

**BEING A TRANSCRIPTION IN
PIECEMEAL OF THE WHOLE AND
ENTIRE LEGIBLE PART OF THE
TEXTS NOW KNOWN AS THE LAST
BOOK OF KIRKWOOD.**

Found in Our Year of Common Grace
ER.356, in Roode Keephouse Library

*by Mlle. Ellenille Fortsweir and humbly transcribed
truly here by the same for wider appreciation and
scholarship.*

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IN SCHOLARLY EDITION

Grace Keep Her Majesty The Queen

1 The wandering people, elsewhere they call
2 them *Shuagh Maith*, or the Breathing Wood,
3 it would seem...

4 Cannot be held from by any entreaty once
5

6 ...dint of their ill attempts (for the Emms
7 used to bless all they fear harm of and be
8 thus protected), and are said to be of a
9 middle nature betwixt man and grace, as
10 were devils thought to be of old, being
11 intelligent, studious spirits, and having light
12 changeable bodies (like those called
13 astral)...

14at first appearance being somewhat of
15 the nature of a condensed cloud, and best
16 seen in twilight. These bodies be so pliable
17 through the subtlety of the spirits that
18 agitate them, that they can make them
19 appear or disappear at pleasure. Some have
20 bodies or vehicles so spongeous, thin, and
21 ...

22 ... so doing feed by only sucking into some
23 fine spirituous liquors, that pierce like pure
24 air and oil; others feed more gross on the ...
25 substance of corn and liquors, or blood
26 itself that runs in animal veins, which these
27 people steal away, partly invisible, partly
28 preying on the ... as do crows in
29 [expunged].

30 Another name given them in the country of
31 Chanchette is the Million Young of
32 ...[expunged] the, or the ... [expunged]
33 Born

34 Wherefore in this same age they are
35 sometimes spoken of to break bread with
36 sorcerors, strike hammers in service of the
37 same, and to do such like services within the
38 little hillocks they most do haunt...

39 ...some do still as were spake of old, before
40 the Graces dispelled The Unspeakable Do
41 Ren Superstitions, and in some barbarous
42 places yet are... believed to enter houses
43 after all are at rest, and set the kitchens in
44 order, cleansing all the vessels. Such
45 drudges go under the name of Blessed
46 Folk. They take of those they serve in a long
47 price known as the ...[expunged]

48 When we have plenty, they have scarcity at
49 their homes; and, on the contrary (for they
50 are not empowered to catch as much prey
51 everywhere as they please), their robberies,
52 notwithstanding, oftentimes occasion great
53 ricks of corn not to bleed so well (as they
54 call it), or prove so copious by very far as
55 was expected by the owner.

56 Their bodies of congealed air are sometimes
57 carried aloft, other whiles grovel in different
58 shapes, and enter into any cranny or clift of
59 the earth where air enters, to their ordinary
60 dwellings; the earth being full of cavities and
61 cells, and there being no place, no creature,
62 but is supposed to have other animals
63 (greater or lesser) living in or upon it as
64 inhabitants; and no such thing as a pure
65 wilderness in the whole universe.

1 We then (the more terrestrial kind have now
2 so numerously planted all countries) do
3 labour for that abstruse people, as well as
4 for ourselves. Being that in their pestilent
5 secrecy do ride us a stock of live animals for
6 meat and favour. Albeit, when several
7 countries were uninhabited by us, these had
8 their easy tillage above ground, as we ...
9 now. The print of those furrows do yet
10 remain to be seen on the shoulders of very
11 high hills, which was done when the
12 campaign ground was wood and forest.

13Hateful places to...

14 ...mass and other nights when
15 [expunged]...

16 ...to be fled from... remove to other
17 lodgings at the beginning of each quarter of
18 the year, so traversing till doomsday, being
19 impotent of staying in one place, and
20 finding some ease by so ... and changing
21 habitations as a refuge from these haunts.

22 Their chameleon-like bodies swim in the air
23 near the earth with bag and baggage; and at
24 such revolution of time, seers, or women of
25 the second sight (males being seldom so
26 qualified) have very terrifying encounters
27 with them, even on highways... who,
28 therefore, awfully shun to travel abroad at
29 these four seasons of the year, and thereby
30 have made it a custom to this day among the
31 Emms to keep at the singing rick duly every
32 first Monday of the quarter to *seun* or hallow
33 themselves, their corn and cattle, from the
34 shots and stealth of these wandering tribes,
35 their...[expunged] or blood takings; and
36 many of these superstitious people will not
37 be seen at song again till the next quarter
38 begins, as if no duty were to be learnt or
39 done by them, but all the use of harmony
40 and teaching were to save them from these
41 arrows that fly in the dark.

