

**Chapter 1 : Ten Types of Goblins - Mystic Files**

*On Household Gods and Goblins. by G. K. Chesterton, Sometime ago I went with some children to see Maeterlinck's fine and delicate fairy play about the Blue Bird that brought everybody happiness.*

Vestiges of their worship persisted long after Christianity and other major religions extirpated nearly every trace of the major pagan pantheons, and indeed, they continue even today, in one form or another and in fact may have taken on some of their own, including statues to various saints, such as St. Francis to protect a garden, or gargoyles in older churches. For centuries Christianity fought a mop-up war against these lingering minor pagan deities, but they proved tenacious. Since the 20th century this literature has been mined for characters for role-playing games, video games, and other fantasy personae, not infrequently invested with invented traits and hierarchies somewhat different from their mythological and folkloric roots. Origins in animism and ancestor worship Shinto as an exemplar of development The general dynamics of the origin and development of household deities over a considerable span may be traced and exemplified by the historically attested origins and current practices of the Shinto belief system in Japan. As the British Japanologist Lafcadio Hearn put it: The real religion of Japan, the religion still professed in one form or other, by the entire nation, is that cult which has been the foundation of all civilized religion, and of all civilized society, "Ancestor-worship. Three stages of ancestor-worship are to be distinguished in the general course of religious and social evolution; and each of these finds illustration in the history of Japanese society. The first stage is that which exists before the establishment of a settled civilization, when there is yet no national ruler, and when the unit of society is the great patriarchal family, with its elders or war-chiefs for lords. Under these conditions, the spirits of the family-ancestors only are worshipped;--each family propitiating its own dead, and recognizing no other form of worship. As the patriarchal families, later on, become grouped into tribal clans, there grows up the custom of tribal sacrifice to the spirits of the clan-rulers;--this cult being superadded to the family-cult, and marking the. Finally, with the union of all the clans or tribes under one supreme head, there is developed the custom of propitiating the spirits of national, rulers. This third form of the cult becomes the obligatory religion of the country; but it does not replace either of the preceding cults: Many Japanese houses still have a shrine kamidana kami shelf where offerings are made to ancestral kami, as well as to other kami. He also coined the term animism. Tylor disagreed with Herbert Spencer, another founder of anthropology, as well as of sociology, about the innateness of the human tendency towards animistic explanations, but both agreed that ancestor worship was the root of religion and that domestic deities were survivals from such an early stage. In reality this distinction is somewhat academic, since totemism may be regarded as particularized manifestation of animism, and something of a synthesis of the two positions was attempted by Sigmund Freud. Freud preferred to emphasize the psychoanalytic implications of the reification of metaphysical forces, but with particular emphasis on its familial nature. This emphasis underscores, rather than weakens, the ancestral component. The doyen of European folklorists Jacob Grimm did not hesitate to equate the Roman *lar familiaris* to the brownie. Larva betrays its affinity to lar So in our German superstition we find instances of souls becoming homesprites or kobolds, and still oftener is there a connexion between unquiet spirits and spectres. What are our elves and fairies, goblins, nisses, brownies, and pixies but latter-day survivals of arkitic ancestor worship? Brownies and pixies were probably invariably of good character, originally, a likelihood suggested by the good points which in many respects survive in their character, their virtues being turned into vices, and, contrariwise, their vices into virtues, as good or ill fortune befell the household and its appurtenances. Is not the bowl of milk placed for the Brownie in the corner of the room a survival of the drink-offering of wine which was poured out before the household gods of the Romans? The term fairy, however, is also loosely used to include other beings of a similar character like the brownie, elf, fay, gnome, goblin, kobold, pixy, puck, salamander, sprite, sylph, troll and undine Fairy lore contains likewise certain elements of ancestor-worship, of mythology, and of older religious beliefs The belief which guided the conduct of our forefathers was It is thus certain that the worship of deceased ancestors is a vera causa, and not a mere hypothesis In the other European nations, the Slavs, the Teutons, and the Kelts, the House Spirit

appears with no less distinctness The House Spirits had a multitude of other names which it is needless here to enumerate, but all of which are more or less expressive of their friendly relations with man In Scotland this same Brownie is well known. He is usually described as attached to particular families, with whom he has been known to reside for centuries, threshing the corn, cleaning the house, and performing similar household tasks. His favorite gratification was milk and honey. The second phase of this stage of thought [Animism] would be a cult of human ancestors, specially of tribal chiefs and clan-heroes: For, as modifications and transitions in behalf are constant, ancestor worship gets partly transcended. But in Manism the guardian spirit has its specific influence on the tribal consciousness. I recollect Aoibhell of Craig Liath, the guardian spirit of the Dal Caiss , mentioned in the narrative concerning Brian Boru in the Wars of the Gaedhel and the Gall; there is also Mag Molach or Hairy Hand, and Bodach An Duin of Rothiemurchus, as well as the more familiar belief in the Brownie which renders offices of help in some houses,â€”a feeble survival of early phases of cult.

Chapter 2 : Review: Household Gods by Deborah Cohen | Books | The Guardian

*Rachel's theft of her father Laban's household gods (Genesis ) may be explained by the idea that possession of household gods could be part of a legal title to the paternal estate. And in the case of a married daughter, it gave her husband the claim to her father's property (C.H. Gordon, Revue Biblique, p. 35f).*

