

WHO COLLECTED IT

Keightley translates other men's collections and names them, which for 1828 is the remarkable thing about him. This sheet turns those citations into a reading list.

Who	What they published, and what is theirs here
Croker, Thomas Crofton, 1798–1854	The Irish antiquary whose <i>Fairy Legends and Traditions of the South of Ireland</i> (1825) made his name and made this book possible. Keightley helped to compile it, says so in his preface, and says in the Ireland section of this volume that some of what the Grimms admired in it was invented by the compilers. He is therefore not only a source here but a party.
Hone, William, 1780–1842	London bookseller, satirist and radical, whose <i>Every-Day Book and Table Book</i> (1825–27) gathered popular custom from readers' letters. Twenty-six citations in this volume — the largest single source for the English material. Not a collector in Thiele's sense: a compiler of correspondence, and often the only record there is.
Grimm, Jacob, 1785–1863, and Wilhelm, 1786–1859	Twenty-five citations here. They translated Croker's <i>Fairy Legends</i> into German in 1826 and wrote an introduction on the character of the Irish fairies — the introduction Keightley says was partly describing the collectors' inventions.
Scott, Sir Walter, 1771–1832	Sixteen citations, chiefly the <i>Minstrelsy of the Scottish Border</i> and the <i>Letters on Demonology and Witchcraft</i> . Collector, editor and improver, and the three are not separable in his ballads.
Saxo Grammaticus, c. 1150 – c. 1223	Twenty-one citations even here, in the western volume — Keightley reaches for him whenever he wants an early northern parallel.
Gervase of Tilbury, c. 1150 – c. 1228	Nine citations. The <i>Otia Imperialia</i> , written to entertain an emperor, and the source of several of the medieval anecdotes in the English and French sections.
Giraldus Cambrensis, c. 1146 – c. 1223	Gerald of Wales, six citations, chiefly for the Welsh material — the same twelfth-century cleric whose tale of Elidurus opens the longest chapter of Sikes's <i>British Goblins</i> thirty years later.
Chaucer, Geoffrey, c. 1343–1400	Eleven citations, and the epigraph of the whole work. Keightley's evidence that <i>faërie</i> in English first meant the enchantment rather than the creature.
Shakespeare, William, 1564–1616	Weighed rather than cited: Keightley argues that Shakespeare's fairies are a literary compound and not a record of popular belief, the same case he makes against Spenser in Volume I.
Milton, John, 1608–1674	Ten citations. The lubber fiend of <i>L'Allegro</i> is Robin Goodfellow, and Keightley uses him as a dated witness to the English house-spirit.
Ritson, Joseph, 1752–1803	Antiquary and editor, whose <i>Fairy Tales</i> and ballad collections Keightley uses. His reputation for accuracy was ferocious and deserved, which makes him a useful check on Scott.
Aubrey, John, 1626–1697	The seventeenth-century antiquary, cited for early English fairy belief. Among the few sources here that record a belief while it was still current.
Lönnrot, Elias, 1802–1884	Not named by Keightley, and named here because the Finnish section depends on the <i>Kalevala</i> he compiled and published in 1835 — the same year as Grimm's <i>Deutsche Mythologie</i> , and a book of the same movement.