42 They are distributed in tribes and orders,
43 and have children, nurses, marriages, deaths,
44 and burials in appearance, even as we do

45 (unless they so do for a mock-show, or to
46 prognosticate some such things among us).

47 They are clearly seen by these women of the
48 second sight to eat at funerals or
49 banquets. Hence many of the Emms will
50 not taste meat at these meetings, lest they
51 have communion with, or be poisoned by,
52 them. So are they seen to carry the bier or
53 coffin with the corpse among the middle-
54 standing women to the grave. Some
55 women of that exalted sight (whether by art
56 or nature) have told me they have seen at
57 these meetings a double man, or the shape
58 of some man in two places; that is a super-
59 terranean and a subterranean inhabitant,
60 perfectly resembling one another in all
61 points, whom he, notwithstanding, could
62 easily distinguish one from another by some
63 secret tokens and operations, and so go and
64 speak to the man, his neighbour and
65 familiar, passing by the apparition or
66 resemblance of him.

67 It is avouched in the country of Orkyn that
68 every element and different state of being
69 has animals resembling those of another
70 element; as there be fishes sometimes at sea
71 resembling monks of late Tannist order in
72 all their hoods and dresses... so also as the
73 Hithian invention of good and bad demons,
74 and guardian graces particularly assigned, is
75 called by them an ignorant mistake, sprung
76 only from this original or doubling....

77 They call this reflexion a *Dwilm Oshan*, every
78 way like the woman, as a twin sister and
79 companion, haunting her as her shadow, as
80 is oft seen and known among people
81 (resembling the original), both before and
82 after the original is dead; and was often seen
83 of old to enter a house, by which the people
84 knew that the person of that likeness was to
85 visit them within a few days. This copy,
86 echo, or living picture, goes at last to his
87 own herd after blood is taken from....

88 It accompanied that person so long and
89 frequently for ends best known to itself,
90 whether to guard him from the secret

1 assaults of some of its own folk, or only as
2 a sportful ape to counterfeit all his
3 actions. However, the stories of old Didcot
4 women prove beyond contradiction that all
5 sorts of people, spirits which assume light
6 airy bodies, or crazed bodies coacted by
7 foreign spirits, seem to have some pleasure
8 (at least to assuage some pain or
9 melancholy) by frisking and capering like
10 *Goblengs*, or whistling and screeching (like
11 unlucky birds) in their unhallowed
12 Chuntries and colloquies...

13 ...named as...[expunged]

14 ...They avouch that a *beluo* or great eater is
15 one such that has a voracious elfe to be his
16 attender, called a joint-eater or just-halver,
17 feeding on the pith and quintessence of
18 what the man eats; and that, therefore, he
19 continues lean like a hawk or heron,
20 notwithstanding his devouring appetite; yet
21 it would seem they convey that substance
22 elsewhere, for these subterraneans eat but
23 little in their dwellings, their food being
24 exactly clean, and served up by pleasant
25 children, like enchanted puppets.

26 ...Women are yet alive who tell they were
27 taken away when in childbed to nurse *Dwilyn*
28 children, a lingering voracious image of
29 them being left in their place (like their
30 reflection in a mirror), which (as if it were
31 some insatiable spirit in an assumed body)
32 made first semblance to devour the meats
33 that it cunningly carried by, and then left the
34 carcass as if it expired and departed thence
35 by a natural and common death. The child
36 and fire, with food and all other necessities,
37 are set before the nurse how soon she
38 enters, but she neither perceives any passage
39 out, nor sees what those people do in other
40 rooms of the lodging. When the child is
41 weaned, the nurse dies, or is conveyed back,
42 or gets it to her choice to stay there.

43 But if any superterraneans be so subtle as
44 to practise sleights for procuring the privacy
45 to any of their mysteries (such as making use
46 of their ointments, which, as Gyges' ring,

47 make them invisible or nimble, or cast them
48 in a trance, or alter their shape, or make
49 things appear at a vast distance, etc.), they
50 smite them without pain, as with a puff of
51 wind, and bereave them of both the natural
52 and acquired sights in the twinkling of an
53 eye (both these sights, when once they
54 come, being in the same organ and
55 inseparable), or they strike them dumb.