Origin of the Faeries Fairy comes from the Old French word faerie. The word has been overused to describe a supernatural being. There is a great deal of difference in classifying a being as a fairy from the medieval literature and those from modern literature, especially those belonging to the Celtic tradition. There are other traditions such as that found in English, German and Slavic folklores. And they also possessed some sorts of strange magical powers, like Tinklebell in the story of Peter Pan or the Fairy Godmother in Cinderella. The modern fairies, between the 18th and 20th century, comes from oral tradition before they were transmitted into writing. The fairies are supernatural beings that can be best described by the Greek word - daimon, which means "spirit". They are not divinity, ie. However, if we look at the idea of fairies, then you would find that have been around a lot longer than everyone expects. Perhaps the earliest form of faeries can be found loosely in the mythical beings in Greek mythology, such as the nymphs, satyrs and sileni. The nymphs from ancient Greek myths can be considered as fairies and they existed as early as the time of Homer writing the Iliad and the Odyssey. Even the river gods in Greek myths can be classified as fairies. These are spirits or minor deities of nature or of the natural phenomena. And then, there are household or guardian spirits that can be found in Roman religion and mythology, such as the penates, lares and genii. The Valkyries could also be classified as fairies. Earlier than Shakespeare, Chaucer mentioned that the land of Britain was filled with fairies before the time of King Arthur. In the Arthurian legends, the divine or fairy figures also appeared in abundance. And then there is this Lady of the Lake. Many knights were either born from fairies or they took female fairies as their lovers. Even Merlin was only part mortal. Then you would discover that that these images of fairies are not the only kind. There were all sorts in fairy tales and folklores. Some are benign, while others are maligned and hostile to mortals. Some were seen as fair, while others were considered ugly and monstrous to look at. They can come in all size and sizes - tall or short, fat or skinny, so there is really no clear definition of fairies may look like. Different types of fairies may also have different types of magical powers. So, what are these fairies? Where do they come from? To understand what they are, we should look at some of those found in Celtic mythology and other Celtic traditions. But, then you would discover that fairies are not just confined in Celtic traditions. Many cultures and civilizations have their own versions of fairies. There are enough kinds of fairies to confuse anyone, because sometimes writers have associated one fairy with a different kind. But the situation changed when Christianity spread to the west and north. These deities that were worshipped before the conversion to Christianity were reduced to the status of fairies in Celtic mythology and folklore. So in Ireland the gods in the Tuatha De Danann were degenerated to the roles of fairies eg. Dagda and Lugh , people living under the dune mound or fabled islands, or even within underwater domains. Similar degeneration occurred with old deities in Wales, Scotland and other surviving pockets of Celtic kingdoms such as Cornwall, Brittany and island of Man. These earlier Celtic traditions of fairies, the former Irish or Welsh deities were also not fairies in the usual sense. The Dananns or their Welsh counterparts were usually seen as race of fair people. They can die just as mortals can, but their lives could last hundreds or even thousands of years. The problem is that sometimes, the Christian authors have also turned them into beings serving the Devil, and that the fairies were actually demons. However this view is no longer shared, today. These medieval fairies are different from the common folklore and fairy tales of today. The Tuatha de Danann is nothing like the brownie, leprechaun and goblin of these later traditions.

**Chapter 3 : G. K. Chesterton**

*On Household Gods and Goblins* – Chesterton and St. Thomas Aquinas. *Quotes on the Gospels.* Sean B. Palmer.

However, the one unifying feature is a sense of evil, or at least mischievousness, embodied in a grotesque or off-putting form with a general link to nighttime or merely dark places. Goblins have been around for a very long time to the point of having a specific term for them in Medieval Latin. Many sub-races of goblins roam the globe from northern Europe to the Mediterranean area and even Japan to make sure humans know of their presence. Supernatural abilities can vary from nation to nation or continent to continent though. The world of fantasy fiction has twisted these creatures into their own types of existence even though the varieties of goblins did not begin that way. Here is a countdown of the top ten of the tricky, sometimes malicious, legendary creatures from the real world!

**Hobgoblins** Hobgoblins, with their dark colored shaggy hair, are thought to be one of the most benign forms of goblin, closely related to brownies. They are small tricksters that love to mess with human lives through direct influence or theft when they are really in a mood to pull practical jokes. The main thing that separates them from other goblins though is their close labor relations to humans. They will do toiling work around a human house for a bowl of fresh milk or a spark of fire since they enjoy the warmth but cannot create their own just like other goblins. Still, they tend to be solitary individuals. However, while their white irises set in dragon-like eyes and white hair do make them beautiful in a strange sense, the people who confuse these water goblins with other mythical sprites of the seas could not be more mistaken though. **Knocker** Knockers are an interesting off-set of goblins. In personality they are very close to the Hobgoblin as they tend to be in near contact with humans. Yet, they are more specialized in that they tend to live in mines and therefore are neighbors to miners. Knockers, particularly in Cornwall, are thought to still live in the abandoned mines of the area. They do have a kind side as long as the humans in their mine remain in their favor. Their name actually derives from the knocking sound before a cave-in. If a Knocker favors the miners, he will make a light knocking that will warn the humans in the mine. However, if they feel disrespected, they will knock hard in order to cause the cave-in. **Hogboon** The Hogboon, or Hogboy, is a very friendly earth goblin. They are so kindly to humans that many people try to claim that they are not goblins at all. They live in mounds nearby farms, mostly in the lands of Orkney. However, many tales show that they have a negative side whereby they can be very fickle if the humans refused to share the outputs of the farm with them – whether it be milk, butter, bread, or ale. They would bring ill luck to the farm, sometimes even making the land barren, or causing the death of a particularly disrespectful human who tries to get into his mound for treasure. **Trow** The Trows of Orkney are probably one of the most easily recognizable sub-races of goblins. In fact, when most people think of goblins, a Trow is the form their mind produces. Even though they can sometimes use their powers to look like a human, they are normally old and slightly deformed in addition to being stunted and short with an overall ugly appearance. Trows are considered to be nocturnal as well to the point where they are never seen in the sunlight. However, their outside appearances at night are rare since they are invisible to most humans. Their earthen-mound dwellings are said to be spectacular sights to behold as they are covered in gold and silver and only the finest of food and wine is served there. Trows prefer to visit human homes at night, shuffling near the evening fire and playing mischievous tricks on the home owners. The Buddhists of the area long believed them to be harbingers of death and war and disruptive demons. However, over time even Buddhism softened toward these Asian goblins to think of them as guardian spirits of the mountains – who should be feared for their sometimes dangerous nature but still respected. **Kobold** The Kobold is a very famous race of goblin with origins in Germanic mythology that continues in German folklore. One of the aspects that make them such a wide-spread version of goblins is their versatility as Kobolds can live on ships, in mines, and even human homes. Their appearance changes to fit their locale of choice. However, most Kobolds choose to be ambivalent household spirits where they can help with chores or can freely perform malicious tricks if insulted or neglected. The ones who prefer to haunt underground mines are more notorious. The elemental metal cobalt comes from their name since miners used to blame the troublesome and even poisonous nature of the normal arsenic-filled ore in which cobalt resides. **Kallikantzaros**

This goblin comes primarily from the Greek folklore which emerged after the fall of the traditional Greek mythology had been pushed out of the minds of the common people. Kallikantzaros live primarily very deep underground, working to saw through the World Tree in hopes that one day it will collapse to bring Earth down with it. However, by the time they reach the final part of the tree to saw completely through it, they are stopped by the coming of Christmas. By the time they return to their task of sawing the World Tree, it has healed itself, and they must start all over again.

