inhabit houses and aid in tasks around the house. However, they do not like to be seen and will only work at night, traditionally in exchange for small gifts or food. Among food, they especially enjoy porridge and honey. They usually abandon the house if their gifts are called payments, or if the owners of the house misuse them. Brownies make their homes in an unused part of the house. Chime hours – According to English folklore, those born at certain hours could see ghosts. Countless stones – Associated with megalithic monuments Corn dolly – Corn dollies are a form of straw work made as part of harvest customs of Europe before mechanization. Before Christianisation, in traditional pagan European culture it was believed that the spirit of the corn lived amongst the crop, and that the harvest made it effectively homeless. Crop circles Cunning folk – The term "cunning man" or "cunning woman" was most widely used in southern England and the Midlands, as well as in Wales. Such people were also frequently known across England as "wizards", "wise men". Dragons - Giant winged reptiles that breathe fire or poison. There are many dragon legends in England. Somerset and the North East being very rich. According to legend it can be heard to beat at times when England is at war or significant national events take place.

## Chapter 5 : English folklore - Wikipedia

*A representative anthology of the folk tales of the British Isles chosen and with an Introduction by the editor. pp. plus Bibliography. Blue cloth covered boards have gilt text on spine. Tail of spine is slightly rubbed and top rear corner is bumped, ow book is as new.*

The culture of the Isles stretches back to the days of the ancient Celts and is amazingly rich in fascinating creatures. The bean nighe is a figure in Scottish folklore that is said to foretell the deaths of mortals as a visitor from the Otherworld—the world of gods, fairies, spirits, and the like. It is said that she appears as a washerwoman who cleans the bloody clothes of those who are fated to die, and if one asks nicely enough, she can tell you the names of those who shall die. If you are especially careful, you can ask her three questions, but only if you answer three in return. So how do you recognize this mysterious otherworldly prophet? The thing is, do you take the chance of asking those three questions of this mysterious prophet? Every now and then, these crossroads will have a peculiar occupant—the faerie dog. But upon the third bark, the listener is doomed. Perhaps throwing a bone might help? The Alp-luachra, a member of this joint-eater family, has a very disgusting way of accomplishing that goal. How does this work? Well, the salt just makes the thing thirsty and it has to leave to take a drink. The legend goes that Herne the Hunter was once the keeper of Windsor Forest during the days of Queen Elizabeth I, and when he committed some sort of great offence, he hung himself in order to avoid facing the shame. Now, he guards the woods as a spirit of the forest and haunts them when the country is in some sort of grave danger. All of Britain has legends of black dogs that portend certain doom, but Wales has one with a much better title—the dog of darkness. As with all scary, black, ethereal dogs, they are said to haunt lonely country roads and scare the living daylight out of travelers. Why would you assume a demonic hound with night-black fur was anything but bad? Ireland, thankfully, has its own deliciously creepy vampire story, and the vampire in question is the Dearg-Due. Legend says that the Dearg-Due was once a beautiful woman who killed herself in order to avoid an arranged marriage after falling in love with a peasant boy. After the funeral, she rose up from the grave and killed her family for forcing her into such a miserable state. Legends tell of Jack matching wits with the Devil himself the master of making bad deals and often leaving said Devil quite angry in the process. The grim may take numerous forms—in some legends it has the form of a pig, a dog, or a small man depending on whether you live in Britain or Scandinavia who secretly sweeps the church and rings the bells. At some point, the priest must wonder why everything is so clean every morning. The story goes that the noble who owned the Glamis Castle in Scotland fathered a son in, but his very existence was hushed up and denied by all in the family. Many visitors to Glamis Castle tried to press the occupying earl for the secret, but he never gave in. Of course, we could be completely wrong and this could be some kind of hokum fabricated to cover up a much darker secret. His very purpose was simply to hurt those living on the Orkney Islands, and he was made of the top half of a man sewn onto the back of some sort of rotting horse. He was said to be the cause of blight, disaster, floods, and more because of his purely evil nature. Although we have discussed horrible monsters on Listverse before, I think we can safely say this one takes the cake. Vlad Vekshtein is a mythology buff who is desperately trying to churn out his first novel. He also takes suggestions for lists in the comments, so sound off!

## Chapter 6 : Changeling Legends from the British Isles

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### Chapter 8 : Folk-Tales of the British Isles by Kevin Crossley-Holland

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### Chapter 9 : History of the British Isles - Wikipedia

*Torr-a-Bhulig, James MacDougall, Folktales and Fairy Lore in Gaelic and English. The Fairy of Corrie Osben and the Tailor, James MacDougall, Folk Tales and Fairy Lore in Gaelic and English. The Glengarry Fairy, James MacDougall, Folk Tales and Fairy Lore in Gaelic and English.*