56 The *Tramontaires* to this day place bread,
57 the Work of Numbers, or a piece of iron at
58 the childbed, to save their women at such
59 times from being thus stolen, and they
60 commonly report that all uncouth,
61 unknown wights are terrified by nothing
62 earthly so much as cold iron. They deliver
63 the reason to be that hells are known to be
64 lying betwixt the chill tempests and the
65 firebrands of scalding metals, and iron of
66 the north (hence the lodestone causes a
67 tendency to that point), by an antipathy
68 thereto, these odious, far-scenting creatures
69 shrug and fright at all that comes thence
70 relating to so abhorred a place, whence their
71 torment is either begun, or feared to come
72 hereafter.

73 The *Taiblsdear* or sorcerer or burnt-hearted
74 Didcot, that corresponds with this kind of
75 familiars, can bring them with a spell to
76 appear to himself or others when he pleases,
77 as readily as Della Jeanne did those of her
78 own

79 Anecdote tells that they are ever readiest to
80 go on hurtful errands, and seldom will be
81 the messengers of great good to men. The
82 true sorcerer is not terrified with their sight
83 when she calls them, but seeing them in a
84 surprise (as often as she does) frights her
85 extremely, and glad would she be quit of
86 such, for the hideous spectacles seen among
87 them; as the torturing of some wight,
88 earnest, ghostly, staring looks, skirmishes,
89 and the like.

90

1 ...They do not perform always all the harm
2 which appearingly they have power to do;
3 nor are they perceived to be in great pain,
4 save that they are usually silent and sullen...

5 They are said to have many pleasant toyish
6 books; but the operation of these pieces
7 only appears in some paroxysms of antic,
8 corybantic jollity, as if ravished and
9 prompted by a new spirit entering into them
10 at that instant, lighter and merrier than their
11 own. Other books they have of involved,
12 abstruse sense, much like the Ruricht
13 style. They have nothing of the graces, save
14 collected parcels for charms and counter-
15 charms; not to defend themselves withal,
16 but to operate on other animals, for they are
17 a people invulnerable by our weapons, as it
18 is known true skinrenders and Didcots own
19 bodies are (by the union of the spirit of
20 nature that runs through all echoing and
21 doubling the blow towards another)
22 wounded at home, when the astral assumed
23 bodies are stricken elsewhere—as the
24 strings of a second harp, tuned to a unison,
25 sound, though only one be struck

26 They also pierce cows or other animals to
27 take of their substance, usually said to be
28 Dwiln-shot or griefstrake, whose purest
29 substance (if they die) these subterraneans
30 take to live on, viz. the aërial and ethereal
31 parts, the most spirituous matter for
32 prolonging of life, such as aquavitæ
33 (moderately taken) is amongst liquors,
34 leaving the terrestrial behind. The cure of
35 such hurts is only for a woman to find out
36 the hole with her finger, as if the spirits
37 flowing from a woman's warm hand were
38 antidote sufficient against their poisoned
39 darts.

40 There be many places called *Unfaercht*-hills,
41 which the mountain people think impious
42 and dangerous to peel or discover, by taking
43 earth or wood from them, superstitiously
44 believing the souls of these villains to dwell
45 in watch there. And for that end (say they)
46 a mole or mound was dedicate beside every

47 graveyard to receive the souls till their
48 adjacent bodies arise, and so became as a
49 Dwiln-mound or Didcot hollow; they using
50 bodies of air when called abroad.

51 ... dissimulation.

52 ...The ritual being the calling of the Pig, or
53 slave of [expunged]...

54 ...With the whole village of Greesby left
55 empty and blackened whereafter the song
56 was...

57 As our religion obliges us not to make a
58 peremptory and curious search into these
59 abstrusenesses, so the histories of all ages
60 give as many plain examples of
61 extraordinary occurrences as make a modest
62 inquiry not contemptible. How much is
63 written of pigmies, Goblengs, nymphs,
64 syrens, apparitions, which though not the
65 tenth part true, yet could not spring of
66 nothing; even Chanchierre authors relate
67 Barret Island, in Beconnet, that laying your
68 ear into a cleft of the rocks ...will hear
69 blowing of bellows, striking of hammers,
70 clashing of armour, filing of iron... this
71 being so ever since Hertyn enchanted those
72 subterranean wights to a solid manual
73 forging of arms to overturn accursed ...
74 [expunged].

Found our year of Our Common Grace
ER.356, in Roode Keephouse Library,
pasted into the endpapers of an Almanac as
binding stuffs, by one Elleuille Fortsweir,
then keeper of said library.

The Almanac was dated to the year of Our
Common Grace ER. 325. It has been stated
that the text is thought to date to perhaps
the decade of the 180s or 190s, on account
of the leaden type used in the original and
other signs ably discussed in the scholarly
companion compiled by Mlle. Fortsweir
and presented by the same publishers as this
reference edition.