**Phooka** The Phooka is a type of Irish Kobold. It has a variety of shapes to change into but usually prefers to be a pitch-black dog or horse with fiery eyes. When approaching careless travelers as a seemingly shabby or tamed pony, the Phooka will give this human a hair-raising ride through thorn bushes or marshes before he or she is tossed into a huge mud pool or even a ditch. The sound of the chuckling Phooka galloping away in the darkness of the night is a warning for the traveler to beware of strange horses the next time he or she becomes road-weary.

**Bogey** Bogeys tend to be the smallest form of goblin. To make up for their size, they are also very ephemeral, making them the hardest goblin to actually kill. They tend to be completely black in color and live in the dark places of common houses such as attics, cupboards, and closets. These particular dwellings of Bogeys help them in their most common exploits against human beings.

Chapter 4 : Of Gods and Goblins | HuffPost

*A household deity is a deity or spirit that protects the home, looking after the entire household or certain key members. It has been a common belief in pagan religions as well as in folklore across many parts of the world.*

Types[ edit ] In many religions, both ancient and modern, a god would preside over the home. Certain species, or types, of household deities existed. An example of this was the Roman Lares. Many European cultures retained house spirits into the modern period. Some examples of these include: Vestiges of their worship persisted long after Christianity and other major religions extirpated nearly every trace of the major pagan pantheons , and indeed, they continue even today, in one form or another and in fact may have taken on some of their own, including statues to various saints, such as St. Francis to protect a garden, or gargoyles in older churches. For centuries Christianity fought a mop-up war against these lingering minor pagan deities, but they proved tenacious. Since the 20th century this literature has been mined for characters for role-playing games, video games, and other fantasy personae , not infrequently invested with invented traits and hierarchies somewhat different from their mythological and folkloric roots. Origins in animism and ancestor worship[ edit ] Shinto as an exemplar of development[ edit ] The general dynamics of the origin and development of household deities over a considerable span may be traced and exemplified by the historically attested origins and current practices of the Shinto belief system in Japan. As the British Japanologist Lafcadio Hearn put it: The real religion of Japan, the religion still professed in one form or other, by the entire nation, is that cult which has been the foundation of all civilized religion, and of all civilized society, â€” Ancestor-worship. Three stages of ancestor-worship are to be distinguished in the general course of religious and social evolution; and each of these finds illustration in the history of Japanese society. The first stage is that which exists before the establishment of a settled civilization, when there is yet no national ruler, and when the unit of society is the great patriarchal family, with its elders or war-chiefs for lords. Under these conditions, the spirits of the family-ancestors only are worshipped;--each family propitiating its own dead, and recognizing no other form of worship. As the patriarchal families, later on, become grouped into tribal clans, there grows up the custom of tribal sacrifice to the spirits of the clan-rulers;--this cult being superadded to the family-cult, and marking the. Finally, with the union of all the clans or tribes under one supreme head, there is developed the custom of propitiating the spirits of national, rulers. This third form of the cult becomes the obligatory religion of the country; but it does not replace either of the preceding cults: Many Japanese houses still have a shrine kamidana, kami shelf where offerings are made to ancestral kami, as well as to other kami. He also coined the term animism. Tylor disagreed with Herbert Spencer , another founder of anthropology, as well as of sociology, about the innateness of the human tendency towards animistic explanations, but both agreed that ancestor worship was the root of religion and that domestic deities were survivals from such an early stage. In reality this distinction is somewhat academic, since totemism may be regarded as particularized manifestation of animism, and something of a synthesis of the two positions was attempted by Sigmund Freud. Freud preferred to emphasize the psychoanalytic implications of the reification of metaphysical forces, but with particular emphasis on its familial nature. This emphasis underscores, rather than weakens, the ancestral component. Larva betrays its affinity to lar So in our German superstition we find instances of souls becoming homesprites or kobolds , and still oftener is there a connexion between unquiet spirits and spectres. What are our elves and fairies, goblins, nisses, brownies, and pixies but latter-day survivals of arkite ancestor worship? Brownies and pixies were probably invariably of good character, originally, a likelihood suggested by the good points which in many respects survive in their character, their virtues being turned into vices, and, contrariwise, their vices into virtues, as good or ill fortune befell the household and its appurtenances. Is not the bowl of milk placed for the Brownie in the corner of the room a survival of the drink-offering of wine which was poured out before the household gods of the Romans? The term fairy, however, is also loosely used to include other beings of a similar character like the brownie, elf, fay, gnome, goblin, kobold, pixy, puck, salamander, sprite, sylph, troll and undine Fairy lore contains likewise certain elements of ancestor-worship, of mythology, and of older religious beliefs The belief which guided the conduct of our forefathers was It is

thus certain that the worship of deceased ancestors is a vera causa, and not a mere hypothesis In the other European nations, the Slavs, the Teutons, and the Kelts, the House Spirit appears with no less distinctness The House Spirits had a multitude of other names which it is needless here to enumerate, but all of which are more or less expressive of their friendly relations with man In Scotland this same Brownie is well known. He is usually described as attached to particular families, with whom he has been known to reside for centuries, threshing the corn, cleaning the house, and performing similar household tasks. His favorite gratification was milk and honey. The second phase of this stage of thought [Animism] would be a cult of human ancestors, specially of tribal chiefs and clan-heroes: For, as modifications and transitions in behalf are constant, ancestor worship gets partly transcended. But in Manism the guardian spirit has its specific influence on the tribal consciousness. I recollect Aoibhell of Craig Liath, the guardian spirit of the Dal Caiss , mentioned in the narrative concerning Brian Boru in the Wars of the Gaedhel and the Gall; there is also Mag Molach or Hairy Hand, and Bodach An Duin of Rothiemurchus, as well as the more familiar belief in the Brownie which renders offices of help in some houses,â€”a feeble survival of early phases of cult.

**Chapter 5 : Household deity**

*Household Gods is an insightful and compelling approach to a well-trodden topic. Full of treasures, its quirky details range from hooves that function as doorstops to Oscar Wilde's lectures on.*

Sources equate the domestic kobold with creatures such as the English boggart , hobgoblin and pixy , the Scottish brownie , and the Scandinavian nisse or tomte ; [2] [3] [4] [5] [6] while they align the subterranean variety with the Norse dwarf and the Cornish knocker. One example, known as the monoloke, was made from white wax and wore a blue shirt and black velvet vest. In , Otto Schrader traced the word to kuba-walda, meaning "the one who rules the house". The suffix -old means "to rule". The change to the word-final -olt is a feature of the German language used for monsters and supernatural beings. Variants of kobold appear as early as the 13th century. Folklorists have proposed that the mine kobold derives from the beliefs of the ancient Germanic people. Scottish historical novelist Walter Scott has suggested that the Proto-Norse based the kobolds on the short-statured Finns, Lapps, and Latvians who fled their invasions and sought shelter in northern European caves and mountains. There they put their skills at smithing to work and, in the beliefs of the proto-Norse, came to be seen as supernatural beings. These beliefs spread, becoming the kobold, the Germanic gnome , [ dubious " discuss ] the French goblin and the Scottish bogle. However, historians David Kirby and Merja-Liisa Hinkkanen dispute this, claiming no evidence of such a belief in Britain. An alternate view connects the Klabautermann myths with the story of Saint Phocas of Sinope. As that story spread from the Black Sea to the Baltic Sea. Scholar Reinhard Buss instead sees the Klabautermann as an amalgamation of early and pre-Christian beliefs mixed with new creatures. Kobolds are spirits and, as such, part of a spiritual realm. However, as with other European spirits, they often dwell among the living. Many of these names are modifications of common German given names, such as Heinrich abbreviated to Heinze , Joachim, and Walther. A tale from the Altmark , recorded by Anglo-Saxon scholar Benjamin Thorpe in , describes the kobold as "a fiery stripe with a broad head, which he usually shakes from one side to the other According to dramatist and novelist X. Saintine , kobolds are the spirits of dead children and often appear with a knife that represents the means by which they were put to death. We were about to sit down to tea when Middle. Gronin called our attention to the steady light, round, and about the size of a cheese plate, which appeared suddenly on the wall of the little garden directly opposite the door of the hut in which we sat. Before any of us could rise to examine it, four more lights appeared almost simultaneously, about the same shape, and varying only in size. Surrounding each one was the dim outline of a small human figure, black and grotesque, more like a little image carved out of black shining wood, than anything else I can liken them to. Dorothea kissed her hands to these dreadful little shapes, and Michael bowed with great reverence. As for me and my companions, we were so awe-struck yet amused at these comical shapes, that we could not move or speak until they themselves seemed to flit about in a sort of wavering dance, and then vanish, one by one. She described them as "diminutive black dwarfs about two or three feet in height, and at that part which in the human being is occupied by the heart, they carry the round luminous circle first described, an appearance which is much more frequently seen than the little black men themselves. Ashliman has reported kobolds appearing as wet cats and hens, [45] and Arrowsmith and Moorse mention kobolds in the shape of bats, cats, roosters, snakes, and worms. Most often, kobolds remain completely invisible. The kobold refuses, claiming that to look upon him would be terrifying. Undeterred, the maid insists, and the kobold tells her to meet him later" and to bring along a pail of cold water. The kobold waits for the maid, nude and with a butcher knife in his back. The maid faints at the sight, and the kobold wakes her with the cold water. For example, Heinzelmann tricked a nobleman into thinking that the kobold was hiding in a jug. If I had not heard long ago from other people that you were a fool, I might now have known it of myself, since you thought I was sitting in an empty jug, and went to cover it up with your hand, as if you had me caught. But before long you will get a slight ducking. Domestic kobolds are linked to a specific household. One tradition claims that the kobold enters the household by announcing itself at night by strewing wood chips about the house and putting dirt or cow manure in the milk cans. If the master of the house leaves the wood chips and drinks the soiled milk, the kobold takes up

residence. When he finds an anthill with a bird on it, he must say a certain phrase, which causes the bird to transform into a small person. The figure then leaps into a bag carried by the homeowner, and he can then transfer the kobold to his home. At night, such kobolds do chores that the human occupants neglected to finish before bedtime: Despite standing only about a foot tall, the creature could carry a load of rye in his mouth for the people with whom he lived and did so daily as long as he received a meal of biscuits and milk. The kobold Heinzelmann found things that had been lost. The man ignored the advice, only to have his gun backfire and shoot off his thumb. Heinzelman appeared to him and said, "See, now, you have got what I warned you of! If you had refrained from shooting this time, this mischance would not have befallen you. He demanded a place at the table and a stall for his horses. Heinzelmann threatened him, and the nobleman fled. Hodeken waited for the servant to go to sleep and then strangled him, tore him limb from limb, and threw him in a pot over the fire. The cook chastised the spirit for this behaviour, so Hodeken threw him over the drawbridge into the moat. Archibald Maclaren has attributed kobold behaviour to the virtue of the homeowners; a virtuous house has a productive and helpful kobold; a vice-filled one has a malicious and mischievous pest. If the hosts give up those things to which the kobold objects, the spirit ceases its annoying behaviour. When two students slept in the mill in which the creature lived, one of them ate the offering of food the miller had left the kobold. They hide things, push people over when they bend to pick something up, and make noise at night to keep people awake. In one tale, a man with a kobold-haunted barn puts all the straw onto a cart, burns the barn down, and sets off to start anew. As he rides away, he looks back and sees the kobold sitting behind him. He sees the kobold preparing to move too and realises that he cannot rid himself of the creature. Nevertheless, the invisible kobold travelled along with them as a white feather, which they discovered when they stayed at an inn. Why do you retire from me? I can easily follow you anywhere, and be where you are. It is much better for you to return to your own estate, and not be quitting it on my account. You see well that if I wished it I could take away all you have, but I am not inclined to do so. The kobold filled this role in German folklore and is similar to other creatures of the type, such as the English bluecap, Cornish knocker and the Welsh coblynau. Stories of subterranean kobolds were common in Germany by the 16th century. Superstitious miners believed the creatures to be expert miners and metalworkers who could be heard constantly drilling, hammering, and shoveling. Some stories claim that the kobolds live in the rock, just as human beings live in the air. In medieval mining towns, people prayed for protection from them. For example, 16th-century miners sometimes encountered what looked to be rich veins of copper or silver, but which, when smelted, proved to be little more than a pollutant and could even be poisonous. They interpreted such noises as warnings from the kobolds to not go in that direction. In these depictions, they are content to simply mine ore themselves, collect it, and haul it away by windlass. Belief in the Klabautermann dates to at least the 18th century. A Klabautermann will not leave its ship until it is on the verge of sinking. To this end, superstitious sailors in the 19th century demanded that others pay the Klabautermann respect. Narrative versions of folktales and fairy tales are common, and kobolds are the subject of several such tales. Salamander shall kindle, Writhe nymph of the wave, In air sylph shall dwindle, And Kobold shall slave.

**Chapter 6 : G.K. Chesterton's Introduction to George MacDonald and His Wife**

*The God of the Hebrews Versus the Egyptian Gods .. 0/ The GOD of the Hebrews versus the Egyptian gods Rev. Bryant S. Williamson Prof. Linda Reaves Writing and Research , Strayer University November 8, Intoduction There is a belief in a supreme being by all religions on earth.*

It is not a very realistic process as a rule, for our minds are mostly a vast uncatalogued library; and for a man to be photographed with one of the books in his hand generally means at best that he has chosen at random, and at worst that he is posing for effect. But in a certain rather special sense I for one can really testify to a book that has made a difference to my whole existence, which helped me to see things in a certain way from the start; a vision of things which even so real a revolution as a change of religious allegiance has substantially only crowned and confirmed. Of all the stories I have read, including even all the novels of the same novelist, it remains the most real, the most realistic, in the exact sense of the phrase the most like life. When I say it is like life, what I mean is this. It describes a little princess living in a castle in the mountains which is perpetually undermined, so to speak, by subterranean demons who sometimes come up through the cellars. She climbs up the castle stairways to the nursery or the other rooms; but now and again the stairs do not lead to the usual landings, but to a new room she has never seen before, and cannot generally find again. Here a good great-grandmother, who is a sort of fairy godmother, is perpetually spinning and speaking words of understanding and encouragement. When I read it as a child, I felt that the whole thing was happening inside a real human house, not essentially unlike the house I was living in, which also had staircases and rooms and cellars. This is where the fairy-tale differed from many other fairy-tales; above all, this is where the philosophy differed from many other philosophies. It hardly suggests how near both the best and the worst things are to us from the first; even perhaps especially at the first. Greville MacDonald, in his intensely interesting memoir of his father which follows, has I think mentioned somewhere his sense of the strange symbolism of stairs. Another recurrent image in his romances was a great white horse; the father of the princess had one, and there was another in *The Back of the North Wind*. To this day I can never see a big white horse in the street without a sudden sense of indescribable things. But for the moment I am speaking of what may emphatically be called the presence of household gods and household goblins. There is something not only imaginative but intimately true about the idea of the goblins being below the house and capable of besieging it from the cellars. When the evil things besieging us do appear, they do not appear outside but inside. Anyhow, that simple image of a house that is our home, that is rightly loved as our home, but of which we hardly know the best or the worst, and must always wait for the one and watch against the other, has always remained in my mind as something singularly solid and unanswerable; and was more corroborated than corrected when I came to give a more definite name to the lady watching over us from the turret, and perhaps to take a more practical view of the goblins under the floor. Since I first read that story some five alternative philosophies of the universe have come to our colleges out of Germany, blowing through the world like the east wind. But for me that castle is still standing in the mountains and the light in its tower is not put out. The commonplace allegory takes what it regards as the commonplaces or conventions necessary to ordinary men and women, and tries to make them pleasant or picturesque by dressing them up as princesses or goblins or good fairies. But George MacDonald did really believe that people were princesses and goblins and good fairies, and he dressed them up as ordinary men and women. The fairy-tale was the inside of the ordinary story and not the outside. One result of this is that all the inanimate objects that are the stage properties of the story retain that nameless glamour which they have in a literal fairy-tale. The staircase in *Robert Falconer* is as much of a magic ladder as the staircase in *The Princess and the Goblin*; and when the boys are making the boat and the girl is reciting verses to them, in *Alec Forbes*, and some old gentleman says playfully that it will rise to song like a magic Scandinavian ship, it always seemed to me as if he were describing the reality, apart from the appearance, of the incident. The novels as novels are uneven, but as fairy-tales they are extraordinarily consistent. He never for a moment loses his own inner thread that runs through the patchwork, and it is the thread that the fairy great-grandmother put into the hands of Curdie to guide him out of the mazes of the

goblins. The originality of George MacDonald has also a historical significance, which perhaps can best be estimated by comparing him with his great countryman Carlyle. It is a measure of the very real power and even popularity of Puritanism in Scotland that Carlyle never lost the Puritan mood even when he lost the whole of the Puritan theology. If an escape from the bias of environment be the test of originality, Carlyle never completely escaped, and George MacDonald did. He evolved out of his own mystical meditations a complete alternative theology leading to a completely contrary mood. And in those mystical meditations he learned secrets far beyond the mere extension of Puritan indignation to ethics and politics. For in the real genius of Carlyle there was a touch of the bully, and wherever there is an element of bullying there is an element of platitude, of reiteration and repeated orders. Carlyle was too obviously occupied with insisting that God was hard to satisfy; just as some optimists are doubtless too much occupied with insisting that He is easy to please. In other words, MacDonald had made for himself a sort of spiritual environment, a space and transparency of mystical light, which was quite exceptional in his national and denominational environment. He said things that were like the Cavalier mystics, like the Catholic saints, sometimes perhaps like the Platonists or the Swedenborgians, but not in the least like the Calvinists, even as Calvinism remained in a man like Carlyle. And when he comes to be more carefully studied as a mystic, as I think he will be when people discover the possibility of collecting jewels scattered in a rather irregular setting, it will be found, I fancy, that he stands for a rather important turning-point in the history of Christendom, as representing the particular Christian nation of the Scots. As Protestants speak of the morning stars of the Reformation, we may be allowed to note such names here and there as morning stars of the Reunion. The spiritual colour of Scotland, like the local colour of so many Scottish moors, is a purple that in some lights can look like grey. The national character is in reality intensely romantic and passionate indeed, excessively and dangerously romantic and passionate. Its emotional torrent has only too often been turned towards revenge, or lust, or cruelty, or witchcraft. There is no drunkenness like Scotch drunkenness; it has in it the ancient shriek and the wild shrillness of the Maenads on the mountains. And of course it is equally true on the good side, as in the great literature of the nation. Stopford Brooke and other critics have truly pointed out that a vivid sense of colour appears in the medieval Scottish poets before it really appears in any English poets. And it is absurd to be talking of the hard and shrewd sobriety of a national type that has made itself best known throughout the modern world by the prosaic literalism of *Treasure Island* and the humdrum realism of *Peter Pan*. In most plays and pictures, however, in which they are represented as wearing their blacks, some instinct makes the actor or the artist see that they fit very badly. And so they do. The passionate and poetical Scots ought obviously, like the passionate and poetical Italians to have had a religion which competed with the beauty and vividness of the passions, which did not let the devil have all the bright colours, which fought glory with glory and flame with flame. It should have balanced Leonardo with St. Francis; no young and lively person really thinks he can be balanced with John Knox. The consequence was that this power in Scottish letters, especially in the day or night of complete Calvinistic orthodoxy, was weakened and wasted in a hundred ways. In Burns it was driven out of its due course like a madness; in Scott it was only tolerated as a memory. Scott could only be a medievalist by becoming what he would call an antiquary, or what we should call an aesthete. He had to pretend his love was dead, that he might be allowed to love her. As Nicodemus came to Jesus by night, [See John 3: Now, among the many men of genius Scotland produced in the nineteenth century, there was only one so original as to go back to this origin. There was only one who really represented what Scottish religion should have been, if it had continued the colour of the Scottish medieval poetry. In his particular type of literary work he did indeed realize the apparent paradox of a St. Francis of Aberdeen, seeing the same sort of halo round every flower and bird. A heathen can feel that and remain heathen, or in other words remain sad. It is a certain special sense of significance, which the tradition that most values it calls sacramental. To have got back to it, or forward to it, at one bound of boyhood, out of the black Sabbath of a Calvinist town, was a miracle of imagination. In noting that he may well have this place in history in the sense of religious and of national history, I make no attempt here to fix his place in literature. He is in any case one of the kind that it is most difficult to fix. He wrote nothing empty; but he wrote much that is rather too full, and of which the appreciation depends rather on a sympathy with the substance than on the first sight of the form. As a matter

of fact, the mystics have not often been men of letters in the finished and almost professional sense. A thoughtful man will now find more to think about in Vaughan or Crashaw than in Milton, but he will also find more to criticize; and nobody need deny that in the ordinary sense a casual reader may wish there was less of Blake and more of Keats. But even this allowance must not be exaggerated; and it is in exactly the same sense in which we pity a man who has missed the whole of Keats or Milton, that we can feel compassion for the critic who has not walked in the forest of Phantastes or made the acquaintance of Mr. Cupples in the adventures of Alec Forbes.

Chapter 7 : G. K. Chesterton's Works on the Web

*Old Goblin (Normal) An old goblin. He isn't very useful in combat. Household of the Gods. Altesia. The underworld goddess. The Goddess of the Underworld and the.*

Save Look up genius familiae in Wiktionary, the free dictionary. Earlyth-century Slavic cult statuette of a Domovoy , the household deity, progenitor of the kin, in Slavic paganism A household deity is a deity or spirit that protects the home , looking after the entire household or certain key members. It has been a common belief in pagan religions as well as in folklore across many parts of the world. Household deities fit into two types; firstly, a specific deity - typically a goddess - often referred to as a hearth goddess or domestic goddess who is associated with the home and hearth, with examples including the Greek Hestia [1] and Norse Frigg. The second type of household deities are those that are not one singular deity, but a type, or species of animistic deity, who usually have lesser powers than major deities. This type was common in the religions of antiquity, such as the Lares of ancient Roman religion , the Gashin of Korean shamanism , and Cofgodas of Anglo-Saxon paganism. These survived Christianisation as fairy -like creatures existing in folklore, such as the Anglo-Scottish Brownie and Slavic Domovoy. Household deities were usually worshipped not in temples but in the home, where they would be represented by small idols such as the teraphim of the Bible , often translated as "household gods" in Genesis They could also be found on domestic objects, such as cosmetic articles in the case of Tawaret. The more prosperous houses might have a small shrine to the household gods ; the lararium served this purpose in the case of the Romans. The gods would be treated as members of the family and invited to join in meals, or be given offerings of food and drink. Types In many religions, both ancient and modern, a god would preside over the home. Certain species, or types, of household deities existed. An example of this was the Roman Lares. Many European cultures retained house spirits into the modern period. Some examples of these include: Vestiges of their worship persisted long after Christianity and other major religions extirpated nearly every trace of the major pagan pantheons , and indeed, they continue even today, in one form or another and in fact may have taken on some of their own, including statues to various saints, such as St. Francis to protect a garden, or gargoyles in older churches. For centuries Christianity fought a mop-up war against these lingering minor pagan deities, but they proved tenacious. Since the 20th century this literature has been mined for characters for role-playing games, video games, and other fantasy personae , not infrequently invested with invented traits and hierarchies somewhat different from their mythological and folkloric roots. Origins in animism and ancestor worship Shinto as an exemplar of development The general dynamics of the origin and development of household deities over a considerable span may be traced and exemplified by the historically attested origins and current practices of the Shinto belief system in Japan. As the British Japanologist Lafcadio Hearn put it: The real religion of Japan, the religion still professed in one form or other, by the entire nation, is that cult which has been the foundation of all civilized religion, and of all civilized society, â€” Ancestor-worship. Three stages of ancestor-worship are to be distinguished in the general course of religious and social evolution; and each of these finds illustration in the history of Japanese society. The first stage is that which exists before the establishment of a settled civilization, when there is yet no national ruler, and when the unit of society is the great patriarchal family, with its elders or war-chiefs for lords. Under these conditions, the spirits of the family-ancestors only are worshipped;--each family propitiating its own dead, and recognizing no other form of worship. As the patriarchal families, later on, become grouped into tribal clans, there grows up the custom of tribal sacrifice to the spirits of the clan-rulers;--this cult being superadded to the family-cult, and marking the. Finally, with the union of all the clans or tribes under one supreme head, there is developed the custom of propitiating the spirits of national, rulers. This third form of the cult becomes the obligatory religion of the country; but it does not replace either of the preceding cults: Many Japanese houses still have a shrine kamidana, kami shelf where offerings are made to ancestral kami, as well as to other kami. He also coined the term animism. Tylor disagreed with Herbert Spencer , another founder of anthropology, as well as of sociology, about the innateness of the human tendency towards animistic explanations, but both agreed that ancestor worship was

the root of religion and that domestic deities were survivals from such an early stage. In reality this distinction is somewhat academic, since totemism may be regarded as particularized manifestation of animism, and something of a synthesis of the two positions was attempted by Sigmund Freud. Freud preferred to emphasize the psychoanalytic implications of the reification of metaphysical forces, but with particular emphasis on its familial nature. This emphasis underscores, rather than weakens, the ancestral component. Larva betrays its affinity to lar So in our German superstition we find instances of souls becoming homesprites or kobolds , and still oftener is there a connexion between unquiet spirits and spectres. What are our elves and fairies, goblins, nisses, brownies, and pixies but latter-day survivals of arkitic ancestor worship? Brownies and pixies were probably invariably of good character, originally, a likelihood suggested by the good points which in many respects survive in their character, their virtues being turned into vices, and, contrariwise, their vices into virtues, as good or ill fortune befell the household and its appurtenances. Is not the bowl of milk placed for the Brownie in the corner of the room a survival of the drink-offering of wine which was poured out before the household gods of the Romans? The term fairy, however, is also loosely used to include other beings of a similar character like the brownie, elf, fay, gnome, goblin, kobold, pixy, puck, salamander, sprite, sylph, troll and undine Fairy lore contains likewise certain elements of ancestor-worship, of mythology, and of older religious beliefs The belief which guided the conduct of our forefathers was It is thus certain that the worship of deceased ancestors is a vera causa, and not a mere hypothesis In the other European nations, the Slavs, the Teutons, and the Kelts, the House Spirit appears with no less distinctness The House Spirits had a multitude of other names which it is needless here to enumerate, but all of which are more or less expressive of their friendly relations with man In Scotland this same Brownie is well known. He is usually described as attached to particular families, with whom he has been known to reside for centuries, threshing the corn, cleaning the house, and performing similar household tasks. His favorite gratification was milk and honey. The second phase of this stage of thought [Animism] would be a cult of human ancestors, specially of tribal chiefs and clan-heroes: For, as modifications and transitions in behalf are constant, ancestor worship gets partly transcended. But in Manism the guardian spirit has its specific influence on the tribal consciousness. I recollect Aoibhell of Craig Liath, the guardian spirit of the Dal Caiss , mentioned in the narrative concerning Brian Boru in the Wars of the Gaedhel and the Gall; there is also Mag Molach or Hairy Hand, and Bodach An Duin of Rothiemurchus, as well as the more familiar belief in the Brownie which renders offices of help in some houses,â€”a feeble survival of early phases of cult.

**Chapter 8 : The Coloured Lands: A Whimsical Gathering Of Drawings, Stories, And Poems by G.K. Chesterton**

*Smitty Parratt's long out-of-print book, Gods & Goblins, has for years been the bible of Olympic National Park culture and history. Now back in print, this new edition features dozens of recently unearthed stories and photographs in addition to Smitty's original material.*

It can be found from , Irish "lupracan", Old Irish "luchorpan" in literature, as "a very small bodied person". Is commonly spelled lubrican in 17c. It perhaps comes from or is related to Swedish dialect pyske "small fairy". But West County origin suggests the ultimate source is in Cornwall and thus comes from Celtic oral traditions and lore. The earliest references were in pixy-path "bewilderment". Literally it referred to a "path on which one is led astray by pixies," and pixie-led, meaning "lost. Most specifically in Celtic Scottish and Wales lands. Being Pixilated referred to a person who was touched by Pixies, implying they were slightly insane, or made mad by the touch of the pixies. Pixy is an alternative for Pixie. Described as a nimble elflike creature, especially one associated with water. Nixie comes from an Old High Germanic word nihhussa to mean a water sprite. Faerie Folklore In folklore a faerie is one of a class of supernatural beings, generally conceived as having a tiny human form and possessing magical powers with which they intervene in human affairs. There are over varieties of faeries throughout legend and lore around the world. Almost every culture has some form of faerie being who interacts with humans. Some cause havoc others protect or help. The Etruscans called these beings Lasa. The link between faeries and the dead has been a long association. Some suggest fairies were originally the spirits of the deceased. Thus their association with the Cult of the Dead in Old Europe, the tomb paintings of the ancient Mediterranean and in Etruscan art which depicts faeries in the company of a god or goddess. They can also be found in this context as part of the Lare of the Romans. A Lare or Lar in early Roman religions were guardians of an area, place or home. Statues of a Lare figure were often placed upon a table to provide blessings to those who sat around it, or as a place of honor where diners would thank the Lare for the bounty of food. The Celtic Tuatha de Danann have been described as early legends of Celtic faeries. The Tuatha de Danann came out of the mist and arrived in the British Isles. The early Celts were oral traditionalists. The Tuatha de Danann were not friends to the Celtic people however. Rather they are described as precursors in the Book of Invasions. They are defined as the 5th group to settle Ireland, conquering the island from the Fir Bolg. As the Celts moved into Britain around BC the Tuatha de Danann moved into the hills and forests to live in secret. This presumably linked the faeries to nature and living in the country lands. The Etruscan faeries are associated with vegetation and the secrets of Nature, again aligning faeries with nature. The spiritualists of the west tend to focus on faeries of Europe, but they do exist all over the world. For instance, in Japan the Chin-Chin Kobakama are fairy like in appearance. They are generally elderly but are amazingly spry. They are seen as a house faerie and specifically are interested in floors, either natural wood or rugs. They move into a home, provide their protection and assistance as long as the home is kept clean. They are known to tease sloppy children and chase after sloppy housekeepers. The Faeries Generally faeries are highly connected to nature and take care of the natural world or what some might call the elemental world. They bring the spring and help the nature kingdom wake up from its long winter slumber. They work through the summer to help nature grow and into the fall to direct nature through its transition into winter. And in winter they bring the snows and watch over the natural world while it sleeps. In these legends, the faeries are in charge of the elemental seasons helping the world transition from one section of the Divine circle to the next. Other legends have the faeries watching over the vortex elements of nature. These elements being earth, air, fire and water. They use these elements to support the natural courses of nature as it moves around the Divine circle of change; birth, life, death and spirit. Each type of fairy has his or her own talent that assists nature moving through the seasons, which are brought to the human world by the fae themselves. In general faeries live in Faerie Land, a mystical invisible place that can rarely be seen by humans and only at certain times of the day or year. Some legends foretell of humans who have been touched by the faeries and can see their land whenever they want, or only at night. Other stories say Faerie Land can only be seen at night during a full moon, or only during certain holidays during the year when there is much merriment and the faeries drop

their guard to keep hidden. The most common of these holidays occurs during 3 Pagan Sabbats sabbath holidays. The first occurs in May and is known as Bealtaine when the God and maiden Goddess are betrothed. The final holiday occurs at the end of the year during the 12 Days of Yule when the God is reborn to the world. Other encounters can occur, but are often confused as being something else and not as communications or sightings from the faerie world. Faerie Fire is a perfect example of this. Faerie Fire is a misty, phosphorescent light fluttering or flowing through the night. It can be seen in a graveyard as an ethereal shell around a confused spirit. When seen on a road, it is believed to be a light designed to misdirect a nighttime traveler. In Russia it is seen floating around the head of an unbaptized child while it sleeps. Presumably the light is from faeries magik designed to protect the child from evil while it sleeps. Some legends describe faerie signs or signs of faerie existence. Such as faerie circles, faerie mounds, faerie stones and faerie weeds. Faerie mounds are described in Scotland as the actual physical formations in the earth believed to be the homes of the little people. Faerie Stones are stones with a naturally formed hole that has the vibrational frequency to be worn as a healing agent or an amulet of protection. Faerie Weed is a specific type of plant that assists the faeries with psychic manifestations. Even today people talk about the fairy circles in their yard. These are circles of mushrooms that seem to pop-up over night in your yard. They are said to grow from the magik dust left behind by the faeries as they danced and celebrated during the night in our world, before returning to their hidden land. Most legends of faeries agree that in Faerie Land time and space do not move in the same manner as it does in the human world. A single night in Faerie Land can equal several years in human time. Because of this the entrance way into Faerie Land is highly guarded and can only be found in the base of a tree trunk. Some suggest it has to be a specific kind of tree, such as an old Oak. While others specify other variations of entrances based on that cultures connection to the spirit world. For instance a few legends of the orient suggest the entrance into Faerie Land can only be found in the first bloom of a lotus plant. Faeries believe iron to be an abomination and have no magikal influence over it. In order for a human to gain entrance into the Faerie Land, a human would stick a rod of iron into the door so it could not be closed. The Faerie Traditions There are many Pagan Metaphysical traditions that incorporate faerie legend and lore into their practices and focus. Pagan is any religion that does not follow the doctrine set forth by Abraham; what we call Abrahamic tradition. Pagan Metaphysics is a modern name for the Old Religion or what many people know as Witchcraft. Pagan Metaphysics is a global religion, of which Wicca is the most common denomination here in America. Wicca is to the Old Religion, as Baptist is to Christianity. There are many denominations of Pagan Metaphysics, some older than Wicca, some more recently created. There are so many modern variations of faerie traditions that they all cannot be listed here. Their practices are very secretive and little is known about their specific beliefs and practices. Faeri Wicca places an emphasis on the Fae gnomes, elves, faeries, sprites, etc. Many associate this tradition with the Tuatha de Danann. Another variation is sometimes called Faerie Wicca, which is associated with the faerie tradition founded by author Kisma Stepanich. Other faerie traditions base their practices on common thoughts and beliefs of the Faerie folk laid out in several cultures and mythologies. These groups take what they like and discarding other elements to incorporate into their own Tradition. Other groups such as the Dryads, base their beliefs and practices on a Celtic tradition that honors a specific set of faeries. In this case the Dryads work with and honor the Tree Spirits. Connecting With The Faeries Of course no one has to connect with faeries for magikal workings. But doing so helps to add the elements and energy of nature to magikal workings. There maybe times when a practitioner wants a little extra help and the faeries can certainly do that. Magikal workings can be with specific groups of faeries for specific purposes or a working can invite a specific faerie by name.

### Chapter 9 : Household deity - Wikipedia

*Origin of the Faeries: Fairy comes from the Old French word *theinnatdunvilla.com* word has been overused to describe a supernatural being. There is a great deal of difference in classifying a being as a fairy from the medieval literature and those from modern literature, especially those belonging to the Celtic tradition.*